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OUR IMPLACABLE FOES.

The Order of the Sons of England is a Protestant Order. Its members are presumed to have an interest of the most vital description in Protestantism and such an interest, in order not to partake of prejudice, presupposes a fairly wide grasp of the subject. Englishmen doubtless have their prejudices and it may be well to consider whether their dislike of the methods and practices of the Jesuits is or is not well-founded. Such a consideration has a practical value in view of such important accomplished facts as Jesuit incorporation and Jesuit Endowment within the Province of Quebec, which is within the Dominion of Canada, which forms part of the British Empire!!!

What, then, are the principles and objects, and, especially, what is the record of the Society of Jesus? Its main principle and object may be stated to be "the conversion of the world to Christ," or, in other words, the subjection of everybody to the Romish system. But, inasmuch as the Romish system, perfect as it is, is controlled by the Jesuit system, which is admittedly still more perfect, we eventually reach the conclusion that the main principle and object of the Jesuits is to govern the whole world themselves. What Jesuit Government amounts to we have good and sufficient evidence in Ecuador, where the land is consecrated to the Sacred Heart of Jesus; where the revenues are devoted to the Church; where every tenth person is a priest or a religious; where murder and ignorance, strife and poverty, the grossest immorality mingled with the wildest bigotry, prevail. No scientific books, or in fact any books except those of devotion and the trashiest of novels, are allowed to enter this holy land. Agriculture, in any modern sense, the arts and sciences, are utterly unknown. So long as a man is an obedient son of the church he may do pretty much what he likes, provided that he be not disturbed or disturb not others with ideas of any kind likely to cause the authorities trouble. Now these authorities are the Jesuits, and, being all-powerful in Ecuador, it cannot surely be denied that they are responsible for the condition of things existing there. And if responsible

the world at large is not likely to desire a universal government of the same stamp. Evidence of a like nature could be adduced from many other quarters. No Italian forgets the abject condition, from every point of view, of the peasants on the estates of the Propaganda, and any intelligent Spaniard will admit that the backward state of his country is largely the result of ecclesiastical interference in secular affairs. If the Priests and Jesuits would only concern themselves with spiritual matters and leave to Caesar the things belonging to Caesar, the cause of the church would be much more greatly advanced. Priests, however, are human and some are ambitious, and some are sly, and all have a pride in their spiritual power and are possessed by the caste instinct—Whence have proceeded the forged rescripts and even the tampering with the Scriptures; the growth of the power of the curia and the cultivation of dogmatism. We see no remedy for these things within the Romish Church so long as the majority of the governors of that church are Italians of the narrow ecclesiastical stripe. If ever the principle of rep. by pop. comes to be accepted and the stronger and naturally more religious-minded nations of the north get their share of representation in the governing body, a brighter day will have dawned upon

the church and upon the world. For it is a great mistake to suppose that all so-called Roman-Catholics are favorable to that reactionary ism—Ultramontanism. The Germans and Austrians are, for the most part, distinctly opposed to it, and, of course, to the Jesuits, and Bishop Strossmeyer (representing, by the way, as many Roman Catholics as all the Italian Bishops put together) thus addressed the Ecumenical Council in 1869, when opposing those blasphemous fads of the Jesuits, the dogma of the Immaculate Conception and that relating to Papal Infallibility:

"My brethren, consider the dangers to which the church must be subject when it takes its teachings from the Jesuits, as their doctrines are in contradiction to history, to the fathers of the church, to the Word of God, to everything, in short, that is held most sacred by true Christians."

Of course, Strossmeyer and his party were voted down, and these dogmas carried by a large majority; but as a consequence Dr. Dollinger and many other distinguished men, including two Bishops, left the church, and Strossmeyer has never, to this day, given in his adhesion to the dogmas in question, although he has not formally seceded.

But let us return to the record of the Jesuits. Borgia, the third General of the Order, speaks in this wise of them: "Like lambs have we crept into power; like wolves have we used it; but like dogs shall we be driven out." This prophecy was before long fulfilled, partially at least, when "Pope Clement XIV., in suppressing the Jesuits, in 1773, charged them with idolatrous ceremonies, scandalous maxims, contrary to good morals, producing dangerous seditions, tumults, discords, scandals, which weakened or entirely broke the bonds of Christian charity. For these and other reasons stated, he decreed the eternal suppression and annihilation of the 'Company of Jesus,' not to be rescinded in aftertime by any one or upon any grounds."—Clement's brief, 1773.

