

Poetry.

THE BURIAL-GROUND AT SIDON.

The burial-ground, with the old ruin, supposed to be the castle of Louis IX., is without the town: the tall trees cast their shadow on the sepulchres, some fallen and ruined, others newly whitened and gilt, and covered with sentences in the "Parish" character; the haughty-tomb usually presenting a turban on a pedestal. Several women had come to mourn over the graves of their relatives, in white cloaks and veils which enveloped them from head to foot: they mostly mourned in silence, and knelt on the steps of the tomb, or among the wild flowers which grew rank on the soil. The morning light fell partially on the sepulchres, and on the broken towers of the ancient castle; but the greater part of the thickly-peopled cemetery was still in gloom—the gloom which the Orientals love. They do not like to come to the tombs in the glare of day; early morn and evening are the favourite seasons, especially the latter. This burial-ground of Sidon is one of the most picturesque on the coast of Syria. The ruin of Louis, tells like the sepulchres, that this life's hope and pride is as "a tale that is told." When the moon is on its towers, on the trees, and tombs beneath, and on the white figures that slowly move to and fro, the scene is solemn, and cannot be forgotten.

The dead are everywhere!
The mountain-side, the plain; the woods profound;
All the wide earth—the fertile and the fair,
In one vast burial-ground!

Within the populous street;
In solitary homes; in places high;
In pleasure-domes where pomp and luxury meet,
Men bow themselves to die.

The old man at his door;
The unweaned child muzzling its worthless nose;
The husband man and the free; the rich, the poor;
All, all to death belong!

The sunlight glids the walls
Of kindly sepulchres, and wrought with brass;
And the long shadow of the cypress falls
Athwart the common grass.

The living of gone time
Built their glorious cities by the sea,
And awful in their greatness sat sublime,
As 'twere change could be.

There was the eloquent tongue;
The poet's heart; the sage's soul was there;
And loving women with their children young,
The faithful and the fair.

They were, but they are not,
Suns rose and set, and earth put on her bloom,
Whilst man, submitting to the common lot,
Went down into the tomb.

And still amid the wrecks
Of mighty generations passed away,
Earth's bonniest growth, the fragrant wild-flower decks
The tombs of yesterday.

And in the twilight deep,
No veiled women forth, like her who went,
Sister of Lazarus, to the grave to weep
To breathe the low lament.

The dead are everywhere!
Where'er is love, or tenderness, or faith;
Where'er is power, pomp, pleasure, pride; where'er
Life is or was, is death!

MARY HOWITT.

ARCHBISHOP CRAMER.

(From Gilpin's Lives of Reformers.)

In whatever point of light we view this extraordinary man, he is equally the object of our admiration. His industry and attention were astonishing. When we consider him as a scholar, his learning was so profound; and the treatises, which he wrote, were so numerous, that we cannot conceive he had any time for business. And yet when we consider the various scenes of active life, in which he was engaged—in the council—in the convocation—in the parliament—in his diocese—and even in his own house, where he had a constant resort of learned men, or suitors; we are surprised how he procured time for study.

He never indeed could have gone through his daily employments, had he not been the best economist of his time. He rose commonly at five o'clock; and continued in his study till nine: These early hours, he would say, were the only hours he could call his own. After breakfast he generally spent the remainder of the morning either in public, or private business. His chapel-hour was eleven; and his dinner-hour twelve. After dinner he spent an hour either in conversation with his friends; in playing at chess; or in what he liked better, overlooking a chess-board. He then retired again to his study, till his chapel-bell rang at five. After prayers, he generally walked till six, which was, in those times, the hour of supper. His evening meal was sparing. Often he eat nothing; and when that was the case, it was his usual custom, as he sat down to table, to draw on a pair of gloves; which was as much as to say, that his hands had nothing to do. After supper, he spent an hour in walking, and another in his study, retiring to his bed-chamber about nine.

This was his usual mode of living, when he was most vacant; but very often his afternoons as well as his mornings, were engaged in business. To this his chess-hour after dinner was commonly first assigned, and the remainder of the afternoon, as the occasion required. He generally however contrived, if possible, even in the busiest day, to devote some proportion of his time to his books, besides the morning. And Mr. Fox tells us, he always accustomed himself to read and write in a standing posture; esteeming constant sitting very pernicious to a studious man. His learning was chiefly confined to his profession. He had applied himself in Cambridge to the study of the Greek and Hebrew languages; which though esteemed at that time as the mark of a heresy, appeared to him as the only sources of attaining a correct knowledge of the scriptures. He had so accurately studied canon-law, that he was esteemed the best canonist in England; and his reading in theology was so extensive, and his collections from the fathers so very voluminous, that there were few points, in which he was not accurately informed; and on which he could not give the opinions of the several ages of the Church from the times of the apostles. "If I had not seen with my own eyes, says Peter Martyr, I could not easily have believed, with what infinite pains and labour, he had digested his great reading into particular chapters, under the heads of councils, canons, decrees, &c."

