THE JESUITS.

Their Apologists and Their Enemies.

A Lecture Delivered in St. Patrick's Church, Ottawa, Sunday Evening, February 24th, 1889.

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WHAT RELIGIOUS ORDERS ARE.

Religious orders, or associations of men or women in the Catholic Church, were first established in the early part of the first established in the early part of the third century. The common bond of union among all the religious orders, and which distinguishes them from other associations, is abandonment of purely secular pursuits, cellbacy, and their organ-ization by means of religious vows into communities of an entirely eccleriastical

naracter.
They are divided into two classes—the contemplative and the active. The contemplative orders, few in number in
modern times, spend their whole lives in
praying and fasting, in vigils and meditatiene, and continued efforts to attain to
the highest Christian perfection. The
active orders, which are far more numer
ons with a larger membership, are engaged
in teaching and preaching, in nursing the
sick, in taking care of the poor and infirm,
or in spreading the Gospel in heathen
lands. Yet they devote a considerable
portion of the time to retirement, recollection, meditation, prayer and ascette lative and the active. The conportion of the time to retirement, recollection, meditation, prayer and ascetic
discipline, without which they would soon
lose their robust virtue, neglect or slight
their active duties, and be distinguishable
only by the habit they wear from people
of the world. They are strengthened for
their corporal works of mercy only by
prayer and meditation. Let these duties
be neglected, and discipline will be relaxed, the spirit of a religious order will
depart, its usefulness cease, the manners depart, its usefulness cease, the manners of its members become dissolute, and grave scandals ensue. St. Avgustine's words are both pointed and truthful: "I have not," says he, "found anywhere better men than good monks and neither PROTESTANT TRIBUTES.

Although the real worth and services rendered to religion and civilization by the monastic orders have not always been fairly or fully appreciated, they have elicited eloquent tributes of admiration from many distinguished Protestant historians and essayists.

torians and essayists.
"I confess," says Von Leibnitz (systema Theologicum), "that I have ardently admired the religious orders, and the plous associations, and the other similar admirable institutions; for they are a sort of celestial soldiery upon earth, provided they are governed according to the institutes of their founders, and regulated by the Supreme Pontiff for the use of the Universal Church. For what can be more elopious than to carry the light of truth to distant nations, through seas and fires, and swords—to traffic in the salvation of souls alone—to forego the allurements of pleasure, and even the enjoyment of conorder to pursue, undisturbed, the contem-plation of abstruce truths and divine meditation—to dedicate oneself to the education of youth in science and in vireducation of youth in science and in virtue—to assist and console the wretched,
the despairing, the lost, the captive, the condemned, the sick,—
in squalor, in chains, in distant
lands—undeterred even by the fear of
pestilence from the lavish exercise of these
heavenly offices of charity. The man who knows not, or despises these thing, has but a vulgar and plebelan conception of virtue; he foolishly measures the obliga-tions of men toward their God by the perfunctory discharge of ordinary duties, and by that frozen habit of life, devoid of zeal, which prevails commonly among

some of the dirt which has been heaped upon it, It is impossible to get even a superficial knowledge of the medieval story of Europe without seeing how eatly the world of that period was debted to the monastic orders; as a quiet and religious refuge for helpless in-tancy and old age, a shelter of respectful sympathy for the orphan maiden and the desolate widow—as central points whence agriculture was a preed over bleak bills and barren downs, and marshy plains, and dealt its bread to millions perishing with hunger and its pestilential train—as repositories of the learning which then was, and the well springs for the learning which has yet to be—as nurseries of art and science, giving the stimulus, the means, and the reward to invention, and aggregating around them every head that could devise, and every hand that could execute—as the nucleus of the city which in after days of pride should crown its palaces and bulwarks with the towering cross of its cathedral. This, I think, no man can deny. I believe it is true, and I love to think of it. I hope that I see the good hand of God in it, and the visible trace of His mercy that is over all His works. But if it is only a dream, however grateful, I shall be glad to be awakened from it; not indeed by the yelling of illit-erate agitators, but by a quiet and sober proof that I have misunderstood the mat

ABOUT THE JESUITS SPECIALLY. And now, as an introductory to the particular religious order which is to engage our attention this evening, I should like to quote some words showing Sir like to quote some words showing Sir James Macintosh's appreciation of the Jesuits. They are to be found in his "Review of the Causes of the Revolu-tion" (1688), and are as follows:

"Having arisen in the age of the Reformation, they naturally became the cham-plons of the Church against her enemies. They cultivated points literature with splendid auccess; they were the earliest and perhaps the most extensive reformer of European education, which in their Reformation, and for the essential principle of the Constitution of the Church.

done at any succeeding moment; and by ST. IGNATIUS AND HIS COMPANIONS.

