

THE JESUITS.

BY R. W. OVERBURY.

"Is there not a cause?" — 1 SAMUEL xvii. 29.



LONDON:
HOULSTON AND STONEMAN,
65, PATERNOSTER ROW.
1846.

1290.

Digitized by Google

LONDON :
J. HADDON, PRINTER, CASTLE STREET, FINSBURY.

P R E F A C E.

IN offering the following work to the public it may not be improper for the Author to say a few words as to the circumstances which have induced this step.

The writer's attention was first interested in the subject treated of in the following pages by reading two articles that appeared, after a considerable interval of time, in the Edinburgh Review; the one on Ignatius Loyola, the founder of the Order of the Jesuits, and the other on Francis Xavier, their first and most celebrated missionary to the East. It is unnecessary to say that these articles were characterized by considerable ability and research, but there was also an imposing air about them, resulting as it should seem, partly from the imaginative turn of the

writer, and partly from his bringing into prominent view the more striking points in the character of these men, and throwing their foibles and vicious qualities into the back ground. On the whole, the writer is now convinced of what he at first suspected, that the articles in question were adapted to make an impression of the character and proceedings of the Jesuits which, whilst it favoured them, was prejudicial to the interests of truth and virtue. To compare great things with small, the effect was too much like that of Milton's Satan, whose heroic determination and enthusiasm, though allied to the greatest impiety and wickedness, dazzles you, and almost compels your admiration.

From that time the writer's curiosity was excited to know more about this extraordinary Society. An opportunity soon occurred for his pursuing somewhat further his inquiries respecting them. Having been requested to deliver a lecture on some subject at an institution designed for the mental, moral, and religious improvement of youth, he thought that "The Jesuits," as giving an insight into the character and policy of Rome, and as connected with the history of the Glorious Reformation, would not be unsuitable to the occasion.

In qualifying himself for the task he had under-

taken, he repaired to the British Museum, where he soon found himself surrounded by a mass of matter bearing on the subject. The result of his investigations were first given in the shape of a lecture at the institution above referred to. A second lecture was afterwards delivered, by request, on the same subject. In the month of March, the same matter, with considerable additions, was delivered to the friends connected with Eagle Street Chapel and others, in three lectures. The subject excited an interest among all classes far beyond what was anticipated. The school-rooms in Fisher Street, Red Lion Square, where we first met, were too small for the audience the first evening. The second evening, notwithstanding increased accommodation, a considerable number were unable to obtain admittance. On the third evening we met in the chapel, where we had a large assemblage. Had the writer been aware that the mind of the public was ripe for a calm and dispassionate view of the subject, to the extent to which he found it so, he would have prepared a more extended course of lectures on the Jesuits.

To supply this deficiency, and in compliance with the suggestions of several judicious friends, the writer at length determined to employ the press as the means of spreading correct information on the subject.

He has done so from a strong persuasion that there exists a great deficiency in this respect,—a deficiency which, looking at the times in which we live, it is the bounden duty of those who have the means to supply. Every day makes it more manifest how necessary it is that all classes, and more especially our intelligent youth, should know the real character of the Jesuits, and be acquainted with their past and present movements in favour of Rome. Rome and the Jesuits are so identified, that he who knows the one knows also the other, and he that is ignorant of the one is ignorant also of the other. These are not the times when it is wise or well to be ignorant on this or on any other question pertaining to the Roman hierarchy, and deeply affecting the interests of the Redeemer's kingdom throughout the world.

We will yield to no man as it regards a desire that our Roman Catholic fellow-subjects may enjoy their full share of the inestimable blessings of civil and religious liberty. Let no man, whether he be Church of England man, or Roman Catholic, or Jew, or Dissenter, suffer for his religious opinions—let every man have full liberty to worship God according to the dictates of his own conscience—let the prohibition which prevents persons of the Jewish persuasion from holding lands be removed—let them be rendered

capable of being landholders as well as householders— and let the old law which requires them to wear a badge representing their religious opinions, with all the other persecuting laws that disgrace our statute-book, be repealed. So of the laws yet in being, though not in operation, which impose penalties on Dissenters and others for non-attendance at the parish church; and let not the members of the Established Church be subject to a civil penalty for going to a Roman Catholic place of worship to hear mass; and let our Roman Catholic fellow-subjects hold the ecclesiastical supremacy of the Pope, in England as well as in Italy if they please, without incurring the penalties of a *premunire*, or any civil disability whatsoever; for though it is treason against the ecclesiastical supremacy of the Queen of these realms, we repudiate all such supremacy on the part of either, and acknowledge our Lord Jesus Christ as the alone Supreme Head of his church, both in heaven and on earth. Let bulls and writings be imported from Rome to this country, and let all manner of creeping things of Italian birth swarm into the country until they are like the frogs which went up into Pharaoh's house, and bed-chamber, and upon his bed, and upon his people, and into his kneading-troughs; or till they are like the swarms of flies which were upon him

and upon his servants, and in the houses, and on the ground, until they became very grievous—let the host be carried in procession through the streets of our towns, and cities, and villages—and let all such superstitious and abominable practices meet with the public scorn, which is their due!—Let all this take place, *rather than* the principles of civil and religious liberty should be violated, and rather than any responsible and immortal being should be deprived of his inalienable right to worship God according to the dictates of his own conscience. We have not embraced the Jesuit principle, that “the end sanctifies the means;” or that it “is lawful to do evil that good may come.” We say, on the contrary, whatever may come, let us “do justice, love mercy, and walk humbly with our God.” Let us do our duty, and leave results with him who “taketh the wise in their own craftiness:” or, to adopt the old maxim, “*fiat justitia ruat cælum.*”

But whilst we are heartily in favour of the removal of all artificial and unjust securities against the spread of the Roman Catholic religion in this country, we are as decidedly and as strongly in favour of the faithful and diligent employment of all moral, just, and scriptural means for arresting its progress. We object not to the measures, therefore, which are now

before Parliament, under the name of "The Religious Opinions' Relief Bill," and "The Roman Catholic Relief Bill;" only let Christians of all denominations be more than ever diligent in the use of all moral means to prevent the spread of Popery. Only let us, far more than we have been hitherto wont, inform ourselves and others of the pernicious tenets of Popery, as it ever has been, now is, and ever will be, until the event, foretold by the action of the mighty angel in apocalyptic vision, shall have come to pass; when "he took up a stone like a mill-stone, and cast it into the sea, saying: Thus with violence shall that great city, Babylon, be thrown down, and shall be found no more at all."

Let Christian parents, then,—let all instructors of youth—let the ministers of the gospel—let our Sabbath school teachers, and Christian instructors—let them, let us all—do our duty in this respect. Let us not force the subject on any; let us not indulge an acrimonious zeal concerning it: let us not aim to diffuse prejudice, but that healthy hatred of falsehood and corruption, which must ever be felt in proportion as we love truth and virtue, and that detestation of tyranny, and, above all, of ecclesiastical tyranny, which is essential to the preservation of our liberties.

•

In the hope that this small treatise may conduce to so desirable an object, the writer sends it forth, earnestly entreating on it the blessing of God, and commending it to the candid consideration of his readers.

R. W. OVERBURY:

5, WAKEFIELD STREET, BRUNSWICK SQUARE,

May 4th, 1846.

CONTENTS.

	Page.
CHAPTER I.	
Popery, the Reformation, and the Jesuits	1
CHAPTER II.	
Personal Character and History of Ignatius Loyola, the Founder of the Jesuits	10
CHAPTER III.	
Origin and Establishment of the Society of the Jesuits	27
CHAPTER IV.	
The Constitutions of the Jesuits	35
CHAPTER V.	
Morals of the Jesuits	54

	Page.
CHAPTER VI.	
Secret Oath of the Jesuits, and their Secret Instructions ; together with their mode of Consecrating Persons and Weapons for the Murder of Kings and Princes . . .	89
CHAPTER VII.	
The Missions of the Jesuits	125
CHAPTER VIII.	
Proceedings of the Jesuits in Europe	158
CHAPTER IX.	
The Jesuits in France	178
CHAPTER X.	
The Jesuits in Ireland, Scotland, and England . . .	194
CHAPTER XI.	
The Puseyites and the Jesuits	213
CHAPTER XII.	
Present Position and Duty of Dissenters in reference to Rome and the Jesuits	237

THE JESUITS.

CHAPTER I.

POPERY, THE REFORMATION, AND THE JESUITS.

THE sixteenth century is famous as the epoch of one of the most glorious moral revolutions that ever took place in our world. Next in grandeur and importance to the first establishment of Christianity, is its deliverance from the thraldom of corruptions, under which it had groaned for ages. Those who would depreciate it may be ranged under two classes. First, the infidel and the openly irreligious and profane; who, seeing in the glorious Reformation the revival of pure and undefiled religion—of real, not of mock Christianity,—affect to despise and revile that which bears so manifestly a divine impress, and which they have not the grace to admire and adopt for their own. Secondly, those who, under the mask of reli-

gion, and the grimace of affected piety, are the sincere friends of civil and ecclesiastical despotism ; and who, hating the progress of light and truth, would, if they were able, plunge us once more into all the darkness, and vice, and misery of the middle ages. No wonder that such, instead of blessing God devoutly for the glorious Reformation, regard the very name of protestantism with "burning indignation," and sigh for the return of the palmy days of popery.

We have neither time nor space to give an adequate sketch of that vast system of ecclesiastical tyranny, which, with the pope, or universal bishop of Rome, for its head and executive, lorded it over the bodies and souls of so large a portion of mankind, and erected, upon the ruins of true Christianity, a despotism as dark, and cruel, and degrading, as any upon which the sun ever shone. It was, indeed, a fearful and foul apostasy from true Christianity, verifying fully the predictions which had been uttered by the apostle Paul when he spoke of a "*falling away*" from Christian doctrine and practice, on the part of the professing church ; and when he warned the professing Christians of his own day of that "mystery of iniquity" which had already begun secretly to work, and of "that wicked one, whose coming is after the working of Satan, with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish ; because they received not the love of the truth, that they might be saved." Popery, more than any other system, has been guilty of "*imprisoning the truth in unrighteousness : it has changed the truth of God into a lie ; and taught men to worship and serve*

the creature more than the Creator, who is God over all, blessed for ever." Instead of our only Lord and Saviour Jesus Christ, it puts forth our lord god the pope, and demands for him a homage and adoration which it is blasphemous and idolatrous to render to any human being. Instead of scripture, it puts forth tradition, the determinations of councils, the decretals of Rome, and the denunciations of the Vatican; and by these it governs the prostrate minds and wasted consciences of men; requiring of all men, on pain of eternal damnation, implicit belief and obedience. Instead of true repentance, it puts penance and the practice of outward austerities. Instead of the inward and effectual operation of divine grace, making the subjects of it inwardly "*meet to be partakers of the inheritance of the saints in light,*" it introduces the doctrine of sacramental efficacy: thus making our salvation dependent, not on personal character and personal acts of repentance and faith, but upon certain acts of the priest, performed either with or without the consent of the party operated upon. And instead of the pure, simple, and spiritual worship which Christ has instituted, and which becomes the gospel dispensation, it substitutes a vain and pompous ceremonial, which ravishes the eye and the ear, stupifies the conscience, and starves the soul. The effects of this system upon the civil and moral interests of that large portion of the human family, over which its dominion extended, were such as might have been expected. If one would learn the real nature and tendency of popery, we have only to study it in the character and lives of the popes and clergy, of the

several monastic orders, and of princes and people who owned the sway of the triple tyrant.* As for the popes—notwithstanding their claims to superior sanctity—they lived in the utmost security and ease; being entirely free from cares and apprehensions of any kind, and following without reluctance, and gratifying without limitation and restraint, the various demands of their lusts and passions; whilst many of them, like the Roman emperors, were prodigies of vice.

The licentious examples of the pontiffs were zealously imitated in the lives and manners of the subordinate rulers and ministers of the church. The greatest part of the bishops and canons passed their days in dissolute mirth and luxury; and squandered away, in the gratification of their lusts and passions, the wealth that had been set apart for religious and charitable purposes.

Nor were they less tyrannical than voluptuous. The most despotic princes never treated their vassals with more rigour and severity, than these ghostly rulers employed towards all such as were under their jurisdiction. The prodigious swarms of monks, which overspread Europe, were noxious rather than beneficial to society; especially the Benedictines and others, who, invested with the privilege of possessing certain lands and revenues, broke through all restraint, made the worst possible use of their opulence, and rushed headlong into the shameless practice of vice. The mendicant orders, specially those who followed the rule of St. Dominic and St. Francis—though not

* Mosheim's Ecclesiastical History.

carried away with the general torrent of licentiousness, —nevertheless exposed themselves to deserved contempt, by their rustic impudence, their ridiculous superstitions, their ignorance, cruelty, and brutish manners, and, above all, by their infamous frauds. If the maxim holds true—and true especially in that state of society in which the priest is all in all,—“like priest, like people,”—is it any wonder that incredible ignorance, accompanied with the vilest forms of superstition and the greatest corruption of manners, prevailed throughout the empire of Rome ecclesiastical? Whenever the triple tyrant reigned, it might be said, and still may be said, “*A wonderful and horrible thing is committed in the land: the prophets prophesy falsely, and the priests bear rule by their means, and the people love to have it so!*”

As popery was directly opposed to and subversive of the gospel of Christ; so the Reformation, which sprung out of the revived knowledge of the gospel, and of its genuine power on the human heart, was directly opposed to and subversive of popery. Notwithstanding the blind reverence of Luther for the see of Rome, the very first step that Luther took, when he denounced Tetzal and his indulgencies, was subversive of the popedom. The papal throne rests on papal infallibility; but where was the papal infallibility when Luther denounced the infamous traffic, originated and carried on under the sanction of Leo X. by which remission of all sins, past, present, and to come, however enormous, was granted to all who were rich enough to purchase them? By this one act, in which Luther asserted the right of private

judgment, and the supremacy of Christ and his truth, the popedom was shaken to its centre, and the first stone of the glorious Reformation was thus unwittingly laid! The scriptures, that then unknown book, which Luther *happened* (shall we say?) to find, being once made the standard of appeal, the most blessed consequences followed. The truth as it is in Jesus, which Rome had "imprisoned in unrighteousness," was brought out to view; the crafty inventions of men were exposed in all their falsehood and wickedness,—the doctrine of justification by "faith alone," in and through the merits of our Saviour,—the work of the divine Spirit on the heart, and all that belongs to spiritual religion, as distinguished from mere "bodily exercise" and "will-worship," were clearly taught,—the great facts of Christianity became the objects of belief, instead of the foolish legends and lying wonders of the "man of sin," and its great truths and precepts took the place of the subtle distinctions of the school-men, and the "old wives' fables" of the monks; while, to a people long deluded and led astray by their priests, the way of salvation by Christ was made "so plain that a way-faring man, though a fool, could not err therein." The effects were the revival of true religion and of true Christianity wherever the Reformation spread,—in Saxony—in Germany—in France, where unhappily it was stifled,—in Switzerland, where it originated, rather than spread, under Zwingle, and where it flourished gloriously in connexion with the labours of Farel, Calvin, Beza, and others,—in Great Britain, and through her on America, and their several colonies and dependencies, where it

has been instrumental in the conversion of innumerable souls, and has had the most beneficial influence on the institutions, manners, customs, and character of society at large. Let Britain that once groaned beneath the papal sway, tell: for Britain—with her multitudes of true Christians and of Christian churches, with the gospel of Christ faithfully preached through the length and breadth of the land—Britain, I say, with her missionary societies and bible and school societies—Britain, with her free and independent constitution, with her liberty of the press, and her long list of statesmen, poets, &c.—Britain, with her learning and arts, and widely extended commerce—Britain best knows and illustrates the benefits of the glorious Reformation!

The Society of the Jesuits, or, as they call themselves, the Society of Jesus, grew up about the same time as the Reformation. Its main design was to counteract and overthrow the Reformation, and to uphold the falling power, and extend the diminishing empire, of the Pope.* The following amiable and instructive parallel between Luther, the principal instrument in the hand of God in bringing about the Reformation, and Ignatius Loyola, the founder

* "The order of Jesuits," says Hume, "was formed when the court of Rome perceived that the lazy monks and mendicant friars, who sufficed in times of ignorance, were no longer able to defend the ramparts of the church, assailed on every side; and that the inquisitive spirit of the age required a society, more active and more learned, to oppose its dangerous progress."—*Hume's Elizabeth.*

of the Society of Jesuits, will put this in a yet clearer light.

"In the same year," says Damianus, 1521, "Luther, with consummate wickedness, openly declared war against the church. Wounded in the fortress of Pampeluna, renovated and strengthened by his accident, Ignatius raised the standard in defence of religion." "Luther attacks the chair of St. Peter with abuse and blasphemy: Ignatius is miraculously cured by St. Peter, in order to become his defender." "Luther, tempted by ambition, rage, and lust, abandons the religious (monastic) life: Ignatius, eagerly obeying the call of God, quits the profane for the religious life." "Luther, with the guilt of sacrilege, contracts an incestuous (honourable) marriage with a virgin of the Lord: Ignatius binds himself in a vow of perpetual continence" (celibacy). "Luther despises all authority of superiors: the first principles of Ignatius, full of Christian humility, are to submit and obey." "Luther, like a madman, inveighs against the apostolic see: Ignatius everywhere undertakes its defence." "Luther withdraws from it as many as he can: as many as he can, Ignatius reconciles and restores to it." "The sacrifice of the mass, the eucharist, the virgin mother of God, the guardian angels, and the indulgences of the popes, which Luther attacks with so much fury, are the objects which Ignatius and his companions exert themselves continually to celebrate, by new inventions and indefatigable industry." And to crown all, this enlightened and veritable defender of his order adds, "To Luther, that disgrace of Ger-

many, that Epicurean divine, that curse of Europe, that monster destructive to the whole earth, hateful to God and man, &c., God, by his eternal decree, hath opposed Ignatius.*

* Poynder's History of the Jesuits, 1816.

CHAPTER II.

PERSONAL CHARACTER AND HISTORY OF IGNATIUS LOYOLA, THE FOUNDER OF THE JESUITS.

IGNATIUS LOYOLA, or as his name more properly is, Don Inigo Lopez de Recalde, was the eleventh child of a Biscayen gentleman, named Bertrand. This gentleman threw all his boys, to the number of nine, into the army. Ignatius he made page to Ferdinand III. of Spain. Native idleness, a soft and voluptuous life, vices almost inseparable from that state, observes the author of "Histoire des Jesuites," published at Utrecht, 1741-2, made Ignatius a bad enough Christian ; which vices he could not but augment in the profession of arms. Glory and honour (in other words, the spirit of chivalry, indigenous to Spain, and at that time, rampant), so possessed his spirit that he could not think a man could live without great ambition, or be happy without gallantry. Such was the character and such were the pursuits of Ignatius Loyola, the future founder of the Jesuits, until he was twenty-nine years of age ; when, if we may believe the historian, whom we shall follow in this sketch, grace at last arrested him from these vanities. His conversion, so called, took place A.D. 1521.

Up to this time, it must be acknowledged that Ignatius was ill-suited to become the founder of a religious order ; but, about this period, a wonderful change came over him. Whether this change was of such a nature as that which is meant in the scripture by conversion to God—by being “born again”—and whether the result exhibits the characteristics of one who is born from above, we must leave with the judgment of the reader ! The facts are as follows. The French, who were then at war with the Spaniards, having besieged Pampeluna, the capital of Navarre, Ignatius, who was in the place, not having been able to prevent the town from surrendering to the enemy, retired into the capital, of which the French soon formed the siege. He appeared the first upon the breach ; but was soon put *hors de combat* by a splinter from a stone, which wounded him in the left leg, while a cannon ball broke his right. He was then carried and put into the hands of surgeons, who, having badly set his leg, were obliged to break it a second time. Of this circumstance, however, the historian adds the following curious explanation :—“The tremendous pain caused by this operation he suffered less from necessity, than to avoid the deformity which the accident would have caused, and the mortification accruing to his vanity.” He was not more satisfied with the second than with the first operation ; and he even threatened himself to cut away a piece of bone which protruded under the knee. He endured this third operation, performed by others, without a sigh ; they having in vain repre-

sented to him that it would be both cruel and perilous. Notwithstanding all, he continued lame to the end of his life! One leg remained shorter than the other, although he attempted to remedy it, by stretching the leg every day violently with a machine of iron.

Whilst he lay in bed undergoing this cure, Ignatius demanded some of the romances, of which Spain was full, to dissipate his *ennui*. There being none at hand, or his attendants being unwilling to furnish him with them, they put into his hands the "Flower of the Lives of the Saints." To the reading of these lying legends and old wives' fables the conversion of Ignatius is attributed. "At first (it is said) the book had not much attractions for him; but the resemblance which he thought he found between the heroes of penitence and those of knight-errantry, of which he had his imagination full, made him insensibly taste the reading, and produced an envious desire to imitate them." The first idea that struck him was to undertake some great journey, after the example of the knight-errants, where he could have adventures. That of the Holy Land appeared proper for his design. He took the resolution to make the journey with naked feet, clothed with sackcloth, and to fast all his life on bread and water, to expiate the irregularities of his youth. As he had read that the knights, before they undertook the least action, devoted themselves first to some lady, whom they made the beginning, middle, and end of all their steps, he commenced by consecrating himself to

the service of the holy virgin, which he did, says the historian, with sentiments of the most tender love.

As soon as he was sufficiently recovered, under pretext of taking a pilgrimage to Notre Dame in Montserrat, he escaped from the paternal roof, which he never again entered, designing to visit the Holy Land. As soon as he had put himself on this route, he determined in a still more remarkable manner to devote himself to the blessed virgin. He early illustrated his zeal in the cause of the virgin, and the reality of his conversion, by resolving and attempting to kill a Moor, whom he had met in his way to Montserrat; a design from the execution of which he was prevented only by his mule choosing a different road from that in which the Moor, whom he turned back to pursue, had taken. "This," observes the historian, "was the last military exploit he tried, for having arrived at Montserrat, he devoted himself afresh to the virgin, whom he named his lady, and called himself her knight. In order that his engagement might be more authentic and solemn, he wished, following the example of the knight-errants, of whose adventures he had read, to perform the watch of arms." He passed all the night in the chapel of Montserrat, to make his prayers to the holy virgin; after which he suspended, to one of the columns of the altar, his sword and his poignard, as a mark that he renounced the profession of arms, and that he would serve only Mary.

This done, Ignatius gave his clothes and all the money he had remaining to a poor man, and then

having clothed himself with sackcloth, and girded himself with a rope, having put on sandals, and a kind of half boots of wickerwork, which he had made to cover his leg not yet healed, with a pilgrim's staff in his hand, and a calabash at his side, he set out on his journey for the Holy Land. Scarcely, however, had he arrived at Manresa, a village about three miles from Montserrat, when his resolution for a time failed him. Here he halted, having persuaded himself that it was necessary to prepare himself for his design by actions of singular penitence. With this view he went to lodge in the hospital of this town; and to conform himself to the humiliating life of those mendicants, he put himself on the morrow to beg bread from door to door. To imitate and even surpass them, he let his nails grow, and his hair and beard; so that his countenance was almost entirely concealed, and he appeared more like a brute than a man. He rendered himself so frightful that the children pointed the finger and threw stones at him, and followed him in the streets hooting. The women, of whom he asked alms, fled from him, frightened at his horrible figure. The people mocked him, and all respectable persons were of opinion that he ought to be put in confinement. Having passed four months in this state of humiliation, by which he doubtless thought that he would expiate his past sins, and do God service, he retired to a cavern about a quarter of a league from Manresa, where he abandoned himself to religious fervour, or rather frenzy, and practised austerities unknown to the greatest saints. At this time the Dominicans, taking mercy upon him, received

him into their convent. Here he practised yet severer austerities. His pangs of conscience were so great, say the historians, that he frequently tried to throw himself out of the window of the convent. At length he made a vow that he would not take any nourishment until God had rendered him internally calm, and had finished his troubles. After fasting seven days, as they say, till he was half dead, he yielded to the solicitations of the confessor and the religious at Manresa, and took wholesome and nourishing food. At this time, without any assignable cause, Ignatius found that calm and repose of conscience which he sought. "He passed," says the historian, "even out of this estate of horror, to those interior consolations so ordinary to just souls. God seemed to wish to make amends for what he had suffered by showing him sweet ecstasies in which he saw mysterious revelations." What were these mysterious revelations? Did they consist in an internal discovery to his mind of those great truths which form the substance of the gospel? Did those revelations tend to humble him effectually, and to exalt a divine Redeemer in his view? Were they accompanied with ingenuous sorrow for sin, and sincere hatred of it? Was his sorrow indeed that "godly sorrow that worketh repentance unto salvation that needeth not to be repented of?" And did the peace and joy which he felt come by faith in Jesus? And did all this result in the purification of his motives and affections, of his heart and life? Nothing of the kind. The whole affair was visionary and delusive. The unhappy man was throughout the

dupe of Satan and of his own deceitful, depraved, self-righteous, vain, and ambitious heart. Of the revelations that he saw, say the historians, there are two which deserve to be handed down to posterity. The first was that in which God made him see the mystery of the Trinity in as clear a way as we see a, b, c; and the second was that in which God revealed to him the plan and progress of that Company which he was to establish!

Such is the account of the conversion of St. Ignatius, from a profligate soldier—to what? Can we, with the bible before us, say to a child of God; to a sincere and enlightened believer; to a follower of the meek and lowly Jesus? No! rather we should call it a conversion from the character of a profligate soldier to that of a blind votary of a blind and grovelling superstition, and of a more complete child of the devil than he was before. It was not a conversion from evil to good, “from darkness to light,” and “from the power of Satan unto God;” but it was a conversion from one extreme of delusion and error to another; a conversion from the grosser forms of vice to that ungodly and antichristian system of which he himself was at once the renowned founder and the first wretched victim.