His parts were solid, rather than shining; and his memory such, that it might be called an index to the books he had read, and the collections he had made. Henry the Eighth had such an opinion of him, as a casual, that he would often say, "He could have as difficultly, while Cramer was at his elbow." And indeed we cannot better account for the constant regard, which that capricious monarch shewed him, than by supposing it proceeded from the opinion the king had of the archbishop's being so useful to him. It was not an unusual thing for Henry to send him a case of conscience at night (and Henry's conscience was very often troubled) desiring an answer the next morning. On such slender notice, we are told, the archbishop would often collect the opinions of twenty or thirty writers on the subject; and within the limited time would send all the extracts, together with his own conclusion on the whole.

Henry, who was deeper in school divinity than any other kind of learning, would take great pleasure also in disputing with the archbishop; and notwithstanding the roughness of his manners, would often indulge that sort of familiarity, which emboldened about him to use freedom with him. The archbishop at least was seldom under any difficulty on that head; while the king on his part always paid much deference to the primate's learning and abilities, (though the primate was the only person to whom he did pay any deference) and would sometimes do it at the expense of those, who thought themselves on an equality with the most learned. The bishop of Winchester in particular the king would sometimes delight to mortify; and to set him on the wrong side of a com-

parison with the archbishop.—We have an instance preserved.

The king once engaged the two prelates in a dispute on the authority of the apostolical canons; in which he himself bore a part. The archbishop sustained the negative. As the dispute proceeded, the king, either sensible of the primate's superiority, or affecting to appear so, cried out, "Come, come, bishop Winchester, we must leave him, we must leave him: he is too old a truant for either of us."

He was a sensible writer; rather nervous, than elegant. His writings were entirely confined to the great controversy, which then subsisted; and contain the whole sum of the theological learning of those times. His library was filled with a very noble collection of books; and was open to all men of letters. "I meet with authors here, Roger Ascham would say, which the two universities cannot furnish."

At the archbishop's death the greater part of his original MSS. were left at his palace of Ford, near Canterbury; where they fell into the hands of his enemies.

In the days of Elizabeth, archbishop Parker, who had an intimation that many of them were still in being, obtained an order from Lord Burleigh, then secretary of state, in the year 1563, to search for them in all suspected places; and recovered a great number of them. They found their way afterwards into some of the principal libraries of England; but the greatest collection of them were deposited in Bene't-college in Cambridge.

But the light in which archbishop Cramer appears to most advantage, is in that of a reformer, conducting the great work of a religious establishment; for which he seems to have had all the necessary qualifications. He was candid, liberal, and open to truth in a great degree. Many of his opinions he reconsidered and altered; even in his advanced age. Nor was he ever ashamed of owning it; which is in effect, he thought, being ashamed of owning, that a man is wiser to-day than he was yesterday. When his old tenets with regard to the Lord's supper, were objected to him; he replied with great simplicity: "I grant that formerly I believed otherwise than I do now; and so I did, until my lord of London (Dr. Ridley) did confer with me, and by sundry arguments and authorities of doctors, drew me quite from my persuasion."

To the opinions of others also he was very indulgent. One fact indeed, mentioned in his life, the death of G. Paris, is a glaring instance of the contrary. Something, no doubt, so good a man would have to say for himself, if we could hear his plea, in vindication of so barbarous and horrid a piece of bigotry; but as the naked fact now stands, we can only express our astonishment, that a single action should so grossly run counter to every other act of his life.

The uncommon caution of his temper likewise qualified him greatly as a reformer. In his conversation he was remarkably guarded. "Three words of his," says Lloyd, "could do more, than three hours discourse of others." In acting he always felt his ground, as he proceeded; and had the singular wisdom to forbear attempting things, however desirable, which could not be attained. He rarely admitted any circumstances into his schemes, which ought to have been left out; and as rarely left out any which ought to have been admitted. Hence it was, that he so happily accomplished the most difficult of all works, that of loosening the prejudices of mankind. Hence it was, also, that the ground which he took, was so firm, as scarce to leave any part of the foundation he laid, under the necessity of being strengthened.