Church. * * In India they suffered martyrdom with heroic constancy. They penetrated through the barriers which Chinese policy opposed to the entrance of strangers, cultivating the most difficult of strangers, cultivating the most difficult of languages with such success as to compose hundreds of volumes in it; and, by the public utility of their scientific acquirements, obtained toleration, patronage and personal honors from that jest us government. The natives of America, who generally felt the comparative superiority of the European race only in a more rapid or a more gradual destruction, and to whom even the Quakers dealt out little more than penurious justice, were, under more than penusious justice, were, under the fraternal rule of the Jesuits, reclaimed from savege manners, and instructed in the arts and duties of civilized life. * *

No other association ever sent forth so many disciples who reached such eminence in departments so various and unlike.

* * * The most famous constitutionalists, the most skillful casuits, the ablest school masters, the most celebrated pro-fessors, the best teachers of the humblest mechanical arts, the missionaries who could most bravely encounter martyrdom, or who with the most patient skill could infuse the rudiments of religion into the minds of ignorant tribes or prejudiced nations, were the growth of their fertile achools."

THEIR INSTITUTION. Catholic Church historians agree that the religious orders, whose members were the religious orders, whose members were more numerous than the secular clergy, showed themselves utterly unequal to the task of grappling with the dangers that menaced the Church in the sixteenth century. A committee appointed by Pope Paul III., in 1537, to examine and report upon the condition of the monks, gave it as their conjunct that the communities of as their opinior, that the communities of those religious houses, in which discipline had become relaxed and manners dissolute, should be allowed to die out, when others more zeslous and honest might take their more zealous and honest might take their place. There arose at once, providentially, a new order, which apparently growing out of the circumstances of the age, was for this very reason peculiarly fitted to minister to its needs. Specially designed to repel the advances of Protestantism, this order has at all times filled the Protestant mind with vague and undefined terrors. From their orders the defined terrors. From their origin the Jesuits have had numerous enemies; never have they been free from them, either in their prosperity and greatness, or in their fall, or even after it. Since their re-appearance they have been the constant object of bitter animosity, edious calumny, and virulent abuse. (See Balmes' "European Civilization.") This ts the best demonstration that can be given of the eminent merit of the Jesuits. It must be the same with classes and cor porations as with individual:—very extra ordinary merit necessarily excites numes ous enemies, for the simple reason that such merit is always envied, and very often dreaded.

THE FOURTH VOW AND ITS SIGNIFI-To the three ordinary religious vows of poverty, obedience, and chastity—which are a protest against the three prominent are a protest sgainst the three prominent and most dangerous vices of every age and country—the Jesuits added a fourth, that of strict obedience to the orders of the Holy Father. In the early ages of the Church, and especially in what are called the middle ages, there was no call for a vow of special obedience to the Pope. There was always, it is true, in those days enough of disobedience to the Holy Father on the part of professedly Christian, sovereigns, princes, nobles, and even bishops, but there was at the same time the recognition in principle of the Papal Supremacy. The Reformation, on the other hand, was the attempt of the disobedience into a principle. As Brownson ("Religious orders") clearly puts it, the Reformers had no intention of warring against the Church; educated under feudalism in the State, they imagined they could throw off the suzerainty of the Pope withoutinjury, nay with positive benefit to the Church, men."

Maitland, in his "Dark Ages," tells us that: "It is quite impossible to touch the subject of Monasticism without rubbing off