How different from all this was the character and conversion of Luther! Even before Luther was converted there is an integrity and a clear transparency in the character of the Saxon, which we look for in vain, at any period, in the wily and enthusiastic Spaniard. How different from the commencement was Martin Luther, pursuing his studies at the age of

eighteen, marked by a serious thoughtfulness, and a heart looking upwards, which God gives to those whom he designs to make his most zealous servants, and invoking the blessing of God on his studies ;” how different from Ignatius Loyola till the age of twenty-nine, spending his time between war and women ! How different, too, their conversion in its nature, progress, and results. Doubtless Inigo was the subject of compunction and remorse on account of sin, but as Dr. D’Aubigné observes, “instead of regarding this remorse as sent to urge him to the foot of the cross, he deluded himself with the belief that his compunctions were not from God, but from the devil ; and he resolved not to think any longer of his sins, but to obliterate them for ever from his memory. Luther looked to Christ ; Loyola did but turn inward upon himself. He believed not as Luther, because the things of faith were written in the word of God, but because of the visions he himself had. His own resolutions were taken in the place of the Lord’s grace, and he suffered the imaginations of his own heart to take the place of God’s word. He had counted the voice of God speaking to him in his conscience as the voice of the devil ; and hence we see him in the remainder of his history, the dupe of delusion of the powers of darkness. Luther’s sojourn in the convent of Erfurth, and that of Loyola at Manresa, explain to us the principle of the Reformation and the character of modern popery !”

To trace the various steps by which Ignatius ascended to that position of eminence, noble or ignoble—to show how his plans and designs gradually

developed themselves, and how at length he succeeded in establishing, amidst great difficulties and discouragements, his order, would be an interesting employment. Ignatius, like other men of enterprise, set out on his extraordinary career without any knowledge of the ultimatum to which it would lead. At first, as we have seen, all that Ignatius contemplated, was a pilgrimage to the Holy Land; by which he hoped to expiate his sins, and render himself worthy of the divine favour. But when he arrived at the Holy Land, and had visited all the places rendered sacred by the footsteps of our Saviour, new visions arose upon his mind. Reflecting upon his ecstasies at Manresa, he was led to believe, that God had called him to a greater work, and *that* no less than the conversion of the infidels. He opened his mind to the provincial of the order of St. Francis, who, not finding in him (says the historian) the capacity or the talents necessary, ordered him, under pain of excommunication, to return; which order he obeyed. At the first he returned to Venice: where, for a short time, in his own style, he attempted to preach; but finding that he could do nothing solid without the help of study, he resolved upon passing into Spain; and took the road to Barcelona. Here, at the age of thirty-three, he addressed himself to study the principles of grammar, under Archibald Jerome; going all the day in class with little children. Monsieur Quinet, in his lectures on the Jesuits, recently delivered before the college of France, expresses great admiration and astonishment at this event. "And see in effect the soldier, the amputated invalid,

who abandons his imaginary projects, the pleasures of asceticism, to take his place in the midst of children in the elementary schools of Barcelona and Salamanca. The knight of the court of Ferdinand, the anchorite of the rocks of Manresa, the free pilgrim of mount Tabor, curb his apocalyptic spirit over grammar. What does this man to whom the heavens are open? He learns conjugations, he spells grammar. This prodigious command of himself in the midst of divine illuminations, marks already an epoch entirely new." p. 182.

In reference to the command of Ignatius over himself, as manifested in his sitting down with children to learn grammar, there is more sound than sense in the exclamations of M. Quinet. For what is the fact? With all this show of humility and self-conquest, Ignatius made no attainments in learning. So far as letters are concerned, he remained a dunce to the end of his days, another view in which he contrasts most disadvantageously with Luther, who, besides his other theological writings, which do credit to his genius and his heart, at that early period, translated the word of God into his own vernacular tongue, and gave a character and a form to the German language which it retains to this day. At Barcelona, for instance, the historian says, Loyola was often overcome with disgust; which persons of his age and character have for study. This disgust increasing, he soon left study, and passed his time in preaching in the crossways and in the public places. He did not make more progress at Alcala, at the university founded by Cardinal Ximenes, than he

had at Barcelona. The reason historians give, is that the hurry he was in to preach made him wish to embrace all sciences at once. A very charitable reason truly; but one that sufficiently proves Ignatius to have been no scholar. Discouraged, we are told, by the little progress he made in learning, he once more abandoned study, and in spite of his incapacity, took up again with preaching. The same thing happened over again at Salamanca. Nor did he acquit himself any more creditably at the university of Paris, to which he subsequently removed.

But though as it regards solid and useful acquirements, Ignatius Loyola was disgracefully deficient; yet it must not be supposed that he was an ordinary man. His ambition and enterprise were unbounded; he possessed an extraordinary influence over minds superior in all other respects to his own, which, joined to his dogged perseverance, his insight into character, his knowledge of men's weak points, and his subtle policy, rendered him one of the most dangerous of men, and peculiarly fitted him to organize and direct just such a society as that of the Order of Jesus! Wherever he was, whether at Barcelona, at Alcala, at Salamanca, or at Paris, he attached some to his person, penetrated them with his own views and spirit, and rendered them pliant to his will. When he left Barcelona, he set out with three scholars who were attached to him. To distinguish them he clothed them with grey serge, and gave them a hat of the same colour in the form of a bell. Having read that Jesus Christ was called by John the Lamb of God, they wished to imitate the purity of this divine Lamb

and clothe themselves with wool, the colour of which was altogether natural. At Alcala he induced two ladies, of very good houses, the one Marie de Vado, and the other Louisa de Velasquez, her daughter, still renowned for her beauty, to embrace his own singular mode of life, by taking each the habit of a mendicant, running all over Spain begging their bread, sleeping in the hospitals, and visiting the miraculous images. But it was at Paris that he used this influence the most successfully, by associating with himself those who embraced his own views, and formed at length that little junto who composed in the first instance the Society of Jesus! At the Hospital of St. James he associated with him three scholars of very good families, whom he persuaded it was wrong to retain their property; and he influenced them to sell it, even to their books, and give to the poor, and live by begging, as he did himself. These, his first efforts at Paris, were interrupted by his superiors, but some years after he recommenced them. The first disciple he gained after this, and who belonged to his confraternity, was Peter le Fevre. The next was Francis Xavier, a young gentleman of Navarre, of an illustrious family, who professed philosophy in the College of Beauvois. "He was a young man," says the historian, "of lively spirit, who had an agreeable humour and a noble soul; but he was proud, vain, and ambitious." It cost Ignatius much trouble to gain him; and indeed it was not until an illness that came upon Xavier, during which, though of a noble family, being poor, he was supported by alms collected by his compatriot, that he fully entered into the views of Ignatius,

and as it were swore fealty to him. He established the famous Jesuit mission in the Indies. Another disciple Ignatius made at Paris was James Lainez, born at Almaya, a little town in Old Castile, a man of superior abilities, who afterwards became general of the order. Another was Alphonse Salmeron, born near Toledo. These were followed by another confrère, named Nicholas Alphonse Bobadilla, who afterwards became famous in Jesuit history. He made another conquest in the person of a young Portuguese named Rodrigo. These may be regarded as the patriarchs of the order which has since spread over all the earth.

The fact is, that while Ignatius's projects and expedients changed with circumstances, one fixed view and determination was ever present to his mind. It was the determination to gratify his own thirst for empire and for human applause, by forming a new order, which should signalise itself above all preceding ones, and play an important part in the world's history. This view and determination were ever present to his mind. Nothing could divert him from it, nor cause him to lose sight of it, even for a moment. No difficulties could discourage him, no dangers appal him. He feared no man living; no, not even the pope, before whom nations trembled, and kings and princes fell prostrate. Nor would he court any man living, nor consult nor yield to him, except with an ultimate view of establishing his own unrivalled and absolute authority. It will be remembered that while a young and beautiful knight, engaged in the defence of Pampeluna, he could not think how a man could live

without great ambition or be happy without gallantry. As for his gallantry, that had fallen into a subordinate place; but, as it regards ambition and a desire of vain glory, he was unaltered. He not only thought, but felt as if he could not live without great ambition; and this feeling remained with him to the last, and dictated, as it did with Hildebrand, his last dying words.

Need we remind our young readers how opposed such a spirit is to the gospel of Jesus Christ? The end of all its glorious discoveries and of its blessed institutes is, "That no flesh should glory in his sight; but, as it is written, he that glorieth let him glory in the Lord." It is related of the greatest character that ever appeared in the world, that "He sought not his own glory, but the glory of his Father who sent him." It will be remembered how Paul, the great apostle of the Gentiles, constantly hid himself behind the cross; how he "gloried in infirmity, that the power of Christ might rest on him;" how, not by self-imposed penances and mortifications, by childish and ridiculous performances, but by enduring patiently, and with a calm and dignified faith in the divine word, he was willing to be accounted "the offscouring of all things;" yea, and to endure innumerable deaths, if so be that "Christ might be glorified in him, whether by life or by death." It will be remembered how the very same spirit characterized Luther, who, with the highest attributes of mental and moral greatness, with all the sanctified courage and heroism of his dauntless breast, joined the profoundest humility. Through the whole struggle Luther has Christ, not himself, in view. He

seeks to promote the cause and glory of him to whom he was indebted for life and salvation, and who is higher than the kings and princes of the earth.

In reference to the pope's bull condemning his writings to the flames, he says, "To burn books is an act so easy that even children may perform it, how much more then the holy father and his illustrious doctors. One would have looked for some more cunning move. Besides, for aught I care, let them destroy my works. I desire nothing better; for all I wanted was to lead Christians to the Bible, that they might afterwards throw away my writings. Great God! if one had but a right understanding of the holy scriptures, what need would there be of my books? By God's grace, I am free, and bulls can neither soothe nor intimidate me. My strength and my consolation are in a place where neither men nor devils can ever reach them." And again, in reference to his appearance at Worms, he says, "I am ready to repair to Worms, provided only that a safe conduct, and learned, pious, and impartial judges be allowed me. I call God to witness, that it is the cause of the German nation, of the catholic church, of the Christian world, of God himself, not the cause of a solitary, humble individual. I am ready to answer for myself, for it is not in the spirit of recklessness, nor for the sake of worldly profit, that I have taught the doctrine that is laid to my charge. I have taught it in obedience to my conscience, and to my oath as a doctor of the holy scriptures; for God's glory have I taught it; for the salvation of the Christian church, for the good of the German people, for the rooting out of gross supersti-

tion and grievous abuses, the cure of innumerable evils, the wiping away of foul disgrace, the overthrow of tyranny, blasphemy, and impiety in its countless forms." At another time, speaking of his personal safety, he says, "What is about to happen I know not, nor do I care to know, assured as I am that he who sits on the throne of heaven has from all eternity foreseen the beginning, the progress, and the end of this affair. Let the blow light where it may, I am without fear. Not so much as a leaf falls without the will of our Father. How much rather will he care for us. It is a light thing to die for the Word, since the Word, which was made flesh, hath himself died. If we die with him, we shall live with him; and passing through that which he has passed through before us, we shall be where he is, and dwell with him for ever."

How different the motives and principles which actuated Luther in the great work of reformation, from those which actuated the founder of the Jesuits. How pure, noble, and elevated the one; how selfish and terrene the other. The ambition of the one—that one ambition to which he sacrifices all things—was to promote Christ and his truth; the ambition of the other, to raise himself to unprecedented renown, to become the founder of an order, to be absolute governor of the will and movements of other men, to strike out into a new path in support of error, falsehood, and superstition, and to play a new and imposing part in the destinies of mankind. Already cursed by this unholy ambition, God abandons Ignatius Loyola to himself, allows him to exemplify that scripture, "evil men and seducers shall wax

worse and worse, deceiving and being deceived," and to found a society which, under the holy and thrice blessed name of Jesus, inculcates the most horrible principles, practices the most horrid crimes, and becomes a new and awful scourge to Europe and the world.

CHAPTER III.

ORIGIN AND ESTABLISHMENT OF THE SOCIETY OF THE JESUITS.

THE zeal, the perseverance, the tact and talent, the indescribable energy and perseverance with which Ignatius pursued his design of forming a new order which should eclipse all preceding ones, are, in many respects, remarkable ; and had they been displayed in a better cause, would have been worthy of admiration. Having had some experience of the infirmities of human purposes, and of the inconstancy of the human heart, in the case of his first disciples, he sought to attach those whom he had recently made to himself by indissoluble ties. With this view, he assembled them one day, and communicated to them the kind of life he intended to make them embrace, and the grand project he contemplated. This was no longer to go and beg from town to town, as he had done before, but to go to the Holy Land with his followers, in order to convert the infidel Turks. He assembled his followers in the chapel of Montmartre, near Paris, where, during the mass that their companion Le Fevre celebrated, they entered into a vow among themselves. This took place on the 15th of

August, 1534, a day in which the church celebrated the assumption of the holy virgin. "It is here," observes the historian, "that the first epoch of the society commences, for every thing this saint had done before wanted solidity, his companions having almost as soon abandoned as followed him. To confirm them in their engagements, he ordered them to renew them every year on the same day on which they were originally made. Leaving his companions at Paris to perfect their studies, after having visited his native country for his health, he repaired, with a view to the further promotion of his plans, to Venice, whither his companions were to repair and join him at a fixed time. Here, in his old style, he began to preach and catechise; and as usual, by his strange proceedings, got himself into trouble among the friends, be it observed of the very superstition which he sought to uphold. They actually mistook him, on account of the novelty of his character and proceedings, as they had done in other places, for a heretic in disguise (that is, as the term signified in those days, a favourer of scriptural truth and the Reformation); but as soon as they were undeceived, he, as in other cases, escaped, and at length conciliated the regards of the supporters of the holy see. But the time was now come when Ignatius Loyola was to move in a far other sphere, and to play a far different part. Although Loyola had given his companions nearly two years before they should repair to Venice, the place of rendezvous, fearing lest they should be prevented from fulfilling their engagements by a war which had sprung up in Provence, they set out con-

siderably before the time. They went out of France before the passages of the frontiers were closed, Nov. 19, 1536, taking the way by Lorraine. "Nothing," says the historian, "was so edifying as to see the little troop on march, clothed in the vestments of pilgrims, their pilgrim's staff in their hands, a calabash at their side, each carrying a miserable bag of leather, enclosing stitched papers of theology. They marched gravely, and in procession, singing litanies and songs. They passed through part of Germany, and, to let the Protestants see that they were rigid Catholics, they carried round their necks great strings of beads: an unequivocal sign of Catholicity in those days! At last, after great fatigues, they reached their patriarch at Venice, to whom they presented three new proselytes, whom they had made in France, previous to their departure. These were Claude le Jay, John Cordeaux, and Pasquier Brouet."

Before the order which Loyola wished to establish could take its place among the other orders of the day, and to open to it the way of advancement, an important step remained. What was that? It was necessary to gain the consent and approbation of the Pontiff, the supreme head of the church! To do this was not an easy thing. Already Rome was filled from day to day with complaints about the monks; and so far from there being a disposition to establish new orders, there was a disposition (thanks to the Reformation) to abolish old ones. To accomplish his end, he does not go to Rome himself, "fearing," says Mons. Quinet, in his lectures on the Jesuits, "lest the pope should see on his brow the sign of

all power, which was written there:" in other words, fearing lest the pope should see in his physiognomy and bearing, that determination of character, and that boundless ambition of which he was conscious. But concealing himself, he sends to Rome his disciples—men simple and submissive to authority—hoping through them furtively to gain his object. All the fruit, however, which they brought back was the blessing of the pope, and 200 louis d'or, alms which they had collected.

The difficulty which Ignatius found in getting his order consecrated by the Pope, joined to a war which at this time sprung up with the Turks, introduced an important change into his projects. Abandoning the idea of converting the infidels, and like one who had discovered a new road for his enterprises and ambition, he called together his followers, and thus addressed them:—

“Do you not perceive, my dear brethren, that it is precisely the war of the infidels against the republic, that has interrupted the voyage of the vessels, which every year carry the pilgrims to Jerusalem, by which divine providence is about to effectuate its own purposes. . . . Yes, my brethren, God has not shut against us the ports of Palestine, but to make us understand that he calls us to higher enterprises, and that he wishes to make use of our ministry, to sustain the wavering authority of his Vicar on the earth. Let us haste, then, to go, and offer our services to him!”

His disciples approved of his plan. It was resolved that Le Fevre and Lainez (afterwards general

of the order,) should accompany him to Rome, while the rest dispersed themselves in the universities of Italy, endeavouring to make proselytes. Ignatius and his two companions went to Rome, where they were well received. Lainez and Salmeron received the appointment of two chairs in the College de la Sapience. As for Ignatius, the Pope allowed him to content himself with his insatiable thirst of preaching

But the order was not yet established; nor was their own constitution sufficiently matured and formed to present it to the Pope. Ignatius, therefore, lost no time in calling together his companions, and opening to them his design of forming a fixed company. He did so, laying the following resolutions as the basis He obliged them,

1. Besides the vows of poverty and celibacy which they had already made, to enter into a third, of perpetual obedience; and with this end in view, to choose a superior, who should have over all his subjects *an unlimited authority*. The second rule was—

2. That besides the three vows above-mentioned, they should make one of obedience to the Pope, by which they bound themselves to go wherever the Pope should send them. By another rule, designed to secure revenues to the houses which he foresaw the society would soon have—they agreed,

3. That the professed should not have any property either individually or in common; but that they should have colleges, and rents for the subsistence of those who studied there.

They next treated of giving a name to the society, and, for this end, referred to Ignatius,

whose modesty (!) would not allow him to give his own, and, therefore, he gave the name of Jesus. Exquisite modesty, and propriety, and truth, to give the name of Jesus to a society, which in its fundamental rules and constitutions, in its abominable morality, and in the whole course of its progress, denied and dishonoured the name which it bore, and was more than any other society the antagonist of his cause in the world.

From the moment that they had formed their statutes, they hastened to present them to the Pope for his approval. But, in doing this, Ignatius found great difficulty. At length, however, by dint of great perseverance, and by showing the most abject submission to the pontiff, on behalf of himself and his order (a point on which the Pope seems to have been very suspicious), he succeeded. "At length," says the historian, "the Pope, attacked on all sides by heretics, believing to find succour in the new company, and seduced by their promise of obedience, hastened to approve the new institute." This was done by a bull, dated Sep. 27th, 1540. Nevertheless, fearing that this company would multiply too much, he fixed the number to sixty. This ordinance, however, was withdrawn by Pope Paul III. three years afterwards; when, convinced of the importance of the services rendered by the Jesuits to the Roman See, he gave the general permission to receive as many as he might judge expedient, into the order, and allowed him to enact new rules and alter former ones, as circumstances might require, without the papal sanction.

So long as his order had not obtained the sanction of the pope, Ignatius kept in the back ground. But no sooner had his order obtained the sanction of the Pope, than he got himself to be chosen their general. And this he did as Richard III. got himself chosen king. When his disciples urged him, he refused ; he considered himself too little, too unworthy of the weight and responsibility : he could not accept it. But his disciples constrained him against his will, to be their chief. An imposing ceremony took place. They kissed the hand of Ignatius Loyola in token of submission, the most absolute and devoted to the general of their order. But lo ! he is not elated with his new dignity. He commences it with the lowest employments. The most absolute subjection is the rule of his order ; a submission that is to constitute his disciples fit instruments for the execution of his purposes. He begins his absolute reign by illustrating in his own person, that submission and abject service which he expects from all his followers. He goes to fetch water from the well—carries wood on his shoulders—lights the fire—turns the spit—and performs other offices of a similar dignified kind. O profound and wonderful humility ! O wonderful command and generous self-annihilation in a high and generous service ! O artful dissembler ! O most finished hypocrite ! O most wily politician, who stoopest only to conquer, and who takest the lowest place for a moment, only that thou mayest reign for ever with an absolute sway over the wills and intelligences, over the bodies and souls, of those who are the ignoble instruments, and the miserable victims of

thy pleasure ! O, fit representative of a society, that smiles, only to deceive ; teaches, only to confine knowledge within its own narrow limits, and to direct it to its own unhallowed ends ; and lives and labours but to undermine and destroy !

CHAPTER IV.

THE CONSTITUTIONS OF THE JESUITS.

THE constitutions of the Jesuits, embrace those rules of the society which relate to its constitution and government ; and may be regarded as standing in the same relation to it as a foundation does to a building. From the commencement of the society, it has been a leading object with the Jesuits, to keep these fundamental rules a secret. As a body, they have ever had a strong repugnance to the light. "They have loved darkness rather than light, because their deeds were evil." "The thirty-eighth of their rules expressly commands them not to communicate either their constitutions or other books or writings, which contain the institutes or the privileges of the society. In 1584 their general, Aquaviva, in sending to the Peruvians the *Litteræ Apostolicæ*, warned them anew, that in communicating them to the superiors, they should strictly observe the 38th rule. The declaration on the constitutions of the society, represents it as inexpedient that the novices of the society should see the whole constitution, but only an abridgment."* In short, there is something so re-

* Poynder's History of the Jesuits, and Reply to Mr. Dallas's Defence. London, Baldwin, Cradock and Joy, 1816.

volting in the real character and genuine aspect of Jesuitism, that it must be carefully concealed from all who are not in some measure already pledged and reconciled to it; and that it must be only gradually unmasked and disclosed to the view of its own disciples, lest those sentiments of ingenuousness and independence which yet remain to them, being shocked and alarmed at the sight of so terrible a monster, they should retreat into the world and reveal the secret to the injury of the society. In spite, however, of their efforts to preserve the secret, it came out in 1761, during the celebrated visit of the M.M. Lionée and Father la Valette; when they were so inconsiderate as to produce the mysterious volume of their institute. "By the aid of these authentic records, the principles of their government may be delineated and the sources of their power investigated with a degree of certainty and precision, which previous to that event it was impossible to attain."

The first thing that strikes us in those constitutions is, that the grand outline is precisely that which Ignatius Loyola laid as the basis of this new order. In perfect agreement with this fact, Damianus one of their order as early as 1641, in his Synopsis, book 1, c. viii. says, "Pope Julius the successor of Pope Paul ordered the constitutions to be written. Ignatius Loyola applied himself long and considerately to them. "Whilst meditating them," says he, "he experienced divine illuminations; whilst writing them he shed tears. Moreover, the Virgin Mother of Christ descended to instruct him. The constitutions are decreed to be full of the Spirit of God."

Though, however, the constitutions are, in all their leading features, what they were as they came from the hand of Loyola ; it is not to be supposed but that they have been gradually wrought up to that perfection of human policy which they now display. It was in 1558 that the volume of constitutions translated from the Spanish of Loyola by Father John Polancus, was originally committed to the press by the college of the society at Rome ; and it is from a translation of the original copy that we shall have frequent occasion to quote, while illustrating the nature of this society.

The other principal authority to which we refer, with Poynder's History of the Jesuits, is "The Principles of the Jesuits developed in a collection of extracts from their own authors, to which is prefixed a brief account of that order, and a sketch of its institute."—*J. G. and F. Rivington, St. Paul's Church Yard.*

As it regards the institution of the Jesuits, it consists principally of four classes :—

1. The first class is the house of probation for the **NOVICES**. In this house they remain twelve or twenty days, in order that they may receive a little knowledge of the society, and the society much knowledge of them. After the constitutions or rather an abstract of them have been read, there follows a confession of all the past life, renewed every six months to some Jesuit priest who may be deputed by the superior to receive it.

If the individual is approved as a novice, he then passes into the house of probation where he remains two years. Here the novices are :

1. To devote a month to the spiritual exercises drawn up by Ignatius Loyola at Manresa. "Know you," says M. Quinet in reference to this work, "what distinguishes Ignatius Loyola from all ascetics of the past. It is that he could logically analyze himself in this state of ravishment in which he was at Manresa; and which with all others, excluded the idea even of reflection. He imposes on his disciples as operations, acts which with him had, been spontaneous. Thirty days sufficed him to break the will, the reason; yea, much as a horseman overcomes his courser."

And what were the means which Loyola employed in his spiritual exercises to inoculate his disciples with the disease with which he himself had been infected, and to throw them into a syncope, out of which they should never once awake? You shall hear, my reader. The book of spiritual exercises requires amongst other things, 1. The novice is to trace on paper, lines of different sizes which answer to the different sizes of sins. 2. To shut one's self up in a chamber with the windows nearly closed. 3. To imagine to himself hell—to see in his spirit vast fires, demons, and souls plunged in liquid fire; to imagine that we hear wails, vociferations; to imagine, also, that we smell a putrid odour—of smoke and sulphur; and to taste things the most bitter, as tears and gall.*

2. To serve for a month one or other of the hospitals, by ministering to the sick; in proof of in-

* Exercit. Spirit. p. 80, 82, 83.

creased humility and entire renunciation of themselves, and of the vanities of the world.

3. To wander a third month from door to door begging their bread, that they may be accustomed to inconvenience in eating and sleeping; or else they may serve in the hospital at the discretion of their superior.

4. To submit to be employed in the most menial offices in the house, into which they have entered: for the sake of showing a good example in all things.

5. To give Christian instruction to boys, or to their untaught elders, publicly or privately as occasions may offer.

6. When sufficient proof has been given of improvement in probation, then the novice may proceed to preaching, or hear confession.

While a Jesuit is thus fulfilling the several trials of his fitness, he may not presume to say he is one of the society. He must only describe himself as wishing to be admitted into it; indifferent to the station which may be assigned to him, and willing to wait with patient expectation till it shall be determined how his services may be most advantageously employed. Generally the three simple vows of poverty, celibacy, and obedience, are not to be taken till after the ceremonial of the novitiate.—*The Principles of the Jesuits, Rivington, 1839.*

It is impossible to read this account of the way in which the votaries of this system are initiated into it, without being reminded of the way in which the heathens were initiated into the Eleusinian mysteries.

“When the time for their initiation arrived, they were brought into the temple, and, to inspire them with the greater reverence and terror, the ceremony was performed in the night. Wonderful things took place on this occasion. Visions were seen, and voices heard, of an extraordinary kind. A sudden splendour dispelled the darkness of the place, and, disappearing immediately, added new horrors to the gloom. Apparitions, claps of thunder, earthquakes, heightened the terror and amazement, whilst the person to be admitted, overwhelmed with dread, and sweating through fear, heard trembling the mysterious volume read to him; if in such a condition he was capable of hearing at all.”* In the proceedings in both cases we see the same attempt to work upon the feelings and the imagination, the same appeal to the superstitious fears of mankind, and the same absence of all that is adapted to elevate and ennoble the mind; nay, the same crafty design to enslave it with the chains of spiritual bondage, and to deprive the soul of all self-respect and independence. How different from, yea, how diametrically opposed to that system of which Jesus is the divine founder—of that system which, whilst it enlightens the mind, purifies the soul by infusing into it the most sublime and glorious truths, which imparts not “the spirit of fear, but of love and of power, and of a sound mind;” and which, while we behold in the word of revealed truth, “as in a glass the glory of the Lord, changes us into the same image from glory to glory, even as by the Spirit of the Lord.”

