

## Our Contributors.

### THE JESUITS.

BY REV. R. F. BURNS, D.D., HALIFAX.

JESUITS IN FRANCE AND POLAND.

In a former article we noticed the Jesuit advent in France. By putting on the most meek and submissive look they disarmed the opposition of the Parliament and university, and having secured courtly influence their way to preferment was paved. Seminaries everywhere dotted the surface of the land as if by magic. The French mind just as it was recently was about exclusively in Jesuit hands.

Entering on the political arena they became embroiled in disputes which caused them on two different occasions to be driven forth in disgrace.

About 1580 the Jesuits entered Poland and to the crooked policy they pursued may in a great measure be traced the blighting of this unfortunate country's prosperity and the subsequent rending of it in pieces. The tide of the Reformation "rolling along the Southern shores of the Baltic and through the principal dominions" had flowed into Poland at an early period. To drive it back was the great object.

Finding a fulcrum for their lever at the city of Riga they directed it against previously established orders. In 1596 they set the whole city in an uproar. Then the University of Cracow, which had gained considerable celebrity, became the point of attack. They first set up an opposition establishment, but finding that this did not work well they assumed their blandest airs and offered their services as instructors in connection with the educational system recognized by the State, as they have done in some parts of Canada. They humbly asked for admission to the University merely to teach their own members. The managers were quick-sighted enough to discover their real intentions and had the courage and good sense to give a point blank refusal.

Nothing daunted these indefatigable men changed themselves into polished courtiers and poisoned the ear of the king with sly mien and cunningly contrived calumnies against the university authorities. Too easily won over, the weak minded monarch ordered his troops to the gates of Cracow. The streets were drenched with blood, and during all the fearful carnage the directions were given by the vindictive Jesuits. On March 4, 1626, the Polish Parliament convened at Warsaw. The Grand Marshal of the Kingdom convincingly shows that while professing to be plain teachers the Jesuits are in reality a band of political conspirators. His withering exposure goes down with the vast majority. They are condemned. And now the readiness of their resources again appears. They assent to the verdict but only in appearance. Their schools are converted into theatres. They take to acting when they are forbidden to teach. They can insinuate their principles through the medium of plays as conveniently as through their old school books. At last, in 1640, they get a Papal decree in their favour, and then commences a series of barbarous contests with the civil authorities which continues for upwards of a century. By such intestine commotions the strength of Poland was enfeebled and she fell a comparatively easy prey to the foreign invader. Canada may learn salutary lessons from her chequered history.

The islands of Sicily and Corsica were laid hold of. In Syracuse, Palermo, Naples and Messina seminaries were opened, but their depraved lives and meddling disposition brought down on their heads merited opprobrium.

In 1500 three priests and three laymen undertook an expedition to Switzerland. By sly manoeuvres they prevailed on Antonius Quadrius, a man of wealth and station, to bequeath to them his property. With this they straightway built a college. But the case was brought into court by the injured and incensed relatives. It was urged by the Jesuits that they had been of singular benefit to the young, but on the other hand it was proved to demonstration that they had had recourse to the most dishonourable means in order to get the money. The case went against them and they were outlawed from the Swiss Cantons. But repeatedly in different characters have they returned and some time ago by their doings there the peace of Europe was threatened.

Into Savoy and Piedmont, Popevius the Jesuit entered in disguise. He got round the reigning duke, Emmanuel Philibert, and induced him to found two colleges and send to Lainez, the general, for a batch of Jesuit professors. Within this lovely and romantic region the principles of the Reformers had obtained almost universal circulation. And what were the weapons which Popevius wielded in order to overcome them? Forgetful of that Jesus whose name he bore, who said to that very Peter from whom he boasted descent, "Put up thy sword into its sheath,"—he called to his aid 2,000 men under the Count of Trinity and converted the smiling villages of a peaceful population into heaps of smoking ruins.

### DOINGS IN GERMANY.

It was to be expected that Loyola would not be long in trying Germany, the birthplace of the Reformation—the scene of his antagonist Luther's exploits. In 1551 the Emperor Ferdinand I. wrote to Loyola that there was no way of arresting the progress of the Lutheran heresy and of restoring the erring sheep to the fold of orthodoxy but by securing pious and faithful instructors for the young. He accordingly requested some to be despatched forthwith to Vienna. On their arrival the university is given over without reserve into their hands. From Vienna as a centre point they spread

throughout the entire Austrian territory. They then take up their quarters at Cologne, the seat of the magnificent cathedral. This gives them the sweep of the region of the Rhine. Ingolstadt is next seized upon. This supplies a key to Bavaria and adjoining centres. They knew well how to pitch upon the most eligible localities. At first they commenced with amazing modesty and disinterestedness as if they had nothing in view but the best interests of the rising generation. They even went the length in some instances of palming themselves off as Protestants, exposing the mass as a blasphemous mummery and the Pope as Antichrist.