may with positive benefit to the Church, one is that they should not have benefit to the Church, one is that they should understood, that in casting off the Papacy, the Reformers cast off the Church herself, because the Pope is not merely suzerain, but under God the Sovereign of the Church. Our Lord built the Church on Church. Our Lord built the Church on Peter, and Peter, the Rock, removed, it had no foundation. There was a divine inspiration, then, in the thought of St. Ignatius, and a special propriety in enjoining on the members of the Company he organized this fourth vow, or vow of special obedience to the Pope. It was a solemn protest sgainst the very principle of the Reformation, and made the Society of Jesus a standing assertion of the Papacy. of Jesus a standing assertion of the Papacy, and a living monument of devotion to the Holy See. The Council of Trent con Holy See. The Council of Trent con-demned the particular or special heresies of the Reformation, but it did not explicitly condemn its principle, for its principle was not then fully disengaged, and rendered apparent to the whole world. It is only latterly that even Protestants themselves have understood it, and were able to formulate it. Nobody saw from the first, that Protestantism was wholly concentrated in the rejection of the Papal constitution of the Church; hardly did anybody see it before the present century. Protestants have shown themselves willing to fraternize with the eastern churches separated from Rome and which differ from the Catholic Church in no important points but in rejecting the Supremacy or Primacy of jurisdiction of the Pope, without asking any change of the Pope, without asking any change of doctrine of worship on the part of those churches. We have seen and we see now multitudes of Protestants, like the Puseyites and Ritualists, who accept and defend sli Catholic doctrine, except the Papal Supremacy and Infallibility, and nearly the whole Protestant world would cease to oppose the Church, if she would only give up the Pope. They would only give up the Pope. They would accept willingly the play of Hamlet with the part of the Prince of Denmark left

schools made a larger stride than it has done at any succeeding moment; and by the just reputation of their learning, as well as by the weapons with which it armed them, they were enabled to carry on a vigorous contest against the most learned impugners of the authority of the

out. The fourth vow of the Jesuite pledged them to a direct and necessary

warfare on the essential principle of the

Montmartre, in Paris, and entered the crypt of the chapel of St. Danys, which then marked the spot where the Apostle of France had won the crown of martyrdom. Their leader was Ignatius of Loyola, who, descended from a noble Spanish family, had in his youth been a courtier and a soldier, and was wounded at the slege of Pampeluna in 1521, where he distinguished himself by his gallantry. Beside him, in the sanctuary, knelt Francis Xavier, by bitth a grandee of Spain, James Laynez, Alphoneus Salmeron and Nicholas Bobadilla, slao Spaniards, and Alphoneus Rodriguez, a Portuguese. At the altar ministered Peter Faber or Lefevre, once a shapherd in the mountains of Savoy, but now a priest in holy orders. By his hands—for he was the only priest as yet among them—the bread of life was distributed to his associates, and then were lifted up ministered Peter Faber or Lefevre, once a shepherd in the mountains of Savoy, but now a priest in holy orders. By his hands—for he was the only priest as yet among them—the bread of life was distributed to his associates, and then were lifted up their united voices, uttering their vow, to renounce the world, and to labor for the conversion of souls in the Holy Land; or, if unable to execute this project, to offer themselves to the Pope, to be disposed of by him for the greater glory of God. Subsequently Ignatius found it necessary to visit his native county; so, having given his disciples a rule of life and special instructions regarding their practices of devotion, he left them in Paris under the care of Peter Faber, and directed that they should meet Faber, and directed that they should meet him in Venice, on the 25th January, 1537, nearly two years later. Meanwhile their mi sion to the Holy Land was rendered mi slon to the Holy Land was rendered Imposeible by war, and so, on his return, Igoatius despatched them to preach in different towns of Italy. Before dispersing, he hade them, when they were questioned as to what congregation they belonged, to reply that they were of "The Society of Jesus." In 1539 Ignatius, accompanied by Faber and Laynez repaired to Rome, and submitted the Rule of the proposed new order to Pope Paul III. Three Cardinals were appointed to report upon it; and, although at first III. Three Cardinals were appointed to report upon it; and, although at first they were opposed, their opinions changed suddenly and remarkably, and he approved "The Society of Jesus" in a Bull, which bears that title, dated 27th September, 1540. Ignatius entered upon his duties as General on Easter Sunday, 1541. The number of "professed" members to be admitted was at first limited sixty; but. learning the beneficial results of but, learning the beneficial results of their early labors, Paul III. removed the re-striction, March 14, 1543, and his suc-cessors granted them many important CONSTITUTIONS AND GOVERNMENT