This action on the part of the Pope was taken upon the fullest evidence and after the most careful deliberation. The Jesuits appeared to submit, but poor Clement paid the penalty of his courage with his life. His nephew and the attendant physician testified that he died of slow poison, a favorite weapon of the Jesuits, and one which has unquestionably been often employed by them against their enemies. The Jesuits were soon reinstated by the next infallible Pope and resumed the practice of their peculiar methods. These were, however, now carried on more secretly than ever, and it was only by accident, as it were, that the world learned that the Jesuits had in no way changed. In France the law strictly forbade the Jesuits from entering the country under any pretence. The Parliament had in 1762 dissolved and banished the Society, and the Act on the subject contains the following language:

"Their doctrines destroy the law of nature; they break all the bonds of civil society, by authorizing theft, lying, perjury, the utmost licentiousness, murder, criminal passions, and all manner of sins; their doctrines root out all sentiments of humanity, overthrow all governments, excite rebellion, uproot the foundations of religion, and substitute all sorts of superstition, irreligion, blasphemy and idolatry."

In Spain, Portugal, Germany and England penal laws were enacted against them, and the grounds taken in each case were that they taught immoral doctrines, encouraged sedition and robbed the people. They are pursuing the same methods in Canada today. Their doctrines can be ascertained by reference to the works of De Gury, their most celebrated theologian and casuist, whose books are in the hands of every priest in the Romish Church! These books are full of abominations. Murder, theft, adultery, lying, unchastity on the part of priests and all other sins are excused and even, in some instances, approved. The books are easy to obtain. There is an English edition which any stationer can procure if the reader is unable to read the original Latin. Judge then for yourselves, brethren, and be not deceived by the assertion one hears so often that the Jesuits have altered their methods and have become Christianised. They are wolves in sheep's (black sheep) clothing. Are they not encouraging sedition in this country? Who then are the principal supporters of Mr. Mercier in his scheme to create an imperium in imperio? The Jesuits. Have they not already commenced their practice of robbing the people? Who will pay the \$400,000 wrested from the Province of Quebec by sheer black-mail? Shall we not pay it? WE, the tax-payers, the milch-cows, the gentle long-suffering

Protestants of Ontario. We shall have to foot that bill when the Province of Quebec formulates its demands for "better terms." Englishmen, Scotchmen and Orangemen of Canada, you are not only the most truly patient and unaggressive people in the world, but you are even more! Not content with presenting both cheeks to be slapped you turn yourselves around in order to be the more conveniently kicked. At the same moment your pockets are being visited by men with sanctified faces and wearing long black robes. This is a great country!

SOME STATISTICS.

This is an age of figures. One calculates his chance of longevity by the rates of mortality; or his safety on a railway by the averages of accidents; or his success in business by Dun-Wiman's bankruptcy list. On the face of it the method looks very much like thinking backwards—Chinese fashion. And yet, a man is only a unit of a community and the statistics of a people deal with the aggregation of units. If cholera is abroad, one feels distinctly safer if the mortality of his district is something under 20 in the thousand.

We are all (all of us, that is to say, who are readers of the ANGLO-SAXON) interested in the Order of the Sons of England, and, perhaps, we may find some figures to give us ground for rejoicing in the past and encouragement for the future.

In the year 1874, then, was our noble and patriotic order established. The first lodge *Albion* was opened at Toronto on the 12th December of that year. Nearly two years went by before the next lodge *Middlesex* was inaugurated. Before the end of 1876, however, a lodge *Essex* had been opened at Oshawa. This was the first lodge established outside of Toronto. Two lodges (*Kent*, of Toronto and *Sussex* of Whitby) were added in 1877; four in 1878; two in 1879; and two in 1880. From that date a progress as marvelous as it is suggestive has continued. In 1881, three new lodges and the establishment of a branch in South Africa. In 1882, three more. In 1883, six. In 1886, five. In 1887, no less than fourteen, not counting three new lodges opened up in South Africa! In 1888, eighteen new lodges. In 1889, TWENTY-SEVEN new lodges and a tremendous addition to the membership of nearly all the existing lodges. At the beginning of this year, 1890, there were, therefore, 103 lodges in the order with an estimated membership of nine thousand five hundred men. There have since been opened fourteen lodges making a total of 117 lodges up to date, and the Supreme Executive are confident that the end of this year will see the order with at least 150 lodges and a total membership of Fourteen Thousand Men!