* Rollin's Ancient History, p. xxviii. Tegg.

The same spirit of which we behold the efflorescence in the Eleusinian mysteries of old, and in modern times in the modes by which Jesuits, initiate their converts into their scarcely less execrable mysteries—this same spirit prevails throughout the whole system of Romanism. It is to this day the spirit of the cloister, the cell, and the confessional. It is the spirit which breathes more or less in all the Roman catholic writings, and the rites and observances without number, which the “man of sin” winds around its hopeless victims—as hopeless and as helpless as the poor winged insect, which is unhappily caught in the toils of its watchful foe as it waits for its prey, that it may duly secure its death, by injecting poison and drawing all the life-blood from its veins. Nay, more, it is the very same spirit which Froude, and Newman, and Pusey, and Keble, and others of this school, have attempted to revive; in order that in this the nineteenth century they may do over again the work of the Jesuits in the sixteenth, by impeding the progress of the truth and of the Reformation, and by subjecting us once more to all the miseries of ecclesiastical despotism. But perhaps it will be said, that the book of spiritual exercises which was wont to be the gin wherewith Ignatius used to catch his disciples, is obsolete, and that therefore to contend with it is to follow Don Quixote and fight against a windmill. Let us hear, then, what M. Quinet says on this subject. He says, lesson iii. p. 198. “I know some affect astonishment at the quotations I have made from the spiritual exercises. No! the book of spiritual exercises is not out of usage,

It is the foundation, not only of the authority of Loyola, but also of the education of all the society; so much so, that we are reduced to the necessity either of admitting the entire book of exercises, or in rejecting it to reject also the company of which it is the vital principle."

The church of Rome, the Jesuits, changed, improved, self-reformed! Who are they that tell us so? They are not the enlightened friends of truth; no: they are your liberal, say rather latitudinarian, Christians; your sickly sentimental souls on the one hand, or, on the other, the designing friends of falsehood; who are secretly forging the chains of spiritual despotism, with the expectation that at no distant day they shall have the unspeakable satisfaction of seeing them worn even by those very persons who are now entranced by their syren song, and are almost in the act of taking the cup from Circe's hand. No, Rome is not changed, nor are the Jesuits changed, except in some slight modifications in their outside dress: and it will not be long before, encouraged by our lukewarmness and false liberality, they show themselves in their real character. Indeed they are already beginning to show themselves in soul and mind, in purpose and design, in spirit and conduct, as bad as ever.

The next class the society consists of, is

II. SCHOLARS.—In order to promote the design of the society, the Jesuits consider it expedient that they should possess colleges and universities of their own, in which the novices, who have acquitted themselves with credit in the house of probation, may be admitted

to additional instruction in the mysteries of the institute. These colleges are coffers for all the riches the society can augment in the shape of endowments, and the constitutions enjoin that annually, monthly, and weekly masses shall be said for their founders or benefactors, living or deceased. Tapers are to burn in token of the grateful remembrance they are held in by the society.* The general is invested with plenary power to receive benefactions for the foundation of colleges in the name of the society at large; and the power of appropriating these revenues may be transferred by the general to the rectors, provincial, or others, whom he may choose to select for that purpose, with a permission to receive into the colleges whatever may contribute to their temporal increase and support.

The scholars, therefore, who should *seem* to be the richest members of the society are in fact the poorest, because they have no control over the expenditure of their own property. The professed, with the general at their head, who have the credit of appearing to be the poor and destitute, are in fact the dispensers of all this accumulated wealth, although the constitutions prohibit the application of it to their individual necessities.

The bulk of the property thus given or bequeathed to the militant society, is appropriated to the raising of recruits for general or official service. But the constitutions allow to the professed considerable liberty in the disbursements. They may expend the revenues *on those who will make themselves useful*, upon preachers, confessors, visitors, and upon some of the professed

* "The Principles of the Jesuits." Rivington, 1839.

who may be employed in promoting the temporal and spiritual welfare of the colleges. They may even be appropriated to those who are occupied in the business of the colleges, but not within them. They may even be appropriated to the payment of proctors, who are retained to support the interests of the society with the Pope, and at the courts of other princes, and to convert the enmity of an opponent into the favour of a friend. The qualities to be desired and commended in scholars are acuteness of talent, brilliancy of example, and soundness of body. They are to be chosen men picked from the flower of the troop, and the general of the order has absolute power either to admit them or to dispense with their services. They are not to be too early approved lest they should break the unity of the society. The approved scholars, as well as the coadjutors, are comprised in the body of the society.

III. The third class consists of COADJUTORS. In addition to the exercises of primary and secondary probation, it is necessary that they should devote a third year to a further trial of their perfections, to which it may be deemed expedient they should submit. They must dedicate three more days to vagrancy and profitable mendicity. Like the approved scholars, they must be chosen men, selected from the flower of the flock. They are divided into temporal and spiritual coadjutors. The spiritual coadjutors must be priests of adequate learning, that they may afford assistance to society in hearing confessions, &c. The temporal coadjutors, whether literate or illiterate, are never admitted into holy orders. They are retained

to minister in the lowest offices to which they may be appointed, and are limited in number to the society's demands. They are to be content to serve the society in the careful office of Martha!

IV. The fourth class consists of the **PROFESSED**. This class, the last in order of admission, but in rank and privilege the first, besides the three simple vows of poverty, celibacy, and obedience to the general of the order, have taken a fourth, *by which they are bound to proceed to the papal missions*. These are called the Professed Society. Indeed, the society is declared more properly to consist of these alone. They must be priests of above twenty-five years of age, expert in learning and in virtue excellent. Commencing from the day when the conscience was first laid open to a superior in one of the houses of probation, the Jesuit must proceed with a detail of the subsequent occurrences of his life, carefully avoiding the least concealment. These confessions are to be repeated every six months to the deputed representative of the general, and the last of them must be made within thirty days of the profession. Thus does the society wind its chain of mental bondage and degradation closer and closer around its blind victims, until they are as completely in their power as it is possible for them to be, and are fitted to move *atque ac cadaver*, just as they are moved by the general of the society. In addition to a proficiency in general and philosophical literature, a period of about four years must be devoted to a course of theological reading. The professed are represented as possessing nothing, while in fact they have power over all things. After admission they

cannot retain any ecclesiastical benefices ; and all their property must be resigned at the command of the general. Nay, even more, the professed are declared to be incapable of inheriting property ; but lest the money designed to be left should be lost to the society, it is declared the houses or colleges may inherit for them. Two ends appear to be answered by this arrangement. First, it is so arranged in order that the professed, by their fictitious poverty, may make an impression on society by their seeming disinterestedness ; and, secondly, that by their not holding possession of legal property, and being incapable of amassing riches, they may be rendered more active and enterprising ; and having, in a sense, no home, no country, no friends that they can call their own, may, like any other marauders, be better fitted for those desperate measures for which they are designed, and which they are pledged at any cost to accomplish in the service of antichristian Rome.

V. OFFICE OF THE GENERAL. As the councils of state are held and directed by the reigning monarch, who presides with his ministers for the public good, so do the constitutions of the society of the Jesuits invest a sovereign ruler with the administration of their government and laws. One man, after the example of Ignatius Loyola, is chosen from among them to be the general of their militant order, to govern, preserve, and increase the body of the society. He is elected in congregation by the provincials and professed, for the whole term of his life.—*Principles, &c.*

The first of the gifts with which the constitutions

deem it desirable that the General should be endowed, is an intimate *alliance and familiarity* with his Maker; both in word and deed, that abundant goodness may flow from him, as from a fountain of all goodness, through the whole system of the society. To recount the several excellences by which he is to be distinguished, would be indeed to show that even Satan, when it will serve his purpose, can transform himself into an angel of light.

The power of the General is of the most absolute and unlimited kind. He has all power and superintendence over the houses and colleges of the society, to admit or expel as many as are suited or unfit for the varying designs of the institute, whether they be novices, or professed coadjutors, or scholars. He appoints rectors to overlook the administration of the temporal interests of the colleges, and he removes them at his pleasure. They are obliged to account to him, or to his deputed provincial, for the fulfilment of the duties of their office. He has authority to contract in purchase and in sale for the benefit of the houses and colleges of the society, only he can never alienate or dissolve them when they are already established, without the consent of a general congregation. He may dispose of indefinite bequests at his pleasure. If a testator should fail to name a particular college to which he would wish to annex his estates or bequeath his property, the General may apply them at his discretion. He may either sell or retain, or apportion them at will; and this power he may impart by measure to provincials, local superiors, and rectors; or he may combine with the last of them to *change the*

purpose of a testator's will, provided it can be managed without offending the executors who are charged with the payment of the bequest.—*Principles, &c.*

It is the duty of the General to enforce, and his privilege to dispense with, the observance of the constitutions of the society. He may either exercise this power personally, or in urgent cases by commission, but regard must be universally had to person, and time, and place, and other circumstances. In every this licence his prudence, the direct communication of the eternal light, must guide him.

The power of the General in every mission, whether the subjects of the Jesuitical monarchy are sent forth by himself, or whether their services are required by the papal mandate, is of the most absolute description. When once the nature of the work is named, the submissive and obedient Jesuit is compelled to receive his mission with cheerfulness of mind, as from the hand of the Lord ; and he must depart to execute it without a murmur.

It is always for the General of the society to determine whether any business which remains for transaction is of sufficient importance to require a general or provincial congregation of the society. Besides what has been mentioned, the general selects a number of his more able men to place them as local superiors over the different houses of the society. He makes provincials, too, and appoints them to the superintendence of particular districts. . . . He appoints a proctor-general to reside at Rome, and names a secretary to transact for him the common business of the society,

The society retains a small measure of provisional restraint over the vast authority of this powerful ruler. The provincials, who are appointed by the General himself, are constituted overseers in all things that pertain to him, for the protection of the public good. Four assistants are chosen by the society to be near his person, discreet and zealous men, taken, if it conveniently may be, from among the select professed. They are elected at the same congregation as the General himself, and it is their duty to advise and act for him as it respects his own personal expenditure and exertions, in reference to the guidance of his (the General's) mind, and who having approached the Lord of heaven in prayer, may venture to approach "*the lord of lords,*" the representative of the Deity on earth, in the person of the General of their order, with becoming diffidence and humility, to remind him of any deficiencies, &c., to regulate his acceptance of proffered dignities, to provide a remedy for neglect, carelessness, &c., in things pertaining to the General's office, and to deal with him in the case of commission of deadly sins, which the constitutions do firmly trust can never occur in the image of unblemished purity which they have set up.—*Principles, &c.*

But the absolute power of the General over the intelligences, wills, and consciences of the whole body of the Jesuits, is the worst feature of the case. Thus in chap. x. of the constitutions, we read: "Those in the colleges should greatly venerate their rector as one who holds the place of Christ our Lord, leaving to him the free disposition of themselves and their consciences with unfeigned obedience. Keeping

nothing concealed from him, not even their consciences, which they should declare to him, as set in the examination at the appointed season, and oftener if any cause require it; not opposing, not contradicting, not showing an opinion in any case opposed to his (the rector's) opinion, so that by the union of the same sentiment and will, and by one submission, they may be the better maintained and forwarded in the service of God." Thus, also, in chap. xiv. respecting the books to be read in the colleges, we find, "Those books shall be read which are esteemed of more solid and safe doctrine. Nor shall those be entered on whose doctrines or authors are suspected. In every university they shall be particularly specified." On the subject of writing books we find in chap. iv. and 7th part of the constitutions, 11th rule, "Whoever is endowed with the talent of writing books conducive to the common good, and shall compose any such, nevertheless shall not publish them unless the General shall previously see them, and subject them to the judgment and censure of others; that if they shall seem good for edification, they may come before the public, and not otherwise."

Thus absolute and unlimited is the power of the general, either directly or indirectly through the rectors, whom he may appoint or dismiss at pleasure, over the prostrate minds of all the members of the society.

But as if this were not sufficient, he assumes power to dispense with God's own laws, and those which have respect to the first principles of morality. Yes, the General of the society may authorize, under cer-

tain circumstances, the commission of sin. His authority is contrary to and above that of God himself. And this authority he claims, Jesuit like, in the very act of disclaiming it. In chap. v. of the sixth part of the constitutions we find the following rule, under the head, that "The constitutions involve no obligation to commit sin," as if this were a point that needed to be discussed, or even defended. The very fact of such a heading speaks a volume, as it regards the blasphemous pretensions of those men, and shows too plainly a consciousness on their part, that the authority of their general is antagonist to that of morality and of God himself. Now, for this remarkable declaration. It is as follows: "Although the society desires all its constitutions, declarations, and order of life to be observed according to our institute, in no way deviating in any particular; it desires nevertheless, all its members to be secured against falling into the snare of any sin which may originate from the form of its constitutions and injunctions: It seems good to us in the Lord, that excepting the express vow by which the society is bound to the Pope for the time being, and the three other essential vows of poverty, chastity, and obedience, no constitution, declaration, or any order of living can involve an obligation to commit sin, venial or mortal, *unless the superior command them in the name of our Lord Jesus Christ, or in virtue of holy obedience, which shall be done in those cases or persons, wherein it shall be judged that it will greatly conduce to the particular good of each, or to the general advantage; and, instead of the fear of offence, let the love and desire of*

all perfection increase, that the greater glory and praise of Christ our Creator and Lord may increase."

In short, to be a thorough-bred Jesuit, a person must renounce his own will, reason, and conscience, and submit them wholly to whom?—to Christ and to God? no, for this might be done without any debasement—but to a fallible mortal. Yea, to an individual full of ambition, to a very servant of the devil, to the General of the society. It is thus expressed in Ignatius's letters, *De Obedientia*, appended to the constitutions of the society, "He who wishes entirely to immolate himself to God, besides his will, must necessarily offer his reason also, so as not only to *will*, but also to *think*, as his (ecclesiastical) superior, and submit himself to his judgment, the devoted will, as far as possible, binding the intelligence." This, the *Edinburgh Review* properly calls the key-stone of the Jesuits. If such is the fundamental principle of this society, that all the members of it submit absolutely, not only their will, but also their reason to the Governor-general of it, so as not only to will but also to believe what he wishes, no wonder they can boast of unity. The Lord deliver us from such unity,—a unity that demands the sacrifice of all that is most noble in man to his fellow-man. It is, however, this principle carried out into practical operation, that has made this society the flexible and dangerous society it has proved itself to be. Says one of these writers, boasting of their unity: the same design, the same vow, the same manner of life unite them. The pleasure of a single individual can cause the whole society to turn and return, and determine the revolutions of this

numerous body—which is easily moved, but with difficulty shaken. Thus, in the seventeenth century, a General of the Jesuits had no difficulty in observing, “that from his closet, he governed not only Paris but China, and not only China but the world, without any one knowing how it was done.”

CHAPTER V.

MORALS OF THE JESUITS.

WHEN a body or society of persons set themselves up as the teachers of others, and when especially they manifest a peculiar anxiety to monopolise to themselves the instruction of youth—when they aspire to become, and have in innumerable instances become, the private tutors and confessors of kings and queens, of princes, and of those generally, who, from their exalted station or superior parts, exert the most powerful influence over society, and wield, as it were, the destinies of nations and empires, we have a right to inquire into the nature and tendency of the instruction which they impart. The question is not so much as to its merits in a literary as in a moral and religious point of view. A course of education or instruction may be such as to develop, up to a certain point at least, many of the faculties, to refine the taste, to quicken the perception, to impart a certain acuteness and versatility to the mind, and to adapt persons to be as an instrument of the most highly polished and tempered steel in the hands of the great

operator, with respect to whom they are to be as "stick in the hand of an old man," which he uses at his pleasure : but it may be such, at the same time, as to vitiate every right principle, and extinguish every sentiment of virtue and generosity in the human breast.

We do not deny the Jesuits the praise of skill in adapting those instructions to youth ; but we complain of their employing education as a means of injecting moral poison into the mind. If they have smoothed the ascent to Mount Parnassus, they have not opened the way to the temple of virtue. Under the guise of leading youth in that direction, they have taken them by a circuitous path, until reaching a point on which it was impossible for the pupils to maintain their standing, they have been precipitated down a declivity into a depth of moral defilement and degradation, from which it was impossible for them to recover themselves. All that is mechanical and clever, all that is subtle and plausible, they have carried to the highest pitch of perfection : but in vain will you look in their writings for the higher inspirations of genius, or for any of those views and sentiments which characterize the productions of noble minds. The literary and scientific works of the Jesuits are the bait they employ to catch the souls of men, the gilt around the bitter pill, whose moral ingredients being once received into the system, operate fatally upon all the virtuous affections.

As the clergy of Paris justly remark, "the principal evil of the new (Jesuit) morality, is that it not only depraves the morals, but corrupts the very prin-

principles of morality." Not content with lopping off a branch here and there from the tree of Christian virtue, and thus marring its beauty and perfection, they have lain the keen-edged axe of the most detestable sophistry to its roots, and laid it low in the dust, where they have cast upon it every kind of dishonour and contumely. Nor is this all: instead of that heavenly wisdom, which is a tree of life to them that take hold on her, they have planted a upas tree, which under their culture, has grown to a rank luxuriance, converting in its growth the very air and sunshine of heaven, and the richest soil that earth can afford, into the deadliest poison. Into whatever part of this wide world the branches of the tree of life have spread, thither has this upas tree shot forth its boughs with a view to blast its fair blossoms and fruit, and to hinder as much as possible, the nations of the earth from benefiting from its presence. And, as if this were not enough, they have sent forth, and are sending forth, their emissaries in every direction, inviting the young and old, the literate and illiterate, but most of all, the learned and influential of every nation, tribe, and tongue, to repose under its shadow, and to regale themselves with its fruit, when they know that to breathe its atmosphere, and to eat of its dainties, is slow but certain death.

These are heavy charges. To whom do we go for evidence respecting them? To Protestants? No. It might be objected that they are not impartial witnesses in this matter. We call in as evidence those who are of the Roman Catholic persuasion. In the year 1643-4, seeing the tide of immorality swollen by

the Jesuits to an alarming extent, they were impugned by the university of Paris, in a work entitled, "The Moral Theology of the Jesuits, extracted faithfully from their writings, by Mons. Perrot."

From this work, it appears that there is no grand truth in Christian morals which the Jesuits have not corrupted; nor any maxim, however erroneous, or scandalous, and impious, however opposed to religion and the safety of states, which they have not laboured to establish so as fully to justify the censure pronounced by Alexander VII. in the decree of September 24th, 1665.

"These opinions, calculated to produce the relaxation of Christian discipline and the destruction of souls, show themselves after condemnation, while new ones spring up in addition. This unbridled licentiousness of corrupt minds has increased from day to day, and has introduced into morals, a mode of establishing opinions altogether contrary to evangelic simplicity and to the doctrines of the fathers: in short, such a system, that if ever men should come to act upon it, there would insensibly creep into the lives of Christians the very extremes of corruption."

Such is the opinion of Pope Alexander VII. respecting the morality of the Jesuits: and we can scarcely think that he would speak so respecting them, and that in a public decree, unless circumstances fully justified and imperatively demanded it.

But the strongest and most indisputable evidence against the morality of the Jesuits is supplied to us by their own accredited writings. We say accredited and authorised writings, for what Jesuit dare put

forth his opinions without the sanction of his superiors, or the permission of the General of the order, or of such persons as may be duly appointed to revise them. The exercise of the right of private judgment is fundamentally opposed to the principles of Jesuitism,—how much more that of giving forth to the public the result of one's lucubrations. Slightly acquainted, indeed, must any one be with the spirit and constitution of this society to suppose that any number of persons among them should conspire to give currency to any interpretation of any one principle of morality, without the assent and consent of the superiors of the order.

Supposing, however, it could be shown that these principles, or rather perversions of morality and theology, were given forth by the several writers in whom they are to be found, without any collusion or concurrence among themselves, and without the sanction of the General of the order, or of any number of persons on whom the duty of revising such publications devolved, the argument would be still stronger against the society. What must be the nature of that method of initiation, and of that course of training to which the mind is subjected among the Jesuits, which so perverts the best endowed minds among them as to cause them to run in so corrupt a channel, and to empty themselves into such a gulf of moral confusion. What Circe dwells in the house of probation? What must be the ingredients of that cup which changes all that participate of it into swine? No training but that which is furnished by the constitutions of Ignatius Loyola, perfected by Lainez and Aquaviva, could produce

such a race of moralists as those whom we are about to quote.

The work from which we now quote, consists of a large collection of extracts from the writings of no less than 147 Jesuit authors, forming a large quarto, published by authority, as verified and collated by the commissioners of the parliament of France.* By an arrêt of parliament of March 5th, 1762, it was ordered that "a copy should be presented to the king, to put him in a state to know the perversity of the doctrines constantly sustained by the so-called Jesuits, from the birth of the society to the present moment, with the approbation of theologians, the permission of the Superiors and Generals, and accord of other members of the said society." An audacious attempt was made, says the author of "Principles," &c., by the Jesuits, in a work entitled, "Reponse aux Assertions," to cast discredit on these extracts, as for the most part studied fabrications. To ascertain the validity of this impeachment, the libraries of the two universities, of the British Museum, and of Sion College, have been searched for the authors cited, and in every instance, where the volume could be found, the correctness of the citation has been established.

UNITY OF OPINION. And first we will quote from their own writers on the very point now

* The commissioners were five princes of the blood-royal, four peers of France, seven presidents of the Court, thirteen counsellors of the Grand Chamber, and fourteen other functionaries.

under consideration, viz. the unity and the fixed and unchanged, not to say unchangeable, nature of their opinions. Thus, Father Le Moyne, of the society of Jesus, in his remonstrance to the Bishop of Auxerre (a town in France, where, by-the-by, very interesting operations of an evangelical kind are being carried on at the present time), writing in 1726, says, thanks to the divine goodness (!) the spirit which animated the earlier Jesuits still survives among us; and by the same mercy (!) we hope that it will never be lost. It is not a slight testimony in our favour, that in these troublous times, not one amongst us has changed or wavered. *Uniformity will always remain the same.* James Gretser, in his "Defensio Societatis Jesu," *Ratisbon*, 1738, says: "It is not from obscure descriptions that an opinion of the doctrine of the Jesuits can be formed, but *from their books* which (by the blessing of God), are already very numerous."—Preface. "A better opinion," says Daniel, "Recueil de Divers Ouvrages," *Paris*, 1724, "cannot be formed of the character of a body, especially such as that of the Jesuits, of which the government is monarchical, than by consulting the decrees of its rulers, and the laws given by the general assemblies, composed of the superiors and principal members of the society." Then follow his interpretations of these decrees. "The constitutions ordain three things.—The first, that our members do not introduce new opinions; the second, that if at any time they should hold an opinion contrary to that which is commonly received, they shall adhere to the decision of the society; the third,

that in controverted questions, in which either opinion is far from being common, they restrict themselves to conformity; that thus we may all hold the same doctrine and the same language, according to the apostle." (!)

PROBABLE OPINIONS. Let us glance next at the doctrine of probable opinions. According to this doctrine, in the concurrence of two opinions, of which the one is more probable, and in conformity with the law, the other less probable but favouring concupiscence, it is lawful to follow the latter in practice.—Extract des Assertions, tom. 1, p. 27, note. "That opinion is considered probable," says Valerius Reginald, in his ["Praxis Fori Pœnitentialis," *Lugduni*, 1620, "which is supported by high authority, or by an argument of considerable weight. By a *high* authority . . . we are to understand the authority of those doctors, who in their other opinions upon moral things are often found to reach the truth and seldom to err from it." Vincent Filliucius goes further: he says, "The authority of *one* good and learned doctor renders an opinion probable, because his authority is not a slight foundation." George de Rhodes likewise says: "The authority of any one doctor of great reputation and piety is a good reason . . . Therefore the authority of one doctor may be sufficient for a probable opinion." Again: "The authority of one good doctor is a sufficient reason on which to ground the probability of any opinion, so that every one may safely follow it." What think you, my reader, of this doctrine of probable opinions? Does it not open a door for the admission of almost

any error—specially in the hands of such men as the Jesuits? I may safely do anything for which I have the authority of one good doctor, and he a Jesuit. What, then, may I not do? Is, then, each Jesuit doctor infallible? This out-Herods Herod indeed! This is a thousandfold worse than Rome! To justify practices that cannot be demonstrated to be in accordance with the Holy Scriptures, Rome invents the doctrine of papal infallibility. But without robbing the pope of his infallibility, “the authority of one good doctor (among the Jesuits) is a sufficient reason to ground the probability of any opinion, so that every one may safely follow it!!!”

We should have thought that of two probable opinions, where the claims of duty are dubious and conflicting, that one should be followed which has the greater probability; so common sense and common honesty, one would have thought, would have decided. But common sense and common honesty, which are scarce everywhere, have no existence among the Jesuits. But to the law and the testimony. The inspired apostle, speaking of those who ate meats offered in sacrifice to idols, doubting whether they acted right in so doing, says that he is condemned if he eat—that is, he does wrong: *for whatsoever is not of faith, or whatsoever a man does without being fully persuaded in his own mind of the rectitude and propriety of it, unless indeed he has still greater reason to believe that the omission of it would be criminal, is sin.* We can conceive of many cases in which a conscientious person, who is truly desirous of doing the will of God, may be painfully perplexed as to which of two courses

it is his duty to take ; in which case he should read the Scriptures and pray, making the best use of the faculties God has given him, and endeavouring *to be fully persuaded in his own mind*. Should he not be able to arrive at such a persuasion, then we should suppose that he must form the best judgment he can, and act upon it, trusting in the mercy of God in Christ, to forgive his sins of ignorance. But is it to solve any such conscientious scruples as these that the Jesuits have introduced their doctrine of probable opinions ? Nothing of the kind. It is rather to remove from the minds of their pupils any scruples that may stand in the way of the execution of the most flagitious purposes.