Ignatius of Loyola was a great legislator, and we find a proof of this fact in his Constitutions or Rules for the Society. The sanctification of the souls of his spiritual children, by the union of a contemplative and active life, is in the first instance laid down as absolutely necessary; then comes laboring for the salvation and then comes laboring for the salvation and perfection of our neighbor, by catechising the ignorant, instructing youth in plety and learning, upon which the reformation of the world really depends. The direction of consciences, missions, and the general work of an evangelist form the third great division of labor. No other habit than that generally used by the clergy was to be worn. Before anyone was to be admitted to the Order he was to employ an entire month in spiritual employ an entire month in spiritual exercises and making a general confession. Then comes two years of novitate, followed by simple vows of poverty, chastity and obedience—the Order reserving to itself the right of dismlesion the subject at any time. Subsequently, usually after all studies had been completed, second or solemn vows were made binding both sides, so that a professe Jesuit cannot be discharged by the Order from the obligations incurred by him to it. On this occasion the fourth vow is pronounced, of undertaking any mission enjoined by the Pope. A class of Jesuits who do not take this vow are styled spiritual coadjutors and temporal coadjutors. Sawaral conditions are requisited. adjutors. Several conditions are requisite for those who aspire to enter the Society for those who aspire to enter the Society; one is that they should not have belonged, even for a day, to any other religious order. The Rule also excludes insanity. "Weak intellect or subject to insanity"—Alas! I fear some journalists and preachers that we wot of are

The General is the head of the Society but while investing him with clearly de fined and supreme authority, Ignating multiplies precautions to prevent this power from degenerating into despotism.

The Society is divided into provinces, each comprising a certain number of houses, and governed by a Provincial, who is assisted by Consultors and by an Admonitor, named by the General; and each house is governed by a Superior or Rector, who also has his Consultors and an Admonitor. On the election of a new General, the professed Fathers and the Rectors in each province assemble, and select two of their number, who accompany the Provincial to the general congregation, by which the head of the Society is chosen. Several Assistants, be-Society is chosen. Several Assistants, pelonging to different nationalities, and, like himself appointed by election, are assigned to the Father General; and these he consults on matters regarding the administration of the Order. An Administration of the Order. An Administration of the Order. monitor is likewise elected : and his duty is to be a prudent counsellor, ever at hand, to advise on all that concerns the General's private conduct. In an extreme case, which has never occurred, the provinces of the Society might elect deputies to depose the head of the Order. The "Monita Secreta," or "Secret Instructions" which, it is said, were meant to be tions" which, it is said, were meant to be reserved solely for the professed Fathers, and with whose odious and monstrous principles the Society has has been so persistently and so unjustly accused, are calumnious and apocharyphal productions, published against the Jesuits by their enemies. Another calumny is the interpretation which some have put upon a certain passage in the have put upon a certain passage in the Constitutions, which, it is claimed, gives a Superior the power to oblige the members to do evil under certain circumstances. No one acquainted with the Latin language can attach such a mean-

sense. Obedience is required and pro-mised in all things, where there is no sin, and this condition is repeated over and FIRST MISSIONS Ignatius frequently and strenuously

gain nations to Christ. John Nuncz and Louis Gonzalez were sent to the North of Africa, to comfort, teach, and assist Christian slaves among the Moors. Four other missionaries were sent to Congo on the torrid coast of Western Africa. In 1555 Abyesinia was supplied with thirteen Jesuit missionaries, one of whom was appointed by Pope Julius III. to be Patriarch of Ethiopa. About the same time, South America received the first of that devoted band who succeeded in converting nations, and in bringing tens of thousands of souls to the knowledge of the truth. As a mark of favor and appre thousands of souls to the knowledge of the truth. As a mark of favor and appre-ciation, the Vicar of Christ appointed Fathers James Laynez, Alphonsus Sal meron, and Claude Le Jay, to assist, as his theologians, at the Council of Trent, where the three fathers proved that, by their arudition, changes and prudence. their erudition, eloquence and prudence, they were fally equal to their important mission. Ireland was one of the first countries to which Jesuits were sent. and the greatest sfillction existed, was specially the land for the sons of St. Ignatius. Robert, Archbishop of Armagh, felt compelled to lay before the Holy Father, an account of the cruel and inhuman persecutions suffered by Catholics under the rule of Henry VIII. His Holi. human persecutions suffered by Catholics under the rule of Henry VIII. His Holiness, deeply affected, requested that Fathers of the Society should be sent, and Ignatius lost no time in despatching them. These zealons men, Salmeron and Brouet, set out in 1542, and traversed the whole island. Wherever they passed hearts were strengthened, consciences set at rest, doubts solved, feare dispelled, and fainting spirits fortified to bear the Cross. But their presence was made a pretext for their presence was made a pretext for fresh persecution, and they were con-sequently compelled to retire. It was not until 1580 that the Jesuits "invaded"