Gradually the cloven hoof began to appear. Under Rodolph II. they waxed strongly. Maggio, the Provincial, induced him to resolve on an immediate and universal extirpation of heresy from his dominions. Protestant preachers were supplanted by Roman Catholic. Individuals in the private walks of life were subjected to a formula, one of whose leading articles was, "Dost thou believe that everything is true which the Church of Rome has laid down as the rule of life and doctrine?" If they could not return an affirmative answer they were punished. A test termed the *Professio Fidei*, was imposed on all who applied for chairs in universities or offices in the State. If they would not at once proclaim themselves Roman Catholics they were excluded. In the schools the Popish ritual reigned supreme. Popish formularies, catechisms and other books were forced on the children. Popish ceremonies in all their "infinite variety" were rigidly observed. The book stores and the custom houses were carefully searched and everything wearing a Protestant face was immediately confiscated. Nothing was allowed to escape the rapacious hands of men who were bent on treading out the faintest sparks of light and liberty.

The first regular Jesuit seminary was planted in England upwards of sixty years ago by a few polite gentlemen from the continent, whose real objects were, of course, at the time dexterously cloaked. It is situated at Stonyhurst, near Preston, Lancashire. They professed to be solicitous only for the welfare of the young. But a few years after their settlement the priest at Preston made a boast, that whereas on their arrival a small room could contain all the Roman Catholics in the neighbourhood, they then crowded two splendid churches each capable of holding 2,000. We find now eight additional English Jesuit colleges. St. Lawrence's, in York, St. Gregory's, near Bath, St. Conception, near Loughborough, St. Mary's, near Chesterfield. These five in England and the following three on the continent. The English College at Rome, the English College at Lisbon, and St. Edmund's College at Douay. Maynooth College, in Ireland, to which our Government most infatuatedly grants £30,000 a year, is also very much under Jesuit influence and the system adopted corresponds exactly with that adopted in the ordinary Jesuit seminaries. Even in the land of Knox the Jesuits are striving to find a lodgment, and it is through the door of the school they are entering.

In Canada they have more seminaries than we are fully aware of. Doubtless whenever a favourable opportunity occurs we will find the same policy pursued here as elsewhere. The saying of Napoleon with respect to the Bourbons after their restoration by the allied forces to the throne of France, is true still with respect to the Jesuits, "They have learned nothing and forgotten nothing." Though ignominiously driven thirty-nine distinct times beyond the pale of European nations, they are to be found everywhere and anywhere in substance the same.

The view we have presented, derived from the most authentic sources, of the mischief they have wrought wherever they have obtained a firm footing as educationalists is surely of itself enough to put us on our guard, even supposing that their ability in teaching were much greater than their most enthusiastic eulogists allow. Can it be safe to give countenance even to the most able and accomplished teachers when they are bound neck and heel to a foreign potentate when by their oath they are released from all obligation to the civil authorities—when during their entire history their skirts have been dyed with blood, and when, on the first favourable chance, without a note of warning, they may lift up their heel against us? But is their system of education really so superior after all? Having shown you the extent of their educational machinery and the unworthy purposes to which it has been applied, let us look more closely into it and mark its working. At the outset we are not unwilling to make some concessions. We grant that the Jesuits are men of varied accomplishments, with refined manners and in a certain sense well-disciplined minds. They excelled greatly in arithmetic and mathematics. They were devoted to the dead languages and did not a little to produce and foster a taste for classical literature. They have proved subtle logicians and paid special attention to the graces of rhetoric. In the fine arts they have also stood high. Poetry, painting and sculpture have been taught with considerable success. Their manner is much in their favour. They have a winning way with them which steals a passage insensibly to the youthful mind.

A careful estimate of the Hebrew population in this country in 1880 placed it at 250,000. New York City's Hebrew population was placed at 60,000. In the last few years, as is known from the records of the United Hebrew Charities, about 75,000 of the emigrants who came to the United States through Castle Garden remained in New York (about 20,000 in 1888 alone). There is, therefore, now a Jewish population at the lowest calculation of 125,000, while the entire number in the United States cannot fall short of 500,000.