The sweetness of his manners also contributed not a little to the completion of his designs. He was a man of a most amiable disposition. His countenance was always enlightened with that cheerful smile, that make every body approach him with pleasure. It is indeed surprising, how much he was beloved, and how few enemies he made, when we consider that his whole life was a constant opposition to the opinions and prejudices of the times. Whom he could not persuade, he never disoblige. A harsh measure he considered only as another name for an imprudent one. When he could not go on smoothly, he would retreat a few steps; and take other ground, till he perceived the obstruction was removed.

The composure of his temper was another happy ingredient in his character as a reformer. It was rarely on any occasion either raised or depressed. His features were by no means an index to the times. His most intimate friends could form no conjecture from his outward behaviour (which was always flowing with benignity) whether he had met with any thing either in parliament, or in council, to disturb him. One can scarce on this occasion avoid a comparison between him, and his successor archbishop Laud.—Both were good men—both were equally zealous for religion—and both were engaged in the work of reformation. I mean not to enter into the affair of introducing episcopacy in Scotland; nor to throw any favourable light on the ecclesiastical views of those times. I am at present only considering the measures which the two archbishops took in forwarding their respective plans. While Cramer pursued his with that caution and temper, which we have just been examining; Laud, in the violence of his integrity, (for he was certainly a well-meaning man) making allowances neither for men, nor opinions, was determined to carry all before him. The consequence was, that he did nothing, which he attempted; while Cramer did every thing. And it is probable, that if Henry had chosen such an instrument as Laud, he would have miscarried in his point: while Charles with such a primate as Cramer, would either have been successful in his schemes, or at least have avoided the fatal consequences that ensued. But I speak of these things merely as a politician. Providence, no doubt, over-ruling the ways of men, raises up, on all occasions, such instruments as are most proper to carry on its schemes; sometimes by promoting, and sometimes by defeating, the purposes of mankind.

Nor was the good archbishop less formed for a private, than a public station. While we revere the virtues of the reformer, we admire the minister of the gospel.

His humility was truly apostolical. He was averse to the sounding titles of the clergy; and when these things, among others, were settled, he would often say, "We might well do without them." A familiar expression of his, on an occasion of this kind, was often afterwards remembered. He had signed himself in some public instrument, as he was obliged indeed legally to do, by the style of *primate of all England*. At this the bishop of Winchester took great offence; intimating, that there was no necessity for that innovation; and throwing out a hint, as if it were an encroachment on the king's supremacy. "God knows," said the archbishop, (when he heard of the invidious things, which Winchester had said) "I value the title of primate, no more than I do the *paring of an apple*." The expression was afterwards often quoted by those, who were disinclined to all dignities in the Church; which they would call in contempt the *parings of Cramer's apples*.

The placability of his temper was equal to his humility. No man ever possessed more christian charity. The least sign of penitence in an enemy restored him immediately to favour; and the archbishop was glad of an opportunity of shewing the sincerity of his reconciliation. This was so well known to be a part of his character, that the archbishop of York having long, in vain, desired his concurrence in a business, to which Cramer was averse; "Well, my lord, (said York) if I cannot have my suit in one way, I will in another."

I shall presently do your grace some shrewd turn; and then, I doubt not, but I can manage so, as to obtain my request."

But the archbishop's mildness and placability never appeared in so strong a light, as when contrasted, as they often were, with the vehemence of Henry's passions.

A person of great rank at court, who was the archbishop's secret enemy, and had often than once done him ill offices, came to him, one day, to request his interest with the king. The primate with great readiness undertook his cause. "Do you know," said the king, surprised at his request, "for whom you are making suit? Are you acquainted with the man's disposition towards you?" "I always took him," (said the archbishop), "for my friend." "No," (replied the king), "he is your mortal enemy; and so far am I from granting his request, that I command you, when you see him next, to call him knave." The archbishop begged his majesty would not oblige him to use language so little becoming a Christian bishop. But Henry vociferated again, "I command you, I say, to call him knave; and tell him that I ordered you." The primate however could not be persuaded, by all his majesty's eloquence, to call the man knave; and the king, though in great agitation at first, was obliged, at last, to give up the matter with a smile.

He was a very amiable master in his family; and admirably preserved the difficult medium between indulgence and restraint. He had, according to the custom of the times, a very numerous retinue; among whom the most exact order was observed. Every week the steward of his household held a kind of court in the great hall of his palace, in which all family affairs were settled; servants' wages were paid; complaints were heard; and faults examined. Delinquents were publicly rebuked; and after the third admonition discharged.

His hospitality and charities were great and noble: equal to his station; greater often than his abilities. A plentiful table was among the virtues of those days. His was always bountifully covered. In an upper room was spread his own; where he seldom wanted company of the first distinction. Here a great many learned foreigners were daily entertained; and partook of his bounty. In his great hall a long table was plentifully covered, every day, for guests, and strangers of a lower rank; at the upper end of which were three smaller tables, designed for his own officers, and inferior gentlemen.