England. TWO PICTURES. "Before the Order had existed a hun-dred years," say Macaulay in "history of England," "it had filled the whole world England," "It had filled the whole world with memorials of the great things done and suffered for the fatth. No religious community could produce a list of men so variously distinguished; none had extended its operations over so vast a space yet in none had there been such perfec unity of feeling and action. There was no region of the globe, no walk of specu-lative or active life, in which Jesuits were not to be found. They guided the Councils of Kings. They deciphered Latin inscriptions. They observed the motions of Jupiter's satellites. They published whole libraries, controversy, casularry, history, treatises on optics, alcale odes, editions of the fathers, madrigals, catechisms and lampoons. The liberal education of youth passed almost entirely into their hands, and was conducted by them with conspicuous ability. They appear to have discovered the precise point to which have discovered the precise point to which intellectual culture can be carried without the risk of intellectual emancipation. Enmity itself was compelled to own that, in the art of managing and forming the tender mind, they had no equals. Meanwhile they assiduously and successfully cultivated the eloquence of the pulpit. With attill greater assiduity and with still greater assiduity and still greater success they applied themselves to the ministry of the confessional. • • They wandered to countries which neither mercantile avidity nor liberal curlosity had ever im-pelled any stranger to explore. They were to be found in the garb of mandar-They were to be found, spade in hand, teaching the rudiments of agricul-ture to the savages of Paraguay. Yet, whatever might be their residence, whatever might be their employment, their spirit was the same, entire devotion to spirit was the same, entre devictor to the common cause, unreasoning obedience to the central authority. None of them had chosen his dwelling place or his voza-tion for himself. Whether the Jesuit should live under the artic circle or under the equator, whether he should pass his life in arranging gems and collating manu-scripts at the Vatican, or in persuading naked barbarians under the Southern Cross not to eat each other, were matters which he left with profound submission to the decision of others. If he was wanted at decision of others. If he was wanted at Lima he was on the Atlantic in the next fleet. If he was wanted at Bagdad, he was tolling through the desert with the next caravan. If his ministry was needed in some country where his life was more insecure than that of a wolf, where it was and the head and the second to the second to the head and the second to the sec ic places, showed him what he had to expect, he went without remonstrance or hesitation to his doom. Nor is this heroic

spirit yet extinct." A critical reader will, perhaps, find this picture too highly colored, and some of its subjects over-drawn, for one of Macaulay's faults, as an historian, is exaggeration. With still greater reason, objection may be taken to the following from the same near

"With the admirable energy, disinterestedness, and self-devotion which were characteristic of the Society, great vices were mingled. It was alleged, and not without foundation, that the ardent public spirit which made the Jesuit regardless of his ease, of his liberty, and of his life, made him also regardless of truth and of mercy; that no means which could promote the interests of his religion seemed mote the interests of his religion scemed to him unlawful, and that by the interest of his religion he too often meant the interest of his Society. It was alleged that, in the most arroctous plots recorded in history, his agency could be distinctly traced; that constant only in attachment to the fraternity to which he belonged, ing to the passage in question without intentionally misapprehending its true sense. Obedience is required and pro-

in the character of these celebrated brethren; and the intermixture was the secret of their gigantic power. That power could never have belonged to mere hypocrites. It was to be attained only by men sincerely enthusiastic in the pursuit of a great end, and at the same time unscripping us at the choice of means." blitty for the country of the country unscrupulius as to the choice of means"
In short, according to Macaulay, the
Society of Jesus is a sort of "Dr. Jekyll and Mr. Hyde" combination. So it is -in fistion !

WORTHY OF HEARTY ADMIRATION AND RESPECT."