PHILOSOPHICAL SIN. So much for the Jesuits' doctrine of probable opinions. We pass on to the doctrine of philosophical sin. Philosophical sin ! my reader exclaims, what can this be ? I answer, the doctrine of philosophical sin, held by the Jesuits, is none other than *that which teaches the art of sinning philosophically*. They instruct how to sin, not vulgarly, but philosophically. They put forth such definitions respecting the nature of sin, and such distinctions respecting the various modes of sinning, as a philosophical mind may be supposed to do to palliate or justify the act of sinning. According to this doctrine, an action the most criminal in itself, offends against reason, but does not displease God, nor deserve eternal damnation, if the agent who commits it, knows not God, or does not *actually* think of him, or does not reflect that he offends him. Thus Thomas Sanchez, in his *Opus Morale in Precepta Decalogi, Venetiis, 1614*, says :

“I am of opinion that there is no deadly sin in the *consent of the will*, unless some thought or express consideration have preceded it Therefore for a man to sin mortally, he ought to consider either that the action itself is evil, or that there is danger of sin, or he should have some doubt upon it, or at least a scruple. But if none of these have preceded it, his *ignorance*, inadvertence, or forgetfulness, are accounted perfectly natural and invincible.” What do a lawless banditti think of the right or wrong of an action before they plunder a party and murder those who offer resistance? Or what does any person long habituated to any course of evil, reflect before he repeats any sin which has become second-nature to him? And yet according to this doctrine, any one individual act, however flagitious, is not criminal, provided the agent can become such an adept in crime as to do it without any scruple about its lawfulness. What is this but to offer as the premium of impunity upon wilful ignorance, and callousness of heart? “Probable ignorance,” says Vincent Fillucius in his *Moralium Quæstionum de Christianis Officiis et Casibus Conscientiæ*, tom. ii. *Lugduni*, 1633, “which originates in a *wilful* fault or *voluntary cause*, excuses from sin, provided its effects were not foreseen. We may instance the case of him, who of his own will has become drunk or frantic, and in his drunkenness *kills a man*.” George de Rhodes, writing 1671 says: “If a man commit adultery, or homicide, *reflecting* indeed but very *imperfectly* and superficially upon the wickedness and great sinfulness of these crimes, however heinous may be the matter, he still

sins, but slightly." "It is also certain," says Vasquez, "that a *full knowledge* of such wickedness is requisite to constitute a mortal sin; for it would be unworthy of the goodness of God to exclude men from his glory, and to reject them for ever for a sin on which they had not duly reflected." See how these moralists go from bad to worse. At first, according to Sanchez, for a man to sin mortally, it was necessary that *some* thought or consideration should have preceded it; but now, although he should have reflected in a measure on the sinfulness of the act, yet if he has reflected but very superficially and imperfectly on it, not only does he not sin mortally, but, however heavy the crime in itself, he sins but slightly. It were inconsistent with the goodness of God, though such a one remained impenitent to the end of his days, and kept on sinning to the last though but with an imperfect and superficial knowledge of the criminality of his conduct, it would be inconsistent with the goodness of God to reject such a one for ever from his presence! Into what "depths of Satan" will these moralists lead us? Whither will they ultimately lead those who resign themselves to their infernal guidance?

See how this doctrine of philosophical sin is to guide the conduct of the confessor. "A confessor," says Anthony Escobar in his *Liber Theologiæ Moralis, Lugduni*, 1656, "perceives that his penitent is in invincible ignorance, or at least in innocent ignorance; and he does not hope that any benefit will be derived from his advice, but rather anxiety of mind, strife or scandal. Should he dissemble? Suarez affirms that he ought; because since his ad-

monition will be fruitless, ignorance will excuse his penitent from sin." So the confessor is not bound to tell the person who comes to confess that his conduct in any given thing is sinful, provided the confessed has but imperfect views of its sinfulness, and would continue in all human probability, to go on sinning, though he were better informed on the subject. A person's full determination, in other words, to commit any crime, however heinous, is a sufficient reason why the confessor should not represent to him the evil of his conduct, but should rather dissemble in the matter!

According to another principle in the morality of the Jesuits, any breach of the divine law is not only excusable but justifiable, provided a person does it under a persuasion, however erroneous, that it is his duty so to do. Saul, afterwards called Paul, thought that he was doing God service when he persecuted the church of Christ. Nevertheless, he esteems himself the chief of sinners and the least of all saints, on this very account. But according to the morality of the Jesuits, his conduct was blameless, because he acted out the dictates (though erroneous) of his conscience. Thus speaks Charles Anthony Casnedi in his *Crisis Theologica*, *Ulyssæone*, 1711. "Do what your conscience tells you to be good and commanded; if through invincible error you believe lying or blasphemy to be commanded by God, *blaspheme*." Again, "Omit to do what your conscience tells you is forbidden; omit the worship of God, if you invincibly believe it to be prohibited by God." Again, There is an implied law which is this: "obey

an invincibly erroneous dictate of conscience. As often as you believe invincibly, that a lie is commanded, *lie.*" Again, "Let us suppose a catholic to believe invincibly that the worship of images is forbidden. In such a case our Lord Jesus Christ will be obliged to say to him: 'Depart from me thou cursed,' &c.; because thou hast worshipped mine image. . . . So neither is there any absurdity in supposing, that Christ may say, 'Come thou blessed,' &c., because thou hast lied, believing invincibly that in such a case I commanded a lie." See here another floodgate of iniquity opened. Doubtless, the Jesuit *Campion believed invincibly* that he ought to seek the life of Queen Elizabeth; and doubtless, believed invincibly, that he ought to assassinate Henry IV. of France to promote the welfare of the Roman catholic see. So Mahommed *invincibly believed*, that he ought to propagate his imposture with fire and sword. In short, a very large proportion of the vast mass of human crime has been committed under the erroneous impression, that the perpetrators thereof were doing God service. But apply this Jesuit doctrine of invincible belief, and this fearful accumulation of many ages is melted down almost to nothing. Admirably well does this doctrine suit the Jesuits, whose whole force of reasoning and education is designed to persuade those who are miserable enough to become their dupes, that any action is lawful which is committed under the sanction of their ecclesiastical superiors, with a view to promote the ends of the Roman see.

It is universally acknowledged that right sentiments

with respect to the Divine Being lie at the foundation of all morality. When our Divine Redeemer, whose name the Jesuits have so awfully abused, was asked which is the first commandment? he replied, "Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy strength, and with all thy mind: this is the first and great commandment." But according to the Jesuit morality such love is not due to God, nor is any due except as a matter of decency! So says John of Salas, "In Primam Secundæ Divi Thomæ," *Barcinonæ*, 1607. "An active love to God is not due to him through justice, nor is even any due; though all love is due through a certain *decency and credit*, because God of himself is worthy of love, and a measure of it is due to him either through charity or some other virtue;" i. e. we may love God as a matter of charity, as a work of supererogation; but we are not actually bound to love him! James Gordon, in his "Theologia Moralis; Universa," *Lu-tetiæ Parisiorum*, 1634, makes the following convenient addition to this doctrine: "Having established the obligation of this command (the love of God), we must next inquire *when* it is binding. . . . I think that the time in which this precept is binding cannot easily be defined. It is a sure thing, indeed, that it *is* binding; but at what precise time is sufficiently uncertain!" Busembaum and Lacroix, of the Society of Jesus, say, "when and how often this precept (the love of God) is binding, remains uncertain.—"Theolog. Moralis," *Coloniæ*, 1757. Sotus and Valentia say, that it is binding when an adult is about to be baptized. But it is objected that it is not

necessary on account of baptism, because for that sacrament *attrition* is sufficient. Sotus, Angelus, and others, say that it is necessary on every festival. . . . On the other hand, Castro Palao and others, commonly deny it, and with greater probability. Sotus, Valentia, and Tolet say, that it is binding when any one has received a benefit from God. To this it is opposed, that in such a case, it will be sufficient to return thanks; for thus he satisfies what is due to propriety. Bannez says, that it is binding when any one wishes to receive the eucharist. It is objected that no such command is to be found, and that a state of grace is sufficient for receiving the eucharist. Not knowing, therefore, amidst such a vast variety of opinions, when and how often God is to be loved, let us choose the safer part." Admirable climax of Jesuit morality!!! We should have thought, at least, that here, or nowhere else, the rule of Vincent Liriensis was applicable, and that it might be said of the love of God, *Quod semper, quod ubique, quod ab omnibus*. But it appears from these Jesuits, that as there is a time for every thing, so there is a time when it is fit that God should be loved, and a time when it is fit he should be regarded with indifference. As Marie Alcoque said, so do the Jesuit moralists perpetually insinuate, that "it is enough that we do not hate God." What should we think of the moralist who should gravely propound, that it is enough if we do not hate our country, our best friends and benefactors, our husbands, the wife of our bosom, our children, or at least, that we only loved them at certain times, while, in the main, no such love was

due to them ; and yet these Jesuit moralists tell us that it is enough if we do not hate thee, thou great and ever-blessed God ; or that we love thee only at set times, and in a set and mechanical manner ; and yet it is in thee alone “ we live, and move, and have our being :” and it was thou who didst “ so love the world as to give thine only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.”

Let us now see what the Jesuits teach on the subject of *idolatry and image worship*. Need we repeat the language of the first and second commandment. Let the reader call it to mind, and then compare with the words of God, the following, from Gabriel Vasquez, in his “*De Cultu Adorationis*,” Libri Tres, *Moguntia*, 1614. “The more true opinion is, that all inanimate and irrational things may be legitimately worshipped. If the doctrine which we have established be rightly understood, not only may a painted image and every holy thing set forth by public authority for the worship of God, be properly adored with God as the image of himself, but also any other thing of this world, whether it be inanimate and irrational, or in its nature rational and devoid of danger.” (!!!) At the close of a series of statements, equally impious, he adds, “*And therefore, without regarding in any way the dignity of the thing created, to direct our thoughts to God alone, while we give to the creature the sign and mark of submission, by a kiss or prostration, is neither vain nor superstitious, but an act of the purest religion.*”

Having seen with what sentiments the Jesuit mo-

ralists would have us regard God the Father, let us see how they would lead us to venerate and adore God the Son. Thus, Francis Amicus says, in his "Cursus Theologici," *Tomus vi. Duaci*, 1640, "As the Word was able to assume a nature which was irrational and incapable of all knowledge, so might he also have taken a reasonable nature, destitute of all knowledge." Again, but the words are too horrible to repeat, except with a view of exciting just indignation at such impiety, "The Word was able to assume the stupidity of the ass's nature; and, therefore, also, he might have assumed the imperfection of the human nature." In other words, Christ might have been an idiot. (!) Again, "It is not more repugnant to suppose the Word to err and lie materially through the nature which he assumed, than in the same assumed nature to suffer and to die."

Layman, in "*Amadeus Guimeneus Opusculum, Tractatus Fidei*," *Lugduni*, 1644, says, "*An explicit belief in the mysteries of the incarnation and the trinity is not a necessary means of salvation.*" This is the opinion of Sotus (and many others) and of Lacroix."

In the following theses, the Jesuits of Caen strike at the very roots of the Christian religion. January, 1693. "The Christian religion is evidently credible, but not evidently true. It is evidently credible; for it is evident that whosoever embraces it is prudent. It is not evidently true; for it either teaches obscurely, or the things which it teaches are obscure; and they who affirm that the Christian religion is evi-

dently true, are obliged to confess that it is evidently false. Infer from hence:—1. That it is *not evident* that there is now any true religion in the world. 2. That it is *not evident* that of all religions existing upon the earth, the Christian religion is the most true. 3. That it is *not evident* that the predictions of the prophets were given by inspiration of God. 4. That it is not evident that the miracles were real which are recorded to have been wrought by Christ. Neither is an avowed belief in Jesus Christ, in the Trinity, in all the Articles of Faith, and in the Decalogue, necessary to Christians. The only explicit belief which was necessary to the former (the Jews), and is necessary to the latter (Christians), is,—1. Of a God. 2. Of a rewarding God.” (Position viii.)

So much for the belief of truths properly called Christian. Now as to the consistent and scriptural profession of the same. We are commanded, say the Jesuits of Caen, to confess the faith with the mouth, and not with the understanding only. . . . It is not lawful to dissemble in the presence of a judge who duly examines you; but *it is lawful to do so before a private individual*. But what if the judge should examine you privately? It is not lawful in that case to dissemble. But if a private person should examine you publicly, *then you may sometimes dissemble*. Under what circumstances? *A prudent man* (i. e. a Jesuit confessor or director) will teach you. Le Moyne says, “A Christian acting deliberately, may act precisely as man, and lay aside the actions of a Christian man, in actions which are not properly those of a Christian.” Another convenient doctrine

this. A true Christian may lay aside envy and every Christian virtue when it suits his convenience as a man of business! What is this but a general license issued to Christians to violate every principle of Christian morality in the conduct of their temporal affairs? Surely there is enough tendency to such practices without a special warrant being issued to justify them! No wonder that by episcopal ordination, the following censure should have been issued on this rash and scandalous proposition. "The proposition is rash, scandalous, offensive to the ears of Christians, erroneous, and conducive to the subversion of the laws of Christianity."

If now we turn from those principles which are subversive of the very foundations not only of morality, but of Christianity, and of all religion whatsoever, we shall not obtain a more favourable view of the morality of the Jesuits. Many of the crimes which they not only palliate but justify, are so flagitious, that it would be a violation of propriety to refer to them, even in the remotest way. How then could one dare to follow these writers on morals into all their filthy and disgusting details. None but the prurient imagination of a Roman Catholic casuist or of a Jesuit could endure the ordeal? A mere glance at them through the veil of a classic tongue, is enough to make one blush, or rather shudder. There are, however, details of their morality to which we may refer without danger of contamination. Take the following as specimens.

Thus Paul Layman justifies *simony*. "It is not simony," says he, "to bestow gratuitously on any one

who grants a spiritual office, a temporal gift, which may be valued at a price. . . . Neither does it matter whether the gift be offered *after*, or *at the time*, or *before* the spiritual office is conferred." Decina and others make another refinement. They say, "That if the payment be made in counterfeit money, the simony will not then be complete ; because counterfeit coin is not a true payment."

Magic, divination, and astrology are justified by those Jesuit moralists. "Astrologers," says Anthony Escobar, "and soothsayers are either bound, or they are not, to restore," that is, they either may, or may not, according to circumstances, restore "the reward of their divination ; if the event does not come to pass. I own," says he, "that the former opinion does not please me ; because when the astrologer or diviner has exerted all the diligence in the diabolical art which is essential to his purpose, he has fulfilled his duty, whatever may be the result." (!!!)

When truth and justice are disregarded in private life and in general society, they are supposed to be at least regarded in our courts of law. Here, at least, in the court of civil law and before the tribunal of the magistrate, their persons and their rights should be held sacred and inviolate. Hence the declarations of the Word of God are very explicit on this subject, and it pronounces the most awful denunciations on those who pervert judgment. Read such passages of holy Scripture as the following, and then compare them with the maxims of the Jesuits on the same subject. "Thou shalt not wrest the judgment of thy

poor in his cause. Keep thee far from a false matter ; and the innocent and righteous slay thou not ; for I will not justify the wicked. And thou shalt take no gift : for the gift blindeth the wise, and perverteth the words of the righteous." Exod. xxiii. 6—8. But those wretched men imperiously contradict the Most High, and pervert the words of the Almighty. See with what malice they pursue virtue to its last retreat, in order that they may exterminate it from the earth. Observe how they pollute the fountains of public truth and justice ! In courts of law, everything depends on the fidelity of the witnesses. These witnesses they seek to corrupt, not by inducing them to swear falsely in one individual case, but by systematically instructing them how they may swear one thing and mean another, and yet be blameless ! What we should like to know would become of society if our courts of law were brought under the influence of Jesuits ? Where would the injured find redress ? what security should we have for our persons, property, or lives ?

Perjury, lying, and false-witness are all justified by these Jesuit moralists. Emmanuel Sa says : " It is not mortal sin to swear that you will not do that which it is better to do, nor if you swear a false oath as to words, but a true one as to the meaning of the inquirer, as if in the time of plague you should swear that you were not come from such a place, *understanding* that in which the plague prevailed as he supposes ; or that you had not spoken to such a man meaning upon the subject which your inquirer may suspect . . . And as you are not bound to swear according to the meaning of the inquirer, you may

according to your own, which some deny, affirming that words, *which are absolutely false*, are not excused by such an understanding of *intention*." Francis Suarez says, it is not intrinsically wrong to use equivocation even in making an oath, whence it is not always perjury. Thomas Sanchez says: "He who may conceal goods which he requires for the sustenance of life, lest they should be seized by his creditors, and himself reduced thereby to beggary, may swear, when he is examined by the judge, that he has *not* concealed goods, and they who are privy to it may swear the same thing, provided they are persuaded that he has lawfully concealed them for that purpose, *understanding within themselves*, that he does not retain any things concealed which he is bound to discover to the judge."

Leonard Lessius says: "If a judge examines concerning an action which has been committed without sin, *at least without mortal sin*, the witness and the accused are not obliged to answer according to the meaning of the judge." Hence it follows that there is no compulsion to swear according to the meaning of the judge, but that equivocation and mental reservation may be used.

Nor is this all; they tamper with the judge, as well as with the witness, and justify him in retaining possession of bribes: those bribes, too, having been received from their protégé for having pronounced an unjust sentence! John Baptist Taberna, in reply to the question: "Is a judge bound to restore the bribe which he has received for passing sentence?" . . . says: "If he has received the bribe for passing an unjust

sentence, it is probable that he may keep it. . . . This opinion is defended and maintained by fifty-eight doctors." For a just sentence a judge may not retain a bribe because we may suppose he obtained it by compulsion. Well really these doctors of morality have some decency after all! But if for an unjust sentence, then he is not bound to restore it until compelled by law. Mark, candid readers, the ground of this difference. We learn it from the writings of Busembaum and Lacroix: "If the judge has received it for an unjust sentence, he is not bound by natural right to make restitution, as Bannez, Sanchez, &c. teach, because he was not obliged to pronounce that unjust sentence. But this action is useful to the pleader, and the unjust judge exposes himself to great danger by it, especially in his reputation, if he should be convicted of injustice. Now the exposure to such danger in the service of another may be valued at a price." Even Judas, that son of perdition, "*when he saw that Jesus was condemned repented himself, and brought again the thirty pieces of silver to the chief priests and elders, saying: I have sinned in that I have betrayed innocent blood.*" But these Jesuit moralists deliberately justify villany and wickedness worse than that of Judas: for they advise the unjust judge who has received a bribe as the reward of an unjust sentence, that he is not bound to restore, but may lawfully retain "the wages of unrighteousness."

Again, the law of God says: *Thou shalt not steal.* It uniformly inculcates the strictest regard to the rights of property. It would have us always recognize most conscientiously the difference between

moum and *tuum*. It forbids every kind and every degree of theft, and every invasion, whether on a larger or smaller scale, of the rights and property of another. It declares that "he that is faithful in a little, is faithful also in much; and that he who is unjust in a little, is unjust also in much." It directly forbids *servants purloining, and commands them to show all good fidelity, that they may adorn the doctrine of God our Saviour in all things*. And in giving such commands and injunctions as these, God has shown a most beneficent regard to the well-being of human society. Integrity and truth are the Jachin and Boaz, the two great pillars on which the interests of the community depend: these are both miserably defaced and weakened, yea, undermined and destroyed, by Jesuit morality.

On theft and secret compensation, Emmanuel Sa, *Aphorismi Confessariorum, Coloniae*, 1590, says: "It is not a mortal sin to take secretly from him who would give if he were asked, although he may be unwilling that it should be done secretly; and *it is not necessary to restore*." Again, "It is not theft to take a small thing secretly from a husband or a father; but if it be considerable, it must be restored." Again, "He who from urgent necessity, or without causing much loss, takes wood from another man's pile, is not obliged to restore it." Again, "He who has stolen small things from any one at different times, is obliged to make restitution when they amount together to a considerable sum, *although some persons deny it with probability*." Here you see the practical convenience but most vicious operation of the doctrine of probable opinions as

taught by the Jesuits, according to which the opinion of one renowned doctor among them renders an action virtuous, however opposed to the principles of integrity, and prejudicial to mankind.

Again, Valerius Reginald says, *Praxis Fori Poenitentialis, Lugduni*, 1620, "Servants may not take the property of their masters secretly and by way of compensation, in pretence that their wages are not equitable, *unless* it should in reality appear to be the case, in the opinion of an experienced man," (say in the opinion of a Jesuit confessor or director.)

Again, "Servants are excused both from sin and from restitution if they only take an equitable compensation, that is, when they are not furnished with such things for food and clothing as are usual in other houses, and which ought to be provided for similar servants; they only take so much of their master's property as will compensate for such an injustice and no more. . . Among the conditions of a lawful compensation, this is the chief; that the debt cannot be obtained by any other means." Such is the teaching of the Jesuit moralists to that large and useful, and, when well conducted, honourable class of society, on whom our happiness to so great an extent depends. Could the devil himself give them worse advice—advice more ruinous to themselves and to society? Farewell to all peace and confidence between masters and servants, the employer and the employed; farewell to domestic happiness and commercial prosperity, in a country so signally blessed, in this as well as in every other respect, if our servants

shall ever fall under the influence of Jesuits, and adopt their morality.

Compensation to those whom we may at any time have injured, to the full extent of our power, is certainly a plain dictate of morality, and a first duty of religion, if we are indeed actuated by the fear of God. "Therefore," says our Saviour, Matt v. 23, 24, "If thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar; first be reconciled to thy brother, and then come and offer thy gift." Hence we find Zaccheus the chief among the publicans, when converted to God, acted on this principle. It being rumoured about among the self-righteous scribes and pharisees, that Jesus was gone to be guest with a man that is a sinner, Zaccheus stood and said unto the Lord, "Behold, Lord, the half of my goods I give to the poor, and if I have taken any thing from any man by false accusations, I restore him fourfold." But what say the Jesuits on the subject of compensation? Francis Amicus says, "He who has stolen to a considerable amount, is not obliged under pain of mortal sin, to restore the whole: but it is sufficient if he restore as much as will secure his neighbour from considerable loss; so that if the amount of the theft be one florin, the thief is not bound under pain of mortal sin to restore the whole florin, but it will be sufficient to restore four or five groats, by which the material loss received by the theft is removed." Well then may it be said of the Jesuits, as our Lord said of the scribes and

pharisees of old, "Thus have ye made the word of God of none effect by your tradition. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" Matt. xxiii. 33.

But the most infernal doctrine of the Jesuits is yet to come. It is that which justifies homicide, regicide, murder, and assassination. Can this be true, you are ready to say, that whilst the law of God says, "Thou shalt do no murder," whilst it sets the highest value upon human life, and conspires with his providence to mark out the murderer for special and signal vengeance—Can it be true that there are persons who, under the name of Jesus, justify murder and assassination, on the part of private individuals at the beck of priest, bishops, or pope; yea, instigate others to the deed, and applaud it as meritorious, when done, with the *devout intention* of promoting the interests of the holy See? Nothing can be more undeniably true than this, as every one who has paid the least attention to the subject knows! See in two words (says Mons. Quinet, in his lectures in the College of France) their theory on this point. Emmanuel Sa Alphonse Salmeron, Gregory of Valence, and Antony Santarem establish positively the right of assassination politique. Either, say they, the tyrant possesses the state by a legitimate right, or he has usurped it. In the first case he ought to be deprived by a public judgment; after which *each individual may become the executor at his own will*. Or the tyranny is illegitimate, and then every man of the people may kill him." "It is permitted to every man to kill a tyrant," says a German Jesuit, Adam

Tanner, "who is such as to substance." "It is glorious to exterminate him." Alphonse Salmeron gives the Pope a right to kill any by sword, provided the hand is not applied. But of this more hereafter.

But not only do the Jesuit moralists justify the assassination of an individual, especially of kings and princes, and other public characters, when they stand in the way of the interests of the Roman See, by lending a helping or even a protecting hand to truth and innocence; but they also justify similar deeds for ends purely personal. Yea, they justify the commission of murder, when it becomes necessary to conceal their own delinquencies. Thus Henry Henriquez decides that,

"If an adulterer, even although he should be an ecclesiastic, reflecting upon the danger, has entered the house of an adulteress; and being attacked by her husband, kills his aggressor in the necessary defence of his life or *limbs*, he is not considered irregular." Mark, not only is he not guilty of mortal sin, but he is not considered irregular! No, he is then only a regular thoroughbred Jesuit! O execrable morality!

Again, "If you are preparing to give false evidence against me, by which I should receive sentence of death, and I have no other means of escape, it is lawful for me to kill you, since I should otherwise be killed myself; for it would be immaterial in such a case, whether you killed me with your own, or by another man's sword, as for instance, by that of the executioner." Well might the university of France observe, March 5, 1644. "If this school were un-

fortunate enough to persuade all the world of what it thus publicly teaches ; and if the light which God has placed in all reasonable minds, in order to show the distinction between purity and iniquity were so far extinguished, that such a pernicious theology could be universally received ; in that case deserts and forests would be preferable to cities ; and society with wild beasts, who have only their natural arms, would be preferable rather than with men, who, in addition to the violence of their passions, would be taught by this doctrine of devils to dissimulate and feign, and to counterfeit the character of intimate friends, in order to destroy others with the greater impunity."

And yet, as if to complete and perfect all this impiety and immorality, *Imago, Primi Sæculi Soc. Jesu, Antuerpiæ, 1640*, says : "The society of Jesus is not of human invention, but *it proceeded from him whose name it bears*. For Jesus himself describes that rule of life which the Society follows, first by his example, and afterwards by his words. The society extended over the world, fulfils the prophecy of Malachi. [Here is interposed a print representing the two continents, at the foot of which is written—] 'From the rising of the sun to the going down of the same, my name shall be great among the gentiles ; and in every place shall incense be offered unto my name, and a pure offering, Malachi 1.'"