The learned Tremellius, who had himself often been an eye-witness of the archbishop's hospitality, gives this character of it: "*Archiepiscopi domus, publicum erat doctis, et pater omnibus hospitium; quod ipse hospes, Mecenas, et pater, talibus semper patere solent, quod vixit, aut potuit; homo φιλοσοφίας nec minus φιλοδοξίας.*" We have seen his character aspersed for want of hospitality. In part the aspersion might have arisen from an attempt he made, with the assistance of the other bishops, to regulate the tables of the clergy; which had lately taken an expensive turn. This expense was introduced by the regular clergy, who could not lay aside the hospitable ideas of their monasteries; though a country benefice would by no means support them.

Among other instances of the archbishop's charity, we have one recorded, which was truly noble. After the destruction of monasteries, and before hospitals were erected, the nation saw no species of greater misery, than that of wounded and disabled soldiers. For the use of such miserable objects, as were landed on the southern coasts of the island, the archbishop fitted up his manor-house of Beckesbun in Kent. He formed it indeed into a complete hospital; appointing a physician, a surgeon, nurses; and every thing proper, as well for food, as physic. Nor did his charity stop here. Each man, on his recovery, was furnished with money to carry him home, in proportion to the distance of his abode.

To obviate all the cavils of the papists against archbishop Cramer, would be to enter into the general argument against them. His apostasy, his marriage, and his opinions, are questions all of common recovery. On the particular miscarriages of his life I have by no means spared them, when they appeared to deserve censure. The general objection, which seems to bear the heaviest upon him, is founded on the pliancy of his temper. Saunders, one of the bitterest of his enemies, sarcastically calls him *Henricianus*; and his friends indeed find it no easy matter to wipe off these courtly stains. Without question, many instances of great concession in his character strike us; but a blind submission to the will of princes was probably considered among the christian virtues of those days.

On the other hand, when we see him singly, and frequently, oppose the fury of an inflamed tyrant—when we see him make that noble stand against bigotry in the affair of the six articles—or when we see him the only person, who durst inform a passionate and jealous prince of the infidelity of a favourite wife, we cannot but allow, there was great firmness in his character; and must suppose, that he drew a line in his own conscience to direct him, in what matters he ought, and in what matters he ought not, to comply with his prince's will.

He left behind him a widow and children; but as he always kept his family in obscurity, for prudential reasons, we know little about them. They had been kindly provided for, by Henry the Eighth, who without any solicitation from the primate himself, gave him a considerable grant from the abbey of Welbeck in Nottinghamshire; which his family enjoyed after his decease. King Edward made some addition to his private fortune; and his heirs were restored in blood by an act of Parliament, in the reign of Elizabeth.

THE JESUITS.

(From the Episcopal Magazine and Warder—Concluded.)

Loyola laid claim to *divine inspiration*! And the account furnished by the Jesuits themselves, presents the most complete collection of absurdities and blasphemies on this subject. Among many blasphemies, they declare "that God has granted to every member of the Society, who might join it, in the three first centuries, the privilege of *escaping damnation*, and that whoever should die in communion with the Society should obtain everlasting felicity." In order to attract the simple, the Jesuits allege that God himself dictated the formation of their Society! They teach that He and the Blessed Virgin inspired its plan, rules, and privileges, in miraculous revelations; so that they impose on the credulous dupes of Popery, that it is not so much the commands of Loyola which they are obeying, as the *revealed will of God!* The rules of their institute are however concealed with great care, not only from the public, but also from the uninitiated of their own body. There are besides some rules that none but the General and Superiors are permitted to know anything of. There is always suspicion in mystery. The secret of this Society is confined only to a few. The Superiors hold secret councils in every province, without its being known either by the public or their own ordinary members, for what purposes.—This extreme secrecy naturally alarmed the Continental governments, and was one of the causes of the suppression of the Jesuits. But there is another evil attending the constitution of this pernicious Society, the General can change, abrogate, or renew what laws he pleases. In his bull of 1543, Paul III. authorizes

* Imago Primi Saeculi Societatis, lib. v. p. 649, cited in History of the Jesuits.