This growth, it will be observed, has followed the law of progression, and is therefore bound to continue. The principles of the Society are noble and pure, and the men who have embraced them are worthy Sons of England. It must not be forgotten that those seeking to enter the order are carefully scrutinised and if their past life has rendered them unworthy of membership they are promptly rejected. The fact is recognized that a few—but very few—unworthy members could work much mischief in the Society. We had an instance of this in the case of Mr. C. W. Allan. And yet it is very difficult always to distinguish between men. Who would have thought that this Mr. Allan would have violated his obligations; have brought the order before the courts—before the Attorney-General! The writer would certainly never have imagined it. It behoves us all, therefore, to be extremely careful in bringing men into the Order. It were almost better for the Order than four good men were not brought in than that one had one should be admitted. We have a sacred mission to fulfil in this Dominion—we Englishmen of English sires—and hardly shall we accomplish it if we are not united in patriotic purpose and brotherly love. A strong effort should be made to establish connections in the Maritime Provinces, where we are at present unrepresented. Mr. Yeo, M.P., of Prince Edward Island, has promised that before another year we shall have a flourishing lodge on the Island. "A consummation devoutly to be wished."

EDITORIAL NOTES.

One would think that Russia had trouble enough with the Nihilists without devising new means of driving her people to desperation, such as the enforcement of the abominable edicts against the Jews. The London *Spectator* says:—"Nothing can be more certain than that the Russian Government by its ill-usage of the Jews is bringing the day of revolutions nearer, and that if society in Russia is ever overwhelmed by a deluge of blood and licentiousness, it will be due in no small measure to the wicked and anarchical policy which is now apparently accepted by the Czar. Such crimes as those contemplated by the Russians cannot be perpetuated without an amount of national demoralization which renders a country ripe for revolution."

Nothing is clearer than the fact that it is continuous persecution to which the Jews have for centuries been subjected which has made them a disturbing element in Europe. Persecution engenders disturbance. Deprive a nation, a section of a community or an individual of the right of self-government and you at once create a dangerous condition. A faulty co-ordination—to use Herbert Spencer's favorite expression—an unequal adjustment of environment will produce abnormal results whether in a man or as to a Government. This is the modern theory.


"Very well," says Mr. Gladstone, "you admit this. Why not apply it to Ireland?" Our answer is that we do—as largely as possible. Ireland is more than fairly represented in the Imperial Parliament, and it is only the fact that the persons she sends there choose to violate all rules of procedure and debate and deliberately, and as a policy, block the course of government, which renders her voice there less powerful than Scotland's or, comparatively speaking, than that of England.

No one disputes that a larger measure of local self-government, if it could be arranged, would have the best possible effect upon the people of Ireland. Responsibility is nearly always a good thing. The difficulty in the way is that the section of Ireland which has always been loyal to the Empire and which comprehends all that is most industrious, intelligent and law-abiding in Ireland, protests vehemently against anything like "Home Rule." Certainly, the utterances of the leading men in the Parnellite Party, who, in the event of Home Rule, would become the governors of Ireland: of Mr. Davitt, who is a socialist and would turn out the land-lords; of Mr. Healy, who would up-root Protestantism if he could and of Mr. Parnell who favours complete separation, ("the severance of the last link") make us doubtful about the expediency of granting Home Rule. We question whether our Canadian legislators had fully considered these things when they passed these "Home Rule" Resolutions.

If the whole of Ireland were Catholic or Ulster could be induced to see the benefit of Home Rule, all other difficulties towards granting it would be inconsiderable. Ireland independent might, and probably would, turn against England should the latter become involved at any time in war. There is, of course, that danger. But the chief difficulty in the eyes of most men is that Ulster would not yield without a struggle, and there are those who think that she could get the best of the fight.

What should we do then? Nor does the treatment of Protestant minorities in Catholic countries—let us example the Province of Quebec—inspire us (nor, apparently the Ulstermen) with much confidence. The burden of the taxation would fall, as it falls in the Province of Quebec, upon the industrious and wealth-producing Protestants and the money would be spent in subsidizing the Roman Catholic Church, and in all sorts of reckless and extravagant ways. The conduct of Irish Catholics in all parts of the world has abundantly indicated what would be the fate of the Irish Treasury if it came into their clutches. The last end would be worse than the first. There is nothing for it, apparently but for England to go on as she is doing.

The strike on the New York Central and the other Vanderbilt roads has seriously inconvenienced the people of New York. Milk and many other necessities went up to famine prices. The loss to everybody concerned must reach the millions. Of course, property has rights and labor has rights BUT BOTH HAVE DUTIES, and it is time that the State made that important fact understood. We hear too much about "rights" now-adays and far too little about "duties."



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