Such then, are the morals of the Jesuits : and having exhibited their nature from their own writings, we may fairly ask, whether we have not substantiated the charges which we brought against them at the

commencement of the chapter ; charges originating not so properly with us as with parties connected with the Roman Catholic church, who found it absolutely necessary to speak out before the last fibres of virtue should be extirpated from society, already corrupted in a most alarming measure by their influence. It was said that the writings of the Jesuits go to undermine the very foundations of morality and religion. And do they not? It was said that there was "no grand truth in Christian morals which the Jesuits have not corrupted; nor any maxim, however erroneous, scandalous, and impious, however opposed to religion and the safety of states, which they have not laboured to establish." And who can say that the party who thus speaks, bears false witness? But we went further, and we showed that Pope Alexander VII. condemned the moral opinions and principles of the Jesuits in yet stronger terms. He denominates them, "this unbridled licentiousness of corrupt minds." Licentiousness indeed! Unbridled licentiousness! of corrupt minds: of minds corrupted in the highest possible degree, breeding all kinds of vermin: a living mass of moral death! It is possible to overstate in reference to many matters: but who can overrate, the pernicious nature and influence of Jesuit morality? How is it possible to paint their moral maxims in colours sufficiently dark and detestable? We affirm that it is utterly impossible to find in any human language terms sufficiently strong to characterize this foul and hideous system! As we pass from one chamber of imagery to another, and observe the characters that are portrayed on the wall, we see a progression

in spirit and wickedness which has no parallel under the sun ; and to surpass which, seems to be beyond the limits of possibility ! Progressive sanctification ! progressive wickedness ! That the lost will be for ever progressing in obduracy, malevolence, and every kind of wickedness, may be inferred from the constitution of our nature ; but one can scarcely think that there were any height of impiety or depth of iniquity attainable by man, this side the grave, which the Jesuits have not made their own.

And all this in the name of Jesus. Yes, says Imago, in his *First Ages of the Society* : “ The society of Jesus is not of human invention ; but it proceeded from him whose name it bears. For Jesus himself described that rule of life which the society follows : first by his example, and afterwards by his words.” The height of impiety that must be required to commit to paper such words as these, to be perpetuated from age to age, and to blind the minds of infatuated man, is, indeed, inconceivable ! Truly it is said, that the best things, when corrupted, are the worst. Behold Christianity, that fairest gift of heaven, that best boon of a merciful and gracious God to our race, behold it as corrupted by the Jesuit moralists ! Think of the Bible, the word of God, of its holy precepts ; think of its high and lofty principles of religion and morality—morality pure and stern, sublime and awful, and felt to be so even by those who scoff at it most ; think of its unsparing denunciation of sin and iniquity in every form, and of the examples by which it would lure us to brighter worlds and lead the way ; examples, which after every drawback that may be

justly made, and notwithstanding the slurs that are unjustly cast upon them, present us with a long catalogue of the true servants of God, of whom the world was not worthy; think of the system of revealed religion as it attains to its perfect development in the scriptures of the New Testament; think of the soul-purifying and elevating truths of the glorious gospel of the ever-blessed God; think, above all, of the pure and spotless character, and of the divine, human person of our Lord and Saviour Jesus Christ,—contemplate him who is fairer than the sons of men, who did no sin, neither was guile found in his mouth,—of him who was the brightness of the Father's glory and express image of his person, and who hath left us an example that we should tread in his steps,—and then turn and see this hellish monster rising from the bottomless pit, and embodying itself in the moral principles and code, yea, in the very writings, character, and lives of the Jesuits. The morality of the Jesuits is truly the devil's last and greatest masterpiece. We should suppose—man in the present world being the material for him to work upon—we should suppose, that with him “the force of nature could no further go.” *Monstrum horrendum informe ingens cui lumen ademptum.*

But, perhaps, it will be said, if these *were* the morals of the Jesuits, they are not so now. We ask, then, when and where have these writings been condemned and recalled? and that by the same authority as that which first sanctioned them, viz. by the General and superiors of the order? We will venture to say, that no one has heard of such condemnation

and recall. Instead of condemning and recalling, they have vindicated their conduct and proceeded to still further lengths of impiety. We venture to say, and that on good authority, that the morals of the Jesuits are to this day the basis of the directory and the confessional. "If the priest," says Michelet, in his "Priests, Women, and Families," "has not enough imagination and wit to put the questions (usually put in the confessional) out of the store of his own mind, he now holds in his hands, for the *last two centuries*, ready made questions, which he may ask in due order, and by which he will force his fair penitent to dive into her own thoughts, sift her own secrets, to deliver them over to him; open her heart's fibres, as we may say, thread by thread, and wind off before him the complete skein, which he henceforth holds in his hands. . . . The manuals they put in the hands of the young confessors are grounded upon the authority of the casuists (those Jesuit moralists) whom Pascal annihilated long ago. Even if the immorality of their solutions had not been demonstrated, remember that Escobar and Sanchez made these questions for a horribly corrupt period, from which, thank God, we are far removed." So says Michelet, a competent authority, it must be acknowledged, whose writings have excited almost unparalleled interest here as well as on the continent.

We thank him for his eloquent performance so suited to his father-land. Oh, for another Dante to describe this new "Inferno!" Or if this wish is vain, oh, for one man of truth in the British parliament to stand up and confront that arch-deceiver who

dare affirm, in the midst of British statesmen, and in the country whose soil retains the ashes of Wickliffe, Cranmer, Ridley, Latimer, Hooper, and of those, and more, equally worthy, though not equally renowned, "that never had there existed a body of men who had conferred greater benefits on literature and religion" than the Jesuits.

CHAPTER VI.

SECRET OATH OF THE JESUITS, AND THEIR SECRET INSTRUCTIONS ; TOGETHER WITH THEIR MODE OF CONSECRATING PERSONS AND WEAPONS FOR THE MURDER OF KINGS AND PRINCES.

WE now come to those parts of the system of the Jesuits which are designed to promote the increase of the order, and the guidance of its practical operations. The first thing we would present to the reader's attention is the secret oath by which they bind themselves to serve the Roman Catholic See, and to oppose Protestantism and the Reformation. It is extracted from Archbishop Usher.

Oath of Secrecy of the Jesuits.

"I, A. B., now in the presence of Almighty God, the blessed Virgin Mary, the blessed Michael the archangel, the blessed St. John the Baptist, the holy apostles St. Peter and Paul, and the saints and secret host of heaven, and to you, my ghostly father, do declare from my heart, without mental reservation, that his holiness Pope (Urban) is Christ's Vicar-General, and is the true and only Head of the Catholic and Universal Church throughout the earth ; and

that by the virtue of the keys in binding and loos-
ing, given to his Holiness, by my Saviour Jesus
Christ, he hath power to depose heretical kings,
princes, states, commonwealths, and governments, all
being illegal without his sacred confirmation ; and that
they may be safely destroyed ; therefore, to the ut-
most of my power, I shall and will defend this doc-
trine and his Holiness's rights and customs, against
all usurpers of the heretical (Protestant) authority
whatsoever, especially against the now pretended
authority and Church of England, and all its ad-
herents, in regard that they and she be usurpal and
heretical, opposing the sacred Mother Church of Rome.
I do renounce and disown any allowance as due to
any heretical king, prince, or state named Protestants,
or obedience to any of their inferior magistrates or
officers. I do further declare, that the doctrine of the
Church of England, of the Calvinists, Huguenots, and
of other of the name of Protestants, to be damnable,
and they themselves are damned, and to be damned,
that will not forsake the same. I do further declare,
that I will help, assist, and advise all or any of his
Holiness's agents, in any place wherever I shall be,
in England, Scotland, and in Ireland, or in any other
territory or kingdom I shall come to, and do my ut-
most to extirpate the heretical Protestant doctrine,
and to destroy all their pretended powers, regal or
otherwise. I do further promise and declare, that I
am dispensed with to assume any religion heretical,
for the propagation of the Mother Church's interests ;
to keep secret and private all her agents' counsels,
from time to time, as they entrust me, and not to di-

vulge directly, or indirectly, by word, writing, or circumstance whatsoever; but to execute all that shall be proposed, given in charge, or discovered unto me, by you my ghostly father, or any of this sacred covenant. All which, I (A. B.) do swear by the blessed Trinity and blessed sacrament which I am now to receive, to perform on my part, and to keep inviolably; and do call all the heavenly and glorious host of heaven to witness these my real intentions, to keep this my oath. In testimony hereof, I take this most holy and blessed sacrament of the eucharist, and witness the same further, with my hand and seal, in the face of this holy convent, this — day of — anno Domini —.”

In this oath, it will be observed, that the power of deposing heretical kings, princes, states, commonwealths, and governments—that right, or rather abominable usurpation, which was assumed in the first instance by Leo IX. in the eleventh century, and carried to perfection by such humble successors to the apostle Peter, as Gregory VII. alias Hildebrand, Innocent III. and Boniface VIII.—is attributed to the Pope; a power which is an essential prerogative of the Papacy to this day, and which would still be exercised if the state of Europe permitted.

But proceed we now to the

Secret Instructions of the Jesuits.

These secret instructions are, so to speak, the very arms and hands of the Society, with which it is built up, with which riches are amassed, and members

acquired, and influence is gained and preserved over the minds of princes and others, whose aid is important to the accomplishment of its designs. And it must be acknowledged that they present to our view a masterpiece of religious policy, such as has never perhaps been equalled. The Apostle Paul, writing to the church of Corinth, says, 2 Cor. i. 12, "Our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to youward." The spirit in which the Jesuits seek to effect their objects is the very opposite to this. Every thing with them is done by dissimulation and fraud. It would seem impossible that the serpent that beguiled Eve, that old serpent, the devil, who deceiveth in various ways the whole world, should have more successful imitators than the Jesuits,

" So spake the enemy of mankind inclosed
 In serpent, inmate bad ! and toward Eve
 Addressed his way.
 Pleasing was his shape
 And lovelier : never since of serpent kind
 Lovelier.
 With track oblique
 At first, as one who sought access, but feared,
 To interrupt, sidelong he works his way.
 As when a ship, by skilful steersman wrought,
 Nigh river's mouth or foreland, where the wind
 Veers oft, as oft so steers, and shifts her sail :
 So varied he, and of his tortuous train
 Curled many a wanton wreath in sight of Eve.

. He glad
 Of her attention gained, with serpent tongue
 Organic, or impulse of vocal air,
 His fraudulent temptation thus began."

So commence, and continue, and end the Secret Instructions of the Jesuits. The copy from which we quote, and which in Latin, with an English translation, was printed just a century ago, that is in the the year 1746, at London, for J. Walthoe, over against the Royal Exchange. Second edition. The Instructions themselves were found in the Jesuit college of Paderborn, in Westphalia, when Christian, Duke of Brunswick, took possession of that place.

The preface, which is as follows, must be acknowledged to be a very suitable introduction to such a work :—

" These private instructions must be carefully retained and kept by the superiors, and by them be communicated only to a few of the order ; and when it shall be judged for the benefit of the society, they may impart some of them to such as are not under a monastic vow ; but always under the strictest ties of secrecy, and not as rules committed to writing by others, but as deduced from their own experience : and, since many of the order must be privy to these instructions, the society has, therefore, from their first establishment, taken care that no one who is in the secret, can betake himself to any other order except that of the *Carthusians* ; and this, on account of their strict retirement, and the inviolable silence they are obliged to ; which the holy see has likewise enjoined.

“Great care must be taken that these instructions do not fall into the hands of strangers; for out of envy to our order, they would interpret them in a bad sense. But if this (which God forbid!) should happen, let it be positively denied that these are the principles of the society, and such denial be confirmed by those of our members which we are sure know nothing of them; and in opposition to these, our public instructions and orders, printed or written, must be produced.

“Let the superiors also carefully and warily inquire, whether discovery has been made of these instructions by any of our members to strangers; and let none transcribe, or suffer them to be transcribed, either for himself or others, without the consent of the General or provincial: and if any one be suspected of incapacity to keep such important secrets, acquaint him not of such suspicion, but dismiss him.”

This extreme reserve and concealment is truly characteristic of all the proceedings of the Jesuits. But why so? Our Saviour's words supply the answer, John iii. 19—21: “And this is the condemnation, that light is come into the world, and men love darkness rather than light, because their deeds are evil, for every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest that they are wrought in God.”

A principal object of the Jesuits being to lay new foundations where they may carry on the instruction of youth, and in connexion with which, their Society

can hold property and accumulate wealth, *the first chapter treats of the manner in which the Society ought to behave themselves when they begin a new foundation.* On this subject, the following rules are laid down:—

“ I. It will be of great importance, for the rendering our members agreeable to the inhabitants, to explain to them the views of the society, in the manner prescribed by our rules, where it is said, That the society ought as diligently to seek the salvation of their neighbours as their own; wherefore let them with humility discharge the meanest offices in the hospitals, frequently visit the sick, the poor, and prisoners, and readily and indifferently take the confessions of all; that the novelty of such uncommon and diffusive charity, may excite the admiration and affection of the principal inhabitants.

“ IV. Let all seem as though they breathed the same spirit, and consequently learn the same exterior behaviour, that by such a uniformity in so great a diversity of men, all may be edified: but if any obstinately persist in a contrary deportment, let them be dismissed as noxious persons.

“ V. At their first settlement, let our members be cautious of purchasing lands; but if they happen to buy such as are well situated, let this be done in the name of some discreet and faithful friend: and that our poverty may have the more colourable gloss of reality, let the purchases, adjacent to the places wherein our colleges are founded, be assigned by the provincial to colleges at a distance; by which means, it will be impossible that princes and magistrates can

ever attain a certain knowledge of the revenues of the society.

“VII. We must always get as much money as we can from widows, by laying open our extreme necessities to them.”

“VIII. Let none but the provincial in every province be fully apprised of the real value of our revenues; and let what is contained in the treasury of *Rome* be always kept as an inviolable secret.

“IX. Let it be preached, and every where published in discourse, that they come only to instruct youth, and for the good and welfare of the inhabitants; that they do all this without the least view of reward, or respect of persons, and that they are not an incumbrance upon the people, as other religious orders are.”

Another way in which the Jesuits seek to promote the interests of Rome, and to arrest the progress of the Reformation, is by influencing the minds of princes, noblemen, and others who may be serviceable to their Society. Thus the second chapter treats “*of the manner in which the Society must deport that they may acquire and preserve a familiarity with princes, noblemen, and persons of the greatest distinction.*”

“I. Princes, and persons of distinction everywhere, must by all means be so managed, that we may have their ear, and that will easily secure their hearts: by which way of proceeding, all persons will become our creatures, and no one will dare to give the society the least disquiet or opposition.

“II. That ecclesiastical persons gain a great footing in the favour of princes and noblemen, by winking

at their vices, and putting a favourable construction on whatever they do amiss, experience convinces; and this we may observe in the case of incestuous marriages, and such like matters. It must be our business to encourage those whose inclination lies this way, by leading them up in hopes, that through our assistance they may easily obtain a dispensation from the Pope, which no doubt he will readily grant, if proper reasons be urged by us, parallel cases produced, and opinions quoted which countenance such actions, when the common good of mankind, and the greater advancement of God's glory (which are the only end and design of the Society) are pretended to be the sole motives to them.

“III. The same must be observed, when the prince happens to engage in any enterprise, which is not equally approved by all his nobility; for in such cases, he must be egged on and excited; whilst they, on the other hand, must be dissuaded from opposing him, and advised to acquiesce in all his proposals; but this must be done only in *generals*, always avoiding *particulars*; lest, upon the ill success of the affair, the miscarriage be thrown upon the society. And should ever the action be called in question, care must be taken to have instructions always ready, plainly forbidding it; and these also must be backed with the authority of some senior members, who, being wholly ignorant of the matter, must attest upon oath, that such groundless insinuations are a malicious and base imputation on the Society.

“IV. It will also very much further us in gaining the favour of princes, if our members artfully worm

themselves, by the interest of others, into honourable embassies to foreign courts in their behalf; but especially to the Pope and great monarchs; for by such opportunities, they will be in a capacity both to recommend themselves and the Society. To this end therefore, let none but thorough zealots for our interest, and persons well versed in the schemes and institution of the Society, be ever pitched upon for such purposes.

“V. Above all, due care must be taken to curry favour with the minions and domestics of princes and noblemen, whom by small presents, and many offices of piety, we may so far bias, as by means of them to get a faithful intelligence of the bent of their masters’ humours and inclinations; thus will the Society be the better qualified to chime in with all their tempers.

“VII. Princesses and ladies of quality are easily to be gained by the influence of the women of their bed-chamber; for which reason, we must by all means pay a particular address to these, for hereby there will be no secrets in the family, but what we shall have fully disclosed to us.

“VIII. In directing the consciences of great men, it must be observed, that our confessors are to follow the opinion of those who allow the greater latitude, in opposition to that of other religious orders; that, their penitents being allured with the prospect of such freedom, may readily relinquish them, and wholly depend upon our direction and counsel.

“IX. Princes, prelates, and all others who are capable of being signally serviceable to the order, must be favoured so far as to be made partakers of all

the merits of the Society, after a proper information of the high importance of so great a privilege.

X. "Let these notions be cautiously and with cunning instilled into the people, that this Society is entrusted with a far greater power of absolving, even in the nicest cases; of dispensing with fasts; with paying and demanding of debts; with impediments of matrimony, and other common matters, than any other religious order: which insinuations will be of such consequence, that many of necessity must have recourse to us, and thereby lay themselves under the strictest obligations.

"XIII. But should discovery happen to be made, that any person serves either king or prince, who is not well-affected towards our Society, no stone must be left unturned by our members, or (which is more proper) some other, to induce him by promises, favours, and preferments, (which must be procured for him under his king or prince) to entertain a friendship for, and familiarity with us.

"XV. Finally, Let all with such artfulness gain the ascendant over princes, noblemen, and the magistrates of every place, that they may be ready to exert themselves even against their nearest relations, and most intimate friends, when it is for our interest and advantage."

The third chapter shows: "*How the Society must behave themselves towards those who are at the helm of affairs, and others who, although they be not rich, are notwithstanding in a capacity of being otherwise serviceable.*"

The fourth chapter treats of "*The chief things to*

be recommended to preachers, and confessors of noblemen.

“ I. Let the members of our Society direct princes and great men in such a manner, that they may seem to have nothing else in view but the promotion of God’s glory; to be as strictly conscientious as the princes themselves would have them; for their advice must not, immediately, but by degrees and insensibly, be brought to interfere in political and secular dominion.

“ II. We must therefore often inculcate into them, that honours and preferments in the state should always be conferred according to the rules of justice; that God is very much offended at princes, when they any ways derogate from this principle, and are hurried away by the impulse of their passions. In the next place, our members must with gravity protest, and in a solemn manner affirm, that the administration of public affairs is what they with reluctance interfere in; and that the duty of their office obliges them often to speak such truths as they would otherwise omit. When this point is once gained, care must be taken to lay before them the several virtues persons should be endowed with who are to be admitted into public employ; not forgetting artfully to recommend to them such as are sincere friends to our order: but this must be done in such manner, as not immediately to come from us (unless the princes enjoin it): for it may be effected with a far better grace by such as are their favourites and familiars.

“ III. Wherefore, let the confessors and preachers belonging to our order, be informed by our friends of

persons proper for every office, and above all, of such as are our benefactors ; whose names let them always carefully keep by them, that when proper opportunities occur, they may be artfully recommended to the prince, by the dexterity of our members, or their agents.

“ VI. Immediately upon the death of any person in post, let them take timely care to get some friend of our Society preferred in his room ; but this must be cloaked with such cunning and management, as to avoid giving the least suspicion of our intending to usurp the prince’s authority ; for this reason (as has been already said) themselves must not appear in it, but some faithful friends, whose power may make them disregard the envy which might thence arise.”

The fifth chapter determines “ *What kind of conduct must be observed towards such religious persons as are employed in the same ecclesiastical functions with us.*”

The sixth chapter treats “ *Of proper methods for inducing rich widows to be liberal to our Society.*” This chapter furnishes such a perfect illustration of our Lord’s description of the Pharisees, Matt. xxiii. 14, and of the apostle Paul’s words, 2 Tim. iii. 6—9, that we shall quote it in full.

“ I. For the managing this affair, let such members only be chosen as are advanced in years, of a lively complexion and agreeable conversation ; let these visit such widows, and as soon as they show any affection towards our order, they must lay before them the good works and merits of the Society ; if they seem kindly to give ear to this, and begin to frequent

our churches, we must take care to provide them confessors, by whom they may be well admonished, especially to a constant perseverance in their state of widowhood ; and this, by enumerating and praising the advantages and felicity of a single life ; and assuring them that hereby they will infallibly gain everlasting merit, and a most effectual means of escaping the pains of purgatory.

“ II. And let the same confessors persuade them to engage in beautifying some chapel or oratory in their own houses, for their daily meditations and devotions : by this means, they will be more easily disengaged from the conversation and address of importunate suitors ; and although they have a chaplain of their own, yet never let the confessors desist from celebrating mass, nor on all occasions giving them proper exhortations ; and to be sure (if possible) to keep the chaplain under.

“ III. Matters which relate to the management of the house, must be changed insensibly, and with the greatest prudence, regard being had to the person, place, their affection and devotion.

“ IV. Care must be taken to remove such servants particularly as do not keep a good understanding with the Society ; but let this be done by degrees ; and when we have managed to work them out, let such be recommended as already are, or willingly would become our creatures ; thus we may know every secret, and have a finger in every affair of the family.

“ V. The confessor must use his utmost endeavours, that the widow does not the least thing without his

advice, and relies on that ; which he may occasionally insinuate to be the only basis of her spiritual advancement.

“ VI. She must be advised to the frequent use and celebration of the sacraments, but especially that of penance ; because in that she will freely make a discovery of her most secret thoughts, and every temptation. In the next place, let her frequently communicate, and hear her confessor ; to which she will be invited by promises of some prayers adapted to her particular occasions ; and lastly, let her every day rehearse the litany, and strictly examine her conscience.

“ VII. It will be also a great help to the obtaining a perfect knowledge of all her inclinations, to prevail with her to repeat a general confession, although she had already made it to another.

“ VIII. Discourses must be made to her concerning the advantage of the state of widowhood, the inconveniences of wedlock, especially when it is repeated, and the dangers to which mankind expose themselves by it ; but above all, such as more particularly affect her.

“ IX. It will be proper, every now and then, artfully to propose to her some match, but such a one to be sure, as you know she has an aversion to ; and if it be thought that she has a kindness for any one, let his vices and failings be represented to her in a proper light, that she may abhor the thoughts of altering her condition with any person whatsoever.

“ X. When therefore it is manifest, that she is well disposed to continue a widow, it will then be

time to recommend to her a spiritual life, but not a recluse one, the inconveniences of which must be magnified to her; but such a one as *Paul's* or *Eustachius's*, &c. and let the confessor, having as soon as possible, prevailed with her to make a vow of chastity, for two or three years at least, take due care to oppose all tendencies to a second marriage; and then all conversation with men, and diversions even with her near relations and kinsfolks must be forbidden her, under a pretence of entering into a stricter union with God. As for the ecclesiastics, who either visit the widow, or receive visits from her, if they all cannot be debarred, yet let none be admitted but what are either recommended by some of our Society, or are dependents upon them.

“XI. When we have thus far gained our point, the widow must be gradually excited to the performance of good works, especially those of charity; which, however, she must by no means be suffered to do, without the direction of her ghostly father, it being of the last importance to her soul, that her talent be prudently laid out for the obtaining a spiritual interest; and since charity ill-applied, often proves the cause and incitement to sins, which efface the merit and reward that might otherwise attend it.”

The seventh chapter points out, “*How such widows are to be secured, and in what manner their effects are to be disposed of.*”

The eighth chapter tells us, “*How widows' children are to be treated, that they may embrace a religious life.*” This chapter also is so edifying, that we cannot deny ourselves the privilege of giving it entire.

“I. As it will behove the widows to act with resolution, so we must proceed with gentleness upon this occasion. Let the mothers be instructed to use their children harshly, even from their cradles, in reproofs, corrections, &c. And when their daughters are grown up, let them then especially be denied the common dress and ornaments of their sex; at all times offering up prayers to God, that he would inspire them with a desire of entering into a religious order, and promising them very plentiful portions, on condition they would become nuns; let them lay before them the many inconveniences attending every one in a married state, and those in particular which they themselves have found by woful experience; often lamenting the great misfortune of their younger years, in not having preferred a single life. And lastly, let them persist to use them in this manner, that their daughters may think of a religious state, being tired of leading such a life with their mothers.

“II. Let our members converse familiarly with their sons, and if they seem fit for our society, introduce them occasionally into the college, and let everything be shown with the best face, to invite them to enter themselves of the order; as the gardens, vineyards, country-seats, and villas, where those of our Society divert themselves: let them be informed of our travels into several parts of the world, of our familiarity with princes, and whatever else may be agreeable to youth: let them see the outward neatness of our refectories and chambers, the agreeable intercourse we have one with another; the easiness of our rules, which yet has the promise of the glory of God: and

lastly, the pre-eminence of our order above all others; not forgetting, amidst our discourses of piety, to entertain them also with pleasant and diverting stories.

“ III. Let us now and then (as if by divine inspiration) exhort them to religion in general; and then artfully insinuate the perfection and conveniencies of our institution above others; and take care to set in a due light, both in public exhortations and private discourses, how heinous a crime it is to resist the immediate call of God; and lastly, let them be soothed to the performance of spiritual exercises, to determine them in the choice of such a state of life.

“ IV. We must provide for these youths, tutors attached to our Society, who will continually watch over them: but should they seem reluctant, abridge them by degrees of their former liberties, that by such restraint their life may be made uneasy. Let their mothers set forth the difficulties which the family labour under; and if, after all, they cannot be brought of their own accord to desire admission into the Society, send them to distant colleges belonging to the order, under the notion of keeping them closer to their studies; and from their mothers let them receive little countenance, but let our members make use of the most alluring behaviour, in order to gain their affections.”

The ninth chapter is, “ *Of increasing the revenues of our colleges.*”

The tenth chapter: “ *Of the particular rigour of discipline in the Society.*” As this is short, we quote the whole:—

“ I. Whoever hath alienated our female devotees or other friends, from our churches, or frequent converse with our members: whoever hath withdrawn alms to other churches or orders, themselves, or persuaded the rich and well-inclined to us, to do it: whoever, at the time of disposal of their own estates, hath shown a greater affection to their near relations, than to the society; for this is a plain demonstration of an unmortified mind, and it behoves professors to be thoroughly mortified: whoever hath converted the alms of penitents, or of other our friends, to the use of their own necessitous kinsfolks: let such be expelled, as enemies to the Society, of what age or condition soever they be: yet for this, let some other pretence be alleged. But to prevent their making complaint of this usage, let them not be expelled immediately, but first be restrained from hearing confessions, be mortified and fatigued with exercise of the most servile offices; be obliged to perform such duties, to which it is evident they have an utter aversion; let them be removed from higher studies and honourable employs, and be thoroughly mortified and publicly censured in the chapter, debarred of recreations, and conversation with strangers, and be denied, in dress and everything else, whatever is not absolutely necessary, till they become impatient and murmur; let them then be dismissed, as persons not duly mortified, whose bad example may be pernicious to others; and if the reason of their expulsion be required by their parents, or the prelates of the church, let them be represented as not having the spirit of the Society.