them "to adopt such constitutions as they may judge fit, with power, as well with respect to the constitutions already adopted as those which should be made in future, to alter or annul them, according to the difference of time and place, and the qualities or diversities of things; and to form other constitutions, which, by special favour, shall be, *ipso facto*, considered as approved by the Holy See." Another bull of the 14th October, 1649, grants them the same liberty of making "such statutes and constitutions as they should judge necessary; and afterwards either to change them, to add to them, or to retrench them." Subsequent bulls have ratified and confirmed this plenary Papal license, particularly the bulls of Gregory XIII., dated 1st February, 1682, and June, 1684. It was this extraordinary privilege which made Pasquier observe, "I must not forget another point of their policy, by which their General is permitted to change the laws and statutes by his sole authority, as he shall consider it likely to promote the advantage of his order; a permission of which they know better how to avail themselves, than of all the other statutes; especially as by means of this concession they consider themselves at liberty to disguise everything as concession may require, so long as such disguise promotes the advantage of the order."

To be able to change their institute at pleasure, is of immense importance. Against such men and such privileges no Government can adopt any precautionary measures. Proteus-like, they assume a new shape after any or every condemnation of a discovered practice. With such satanic agents in its bosom, no Government whatever, but especially a Protestant Government, can be safe. Accordingly, the king of Portugal declared in his manifesto, addressed to the bishops of his kingdom in 1759, that it was easy without any great wisdom or talent to foresee and predict, that neither Christian nor civil society could subsist without a miracle, if the Jesuits were to continue.—"It cannot be," says he, "but that the licentiousness introduced by the Jesuits, of which the three grand features are *falsehood, murder, and perjury*, should not give a new character to the morals of the nation, or to their own body. In fact, since these Religious have introduced into Christian and civil society those perverted dogmas which render *murder innocent*, which *sanctify falsehood*, authorize *perjury*, deprive the laws of their power, destroy the submission of subjects, allow individuals the liberty of calumniating, killing, lying, and *forswearing themselves*, as their advantage may dictate; which remove the fear of divine and human laws, and permit a man to redress his own grievances without applying to the magistrate; it is easy to see without much penetration that Christian and civil society could not subsist without a miracle."

In 1560, the Jesuits obtained letters patent from Francis II. and Catherine de Medicis, the queen mother, which enjoined the French Parliament to admit them into France, and confirm their institution. Seduced by the blandishments of the Jesuits themselves, and pressed by the royal authority, the Archbishop of Paris consented to their establishment, under some restrictions. He deceived himself by supposing that a Jesuit could be bound by any oath or engagement which to others would be sacred. The Parliament, however, held out. After the death of Francis II. Catherine governed the kingdom entirely, and at last compelled the Parliament to admit the Jesuits.—They imposed likewise restrictions, which were about as powerful in binding them as the seven green withers were in securing Samson. Among the first fruits of their admission into France was the massacre of St. Bartholomew's day. Catherine de Medicis, assisted by the Jesuits, planned that bloody transaction, and directed the whole of its details. The Duke of Guise was the great patron of the Jesuits, and he assisted personally in the wholesale murder of the Protestants. Maldonat, a Jesuit, was also particularly active. The order for this infernal massacre was "to make one utter extirpation of the rebellious Hugonots; and that none should be spared." The order extended even "to infant and suckling." The Duke of Sully asserts that the *Priests and Jesuits* were most active in instigating and encouraging the murderers. The bloody work commenced at midnight, and the Protestants were murdered in their beds, and then thrown over the windows. The streets and gutters became rivers of blood; and the mangled bodies lay in heaps. In Paris alone ten thousand Protestants were butchered in cold blood! The massacre was simultaneous throughout France, and it has been computed that one hundred thousand Protestants fell under the tender and maternal embraces of the Romish Church during this massacre. Well may the mother of harlots be called *scarlet*! So much blood as she has caused to flow must leave a *scarlet mark*. Throughout Papal Europe the news of this maternal act of "the mother and mistress of all Churches" was received with national rejoicings.—Discharges of artillery, ringing of bells, and bonfires, recorded an event so congenial to the spirit of Popery. At Rome the Pope himself went to St. Peter's in state, and offered up a solemn mass and thanksgiving to God for the extirpation of so many "heretics, odious to God and the Church" of Rome. Not contented with this blasphemous hypocrisy, he dispatched Cardinal Ursin upon a special embassy to congratulate the King of France; and thanked "the eldest son of the Church" for his zealous exertions in the extirpation of heresy. That this deed of iniquity might not be forgotten, the Pope directed large paintings to be made of the horrid scene, and also caused medals to be struck in commemoration of the bloody deed!