### OUR WATCH TOWER.

The college commencements are past and the graduates have gone home, with their blushing honours thick upon them in the shape of well-earned degrees. It is a most honourable thing for a man to earn a degree by careful and extensive and prolonged studies. These fit him for taking a larger view of life, and also for doing a worthier part on the great arena of this world's action. They put the edge on, and the temper in the tool. They give it weight and value. The degree means something. Many, no doubt, do study and labour and make additions to the thoughts of the time, or materially help in contributing to the happiness and moral health of the age—and these persons may properly, though passing no examination, be honoured with degrees of the higher grades—but there are those who do neither who appear with them, and for whom they must of necessity mean nothing. Such a course is simply demoralizing, both to the man and to the community in which he lives.

Opportunities for the obtaining of these degrees are increasing, if we may judge from this spicy clipping from the *British Weekly*, which we would most heartily commend to all who are interested in this matter:

A new American university has been started, called the Correspondence University (Incorporated), Chicago, Ill. The *Independent* says that its motto is taken from Scripture, "Men of low degree are vanity," and much more, therefore, men of no degree. Its purpose, therefore, is to accomplish the Scriptural description that "men of high degree are a lie." It is sending out a circular in which it says: "You have been recommended to us as likely to take an active interest in our grand enterprise, and we address you to secure your co-operation in your vicinity. We would like to have you send the names and addresses of all persons of your place who have left college before graduating, or who would gladly avail themselves of our unique arrangements to complete their education at home, and at little expense." In the postscript it says: "Is there any degree you would like yourself?" We give the University the benefit of this gratuitous advertisement.

We have also seen a circular from the Chicago College of Science, which has this important paragraph:

Post-Graduate Department. The Chicago College of Science offers advantages to non-resident post graduate students unequalled by any institution in the world. Ph. D.—A person having a Master's degree from a reputable institution, is required to present a thesis on a subject chosen by himself. If the thesis is approved, the degree is conferred. Sc. D.—Is conferred on the same conditions as the Ph. D. M. D.—Is conferred on those who already have the same degree. Ll. D. or D. C. L.—Is conferred only on persons already having one Doctor's degree, who present a satisfactory thesis. D. D. or S. T. D.—Is conferred only on graduates of theological schools, or clergymen of at least ten years' standing, who present satisfactory thesis. F. C. C. S.—A person who feels that he has the requisite attainments may make application, stating his or her case, and if satisfactory, the applicant will be elected a Fellow of the Chicago College of Science (F. C. C. S.), which is really a minor place on the faculty. Fees.—The expenses attendant upon any of the doctor's degrees, including diploma, are \$25.00. The fee for the fellowship diploma is \$5.00.

This is an alarming condition of affairs. It seems clear that proficiency in learning is not what is desired so much as the small pittance necessary to the purchase (?) of the degree. Is this a conspiracy to bring the highest degrees into utter contempt? It would seem like it. Bogus degrees should be discredited.

### STIMULANTS AND THE VOICE.

Tobacco, alcohol, and fiery condiments of all kinds are best avoided by those who have to speak much, or at least they should be used in strict moderation. I feel bound to warn speakers addicted to the "herb nicotian" against cigarettes. Like tipping, the effect of cigarette smoking is cumulative, and the slight but constant absorption of tobacco juice and smoke makes the practice far more noxious in the long run than any other form of smoking. Our forefathers, who used regularly to end their evenings under the table, seem to have suffered little of the well-known effects of alcohol on the nerves, while the modern tippler, who is never intoxicated, is a being whose whole nervous system may be said to be in a state of chronic inflammation. In like manner cigarette smokers (those at least who inhale the smoke, and do not merely puff it "from the lips," as Carlyle would say), are often in a state of chronic narcotic poisoning. The old jest about the slowness of the poison may seem applicable here, but though the process may be slow there can be but little doubt that it is sure. Even if it does not kill the body, it too often kills or greatly impairs the victim's working efficiency and usefulness in life. The local effects of cigarettes in the mouth must also be taken into account by those whose work lies in the direction of public speech. The white spots on the tongue and inside of the cheeks, known as "smoker's patches," are believed by some doctors with special experience to be more common in devotees of the cigarette than in other smokers. This unhealthy condition of the mouth may not only make speaking troublesome, or even painful, but it is now proved to be a predisposed cause of cancer. All fiery or pungent foods, condiments, or drinks tend to cause congestion of the throat, and if this condition becomes chronic it may lead to impairment, if not complete loss of voice. The supposed miraculous virtues of the mysterious possets and draughts on which some orators pin their faith exists mainly in the imagination of those who use them; at best they do nothing more than lubricate the joints of the vocal machine so as to make it work more smoothly. *Sir Morrell Mackenzie in the Contemporary Review.*