“II. Let such also be dismissed, who make a scruple of acquiring riches for the Society, and set forth as persons too self-conceited: and if they desire to give an account of their actions before the provincials, let them not be heard, but pressed with the statute, which commands implicit obedience from all.

“III. Let us observe, from the first entrance, and even from their tender years, who they are that make the greatest advances in their affection for us: and let such as are found to retain a love, either for other orders, the poor, or their relations, be, by little and little, disposed for dismissal, in the manner above-mentioned, since they are not likely to prove of any service to the Society.”

Chapter the eleventh shows, “*How our members must unanimously behave towards those who are expelled the Society.*”

“I. Since those that are dismissed do frequently very much prejudice the Society, by divulging such secrets as they have been privy to, their attempts must therefore be obviated in the following manner: Let them be prevailed upon, before they are dismissed, to give it under their hands, and swear that they never will, directly or indirectly, either write or speak anything to the disadvantage of the order; and let the superiors keep an account in writing of the evil inclinations, failings, and vices, which they, according to the custom of the Society, for discharge of their consciences, formerly confessed: this, if ever they give us occasion, may be made use of by the Society, with the nobility and prelates, as a very good handle to prevent their promotion.

“ II. Let it be immediately published through all our colleges, that such and such are dismissed ; and let the general causes of their expulsion (such as unmortified mind, disobedience, disaffection for spiritual exercises, an obstinate adherence to their own opinions, &c.) be highly aggravated. In the next place, let all be advised to keep no correspondence with them upon any account whatsoever. And if strangers should happen to make any mention of them, let all our members unanimously affirm, in every public place, that the Society expels none without great reason ; as the sea casts up dead carcases, &c. and let such causes also be artfully insinuated, which have occasioned us any ill-will, that their ejection may appear to the world with a more commendable grace.

“ III. In our domestic exhortations, those who are expelled must be represented as persons very turbulent, and continually importuning a readmission into the Society. And let their sad fate be industriously aggravated, who, after exclusion, have happened to come to an untimely or miserable end.

“ IV. Whatsoever accusations these bring against us, let them be oppugned by the authority of some grave members, who must every way declare that the Society dismisses none but upon very good reasons, nor ever lops off members that are sound ; this must be confirmed by the zeal and concern we show for the souls of all strangers in general : how much greater must it therefore be for those who are members of our order ?

“ VII. Let them (as far as is possible) be timely

removed from the exercises of the chief offices in the church, such as preaching, confessing, and publishing of books, &c. lest by these means they attract the affection and applause of the people. The strictest inquiries must therefore be made into their lives, manners, and conversations, what they apply themselves to, and their very intentions: to which end matters must be so managed, that we may keep up a good correspondence with some of the family in which they live; and the minute, the least trip, be discovered, or anything deserving censure, let it be industriously spread abroad in the world, by some of the lower rank of people, who are our friends, that so the noblemen or prelates may be restrained from showing them any further countenance, for fear of the scandal it may bring upon themselves: and should they behave so as to leave us no room to find fault, let their virtues and laudable actions be depreciated by subtle insinuations, and doubtful expressions, till the esteem and credit they had formerly acquired, be lessened in the opinion of the world: for it is altogether for the interest of the Society, that the dismissed (especially such as of their own accord desert it) should be entirely kept under.

“VIII. Let the misfortunes, and unlucky accidents which happen to them, be immediately published; but still beg the prayers of godly persons for them, that they may not think we are hurried away by passion; but, among our members, let these misfortunes, by all means, be aggravated, that the rest may be the better kept in obedience.”

Chapter the twelfth defines "*Who should be kept and favoured in the Society.*"

"I. Let diligent labourers, whose industry is equally bent on promoting the temporal, as the spiritual interest of the Society, be always held in the greatest esteem; of which sort are, generally speaking, confessors of princes and noblemen, of widows and rich female devotees, preachers, professors, and whoever are privy to these secret instructions.

"II. The impaired in strength, and decrepit with age, must be next considered, according as they have employed their several talents for the temporal advantage of the Society; that a grateful regard may be shown to their past labours and because they may also (remaining always at home) be made use of, to pry into the actions of the other domestics, and communicate to the superiors a faithful account of whatever miscarriages they shall be guilty of.

"III. These should never be expelled, if possible, lest we bring an ill reputation upon the Society.

"IV. Besides these, let all be caressed, who are distinguished either for their parts, nobility, or riches, especially if they have friends or relations who are firm to our interests, possessed of power, and have given convincing proofs of a sincere affection towards us, as mentioned before. Let these be sent to Rome, or some famous universities, to prosecute their studies; but if their inclinations lead them to do this in any province, let them be encouraged by the particular affection and favour of the professors, till they have surrendered to us their effects, let nothing be denied them; but when once we have got them to do this,

oblige them then to mortification, like the rest, yet always with some regard to what is past.

“V. Let the superiors also show a particular respect to such as have allured any promising youths into the Society, since this is no trifling testimony of their affection for us; but till these are under a monastic vow, care must be taken not to give them too great indulgence, for fear they should carry away again those very persons they brought to us.”

Chapter thirteenth gives direction concerning “*The choice of youth to be admitted into the Society, and in what manner to retain them.*”

“I. Let us endeavour, with the utmost prudence, to pick out young men, of a good genius, an agreeable personage, and noble family, or at least such as excel in some one of these.

“II. That they may, with greater ease, be drawn to us, let the masters, who have the care of their instruction, both during and also after school-time, by a particular mildness, prepossess them in our favour, and insinuate how acceptable an offering it is to the Almighty, when any one dedicates himself, and all that he has, to him, especially in the society of his Son.

“III. At proper opportunities, we should walk with them about our colleges and gardens, and sometimes to the neighbouring villages; let them accompany our members at times of recreation, and by little and little be drawn into a familiarity; but, however, with such proper cautions as may prevent its breeding contempt.

“IV. Let not the regents be allowed to chastise, or keep them in subjection, as the other scholars.

“V. Let them be allured by little presents, and indulgence of liberties agreeable to their age; and, above all, let their affections be warmed with spiritual discourses.

“VI. Let it be inculcated, that their being chosen for the Society, before so many of their fellow-collegiates, is a most pregnant instance of divine appointment.

“VII. On other occasions, but especially in exhortations, let them be terrified with denunciation of eternal punishment, unless they accept of the heavenly invitation.

“VIII. The more earnestly they desire admission into our Society, the longer let the grant of such favour be deferred, provided they seem stedfast in their resolution; but if their minds appear to be wavering, let all proper methods be used for the immediate fixing of them.

“IX. Let them be strictly cautioned, not to make the least discovery of their call to any intimate friends, nor even so much as to their parents, before they are admitted: that if afterwards any temptation to fall off arises, both they and the Society will be wholly at their liberties; and should we get the better of such inclinations, it will always be a handle, from their past irresolution, to stir them up to a firmer perseverance for the future, if this happens while they are novitiates, or after they have made but simple vows.

“X. But since the greatest difficulty occurs in drawing in the sons of noblemen, persons of distinction, and senators, whilst they are under the wing of

their parents, who endeavour to train them up to succeed in their employments; let our friends, rather than members, persuade them to send their children into other provinces, and remote universities, wherein some of our order are tutors; private instructions concerning their quality and condition, being first transmitted, that they may be the better enabled to secure their affection to the Society.

“XI. When they are more advanced in age, let them be enticed to the performance of some spiritual exercises, this method having been attended with very good success among the Germans and Polanders.

“XII. In trouble and affliction, we must administer comfort to every one according to their several qualities and conditions, by laying before them how often riches are a curse to the possessors, and privately exhort them not to contemn the call of God, the doing which exposes the offender to no less a penalty than that of hell-fire.

“XIII. That parents may more readily condescend to their sons' desires of becoming members of our Society, it will be highly expedient to extol the excellence of its institution, in comparison of that of all other orders; the sanctity and learning of our brethren, the unspotted character they maintain among all, and the universal honour and applause they meet with everywhere, from persons of all qualities and degrees. Let an enumeration be made of the princes and noblemen, who, to the great comfort of their souls, lived in this Society of Jesus, and are dead, and yet live. Let us show that nothing is more pleasing to God, than that young men should devote themselves entirely to

him, especially as companions in the Society of his Son, and that it is one of the greatest felicities, for a man from his youth, to bear the yoke of the Lord; but if any difficulties be started, by reason of the tenderness of their age, let the easiness of our institution be explained, which contains nothing in it very difficult to be observed, except the keeping of the three vows, and (which is very remarkable) that not any rule obliges so far, that the breach of it amounts even to a venial sin."

Chapter the fourteenth treats "*Of reserved cases, and causes of dismissal from the Society.*"

Chapter the fifteenth treats "*Of our conduct towards nuns and female devotees.*"

"I. Let the confessors and preachers be very cautious of offending nuns, or of leading them into the least temptation contrary to their calling; but, on the other hand, having gained the affection of the governesses, let them manage so as at least to take their extraordinary confessions, and preach to them, if they find them make grateful returns; for persons descended from noble families, especially rich abbesses, are capable of being very serviceable to us, either through their own, or the interest of their parents and friends; so that by the assistance of the principal monasteries, the Society may by degrees get an acquaintance, and work themselves into the friendship of almost the whole city.

"II. Yet, on the other side, let our female devotees be forbidden to frequent nunneries, lest they should be most taken with that kind of life; and we thereby be balked in our expectations of what they have. But

let them be induced to the taking on them the vow of chastity and obedience, by the care of their confessor, by his showing them that such method of living is conformable to the purity of the primitive church, being as a candle which diffuses its light through the whole house, and not hid under a bushel, and consequently contributing nothing to the edification of our neighbour, or the good of souls; and, like the good widows in the gospel, that they should communicate of their substance to Christ, by their bounty to his companions. Lastly, let every argument be applied which may create in them an aversion to a recluse life; but let all such instructions be delivered to them under the strictest obligations to secrecy, lest other orders should happen to hear of them."

Chapter the sixteenth prescribes "*In what manner we must outwardly feign a contempt of riches.*"

"I. Lest the seculars should represent us as too much hankering after riches, it will be proper now and then to refuse such small and trifling alms, as are offered for our service; though of such as are thoroughly attached to our interest, we must readily accept even the smallest, lest we bring upon ourselves the imputation of covetousness, by taking nothing but presents of value.

"II. Let burial in our churches be denied to persons of a base character, although in their lifetimes, they have been ever so much our friends, lest the world should surmise that we hunt after riches, by the number of the deceased, and come to a knowledge of what we gain by them.

"III. Let widows and others who have given us

almost all they possessed, be treated rather with more rigour than others; lest it should seem they have greater indulgence in consideration of their temporal goods. The same method should be also observed with such as are in the Society, but this must be after they have given up all in favour of the Society, and if ever after there be a necessity for it, let them be dismissed; but this must be done with such discretion, that they may be induced to leave to the order part at least of what they formerly gave us, or bequeath it by will, at the time of their death."

Chapter the seventeenth and the last is "*Of the means of advancing the Society.*"

"I. Let our members chiefly endeavour at this, always to act with unanimity, even in things of trifling moment; or at least, to have the outward appearance of doing so; for by this means, whatever confusions may arise in the world, the Society of necessity will always increase and maintain its ground.

"II. Let all earnestly endeavour so to shine in their learning and good example, that other orders, especially those of the clergy, &c. may be eclipsed, and the common people at length drawn in to request us to discharge every office. And let it be also publicly declared, that a very great fund of learning is not so absolutely necessary in pastors, provided they discharge their duty as they ought, for the society can assist with advice on emergencies, for which reason it has good offices of this sort in a particular esteem.

"III. Let kings and princes be kept up in this principle, that the catholic faith, as matters now stand, cannot subsist without the civil power, which how-

ever must be managed with the greatest discretion. By this means our members will be acceptable to persons in the highest posts, and admitted into their most secret councils.

“IV. It will be also proper to entertain them with the newest, choicest, and most genuine accounts from all places.

“V. Nor will it contribute a little to our advantage, if, with caution and secrecy, we foment and heighten the animosities that arise among princes and great men, even to such a degree, that they may weaken each other. But if there appear any likelihood of reconciliation, then as soon as possible let us endeavour to be the mediators, lest others prevent us.

“VI. The nobility and populace must, by all methods, be persuaded into a belief, that the Society was instituted by the particular direction of Divine Providence, according to the prophecies of the abbot Joachim, that by this means, the church, though depressed by the attempts of heretics, may be exalted.

“VII. The favour of the nobility and superior clergy once got, our next aim must be to draw all cures and canonships into our possession, for the more complete reformation of the clergy, who heretofore lived under the certain regulation of their bishops, and made considerable advances towards perfection. And lastly, let us aspire to abbeyes, and bishopricks, the obtaining which, when vacancies happen, will very easily be effected, considering the supineness and stupidity of the monks; for it would greatly tend to the benefit of the church, if all bishopricks were possessed by the Society, and even the apostolical see,

especially should his holiness ever become a temporal prince over all. Wherefore, let no methods be untried, with cunning and privacy, by degrees, to increase the temporal power of the Society, and then, no doubt, a golden age will go hand in hand with a universal and lasting peace, and the Divine blessing of consequence attend the catholic church.

“VIII. But if our hopes in this should be blasted, and since offences of necessity will come, our political schemes must be cunningly varied; and princes, our intimates, whom we can influence to follow our counsels, must be pushed on to embroil themselves in vigorous wars one with another, to the end, our Society (as promoters of the universal good of the world) may, on all hands, be solicited to contribute its assistance, and always employed in being mediators of public dissensions: by this means the chief benefices and preferments in the church, will, of course, be given us by way of compensation for our services.

“IX. Finally, the Society must endeavour to effect this at least, that having got the favour and authority of princes, those who do not love them, may at least fear them.”

We have thus given our readers, if not all the Secret Instructions of the Jesuits, at least so much of them as that they may be able to infer the nature and tendency of the policy of the Jesuits, and, we think, to prove that never was any order of men so distinguished by stratagem and fraud as those who assume to themselves the name of Him of whom it is declared that, “He did no sin, neither was guile found in his mouth,” 1 Peter ii. 22.

We need not remark that such dissimulating arts as these, are as opposed to the spirit and precepts of Christianity as light is to darkness and Christ to Belial; and not to Christianity alone, but to every sentiment of an honest, straightforward, and well-regulated mind. We can scarcely imagine an object more loathsome than the character of that person whose general conduct in any sphere of life should be regulated by such principles as these. But an organised body consisting of hundreds and thousands of such persons, every where diffused in society, carrying on their operations in the dark; and working under various guises on all classes; insinuating themselves into families and households; establishing their influence in the palaces of the rich and the cottages of the poor; such a Society merits the designation of the Infernal Society more than any other which has ever existed. From all contamination with such principles, from whatever quarter it may come, may we be mercifully preserved. Well may we, as a nation, put up the same prayer in reference to the Jesuits and others who emulate their example, as David did with respect to certain in his day, when he said, Ps. cxliv. 11-15, "Rid me, and deliver me from the hand of strange children, whose mouth speaketh vanity, and their right hand is a right hand of falsehood: that our sons may be as plants grown up in their youth; that our daughters may be as corner-stones, polished after the similitude of a palace. . . . Happy is that people, that is in such a case; yea, happy is that people, whose God is the Lord."

We have just seen in the Secret Instructions of the

Jesuits, artifice carried to the acme of perfection. But it was artifice in connexion with moral suasion. We shall next see it in connexion with blasphemy of the most appalling kind, and with blood-thirsty cruelty and murder. To effect his purpose, the Jesuit can assume the most various and opposite characters. It is his very profession and calling to clothe the foulest purposes in the fairest possible appearances, and to recommend the most atrocious deeds as if they were the highest virtues; "Such are false apostles, deceitful workers, transforming themselves into the apostles of Christ: and no wonder, for Satan himself is transformed into an angel of light," 2 Cor. xi. 13, 14.

We have already seen, that it is an acknowledged principle among the Jesuits, that princes and others who are a hindrance to the designs of Rome, may be lawfully taken out of the way by the hand of the assassin. Such a deed, instead of being wicked, is, according to them, under certain circumstances, lawful, and entitles the performer of it to an elevated seat in glory. It further appears, from a pamphlet I found in the British Museum, that the Jesuits have proceeded so far as to provide houses specially designed for the instruction and training of those who are designed for these deeds of blood. The title of the pamphlet alluded to is as follows: "The manner of consecrating both the persons and weapons employed for the murdering of kings and princes." Translated out of Hospinian's History of the Jesuits, p. 366. Printed at Zurich, 1670. London, 1678.

The Jesuits have ready prepared several man-

sions of rest and beatitude—so named on account of their transcending charms—ready fitted and furnished for those Ajaxes, who being more stout than subtle, are by them drawn in and inveigled to the barbarous execution of what they more barbarously meditate and consult. Those deluded villains and religious bravoës, they bless, they sanctify, they canonize at length for saints, assuring them of a large canton in heaven for their reward.”

“The person whose silly reason the Jesuits have overcome with their more potent arguments, is immediately conducted to their *sanctum sanctorum*, designed for prayer and meditation. There the dagger is produced, closely wrapped up in a linen safeguard, enclosed in an ivory sheath, engraved with several enigmatical characters, and accompanied with an *Agnus Dei*. Certainly a most monstrous copulation, so unadvisedly to mix the height of murderous villainy and the most sacred emblems of meekness together.”

“The dagger thus unsheathed is hypocritically bedewed with holy water, and the handle as soon adorned with a certain number of coral beads, thereby ascertaining the credulous fool, that as many effectual stabs as he gives the assassinated prince, so many souls he should redeem out of purgatory on his own account. Then they deliver the dagger into the paricide’s hand, with a solemn recommendation in these words :—

“Elected son of God, receive the sword of Jephthah, the sword of Sampson, the sword of David, wherewith he smote off the head of Goliath, the sword of Gideon, the sword of Judith, the sword of the

Maccabees, the sword of Pope Julius II. wherewith he freed himself from the persecution of princes after he had defiled several cities with the effusion of Christian blood, and prosper *prudently! courageous!* and the Lord strengthen thine arm!"

Which words being once pronounced, they all fall upon their knees, at which the head of the Society pronounces this exorcism:—

“Attend, O cherubims! descend and be present, O seraphims! ye thrones, ye powers, ye holy angels, come down and fill this blessed vessel with eternal glory, and daily offer to him—’tis but a small reward—the crown of the blessed Virgin Mary and of all the holy patriarchs and martyrs. He is now not concerned among us. He is now of your celestial fraternity. And thou, O God, most terrible and inaccessible, who yet hast revealed to this instrument of thine in thy dedicated place of prayer and meditation, thy holy will concerning —————; that is, to be cut off as a tyrant and a heretic, and his kingdom to be translated to another line; confirm and strengthen, we beseech thee, this instrument of thine, whom we have consecrated and dedicated to this sacred office. That he may be able to accomplish thy will. Grant him the habergeon of thy Divine omnipotence, that he may be enabled to escape the hand of his pursuers. Give him wings that he may escape the hands of all that lie in wait for his destruction. Infuse into his soul the beams of thy consolation, to uphold and sustain the weak fabric of his body, that contemning all fear, he may be able to show a cheerful and lively countenance in the midst

of present torments and prolonged imprisonments, and that he may sing and rejoice with a more than ordinary exultation, whatsoever death he undergoes."

Which being finished, there are only five Jesuits deputed to converse with, and keep the paricide company, who, in their common discourses make it their business on all occasions to fill his ears with their divine wheedles, making him believe a certain celestial splendour to be shining in his countenance, by the beams whereof they are overawed to throw themselves down before him, and to kiss his feet, appearing (to regard him) now no more a mere mortal, but a deity. And lastly, in a deep dissimulation, they bewail themselves and feign a kind of envy at the happiness and eternal glory (which he is so soon to enjoy) exclaiming thus, before the credulous manslayer: "Would'to God that the Lord had chosen me in thy stead, and had so ordered it, that by this means, being free from the pains of purgatory, I might go directly, without let, to paradise!"

CHAPTER VII.

THE MISSIONS OF THE JESUITS.

THE missions of the Jesuits must necessarily form a very remarkable and interesting chapter, in any treatise that proposes to manifest the real character and tendencies of this Society. In the sketch that we have attempted to draw, of the origin and establishment of this Society, we have already seen something of its character. Never did any one individual more completely succeed in stamping his own character on the Society which he originated. The daring enterprise—the cunning craft and sophistry—the audacious impudence—the mock humility—the blind superstition and the deliberate imposture—the wild enthusiasm and the subtle policy—the skilful and unprincipled adaptation of his doctrines and measures to the characters and opinions of those with whom he came in contact, to render them subservient to his own ends; and his amazing perseverance amidst the strongest opposition and the most discouraging circumstances; his pretended zeal for the truth and glory of God, and his real devotedness to the interests of the church, and his own boundless ambition, leading him to adopt any and every measure

without any scruple to effect his objects ; these moral elements, such as they are, are most completely embodied in the constitutions and rules of the Society—in the character of all who have taken a leading part in the promotion of its views, and are indelibly inscribed on all the operations of the Society, from its commencement to the present day.

The missions of the Jesuits, extending as they do, over immense tracts of country in both hemispheres, and embracing a detail that surprises us alike by its novelty, extent, and variety, and mixing itself up with the customs, manners, government, and resources of countries, civilized and barbarous, and embracing some of the most ancient kingdoms in the world, exhibit, nevertheless, an astonishing uniformity in the respects just mentioned. Had all their missions in every part of the world, and in every age, been conducted by Ignatius Loyola in person ; they could scarcely have presented a greater uniformity of character and design. We see the same humble principles every where at work, producing the same lying and delusive results. With an almost infinite diversity of circumstance and colouring, the scene transacted is the same in India, Japan, the Brazils, and Paraguay, and in all the European countries, provinces, and towns.

4 The immediate and ostensible end of the missions of the Jesuits to barbarous nations, was of course, their conversion to Christianity. A noble object this, yea, infinitely the most momentous and noble of all objects, when truly designed, and when sought to be accomplished in sincere dependence upon the Lord

of the harvest, and in the use of those means which he has appointed. An object worthy of the highest and best energies of the most eminent Christians, and of the largest and most sanctified intellects of the age; an object, which, notwithstanding all the interest that it has awakened, has never yet called forth the zeal, the energy, the self-devotedness, which its unequalled grandeur and importance demands. But how have the very best and holiest things been perverted by the corrupt ingenuity of man! How far the Jesuit missions were from truly designing and accomplishing in any measure, the conversion of these barbarous nations to Christianity, we shall presently see. Their real design was not to make sincere and enlightened converts to the religion of Jesus, but to make proselytes to the Roman catholic see; and to bring these nations, by means either fair or foul, to wear at least, the outward badge of Antichrist; that *she who sitteth upon many waters and liveth deliciously*, might comfort herself under the defections occasioned by the Reformation, and says as she was wont: "I sit as a queen and am no widow, and shall not see sorrow." I have said, my friends, that the object of the missions of the Jesuits to heathen lands, was not so much to make Christians, that is sincere disciples of Christ, as it was to make proselytes to the Roman see. I now add, that the means employed were equally unauthorized by the scriptures of the New Testament. Our Saviour once and again declared that his *kingdom was not of this world; else*, said he *would my servants fight for it*. A more direct and complete disclaimer than this of the use of

civil power and human policy in the promotion of his spiritual and heavenly kingdom, in this world, it is scarce possible to conceive. When, therefore, Peter attempted to defend his Master with a weapon of this sort, Jesus rebuked him, saying, "*Put up thy sword again into its place, for they that draw the sword shall perish with the sword.*" "*For the weapons of our warfare,*" says the apostle Paul, "*are not carnal, but mighty through God.*" But in the missions of the Jesuits we find, that they have never failed to employ secular power in their attempts to convert, as they term it, the infidels. The two are so intermingled, that it is impossible to dis sever them ; and their institutions have partaken even more of a civil and secular, than of a spiritual and religious character. Nay, they have unfortunately adopted the most tortuous policy in their professed efforts to propagate the truth ; nor have the triumphs of Mahommedanism itself been more bloody than those of Christianity, falsely so called, in the hands of these Jesuits. Where force would not succeed, they have had recourse to other means. The system of pious frauds which did such amazing mischief in the earlier ages of Christianity, has been again taken up by them, and carried to perfection. Instead of teaching pure Christianity, they have amalgamated it with the errors and abominations of heathenism. In a word, they have left undone almost every thing which they ought to have done, and have done almost every thing which they ought not to have done. They have sacrificed truth, honour, virtue, yea, every thing that was most precious and sacred, for the sake of establishing a nominal and fictitious Christianity.

It is time, however, that we enabled our readers to judge for themselves, by giving a brief sketch of some of the Jesuit missions, both in the eastern and western hemispheres.

We begin with the Jesuit's missions in India, established by confessedly the most celebrated of their missionaries—Francis Xavier.

Francis Xavier was, as we have seen, a college companion of Ignatius Loyola, at the University of Paris, and nearly his first and most distinguished convert. The character given him by the historian is, that he was a young man of a lively spirit, who had an agreeable humour and a noble soul; but he was proud, vain, and ambitious: he was, in fact, in many respects, the counterpart of his master, the General of the order, for whom he entertained such an idolatrous veneration, that he always wrote his letters, giving an account of his proceedings in India, on his knees. In him, as in most of the order, are to be seen the extremes of blind servility and boundless ambition.

The history of Francis Xavier is bound up with the conquests of the Portuguese in India. This nation, at that time the most enterprising in commerce, was already master of the Indian seas, and had most important settlements in India, from which they drew immense riches. A fine field was thus opened to Francis Xavier, and he entered it full of zeal for the Roman Catholic faith.