The Reviewer in the Encyclopædia Brit

The Reviewer in the Enzyclopeau Drit-annica; (9th edition, 1881, vol. xiti.) of the Jesuits—their Organization, History and Teaching, is the well known Dr. Lit-tledale. Lst us hear what he has to say: "So constituted, with skillful combina-"So constituted, with skillful combina-tion of strictness and laxity, of complex organization with the minimum of fric-tion in working, the Society was admir-ably deviced for its purpose of introduc-ing a new power into the Church and the world, and for carrying out effectively every part of its vast programme. Thus equipped, its services to Roman Catholic-iem have been incalculable. The Jesuits alone rolled back the tide of Protestant advance, when that half of Europe which had not already shaken off its allegiance to the Papacy was threatening to do so, had not already snaken off its allegiance to the Papacy was threatening to do so, and the whole honors of the counter-Reformation are their singly. They had the segacity to see, and to admit in their correspondence with their superiors, that the Reformation, as a popular movement, was fully justified by the gross ignorance, negligence and open vice of the Catholic clergy, whether secular or monastic: and clergy, whether secular or monastic; and they were shrewd enough to discern the only possible remedies. At a time when primary and even secondary education had in most places become a mere effect and pedantic adherence to obsolete meth-ods, they were bold enough to innovate less in system than in materials, and, put ing freeh spirit and devotion into the work, not merely taught and catechized in a new, fresh and attractive manner, besides establishing free schools of good quality, but provided new manuals and school books for their pupils, which were an enormous advance on those they found in use, so that for nearly three centuries the Jesuits were accounted the best schoolmasters in Europe, as they were, till their forcible suppression the other day, confessedly the best in France—besides have ing always conciliated the good will of their pupils by mingled firmness and gentleness as teachers. And, although their own methods have in time given way to further improvements, yet they way to further improvements, yet they revolutionized instruction as completely as Frederick the Great did modern warfare, and have thus acted, whether they meant it or not, as pioneers of human progress. Again, when the regular clergy had sunk into the moral and intellectual slough which is pictured for us in the pressure of Example and in the powerful writings of Ersemus and in the powerful satire, Epistolæ Obscurorum Virorum, while there was little of a better kind visible in the lives of the parochial priesthood, the Jesuits won back respect for the clerical calling by their personal culture and the calling by their persons! culture and the unimpeachable purity of their lives. These are qualities which they have all along carefully maintained, and probably no body of men in the world has been so free from the reproach of discreditable members, or has kept up an equally high average level of intelligence and conduct. As preachers, too, they delivered the pul-pit from the bondage of an effete scholasstrictsm, and reached at once a clearness and simplicity of treatment such as the English pulpit scarcely begins to exhibit till after the days of Tillotson; while in literature and theology they count a far larger number of respectable writers than any other religious society can boast. It is in the mission field, however, that their achievement; have been most remarkable, which might fully justify their taking as their motto :

"Quae regio in terris nostri non plena

"Whether tolling amongst the teeming millions of Hindustan and China, labour-

pursues the history of this unique Society.
The first is the universal suspicion and hostility it has incurred—not, as might reasonably be expected, merely from those Protestants whose avowed and most successful foe it has been, nor yet from the enemies of all clericalism and religious enemies or all ciercalism and religious degms, to whom it is naturally the embodiment of all they most detest, but from every Roman Catholic state and ration in the world, with perhaps the insignificant exception of Belgium. Next is the brand of ultimate failure which has invariably of ultimate failure which has invariably been stamped on all its most promising schemes and efforts. " "These two phenomena demand some inquiry and analysis. As regards the former of them; the hostility which the Jesuits have encountered has been twofold, political, and moral or religious. There has been, from a very early date in their annals, a strong conviction prevalent that the famous motto of the Society, 'A. M. D. G.' (Ad Majorem Dei Gloriam—To the Greater (Ad Majorem Dei Gloriam—To the Greate Glory of God), did not adequately represen its policy and motives, that its first and last aim was its own aggrandizement in power and wealth, and that it spared no effort to compass this end, even to the extent of embrolling cabinets, concecting conspiracies, kindling wars, and procuring assassinations. In several of these cases notably as regards the charges which led to their first expulsion from France and Portugal, inclusive in the latter instance of their exile from Paraguay, the Jesuits are able to make one very telling reply pleading that motives of state craft alone of an unworthy kind, and the evidence of untrustworthy and disreputable agents of matter. In other cases, as for example the assassination of Henry IV. by Ravail-