The Jesuits were the soul which animated the league in France against Henry III. They headed the rebels, and disgraced religion under the pretence of destroying the heretics. Sammier, a Jesuit, traversed Europe to excite the Popish Sovereigns against Henry. He assumed all forms. At one time he appeared as a common soldier, at another as a priest, at another as a peasant, according as the disguise suited his purpose; and he practised the most unbounded licentiousness, alleging that there was no sin since it was to accomplish a good purpose. The Jesuits' Church in Paris was the centre of the league; and the Jesuits themselves were everywhere engaged in fomenting the rebellion. It was in their college that assassins were trained for the murder of the French Kings. Jacques Clement, a priest, was there prepared by an impious consecration (so called) for the assassination of Henry III.; the cause of which was, because from the necessities of his affairs, he was obliged to tolerate the Protestants in his dominions. For this reason Pope Sixtus V. excommunicated him, which exposed him to the constant danger of assassination. Henry IV. was young, and a Protestant, at his accession; as such the Jesuits promoted numerous intrigues against him, and were guilty of all the excesses of the long civil war, which desolated his kingdom during the greater part of his reign. The rebels were duly supported by Pope Sixtus, and the Jesuits served with the rebels, and mounted guard in their turn. They preached treason and rebellion loudly in their sermons, propagated it in their writings, and inspired it in their assemblies. They prepared darkened chambers, in which they exhibited frightful spectacles, in order to influence their profligate victims to the commission of crimes; and their pestilential school nourished the assassins of Henry IV.

On the 23d July, 1593, Henry made a solemn apostasy from the Protestant Church into the Romish; but the Jesuits were not satisfied with this; they did

not, or affected not to believe his sincerity. In the following August Barriere was arrested, charged with the design of assassinating the King. He confessed and declared that he had consulted Aubrey, a priest, who *greatly commended his design*, and sent him to Varade, chief of the Jesuits, for instruction, who confirmed what he called his *holy resolution*, exhorted him to be firm and of good courage, and to receive the sacrament for his consolation. He received the sacrament accordingly, and Commolet, another Jesuit, assured him that his intention was *holy and meritorious*. He was executed at Melun, and made the above confession on the scaffold.

Jean Chatel, another disciple of the Jesuits, made an attempt to assassinate the King, who fortunately received the blow on his lip. The assassin confessed that "he had studied in the Jesuits' College, and had often been in their chamber of meditation, into which the appearance of devils and other frightful figures were introduced, under the colour of bringing abandoned characters to penitence, but really to impress their minds, and to excite them to undertake some great exploit; that he had heard the Jesuits say it was lawful to kill the King, who was *out of the Church*; and that he ought not to be obeyed nor regarded as a King, until the Pope should approve of him." Such conduct determined the Parliament of Paris to pass an act in 1594, banishing the Jesuits "as corrupters of youth, disturbers of the public repose, and enemies of the King and the State." An admirable work was discovered during these proceedings, in the handwriting of the Jesuit Guignard, in which he applauded the Bartholomew massacre, and enlisted the assassin of Henry III. He maintained the necessity of deposing Henry IV., which, if it could not be done without war, he said, that war must be levied, and failing success that then he should be *assassinated*. A column was raised to perpetuate the memory of their crimes, the inscription on which designated their attempt to murder the King as "a detestable parricide, springing from the pestilent heresy of that pernicious sect the Jesuits, who, concealing the most abominable crimes under the guise of piety, have publicly taught the assassination of Kings, and attempted the life of Henry IV." This monarch was at last murdered by Ravallac, on the 14th May, 1610. Henry had been repeatedly warned that the Jesuits thirsted for his blood, and he himself lived in continual terror for his apprehension. As he was about to step out of his carriage Ravallac stabbed him, when he died almost immediately. To sanctify this horrid deed before its commission the assassin went to mass, *recollected himself to God!* and confessed to a priest, to whom he disclosed his intention of committing the murder! In justification of his barbarous intention he alleged the King's heresy, and his making war on the Pope, which, he said, was to make war against God—*seeing that the Pope was God, and God was the Pope*.

For thirty years of Elizabeth's reign, the Jesuits excited civil wars and plots in England without intermission. Pope Pius IV. gave dispensations to a great many Franciscans, Dominicans, and Jesuits, to preach wild doctrines among the English Protestants, who were to give monthly intelligence of their progress in the promotion of heresy and schism. Others again were sent secretly to watch these, lest they should become in reality Protestants. Parsons and Campion were the first Jesuits who invaded England, who under pretence of visiting and consoling the Romanists, inspired them with sedition and revolt. These two were discovered and hung in December, 1581.