Commissioned by the General of his order, to whom he had vowed implicit faith and obedience, Xavier went out to India under the patronage of

John III. king of Portugal, who gave him his orders, directed his servants to furnish him with everything that was necessary, gave him letters of recommendation, among others, to David king of Ethiopia, and constituted him apostolic nuncio to the Indians. His first efforts were made in Mozambique, on the south-western coast of Africa; from thence he passed to Melinde, ten degrees higher up the coast. Finding that he could not succeed where a Mahometan king reigned, he passed to the Isle of Socotra, twelve degrees north of the Equator, at the mouth of the Arabian Gulf or Red Sea. Here his successes, such as they were, commenced. As his own ignorance of the language of the country did not permit him to instruct them, he made them understand by signs that they were to bring their children to be baptized. This, says the historian, writing in the year 1741-2, at Utrecht, is nearly all the fruit that Xavier and his companions made in India during the long time, of which, however, historians say a thousand marvellous things, which disappear before the testimony of Xavier himself. It was not long, however, before the governor of the Isle of Socotra requested him to withdraw, fearing, lest the Grand Seignior might take Xavier's conduct ill. The saint obeyed, not however without writing to the king of Portugal, representing that the island would prove an easy conquest, and recommending him to send troops thither; all of which was soon afterwards accomplished. So much for the very first efforts of this enlightened, benevolent, and peaceful missionary of the Cross!

From Mozambique, whither Xavier had now re-

turned, the Portuguese fleet proceeded to Oriental India. He was not inactive nor unuseful on the passage. The vessel of the viceroy contained more than a thousand sailors, soldiers, and others. He instructed, rebuked them, and exhorted them all to confession, appeased their quarrels and disputes, repressed their swearing, and made himself amiable and beloved by every one on account of his amiable and engaging manners. He joined at times in their innocent amusements, preached to them every Sunday, and became, in his way, "all things to all men." When sickness came in the vessel, he appeared in the most amiable light. He attended the sick, and performed even the most distasteful offices. He filled his own chamber with the invalids; and when he needed repose, he lay down on the deck, having only the cordage for his pillow. If his attentions and self-denial towards the sick arose from pure Christian benevolence, it were worthy of high admiration: if it was adopted only as a politic expedient to insinuate his influence over the people for worldly and ambitious purposes, it merely ranks with the acts of the priests of false religion in every age, who, by the practice of self-denial, have sought to create in the minds of their fellow-men an impression of their superior sanctity.

The Portuguese fleet arrived at Goa, a capital city on the south-western coast of India, about seven degrees south of Bombay, at that time and to this day a settlement in the hands of the Portuguese. Being ignorant of the language of the natives, he confined his efforts to his countrymen. Here he went to the

hospital and comforted the sick and the dying, exhorting them to take their affliction patiently, and to prepare for death:—would we could add that he pointed them to the Lamb of God that taketh away the sin of the world! At another time he visited the prisoners; he also awakened attention by preaching in the streets, and sought in vain to stem the torrent of immorality by rebuking the prevailing custom of concubinage.

Francis Xavier soon extended his labours along the coast celebrated for its pearl fishery, comprising a tract of country seventy leagues in length, opposite the isle of Ceylon and near Cape Comorin. Here sixty thousand natives were employed annually in obtaining pearls, which constituted the riches of the whole country. Here he preached to them, translated, not the Scriptures, but the catechism and prayers of the church into the language of the country, made the people destroy their temples and overthrow their idols all along the coast, and substitute churches and chapels, which, be it observed, he made to be constituted under the authority of the viceroy and by the succour of the Portuguese; that is, under the protection of their arms.

Francis Xavier passed from the pearl fishery to the kingdom of Travancore. Here he met with such success that he had in a short time baptized six thousand idolators, and built forty-five churches. The king of Travancore was so pleased, that he ordered all his subjects to obey Francis Xavier as himself. The king of Cochin, however, who had returned to Japanapatam, made an attack on the inhabitants to make them take

up their ancient religion; in which he was, says the historian, too much obeyed. Xavier, to arrest the course of persecution and apostacy, had recourse to what?—to prayer and the preaching of the Word—the spiritual weapons which alone the herald of the Cross is justified in using? No! but to the Portuguese governor, who resided at Cochin. At the same time that he himself went thither, he made one of his fraternity go to John II. of Portugal, to inform the court of the persecution which the king of Cochin had begun against the new Christians, and to entreat him to send a remedy. What was this remedy? It consisted of troops which he sent to India, and of a letter, sufficiently warm, which he sent to the viceroy, in which he ordered him to destroy immediately, in the whole extent of the viceroyalty, all idols; to suffer none in their streets or in their public places, nor in their temples; to punish severely those whom he should find in fault on the subject; not to permit the Brahmans or priests of the country to carry on their idolatrous worship; to exclude from all employments one and the other, and to admit only those who should be Christians.

We have not time to follow this illustrious saint and missionary through all his voyages. He tamed we are told, the savage inhabitants of Mauritius by making them believe that a volcano in their island was one of the mouths of hell, where God would punish idolators eternally. This pious artifice had such an effect, that Xavier and his associates baptized twenty-five thousand of the barbarians. At Sumatra, as the Jesuit historian relates, he put himself

at the head of a fleet and gained a complete victory over the king of Cochin, under whose dominion that island was, and is to the present day: and who being jealous of the incursion of the Portuguese, had attacked their garrison. At Ceylon he made the king of Candi promise himself to be a Christian, and make his subjects so too. To aid him in the work, should his subjects rebel, he promised him a Portuguese garrison and their perpetual alliance. Again he wrote to the king of Portugal to send troops thither also. He prayed the native prince also to give orders to the governors to sustain the rising religion by fear of punishment, and the confiscation of the goods of those who should return to the old idolatry. It is, says the historian, to the zeal of the saint not sufficiently clear, that the Indies owe the establishment of the inquisition (hated name) at Goa, of which he laid the foundation—a zeal more adapted to inspire them with a horror of Christianity than love.

I conclude this notice, though not the history of Francis Xavier, the boast, and as it is thought the greatest ornament, of the Jesuit missions, by quoting the words of Dr. Cooke Taylor, in his history of British India. “Under the administration of Castro, the Portuguese settlements in India touched the highest point of all their greatness. He was succeeded by Gabriel de Sa, whose brief rule is chiefly remarkable for the establishment of the Jesuit missions in the East under Francis Xavier. The Jesuit was very superficial as an apostle: he required from his converts little or no knowledge of the Christian principles: he baptized them, gave them crucifixes to worship

and then told them that they were sure of heaven. Nothing of course could be easier than such conversion, and the many thousands who on his preaching assumed the Christian faith, displayed a success which his admirers deemed miraculous! But as a politician Xavier was far more minute and comprehensive than as a missionary. Every offer of religious instruction which he made was attended with the most flattering proposals of alliances, of alliances however which were calculated to render the natives dependent on the Portuguese, and, in fact, mere tributaries. In this plan of operations the great abilities of Xavier were crowned with rapid success:" and we may add, with as rapid disappointment and failure. As Dr. Taylor justly remarks; "Religious intolerance and commercial exclusiveness combined to overthrow this great empire, and though there is no apparent connexion between freedom of conscience and freedom of trade, it is very common to find them united in history. The Inquisition at Goa, of which Francis Xavier laid the foundation, was one of the most flagrant exhibitions of the bigoted cruelty that ever disgraced a nation; and its ruins which still exist contain memorials of its savage barbarities which fill the minds of visitors with horror. The Portuguese still retain Goa and Macao, but the trade of both has fallen into hopeless insignificance."* "So let all thine enemies perish, O Lord."

The Jesuits at a very early period established missions in the Celestial Empire. It was whilst pro-

* Dr. Cooke Taylor's "History of British India."

jecting this mission that Francis Xavier fell ill and died. In reply to those who represented to him the difficulties of the undertaking, he had said: "I am chosen for so high an enterprise by the special favour of heaven. . . . The die is cast, I wish to go to China, and nothing can change my design. Were all hell let loose, I would scorn it, provided heaven were favourable to me." At this time, however, some untoward events took place, which threw him into a fever, of which he died in fifteen days, in the 46th year of his age, having spent the last ten years in his Indian expeditions.

What Xavier thus vainly designed, was attempted by other hands. To give ever so brief a sketch of the Jesuit missions in China would occupy too much time. The following letter, however from the Roman Catholic Bishop Palafox to Pope Innocent X. dated January 8th, 1649, may be relied on as giving a just representation of the proceedings of the Jesuits in that country. "The whole church," says he, "publicly laments that it has been rather seduced than edified in China, by what the Jesuits have taught respecting the faith. They have kept the cross out of sight and authorized customs absolutely pagan. Instead of Christianizing idolators they have heathenized Christians; they have united God and Belial at the same table, in the same temple, at the same altar, and in the same sacrifices. In fact, idols are worshipped in that nation under the mask of Christianity, or rather the purity of our holy faith is polluted under the mask of idolatry. They have not only permitted the new converts to fréquent

the temples where idols are adored, but to take part in the abominable sacrifices which are offered to them; nay, they themselves offer sacrifices to the idols, prostrate themselves before them, present incense to them, and erect the cross on the same temple as Dagon,—such rites being evaded by a pretext of the Jesuits, directing the inward attention of the worshipper to a cross which is carried in secret, at the same time that their exterior worship is offered to the idol." No ecclesiastical order ever deviated so widely from the principles of the Christian religion. Instead of teaching the new converts, as they ought, the new converts have inveigled their teachers into idolatry, and have induced them to embrace a worship and customs that are detestable; so that the fish has not been taken by the angler, but the angler has been caught by the fish. "As I am nearer to this people," (the Chinese,) says the Bishop, "than any other prelate; as I have not only received letters from their instructors, but am acquainted with all the facts of the case, and am in possession of all the documents that have appeared upon it, and as in the character of bishop, God has called me to the government of his church, I should have cause to tremble at the awful day of judgment, if having his spiritual sheep committed to my care, I had not represented to your highness how many scandals are occasioned by this doctrine of the Jesuits in places where the true faith alone should be propagated."

Such are the missions which Lord John Manners, in the recent discussion on the Roman Catholic Relief Bill in the House of Commons, was pleased to laud.

He thought "it ill became those who boasted of the success of their own arms in China to forget that the Jesuits were the first to introduce the Christian religion and civilization into China, and overlook their exertions in the cause of religion and humanity, while we listened to the calumnies which for the past few years had been heaped upon the Jesuits." (*Times Newspaper.*) What, we should like to know, makes Lord John Manners so sensitive about the honour of the Jesuits? Why is he so anxious to defend the character and proceedings of those wretched creatures who have been condemned and suppressed by papal bulls, and by the joint condemnation of all wise and intelligent people, who had any regard to truth and good morals, and any regard to the honour of humanity, and who, having proved themselves the pests of society, have been chased out of almost every country in the known world? Why is a British nobleman (so at least by courtesy) why is he so sensitive about the honour of the Jesuits? Has he entered into alliance with them? Does he sympathize with them in their views and policy? Does he yet think that the Jesuits can render effective service in promoting Romanism in England? Is he willing to become their tool in the British parliament? What is this alien on British soil? and what are his party about? Do they think that the British lion has lost all his spirits, all his independence and intrepidity, so that he will allow Lord John Manners and his party to chain him down, to gall him with fetters, and to treat him with every kind of indignity? Does he, and does his party, really think that the people of

England are to be so easily hoodwinked as to be deluded by those whinings about the sports of the people and the good olden times, into a belief that they really care anything about the real welfare of the people; or that he designs anything less than, while caressing the people, to rivet on them once more the chain of ecclesiastical bondage? As the people of England value their rights and liberties, and as they have any measure of self-respect, and desire that their children should not be a servile, priest-ridden race, let them beware of these men!!

The remarks of M. Quinet, in his recent lectures on the Jesuits, after a review of the proceedings of the Jesuit missionaries in India, are so much more accordant with truth, that we quote them at length. Speaking of the time subsequent to the death of Xavier, he says, "Upon this way, opened by the enthusiasm of Xavier, arrives another generation of missionaries, who carry with them the book of Constitutions, a code of maxims and constitutions profoundly studied. From Japan to Malabar, from the Archipelago of the Moluccas to the borders of India, they seek to envelop these isles and continents in a network of fraud, presenting in it to this new universe, a lying God in a lying church. It is not I that say it, but the Popes, Innocent X., Clement IX. and XII., and Benedict XIII. and XIV., who, in a long and uninterrupted series of decrees, letters, briefs, and bulls, tried perpetually and vainly to bring back the Jesuit missionaries to the spirit of the gospel!" Then after having animadverted upon their proceedings, as adverted to in the letter of the Roman Catholic

bishop already quoted, he exclaims, "I ask, are these Christian? are they not rather pagan missions? When the apostles went to classic Greece and Rome, did they dissimulate the doctrine? Did they hide the cross before the revels of pagan immorality? Imagine that instead of preaching the gospel as they did, the apostles had tried to gain the world by surprise, to accommodate itself to it, and to show them that part of the gospel which was least important in itself, and least repulsive to their feelings, supposing they had hid Calvary and the sepulchre, to the voluptuous of Greece and Rome. Such is, trait for trait, the history of the Society of Jesus, in these illustrious missions of the East. We are so accustomed in these times to believe that policy (*ruse*) is every thing in the success of affairs. See to what it comes when applied on a grand scale to humanity. Follow the great enterprise on the coast of Malabar, in China, above all, in Japan. Read, study the events in the writings of the order, and compare the project with the result. The history of these missions is very uniform in itself. At first, easy success. The chief of the country, the emperor, gained—seduced (*entouré*): a part of the population who follow the emperor gained also. Scarce a moment given, the chief recognizes, or thinks he recognizes, an imposture. From that moment a reaction takes place as violent as the confidence was entire. The population detach themselves with the chief; the persecution routs those who were acquired, or thought to be acquired by the mission; the mission itself chased out without leaving a ves-

tige, and the gospel compromised. And yet who can read them without interest? What cleverness! what readiness of resource! what knowledge of details! what courage! what heroism on the part of particular persons! what obedience among the inferiors! what combinations among superiors! Patience, enthusiasm, and audacity cannot be carried further."

"What however have they done after all? The missionaries of the society of Jesus have opened the way to Protestantism! The representations of the Papacy prepare, to the extremities of the world, the way for Luther and Calvin." We subscribe to the truth of this declaration. Only instead of Protestantism, and the names of Luther and Calvin, we would substitute "the word of the truth of the gospel," and that name which is above every name, "that at the name of Jesus every knee should bow, and every tongue confess that he is Lord, to the glory of God the Father." In a similar way we may remark, the providence of God is seen at the present moment in the opening of China to the Holy Scriptures, by the instrumentality of Papal negotiation, carried on not improbably by Jesuit agents. God grant that it may be the means of preparing the way, among that vast and interesting people, for the pure word of life to be circulated, and not only circulated but freely preached among them, that from among the three hundred millions of China, may be gathered many a subject of renewing grace, many a trophy of redeeming mercy and love.

The proceedings of the Jesuit missionaries in Brazil are too extraordinary to be passed by. While Francis

Xavier was yet labouring in India, six persons of this order came from Lisbon to Brazil in South America to preach the gospel. Sustained by the arms of Portuguese, who gave chase to the Brazilians, a most barbarous people, these fathers began by building a house and a little church to which they gave the name of *Notre Dame de bons secours*. It was, in fact, all that they could do as they did not understand the language of the country, and were frightened by the cruelty of the inhabitants who eat their enemies. They tried nevertheless, says the historian, to humanize these barbarians, and having learned in time their language they tried to preach to them. Their sermons produced no fruit and all their labours ended in their baptizing those unhappy creatures whom these man-eaters devoured. There was even a difficulty in this, as the Brazilians imagined that the flesh of those who were baptized would eat more insipid than that of others! This circumstance induced their fathers to invent a mode of baptism till then unknown. It consisted in their throwing upon some of the members of these miserable creatures, wet linen as they pronounced the words commonly used in baptism. By this pious artifice they found a way of deceiving these barbarians without exposing themselves to their fury, and to procure, as they pretended, spiritual life to the unhappy victims of their brutality.

The fathers adopted also the following means to attract and conciliate these barbarous wretches; by which, it is said, they procured numerous conversions. Their converts were mere children, whom they taught

as they were able, litanies and songs. They then made them little missionaries, to whom they gave the commission to preach to their fathers and mothers. The reason adduced by them, to justify their procedure, was the passionate love of these Brazilians for music in which consisted their sovereign happiness. They put then the leading principles of their religion into songs, which they made these little children learn. They then caused them to go in procession to the retreats of the natives, who were greatly touched at the spectacle. To this pious stratagem sufficiently puerile, they added another less laughable. It was to tear their own backs with flagellations, which had such a marvellous effect, that the savages according to these holy fathers, did not dare to eat human flesh in their presence. Splendid result of these Jesuit missions; and yet, adds the historian, a manifest imposture. As if some drops of blood shed with affectation were capable of softening the hearts of man-eaters!

The last missions of the Jesuits, which will come under our notice, are those in Paraguay. Here in the very centre of South America, comprising a vast extent of territory, viz. the provinces of Santa Cruz de la Sierra, Tucuman, Buenos Ayres, and other lands, with that of Paraguay properly so called; here amidst savage tribes, the Jesuits have erected their *chef d'œuvre*. The beau ideal of the Jesuits has had an actual existence of more than one hundred and fifty years in the Republic of Paraguay. In other parts of the world they have been more or less opposed by existing powers; their plans have been interfered

with, their designs thwarted. Here, however, they have had entirely their own will and their own way, and the result, it must be acknowledged, so far as it is known, presents, though by no means an example of truly Christian, yet the most favourable specimen of Jesuit missions.

What then is the result of the Jesuit missions in Paraguay? I answer, it consists in the formation of a vast republic so called, which, though nominally subject to the king of Spain, is really under the absolute rule of the Jesuits. The missions of the Guaranies and the missions of the Chiquitos, into which the missions of Paraguay are divided, have each their distinct father superior (being a Jesuit), by whom the coadjutors or assistant curates (being also Jesuits) of the several towns in their respective divisions are appointed. These curates who receive their appointment and also their pay from the father superior, are not merely the spiritual rectors of the towns, but also in effect, the civil governors. It is true, there are in every town of the mission a governor, regidores, and alcaides, as there are in other towns and cities under the Spanish government. But though the governor is elected by the Indians, he must be approved by the Jesuit curate before he enters upon his office, nor can he chastise or punish delinquents without the curate's permission. The curate also examines those that are accused of offences, and prescribes the nature and extent of the punishment. The governors, regidores, and alcaides, are all Indians of the best capacities, and are in effect only so many overseers appointed by the curate,

and dignified by these empty titles. "Besides these parochial or provincial governments," says a writer in the *Encyclopædia Britannica*, "there was a kind of supreme council, composed of an annual meeting of all the fathers, who concerted the measures necessary for promoting the common concerns of the mission; framed new laws, corrected and abolished old ones, and in a word, adapted every thing to circumstances. It is said to have been one of the great objects of the annual councils, to take such measures as should effectually deprive strangers of all intelligence concerning the state of the mission. Hence the natives were restrained from learning the Spanish tongue, and were taught, that it was dangerous for their salvation to hold any conversation with a subject of Spain or Portugal. In such a state of things, the establishment of a large standing army is a very significant fact." And yet we are told on good authority, that every parish had its corps of horse and foot, who were duly exercised every Sunday; another significant fact, as it regards the design and tendency of these missions; and it was said, that the whole amounted to a body of seventy or eighty thousand disciplined troops. Such was the state of this country some time ago; but as to its situation since the abolition of the sect of the Jesuits, one can say nothing; as very little authentic information passes from that country to this.

There is reason to believe, that the Jesuits have acted with more wisdom and moderation, and have displayed more humanity and benevolence in Paraguay, than in any other part of the world; and the

effects of their labours are, on the whole, of a beneficent description. And yet it appears they have established not so much any particular form of civil government, as a system of ecclesiastical tyranny, the subjects of which are made to give up into the hands of their ecclesiastical superiors, in perpetuum, all the inalienable rights of mankind, and to consent to be treated by them as children in a constant state of pupilage, receiving their very food and clothing, yea, and flagellation, under the direction of the Jesuit priests and fathers, from whose decisions there is no appeal. "Each of these strange citizens of the republic of Guaranies," says Mons. Quinet, "must veil his face before the fathers—kiss the bottom of their robe; while for the least faults, men, women, and magistrates themselves are flogged in the public places." It seems almost inconceivable, that a people should for any length of time, be content to remain in such a state of pupilage and servile dependence upon strangers. "From time to time," says Quinet, referring to their early history, "life made an effort to blaze out in these colonies, so wrapped up in swaddling clothes." Revolts and insurrections took place, during which the natives chased and dispersed the missionaries in every direction. By a dexterous policy, however, the Jesuits soon gained the upper hand, and the natives (*en masse*) returned to their state of puerile dependence. "From time to time," says Quinet, "when they are pressed, one sees the father missionaries throw themselves with their neophytes, into a chase of the Indians—as to the chase of tigers—shut them up in a reserved enclosure,

tame and appease them by little and little, and at length secure them within the enclosure of the church. With the breviary in one hand and the rod in the other, they lead the people, and preserve, as a troop, the last remains of the empire of Incas."

"To this constitution," proceeds M. Quinet, "attaches the triumph of the Society of Jesus, since into it, it threw its very soul and entire character. But this mysterious colonization," he exclaims, "are we sure that it contains the germ of a great empire? Where is the sign of life? Everywhere else one hears, at least, the squalling of the child in the cradle, here I greatly fear it—I avow it, that so much of silence in the same place for three ages prevailing, is but a bad sign, and that the regime which can so quietly enervate virgin nature, cannot be any other than that which develops Guatmozin and Montezuma. The Society of Jesus is fallen, but its people of Paraguay survive. More and more mute and mysterious, its frontiers are become more inaccessible. The silence is redoubled, the desolation also; the utopia of the Society of Jesus is realized; a state without noise, without movement, without pulsation, without apparent respiration. God has ordered it, that by such so great means and policy it should catch a corpse."

Thus, have we endeavoured to give our readers a brief and yet a comprehensive sketch of the missions of the Jesuits, both in the eastern and western hemispheres. From what has been advanced they are now able to judge for themselves as to the correctness of the opinions which we ventured at

the outset concerning them. That they display great abilities and much tact, and exhibit a zeal and an enterprise, a self-denial and devotedness, worthy of a better cause, we freely acknowledge; but then, be it observed, that these and all other qualities of a similar kind are either worthy of our highest admiration or of our deepest detestation, as the cause in which they are engaged is good or bad, and as they are governed by rules that are agreeable or contrary to reason and scripture, to the dictates of justice and humanity. The talent and energies of these Jesuits, as we have seen, were directed to an object that falls infinitely short of that truly spiritual and sublime one which the true missionary of the cross has in view, and in great measure, if not wholly as opposed to it, as light is to darkness, and Christ to Belial. And the rules by which they were governed traverse perpetually, not only scripture, but also every principle of truth, justice, and benevolence. Their object was essentially worldly and carnal; the weapons with which they fought were carnal; and the wisdom by which they were guided was earthly, sensual, devilish; directly opposed to that which is from above, which is first pure, then peaceable, full of love and good works, without partiality, and without hypocrisy. The result is worthy of the design of Jesuit missions, and the means by which they have been promoted. *They have sowed the wind and reaped the whirlwind,* yet have they not repented, that they should give glory to the God of heaven; but are still as ready as ever to sustain the falling kingdom of antichrist, with those abilities and acquirements, "whereof (as an

old divine said of Lord Strafford) God hath given them the use, but the devil the application."

Nor can we contentedly conclude these observations, without remarking how favourable a contrast to the missions of the Jesuits is presented in those holy, Christian, and evangelical missions which are now engaging so largely the sympathies, the prayers, and the energies of the Christian church. Moved, in the first place, by the solemn conviction of duty and the irrepressible influence of holy zeal and love which he has put in their hearts, our missionaries—for all these honoured servants of Christ of every name and denomination are the common property of the church of Christ—our missionaries, blessed be God, do not go forth to foreign lands under the authority of any human power, whether civil or ecclesiastical, but in obedience to the great commission binding upon the true disciples of Christ in every age: *Go ye into all the world, and preach the gospel to every creature.* They also pay a due regard to other indications of the will of the Lord, who, through the judgment of the church, seriously given, and by his providence, intimates the several ways in which he would have his servants employed in the advancement of his heavenly kingdom. Our missionaries go not forth to strengthen and extend a vast and persecuting hierarchy, that has antichrist and the man of sin written on its brow, and names more infamous than these; but they go to spread the pure, the spiritual, the holy, the peaceful principles of Christianity, and to extend the kingdom of God, which 'is not meat and drink, but righteousness, and peace,

and joy in the Holy Ghost." Our missionaries go not forth to make proselytes to any particular sect, nor to propagate with misguided zeal, the mere external rites of our common Christianity, while they altogether, or in a measure, conceal from the view of their hearers, the fundamental truths of the religion of Jesus; but they do go "to gather from among the gentiles, a people for his name,"—a people who shall be to the praise of the glory of his grace—a people, who, by the Spirit of God accompanying the sublime truths which they are privileged to preach, shall make them "the power of God unto salvation" to such as believe,—a people who shall contribute to make up that vast assemblage, which in apocalyptic vision John saw, when he "beheld a great multitude, which no man could number, out of every nation, and tribe, and tongue, who stood before the throne and the Lamb, clothed with white robes, and palms in their hands, and cried with a loud voice, saying, Salvation to our God, which sitteth on the throne, and to the Lamb." Our missionaries, we rejoice, go not forth depending upon human power, and policy, and worldly weapons, to make them succeed, but on the word of Him, who accompanied the great commission with a glorious promise, "Lo, I am with you always, even unto the end of the world." As they stand amidst the most ancient and gigantic forms of superstition, they look up to their exalted and enthroned Saviour; they remember how he was with the first preachers of Christianity and gave them great success; and they bid defiance to all the mountainous difficulties with which they are surrounded, saying: "Who art thou,

O great mountain? before Zerubbabel, thou shalt become a plain." "Not by might, nor by power, but by my Spirit, saith the Lord." And as the object they have in view, and the means by which they seek to attain it, are spiritual, so are the results spiritual and lasting. True it is, that persecution may sweep with desolating fury over some parts of the missionary field, and may fill the timid disciples of Jesus with alarm; but be assured, that wherever genuine Christianity has been planted by the agency of Christian missions, the storm that seems to threaten it with destruction shall but root it more deeply in the hearts of its friends, and cause it to bring forth fruit unto perfection. Every plant which our heavenly Father hath not planted shall be rooted up; but the tree of life which yields its fruit every month, and whose leaves are for the healing of the nations, shall grow and thrive yet more and more, until its branches cover the earth, and all the fowls of the air lodge amidst its boughs, and beasts of the earth repose under its shade.