indictment which are but too clearly made out: as, for instance, their large share, as preachers, in fanning the flames of polemical hatred sgainst the Huguenots, * * * their complicity in the plots sgainst the life of Queen Elizabeth, * * * their responsibility for the Thirty Years' War. And in regard to a large number of other cases where the evidence against them is defective, it is at least an unfortunate coincidence that there is always direct proof of some Jesult having been in communicasome Jesuit having been in communica-tion with the actual sgents engaged. So it was with the massacre of St. Bartholomew, almost immediately preceded by a visit of the Jesuit General, Francis Borgis, to the French Court, though there is no other evidence to connect him therewith; so with Chatel and Ravaille, the unsucso with Chatel and Ravalle, the unsuccessful and successful assassins of Henry IV.; so with Jauregnay and Balthasar Gerard, who held the like relation to William the Silent, Prince of Orange; so with the accomplices in the Gunpowder Plot. In all these and several other in-Plot. In all these and several other instances, the precautions which would naturally, and even inevitably be taken by skilled and wary diplomatists for their own protection are sufficient to account for the lack of direct proof against them, but it is not easy to explain the invariable presence of a Jesuit in the back ground on any hypothesis which will secure the complete acquittal of the Society from charges of the sort. It is sufficient to say here in illustration that the Euglish Roman Catholics under Elizabeth, addressing the Pope with regard to the severe penal laws which oppressed them, laid the whole blame of the Government's action on the Jesuits, as having provoked it by on the Jesuits, as having provoked it by their conspiracies; while the secular priests in England issued in 1601 by the pen of one of their number, William Watson (afterwards executed in 1603), a pamphlet known as Important Considera-tions, to the same effect."

What are the charges against the Jesuits? "Concocting conspiracies, kindling wars, and procuring assassinations."

And the proofs?

And the proofs?

There are no "sufficient" proofs; "but it is not easy to explain the invariable presence of a Jesuit in the back ground on any hypothesis which will secure the complete acquittal of the Society from charges of the sort. It is sufficient to say here, in illustration that he English Rayman Catholics under Elizathe English Roman Catholics under Elizabeth, addressing the Pope with regard to the severe penal laws which oppressed them, laid the whole blame of the Government's action on the Jesuits, as having provoked it by their conspiracies; while the secular priests in England issued, in 1601, by the pen of one of their number, William Watson, a pamphlet, known as Important Consideration, to the same effect."

The investigation is, therefore, limited to English history. the English Roman Catholics under Eliza-

NO JESUITS TO PROVOKE ELIZA-BETH'S PENAL LAWS.

I have not at hand the address of "The Roman Catholics of England" referred to. Very likely its originators and singers had as much right to speak for The Roman Catholics of England, as the famous tailors or Tooley St. had, or another occasion, to call themselves "The People of England." But how very childlesh, not to say ridiculous, their conduct appears in the light that history has shed upon the events of that blood-stained era. They blamed the Jesuits for having provoked the penal laws by their conspiracies! Why, BETH'S PENAL LAWS. the penal laws by their conspiracies! Why, the Jesuis did not come into the country until 1580. This was the 22nd year of Elizabeth's reign, and she had already acquired a reputation as a Coercionist that would put even Mr. Ballour to shame. She accended the throne with a policy in her own mind clearly marked—to crush out the old Faith; and forthwith she began to carry it into effect. What do we read? "The funeral of Mary (her predecessor) was celebrated according to the Catholic Ritual. White, the Bishop of Winchester, who preached on the occasion, uttered something which gave offense. to Elizabeth. There seems, however, to have been nothing in the sermon disre-"Whether tolling amongst the teeming millions of Hindustan and China, labouring amongst the Hurons and Iroquois of North America, governing and civilizing it had offended Elizabeth, and, therefore, the natives of Brazil and Paraguay, in the missions and 'reductions,' or ministering, at the hourly risk of his life, to his correligionists in England under Elizabeth and James I., the Jesuit appears alike devoted, indefatigable, cheerful, and worthy of hearty admiration and respect."