It was considered necessary to prohibit every one from harbouring or lodging Jesuits. Parliament enacted, that whoever knew of and did not discover a Popish priest or Jesuit within four days, should be imprisoned. In 1563, Strype informs us that the Queen sent E. Dennyum to reconnoitre the enemy. He was well supplied with money, and through that means—a never-failing one at Rome—made some important discoveries. He discovered that Pius resolved to bestow the kingdom of England on any papist who should conquer it. The following plan was adopted chiefly at the instigation of the Jesuits.

1st, "To offer the Queen to confirm the English Liturgy, some things being altered, provided she acknowledged the same to be from Rome; but if denied, then to asperse the English Liturgy by all ways and conspiracies imaginable. 2d, A licence or dispensation to be granted to any of the Romish orders to preach, speak, or write, against the Church of England, to make it odious; and that they may pretend to be members thereof, without being checked or censured for so doing. That they should keep a quarterly correspondence with some of the cardinals, archbishops, bishops, abbots, and friars. They were also to change their names, lest they should be discovered. 3d, For preventing any of these licensed persons from finishing off, or being seduced by rewards, persons should be appointed to watch over them, and give intelligence to Rome of their conduct. 4th, In case any of the hypocritical ministry of England should assimilate to those who had licences, it was deliberated what was to be done. The Bishop of Metz answered, that that was what they aimed at; and that they desired no more than a *separation among the heretics of England*; the more animosities there were among them there would be fewer to oppose the Mother Church of Rome, whenever an opportunity served. 5th, A pardon to be granted to any that would assault the Queen, or to any cook, brewer, baker, vintner, physician, grocer, surgeon, or of any calling whatsoever, that would make away with her; and an absolute remission of sins to the heirs of that party's family, and a perpetual amnesty to them for ever. 6th, For the better assurance of further intelligence to the See of Rome, licences were given to dispense with baptisms, marriages, and several other ceremonies of the Church of England, to possess and enjoy offices, either ecclesiastical, military, or civil, to take such oaths as shall be imposed upon them, provided that the same oaths be taken with a reserve to serve the Mother Church of Rome whenever an opportunity served. In which case the Act of council passed, that it was not sin, but meritorious; and that when it so served for Rome's advantage, the party was absolved from his oath. 7th, That the Romish orders cherish all adherents to the Mother Church, and whenever occasion served, to be in readiness at the time appointed, and to contribute, according to their capacities, for promoting the Romish cause. 8th, That the Romish party shall propose a match for the queen with some of the Catholic (Romish) princes. 9th, Excommunication, and a perpetual curse, to light on the families and posterity of all those of the Mother Church that will not promote or assist, by means of money, or otherwise, Mary, Queen of Scotland's pretence to the crown of England. 10th, Every Roman Catholic within England and Ireland to contribute to those Romish bishops and parish priests that were privately, or should be sent over to them, and to pay all the Church duties as if they were in possession; and this upon pain of excommunication to them and their posterity. 11th, The See of Rome to dispense with all parts of the Roman faith, to swear to all heresies in England and elsewhere; and that not to be a crime against the soul of the party, the accused taking the oath with an intention to promote or advance the Romish faith."

Portugal was the first to suffer by the hypocrisy and ambition of the Jesuits. She was among the first also to discover it. The manifesto of King Joseph was the first blow levelled at them, and under which they were expelled from Portugal. They were expelled from England by James I., in 1604, from France in 1606, from Sicily in 1767, and they were totally suppressed by Pope Clement XIV., in 1773. Clement took four years to deliberate; in which time he referred the consideration to a commission, consisting of five cardinals, and several prelates and advocates. He himself searched the archives of the Propaganda for documents relative to the mission of the Jesuits. He considered both the accusations brought against them, and the apologies in their favour; and he read every treatise published, both for and against them. He communicated his brief privately to several cardinals and theologians, as well as to some of the sovereigns interested in their suppression, before he issued it. At length he promulgated the important document, which sealed the fate of the most wicked and the most treacherous body of men that ever disgraced the earth.—Clement never doubted that his death would be the penalty of his magnanimity. After signing the instrument, he remarked:—"The suppression is accomplished. I do not repent of it, having only resolved on it after examining and weighing everything, and because I thought it necessary for the Church; and if it were not done, I would do it now; but this suppression will be my death." His prophecy was soon verified. A pasquinade soon after appeared on St. Peter's Church, the initials letters of which Clement himself interpreted to mean, "*The Holy See will be vacant in September*." Several attempts were made to destroy him by poison, but without effect; but in June, 1774, he died, with every appearance of having been poisoned. His throat, stomach, and intestines, were in a state of

wearing the surplice, and in a few years their scruples increased in proportion as they saw the success of their artifices. They pretended to immense zeal for the purification of the Church, and their avowed design, they said, was to make it *purior*. From this circumstance they got the name of *Puritans*. They were all, however, Jesuits in disguise, who, seeing there was no prospect of seducing the Church back again into Popery, undertook to create schism and heresies in it. Instead of drawing their deluded followers off to Popery, they pretended the most unbounded zeal against it, inveighing most bitterly against the Pope and the Latin mass, and comparing the English liturgy to it. They made their followers believe that the Prayer-book was the mass in English; and in order to disgust their people with the liturgy, they began to pray *extempore*, calling their hypocritical addresses *heart-prayers*, which last device took amazingly.

