

The Jesuits were expelled from England in 1604; from Venice in 1606. On their expulsion from Portugal, in 1759, the king (Joseph Emanuel) published a manifesto, alleging the misdemeanours and crimes for which they were deservedly banished. In 1764, they were driven out of France; three years after, even popish Spain expelled them; and in 1775, the then reigning Pontiff, Clement XIV., abolished the society, after a long and careful inquiry, in which it was proved by incontestible evidence, that Jesuitism was destructive of good order and morals; that scandalous and impious opinions had been propagated by its advocates, and dangerous practices engaged in; and that therefore the existence of the society was no longer to be tolerated. Pope Pius VII. revived the order in 1814. In the latter part of that year, "two Protestant diplomatists were conversing with the prime minister of a Roman Catholic country, himself a Roman Catholic, when this distinguished individual asked one of them, then on his way to take part in the approaching congress, what was likely to be done there respecting the Jesuits? 'The Jesuits!' replied the Protestant, evidently as much astonished as if he had been asked the question respecting the priests of the Dalai Lama. 'The Jesuits!' 'Ay, the Jesuits,' replied the Romanist, who, during a long official life, had closely watched their manœuvres when they were supposed to be extinct: 'I give you full assurance, that if due measures of precaution are not taken at Vienna respecting them, within twenty years they will convulse Europe.' Within sixteen years after the utterance of this prediction, (to say nothing of what they had done in Ireland, Canada, Newfoundland,) they had by their evil counsels convulsed France, driven Charles X. from the throne, and dismembered the king-

dom of the Netherlands; and almost within the given period sown in Prussia the seeds of a rebellion, which is intended to bring on a general war for the recovery of papal ascendancy."\*

Since the above passage was written, Jesuitical intrigue has been busily and successfully employed in Europe. Under its influence, persecution has been revived in France; and Protestant missions in the Pacific have felt the effects. The late civil war in Switzerland, was mainly owing to the mischievous intermeddling of the Jesuits with political affairs. Their opposition to biblical enterprise in Belgium, for several years past, has displayed to the world some of the most hateful features of Popery. It is well known that they are, at the present time, extremely active in England.

There is reason to believe, that many members of this dangerous order will seek refuge in the western hemisphere from the storm of indignation which is gathering against it in various parts of Europe; and that by this means, the society will gain a large accession of strength. The injurious effects of the untiring zeal of Jesuitism against all that is Protestant, have been long felt, both in the United States and in Canada. An exposure of its principles, maxims and aims will be, therefore, regarded as eminently seasonable at the present juncture. Protestants, as well as Roman Catholics, should be put on their guard.

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REFORMATION.—Most churches think they need more revenues, more honour, more freedom from opposition, more submission of all men unto them; but they almost abhor the thoughts that they stand in need of any reformation.—*Dr. Owen.*

\* Quarterly Review, No. 125, p. 88.