ACCUSED OF CONSPIRACIES AND Let the following year, 1559, there was the natives of Brazil and Paraguay, in the both the personal liberty of the subject of the Church in England."—Vol. II.)
In the following year, 1559, there was
a statute passed, called a "Bill of Supremary," which enacted that those who by
writing or preaching defended "the
power or jurisdiction, spiritual or ecclesionstical," of what is termed "any foreign "Nevertheless, two most startling and indisputable facts meet the student who prince, prelate, person, state or potentate,"
were doomed to forfeiture of all their property and benefices, if they had any and if not worth £20 were to suffer

year's imprisonment. For a second offence all such persons were to suffer the penalties of a præmunire; and a third offence was declared to be high treason. Next there was a "Bill of Uniformity," which enacted that "The Book of Comwhich enacted that "The Book of Com-mon Prayer and Administration of Sacra-ments, and other Rites and Ceremonias," authorized in the fifth and sixth of Edward VI., was to be "in full force and effect, with very few alterations," and to be everywhere used. Ministers refusing to use it were, for the first offence, to forfeit one year's income, and to be im-prisoned for six months; for a second, were to be deprived, and to be imprisoned for twelve months; and for a third, were doomed to perpetual imprisonment, as well as a new deprivation. To use any words in derogation of the same book, was made liable, for a first offence, to the penalty of a hundred marks; for a second, to one of four hundred; and for a third, to forfeiture and perpetual imprisonment. As if these violent measures were not As it these violent measures were not enough; people were to be forced to attend the services thus schismatically changed, by spiritual censures, and by a fine of 1s, for every case of absence on Sundays and holy days. On Whitsunday, May 8, began the new service in English, and the removal of the images of the saints. This was followed by the public burning. In many parts of their enemies, were suffered to decide the by the public burning, in many parts of matter. In other cases, as for example London, of "all the roods and other traced; that constant only in attachment to the fraternity to which he belonged, he was in some countries the most danger-ous enemy of freedom, and in others the most dangerous enemy of order. * * * So strangely were good and evil mixed the cases, as for example to the fraternity to which he belonged, he was in some countries the most danger ous enemy of freedom, and in others the made for such rejoinders, there remain several counts of the location of the Oath

Bishop: "There is our universities; the flying about in all di come to an agreen religion" (Ibid). In 1563, there was required all member persons taking degree all sheriff, barrister masters, private tut any court whatever person at the Lord Cl o take the Oath of the penalty of a proffender, and of £100 or negligent Justice.
was to be punished v
forfeiture, judgment
used in cases of high
In April, 1571, it v ment made high tres offence, to declare in Queen was a heretic t was made treason City of Rome to Eng whatever "might be i no less treason to give from the Holy See, a such power only in mere fact of possessi beads, or crosses, or the Pope, or by the him, was now subje-punishment of a Catholics who had fle not altogether out of tyrannical enactment turned within six mor tion to that effect, eve cured a formal leav forfeited to the Crown

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of Supremacy was a in all parts of the upon the universit effectively told by J Bishop: "There is

and chattels, and their Needless to say, the penal laws, which Statute book long be vasion" of the count enforced, the punishr being death. PIONEER JESUIT As I have already

that the Jesuits first missioners. Ignatius to his reward, and Mercurian, the four Society, was in comm selected for this ardu mission were Robert l Campion, both English of Oxford University his "History of the E For the moment the ing. The eagerness pion was so great, the able to preach with h From London the m in the disguise of capt or sometimes in the c clergy, through many wherever they went the gentry revived. nciled to the old ing apostles, was hea
Lord Oxford, Burley
and the proudest an
The success of the
Elizabeth's work of co in a more public wa with which the Catho attendance at the na ever, the panic of the Parliament far outrar danger. The little gr was magnified by pop of disguised Jesuits; invasion was met by bibited the saying of houses, increased the twenty pound a mont all persons pretendin absolving subjects from practicing to withdraw religion, with all pers session willingly so al to the See of Rome sh

Everywhere arrest followed. Campion escapes, was captured than thirteen months lodged in the Tower, was then put on t Bench, in company of whom twelve were high treason. Their of justice, At the Campior, addressing am a Catholic and die: and if you esteem then em I guilty. As son, I never committe

DISOBEDIENCE Dr. Littledale, who against the Jesuits, and "The English Roman Pope, blaming the Jewocked, by their conenactments of El zab less charge as I he ignores the elaborate of the Jesuits and Ser by Dr., afterwards C months subsequent to tion. William Allen spectable family in La at Oriel College, Oxfo tor of the Universit ade Canon of the less accusations, the "Another, and the m brought, not only a against the Supreme and Jesuits have, it England to treat, no and the Conscience, by of men from the o Sovereign, and to plo That this charge is ut writer of this Apology ducing, if necessary, a which he has in his p test, therefore, that n Fathers of the Societ Name of Jesus (usus aries, have any instruc or move any matter temporal rule, or ha tions, but to preach, the sacraments, and