In 1585 Garnet came to England with the authority of Provincial of the Jesuits. He lived in disguise, and under several feigned names. His object was to prepare the Papists and Puritans for the Invincible Armada. This invasion was planned by the Jesuits and approved by the Pope, and the whole reign of Elizabeth, but particularly from the arrival of Garnet, was a constant succession of conspiracies. Party confessed on the scaffold that he had been employed by the Jesuits to assassinate the Queen. They had confessed him—absolved him from the intended crime—consecrated him—and administered the sacrament to him, to comfort him in the commission of her murder. In consequence of so many attempts on her life, Elizabeth issued a proclamation in 1591, in which, after showing the attempts of the Pope and the King of Spain, she added, that "She had most certain information that the Jesuits' colleges were the nurseries and the hiding-places of the rebels; that those fathers were the instigators, and, as it were, the soul of those armies which the Pope and the King of Spain had raised against England; and she asserts that she had obtained proofs on these heads from the Jesuits themselves, whom she had arrested." The Queen's vigilance only made the Jesuits more desperate and more resolved on her murder. Various attempts were made on her life, either by Jesuits, or others instigated by them. The Papists in England, in a memorial to the Pope, complained that the Jesuits "were the sole authors of the troubles which agitated the English Church; that before their arrival, no (Roman) Catholic had been accused of high treason; but that as soon as they appeared, everything was changed; that since their political ambition had burst forth, they had set a price upon kingdoms, and put up crowns to sale."

Although in concealment, yet before James had reigned a year, the Jesuits had formed no less than five distinct plots for his destruction; but their grand attempt on his life was that known by the name of the Gunpowder Plot. It was contrived with such satanical ingenuity as to have ensured success, had not the providence of God prevented it, as if by a miracle. The conspirators began by consulting Garnet, the Superior of the Jesuits, who sent them to Gerard, who confessed them, consecrated, administered to them the sacrament, and an oath of secrecy. Tesmond, another Jesuit, then took charge of them, to instruct them in their infernal business, and Garnet took measures to secure a Spanish invasion, as soon as the plot should take effect. This is the most horrid plot in the annals of history. Their design was to blow up James I., with the three estates assembled in Parliament. For this purpose, they placed thirty-six barrels of gunpowder in the vaults under the Parliament-house.—The sanguinary bigots alleged that this horrid massacre was undertaken for the glory of God and zeal for his religion. They imagined that when the King, Royal Family, nobility, and the chief of the Commons were thus slaughtered, that they could establish the idolatry of the mass, and set up Satan's synagogue once more in England. This most infernal plot, worthy of Satan and his agents the Jesuits, was providentially discovered the very day before it was intended to have been executed. Gerard and Tesmond made their escape out of the kingdom; but Garnet and Oldcorn were hanged, after confessing and glorying in their guilt. Although executed for such an enormous crime, yet the Jesuits have ever since honoured these miscreants with the title of *martyrs*, of course they are included in their litany to the saints; and Bellarmine apologised for them after the plot. Alarmed by this and the other plots of the Jesuits, James drew up and ordained the oath of allegiance, which became a new source of division to the English Papists. In this oath no doctrinal points are touched, but the conscience is left entirely free. It requires a solemn protestation of fidelity to the State, and a renunciation of every foreign power, spiritual, or temporal, to dispense with oaths or to dethrone sovereign princes. This became a stumbling-block to the Jesuits; they accordingly denounced it, while the peaceably-disposed Papists took it. Paul V. forbade this oath to be taken by any Papist, under pain of damnation. Innocent X. also condemned it. In 1626 Urban VIII. "exhorted the English (Roman) Catholics to lose their lives, rather than take that noxious and unlawful oath of allegiance, by which the sceptre of the (Roman) Catholic Church would be wrested from the Vicar of God Almighty." No Papist can safely take the oath of allegiance, because he is under a previous oath to the Pope to do exactly what it forbids. Accordingly, to accommodate the tender consciences of the Papists, a new oath has been framed, to be taken and subscribed by them, instead of the oaths of allegiance, supremacy