We have seen that the Jesuit missions contrast strongly and disadvantageously with those missions of more recent establishment among evangelical Christians, from which the waters of life have issued to the remotest parts of the world, and produced fields of unrivalled spiritual fertility and beauty, amidst the moral wastes of heathenism. In respect of territorial extent and the spirit of enterprise, and we may say, without assumption, of holy enterprise, the missions of the Jesuits have been far surpassed by our brethren in connexion with the missions of

the Baptist, London, Wesleyan, and Scotch missionary societies : so that now we trace the blessed effects of the gospel by their means in almost every climate, and among every variety of the human species ; in connexion with every form of society, government, and prevalent superstition, in every quarter of the globe, —in India and the East, in China, in the Isles of the West and of the South, in South and Western Africa, in America, and amidst the eternal snows of Greenland and Kamschatka. But why, it may be asked—seeing that the Jesuits thus early manifested the spirit of missionary enterprise, such as it was—why did not our Reformers, and why did not the sincere followers of the Redeemer earlier obey the great commission of him, who more than eighteen hundred years since said to his disciples, “Go ye into all the world, and preach the gospel to every creature?” Without pretending wholly to exculpate those who have left such a bright example of true Christian heroism for the imitation of succeeding ages, we would just direct attention to the fact, that they had another work to perform—a work that was peculiarly their own. That work was, at the expense of their own temporal ease and reputation, at the sacrifice of every worldly comfort, and in the face of a thousand dangers and deaths, to rescue the truth as it is in Jesus from the corruptions of Rome ; to make another donation of the gospel, as it were, from heaven, to the nations that were blinded and led astray by the influence of the Romish priesthood ; to establish anew the kingdom of Christ, in its spirituality and power, where it had existed only in name, and to lay the

foundation of a new order of things by immense labours cemented everywhere by a plentiful effusion of tears and of blood. The Reformers, and those who followed in their work, though not free from imperfections—and glaring ones too—did their work nobly and well! God grant that we may do that which specially devolves on us in our own day with half their faith and love, courage, intrepidity, and disinterested regard to the interests of truth and mankind generally, and to the honour and glory of Christ. They had enough, and more than enough, to do to contend at home “for the faith once delivered to the saints.” They were too deeply engaged, and too exclusively occupied, in using every possible means to preserve the very existence of real Christianity in the nations of Europe, to do very much in the way of promoting its extension abroad. But though the Reformers did not originate missionary operations, yet, be it remembered, they sowed the seeds of this and of every other truly Christian and philanthropic institution, in those truths which they taught, and in those churches which they planted, and to which God hath given so plentiful an increase.

Though these remarks apply with some force to the state of the church of Christ ever since that period, which has had in Europe generally, and especially in Great Britain, to struggle for existence amidst the machinations of Rome, and those who have adopted her policy and employed her arms against true religion, yet has there been, up to a very late period, a large amount of indifference, and a backwardness to carry out the great commission, for which it behoves us to

be unfeignedly humbled before God. Now, however, the church is awake on this great subject, let her keep awake, and be more awake than ever as it regards the claims of the heathen, and the duty of Christians, by the use of all scriptural means, to seek to the utmost the extension of the kingdom of our Redeemer in the world. Wo be to us, and evil be both to the church and the world, if we permit ourselves to fall to sleep again! If we sleep, our enemies and the enemies of truth will not sleep: they are wide awake and active in the field—already trying to win over to Rome those conquests which we have made at home and abroad to our Redeemer: they are at this moment compassing sea and land to make proselytes, and sending continually new missionaries to the work. And shall we, at such a period, relax our exertions in the sacred and sublime cause of Christian missions? Shall we fail in earnest prayer that the Lord of the harvest would raise up men of the right stamp—men of the stamp of Carey and Chamberlain, of Morrison and Williams, of Yates and Knibb, and of others—men of the spirit of the great apostle Paul, and, above all, of Christ, and thrust them forth into the field? And if the men are raised up, shall the means be wanting to send them forth, and to sustain them in their work? God forbid! Whilst, then, we pray, “Arise, O God, plead thine own cause,” let us remember that God addresses us, and admonishes us to purify ourselves from all worldly admixtures, to array ourselves in all the beauties of true holiness, and to go forth in his strength to the possession of all the large territory

of unclaimed but promised blessings. "Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised or the unclean. Shake thyself from the dust, arise and sit down, O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion. . . . Break forth into joy, sing together, ye waste places of Jerusalem: for the Lord hath comforted his people, he hath redeemed Jerusalem. The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God," Isa. lii. 1, 2, 9, 10.

Whilst we emulate, and more than emulate, the energy of the Jesuits, let us be careful not to adopt their policy. The worst evil we have to fear, is Jesuit proceedings under a Protestant name. It augurs not well when the princes of the earth are sending presents to one another, and by their united influence and authority imposing lordly titles, and creating ecclesiastical dignities, where they have hitherto been unknown—ecclesiastical titles and dignities connected with the very locality where the great events related in the gospel transpired, and toward which the tide of superstition has ever strongly flowed, from the days of Jerome to the present time. Nor does it augur well, when great zeal is discovered, and policy constantly and extensively directed to promote, far and wide, a secularized form of Christianity, rather than the gospel of Christ in its purity and simplicity.

But we have not so learned Christ, if so be that we have heard him, and have been taught

by him. Ever then let us remember that the stability and glory of our missions, and the way in which they shall eventually tell on the interests of the church and the world, depends on our close adherence in every respect to the word of God. Paul asked not leave of the Roman emperor to preach the gospel in his dominions ; nor did he repair to any of the local authorities for a similar object ; nor did he seek their influence and aid in making Christians. He did not aim to impart civilization or any subordinate benefits first, and then the gospel afterwards ; but he aimed to impart the gospel first, persuaded that if a cordial, believing reception were given to that, every other blessing would follow in its train. He set the churches, when once formed, at work for themselves, and made them as much as possible dependent on themselves, or rather on Christ, for their own officers, pastors, and others, as well as for their pecuniary support and general prosperity, and encouraged their efforts to cause the word of God to "sound out" in the regions round about them. Those that are newly planted require external support ; but so soon as they are rooted in the soil, and have begun to vegetate, they then require no such aid. We would deprecate as much as any the premature removal of such temporary but honourable and important props as were Timothy at Ephesus, and Titus in Crete ; but our labours and prayers should, we think, be constantly directed to the Lord, that they may stand, and grow, and flourish, without any such external and stated dependence, and by virtue of their being themselves deeply and firmly rooted in Christ Jesus. Then shall they more

manifestly than ever appear to be trees of righteousness, the planting of the Lord, that he may be glorified. "For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth ; so the Lord God will cause righteousness and praise to spring forth before all nations," Isa lxi. 11.

CHAPTER VIII.

PROCEEDINGS OF THE JESUITS IN EUROPE.

IF the means by which the Jesuits have sought to extend the power of the Roman see in barbarous nations are bad, those by which they have sought to restore or establish it among the civilized nations of Europe, papist and protestant, are, if possible, still worse. They are indeed of the same class as the former, but the deceit, the perfidy, the cruelty, the injustice of these wretched ministers of Satan appear in more aggravated forms. Our Lord himself, in describing the scribes and pharisees in his day, has depicted the Jesuits in the liveliest colours. "But wo unto you, scribes and pharisees, hypocrites, for ye shut up the kingdom of heaven against men ; for ye neither go in yourselves, neither suffer ye them that are entering to go in. Wo unto you, scribes and pharisees, hypocrites, for ye devour widows' houses, and for a pretence make long prayer ; therefore ye shall receive the greater damnation. Wo unto you, scribes and pharisees, hypocrites, for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves. Wo unto you, scribes and pharisees, hypocrites, for ye make clean the outside of the cup and the platter,

but within they are full of extortion and excess! Wo unto you, scribes and pharisees, hypocrites, for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones and of all uncleanness!" But we do the scribes and pharisees wrong. Vile and deceitful and wicked as they were, they were purity itself in comparison with the loathsome abominations of the Jesuits. This may seem to be hyperbolic; but we speak honestly and seriously, and in the most measured terms, when we affirm, that wickedness of every kind was never systematically carried to such a state of perfection by any class of men under the sun, in any age of the world, as by the Jesuits.

When indeed we contemplate the constitutions, morals, and secret instructions of the Jesuits, we are ready to say, Surely there never can exist any creatures on this earth in human shape, who are so utterly lost to all moral feeling, so utterly destitute of all right feeling, and so filled with all devilishness, as to attempt to carry them out into practical operation. To such I say, come and see the constitutions and pestilent principles of these men in practical operation, and producing the most pernicious effects in the most civilized nations of Europe. Come and see them working out their infernal principles side by side with the progress and triumphs of Christian truth!

"We are," says Mosheim, speaking on this subject, "to confine our narrative to the schemes they laid, the cabals they formed, and the commotions they excited, with an uninterrupted and mischievous in-

dustry, in order to recover the possessions and prerogatives they had lost in Europe, to oppress the protestants, and to extinguish the light of the glorious Reformation. Various were the stratagems and projects they formed for these purposes. The resources of genius, the force of arms, the seduction of the most alluring promises, the terrors of the most formidable threatenings, the subtle wiles of controversy, the influence of pious and often of impious frauds, the arts of dissimulation—in short, all possible means, fair and disingenuous, were employed for the destruction of the reformed churches.”—*Eccles. Hist. Cent. 17, Lec. 2, part 1.*

We begin, then, with the proceedings of the Jesuits in Germany, that country so distinguished as the site of the glorious Reformation, the land of Luther and Melancthon, and of other champions of the truth as it is in Jesus. Here the Jesuits at a very early period were zealous and active; and if they did not succeed in extinguishing the light of the Reformation, they at least left no effort untried with this view; and they were most successful in embroiling the country in all the horrors of a civil war, often renewed and of long duration. The first of this fraternity who appeared in Germany were, Le Jay, Le Fevre, and Bobadilla; all of whom it will be recollected were the early companions of Ignatius Loyola. The way in which these Jesuits were first introduced into Germany, and their first steps there, may serve as a sample of their proceedings. The Reformation had made such progress in Germany that neither the authority of Charles V., nor the diets which he held

at Nuremberg, Spires, Ratisbon, or Worms, could arrest it. The emperor was desirous of conciliating his Roman Catholic and Protestant subjects. It was no part of the Pope's wish to contribute to an accommodation. So far from this being the case, he was the chief obstacle to such an event. To maintain his pretensions to the utmost, Pope Paul IV. demanded of Ignatius some of his disciples for Germany. Loyola, who only sought to extend the order, gave him three, Le Jay, Le Fevre, and Bobadilla. Wishing to give some weight to their mission, the Pope named them his theologians, and sent with them his nuncio, who was to go to the diet at Ratisbon ; where he was professedly to conciliate the Protestants and Catholics. They did not effect much on this occasion beyond ingratiating themselves into the favour of the sons of the emperor, who were present ; through whom they were introduced to the court of this prince, who afterwards gave them several establishments in his dominions. Nevertheless, they boasted that in the first visit, so brief, A.D. 1545, they made more communions than they had done twenty years afterwards.

Finding it impracticable to reconcile the Catholics and Protestants, they had recourse to arms. Bobadilla who remained in Germany, finding that the Pope had sent the emperor some troops commanded by cardinal Farnese, to fight the Protestants, wished to show on this occasion the zeal of the company for the holy see. With this view he joined the Pope's army in the capacity of chaplain (aumonier). He was accepted, but it nearly cost him his life. Being

found in the confusion of battle, he received several blows in the head, which happily were not dangerous, and had one good effect, viz. to cool his ardour for military exploits. This holy father fearing a second action, quitted the camp and retired to Ratisbon. His want of courage drew upon him what he apprehended, for having been taken by some soldiers, he was beaten and stripped. They would even have killed him, had not three Italians who came to his aid given him the opportunity of escape. So much for the courage and heroism of this noble-minded Jesuit. Now for a specimen of his impudence, for impudence and cowardice have ever been first cousins. When Charles V. wished in 1549, to put in force the interim, designed as a conciliatory measure between the catholics and protestants, till the council now adjourned to Boulogne should be returned to Trent, the Jesuit Bobadilla, not content with attacking this formula, spoke in his work in such disrespectful terms of the emperor that he thought it proper to expel him the kingdom, on which he retired to that cage of unclean and hateful birds—Rome.

But the first permanent footing of the Jesuits was at Ingoldstadt, 1549. The Jesuits, Le Jay, Salmeron, and Peter Camoens, came thither in obedience to the summons of the strictly orthodox Roman Catholic, Duke William IV., of Bavaria, who wished their services to aid him in crushing the germ of Protestantism in his dominions. They commenced their labours in the university, of which Peter Camoens was chosen rector in 1550. Duke William further

evinced his zeal against Protestantism by founding a college for that order. His son, Duke Albert, patronized them with great warmth, and put into their hands the censorship of all works printed in his territory. Pretty gentlemen these, to have the censorship of the press! In 1556 the Jesuits at Ingoldstadt, were reinforced by no less than eighteen others of that order, by whose aid they succeeded in acquiring so great influence with all classes, as to make Bavaria the stronghold of popery, and the most considerable bulwark against the Reformation in all Germany. In 1557, the king of the Romans (afterwards emperor) Ferdinand-I., at the instigation of his confessor bishop Urban of Laybach, wrote a letter to Loyola with his own hand, asking the aid of his order to arrest the progress of the Reformation in his dominions: in reply to which, Loyola sent him Le Jay and twelve other brethren who from the first were lodged by Ferdinand's bounty, and soon afterwards obtained the charge of the university. In 1556 the Jesuits insinuated themselves into Bohemia, where they planted a college and got possession of the university, and in 1561 founded a college in Tyrnan, Hungary, and soon after established a footing in the Moravian cities of Olmütz and Brün. About the same time they established their schools in the Tyrol, in the cities of Inspruck and Halle, in Munich and Dillingen, and soon after in Franconia and Swabia.

Having thus got into reputation as the friends of learning, and the most active supporters of the ancient faith, and having obtained for themselves a high place in the estimation of those princes who

favoured the Roman Catholic religion, they pursued with increasing vigour their designs for counteracting the Reformation in Germany. The plan of a dreadful attack, says Mosheim, upon the friends of the Reformation, had been for some time laid in secret, and the bigoted and persecuting house of Austria was pitched upon to put it in execution. To give some colour of justice to this proceeding, the pens of the malevolent and learned Scioppius and of the Jesuit Tanner, and other priests of Dillingen, were employed to represent the treaty of peace as made by Charles V., Emperor of Germany, and his protestant subjects, as rendered null and void by the modifications which it was said they had introduced into the confession of Augsburg. In vain was the charge refuted by the Lutheran doctors, and especially by Matthew Hoe, who published an elaborate defence of the Protestants, in two volumes. It was already determined to reduce the friends of the reformed religion to their allegiance to the Roman church, if necessary, by fire and sword. The flame of civil war, lighted up at the instigation of these perfidious Jesuits, broke out first in Austria, where, about the commencement of the 16th century, the friends of the Reformation were cruelly persecuted by their Roman Catholic adversaries. The maxim that "no faith should be kept with heretics," that watchword of Rome and the Jesuits, was closely adhered to. The solemn treaties by which the civil and religious rights of these Protestants were secured, were trampled on, and violated in the most shameless manner.

Austria bowed beneath this galling yoke of oppres-

sion ; but not so the Bohemians. Perceiving that the votaries of Rome aimed at nothing less than to deprive them of their religious liberty, which had been so dearly bought with the blood of their ancestors, and confirmed to them by the imperial edicts, they came to the resolution of opposing force to force, and began to avenge with great spirit and resolution the violation of their rights and liberties, and the injuries inflicted upon them in consequence. On the death of the Emperor Matthias, authorized as they believed by the ancient laws and usages of the kingdom, they deviated from the regular line of succession, and chose Frederick V., Elector Palatine, who professed the reformed religion, king of Bohemia, and caused him to be solemnly crowned at Prague in the year 1619. Frederick, however, could not stand before the imperial army. He was defeated before Prague in the year 1620, and was thus deprived not only of his new crown, but also of his hereditary dominions, which were plundered and ravaged in the most rapacious and barbarous manner. The Bohemians also who adhered to his cause suffered the greatest cruelties. Some of them were consigned to perpetual imprisonment, others were banished for life, several had their estates and possessions confiscated, many were put to death, and the whole nation was forced to embrace the religion of the victor, and once more to bow their necks to the lion yoke of Rome. Ferdinand was well fitted for this treacherous and bloody enterprise, by the education he had received from the Jesuits.

The Austrians would not have obtained so complete a triumph over the Bohemians, nor would they

have been in a condition to impose such rigorous terms on them, had not the imperial army been aided by John George I., elector of Saxony, who, partly from a hatred to the Calvinists and all other Protestants that were not of the Lutheran persuasion, dishonored the name of Luther, by drawing his sword in support of the cause of popery, and persecution against the friends of the Protestant religion, and the rights of conscience. Then followed that long and bloody war which raged in Germany for thirty years, and of which the Jesuits were the prime movers. In the year 1629 Ferdinand II., to give some colour of justice to this war, issued out the terrible restitution edict, by which the Protestants were ordered to restore to the church of Rome all the possessions they had come into the possession of, by the peace which was concluded in the preceding century. "The edict," says Mosheim, "was principally owing to the suggestions of the Jesuits. That greedy and ambitious order, who take the vow of poverty only to conceal their selfish rapacity, claimed a great part of these goods and possession as a recompense due to their labours in the cause of religion. Hence arose the contest between them and the ancient and real proprietors, which was decided not by process of law, but by the depopulating soldier, who sword in hand wrested from the Protestants whatever the popish priests and monks thought proper to claim, and treated the innocent sufferers with the greatest barbarity. About this time Gustavus Adolphus, king of Sweden stepped forward, and with a noble heroism maintained the German liberties, against the tyranny of

the house of Austria. After repeated victories, the liberator of Germany fell in the battle of Lutzen, and the war was carried on with various success, by those who succeeded at the head of the Swedish army, until under Christina, his daughter and successor, the wounds of Germany were closed, and peace once more given to it in the year 1648, by the treaty of Westphalia. By this treaty the peace of Augsburg, which the Lutherans had obtained from Charles V. in the preceding century was firmly secured against all the machinations and stratagems of the court of Rome; the terrible restitution edict was abrogated, and both the parties were confirmed in the perpetual and uninterrupted possession of whatever they had occupied in the beginning of the year 1624.

Thus was the papal design, aided and abetted by the Jesuits, of extinguishing the light of the reformation in Germany, defeated. But although they could no longer make open war upon the Protestants, they oppressed them wherever they could in the most grievous manner, and in spite of the most sacred compacts, encroached upon their rights, privileges, and possessions. In Hungary, for instance, during the space of ten years, both Lutherans and Calvinists were involved in an uninterrupted series of the most cruel vexations. The injuries and insults they suffered at the hands of many orders of men, and more especially of the Jesuits, are not to be numbered.*

Speaking of the thirty years' German war, M. Michelet in his *Priests, Women, and Families*, says of Ferdinand II. of Austria, of Tilly, and of Max-

* Mosheim, Cent. 17, chap. 1. sec. 2. pt. i.

imilian of Bavaria, "The Jesuits launched them into it, and then carefully watched over them; and whenever Tilly on his charger was seen dashing over the smoking ruins of cities, or the battle-field covered with the slain, the Jesuit trotting on his mule was not far off. . . . This vile war, the most loathsome in history, appears the more horrible, by the almost total absence of free inspiration and spontaneous impulse. . . . The partisans of the thirty years' war have no individual life, no idea of their own; their very breath is but the inspiration of the evil genius who urges them on. These automatons who grow blinder ever day, are not the less obstinate and bloody. No history would lead us to understand this abominable phenomenon if there did not remain some delineation of them in the hellish pictures of that diabolical *Salvator Rosa*."*

Even so late as the year 1752, the Protestants of Germany experienced the cruel results of the Jesuits' influence upon the otherwise noble mind of the Empress Maria Theresa; especially Carinthia, Styria, and Upper Austria. Thus on the 18th of October of that year, a religious mission was ordained for the extirpation of heterodoxy in Carinthia, in which it was directed, that if a peasant died, whose widow is suspected of not holding fully orthodox opinions, *her children should be taken from her, and placed where no suspicion of heresy existed.* The Protestants in Carinthia, Styria and Upper Austria, were punished on account of religion, with imprisonment, scourging, confiscation of goods, deprivation of their children

* Michelet's *Priests, Women, and Families*, chap. iii.

and spouses ; while neither the liberty of observing, even privately, their own form of worship, nor of emigration to more tolerant countries, was permitted to them.*

At the present moment events are occurring in Germany, which open a fine field to the Jesuits for the bringing of their policy into play. The city of Treves on the Moselle, has lately been the scene of a most superstitious and disgraceful performance, viz. the exhibition of the pretended seamless coat of our Saviour. "We have the satisfaction to announce," says the vicar-general in his circular to the clergy of the diocese of Treves, July 6, 1844, "we have the satisfaction to announce to the clergy and faithful people of the diocese of Treves, that our Rev. Father the Lord Bishop, in consequence of the numerous pious wishes expressed by the clergy of the diocese, has been pleased to consent to the public exhibition and adoration of that inestimable treasure, the seamless coat of our Lord and Saviour Jesus Christ, which is preserved in the cathedral church of this see. During the course of the present year, in accordance with this gracious (query graceless) resolution, the said holy relic will be exhibited in the cathedral church on the 18th of August next, for a period of six weeks, to gratify the pious desires of all those who have formed the design of undertaking a pilgrimage to Treves, to honour the coat of our Divine Redeemer, by direct inspection, and thus to obtain the entire absolution promised by Pope Leo X. on

* Düller's Jesuits as they Were and Are ; *Houlston and Stoneman.*

the 26th of January, 1514." Would the reader believe, that in this the nineteenth century in Germany, amidst the greatest enlightenment, this invitation was responded to by no less than one million three hundred thousand pilgrims who performed this singular act of piety; and addressed themselves to the holy relic, saying, "Holy coat, pray for us!" "O holy coat, we pray to thee!"

It was this flagrant act of superstition that called forth the indignant remonstrance of John Ronge, addressed to Arnoldi bishop of Treves, and which produced such an extraordinary sensation throughout Germany, and has issued in the secession of considerably more than two hundred communities and one hundred thousand individuals from the Roman Catholic church. Whatever may be the defects of this movement in point of evangelical principle and sentiment, there can be no doubt that it is a very important one, and "a heavy blow and great discouragement" to the church of Rome. By it another breach is made in the papacy; another rent in that immense fabric, which is now, notwithstanding Anglican help, tottering to its fall. Here then is more work for the Jesuits, and we may be sure they will not be slow to do it. Ronge well knows the parties with whom he has to contend, and thus speaks to them in "A word addressed exclusively to the Roman Catholics of Germany as a new year's gift for 1845:" "Followers of the Roman hierarchy, I have stood among you, and have beheld with what sort of sport ye sport with mankind. . . . The pharisees as they are painted in scripture are as children compared to you,

Jesuits and ghostly tyrants.*" A correspondent of the same periodical in May, 1845, "Bavaria has long been known as the nest and nursery of Jesuitism, and its monarch, despite his desire to figure among the liberals and illuminati, is nevertheless a most determined protector of the order, and a zealous upholder of the papacy. This spirit, fostered no doubt by Jesuit counsels, has lately produced acts of real oppression towards his protestant subjects; not only by removing such clergymen as have distinguished themselves by courageous remonstrance against the compulsory kneeling of the Protestant soldiery when the host is carried in procession; but also . . . by prohibiting the poorer Protestant churches from receiving assistance from the Gustavus Adolphus Association," and in numerous other ways. We learn from the same correspondent, June 1845, that propositions have, though at present without success, been made by the Pope to the Austrian government, for the public restoration of the Jesuit establishment within the precincts of the Austrian empire.

The Jesuits in Dresden are also manifesting increased vigor. By the will of the recently deceased confessor to the late king, a very considerable legacy is bequeathed to a branch of his order (the Jesuits) resident in Köthen. In Dresden they are known as the Brotherhood, bearing the name of "The Agony of Jesus on the Cross." There can be no doubt that the persecuting attitude assumed by the house of Austria towards the German Catholics, is to be traced to the influence of Jesuit counsels and intrigue. Once

* Continental Echo, April, 1845. Intelligence, Germany.

more, this house, the determined friend of Romish superstition, and foe of truth and liberty, has evinced its persecuting character by decreeing those new seceders from the Roman Catholic church to be illegal associations, and depriving those who embrace these opinions of the right of domicile in the empire; and besides other persecuting edicts designed to root them out from the country, it is decreed that in the case of the death of any of these sectaries, no funeral ceremony shall be performed unless the priests of the (Roman Catholic) church to which he belonged shall have given their consent, and the body shall be buried in silence through the intervention of the civil authorities. And finally inasmuch as the emperor will not have in his service, or in that of the dominions of the crown or of the communes, any functionary belonging to this sect, it is decreed that as soon as any public functionary shall declare himself in favour of this sect, he shall be treated according to the prescription, Art 5, i. e. he shall be cashiered, &c. We shall be much surprised and pleasingly disappointed if more violent measures than these are not resorted to, at the instigation of the Jesuits. They are perfect vultures—they delight in prey—they smell their quarry from afar. The Lord have mercy upon the German Catholics, give them not only to hate the despotism and superstitions of Rome, but to love the truth as it is in Jesus, to submit to his claims as a Divine Redeemer, and to imbibe his spirit, which shall best teach them how to act in their present difficult position and circumstances.

But have the Jesuits been wholly inactive in that

other country, famous as having been the asylum of true Christianity, from the time of the apostles down to the present day ; and the residence of those who witnessed for more than twelve hundred years against the tyranny and corruptions of Rome;? Have the Jesuits left Switzerland, the land of Zuinglius, the adopted country of Calvin, of Beza, and other excellent men, unmolested ? Far, very far from it. To prove this we will borrow awhile the graphic pen of M. Michelet. "The great effort of the Ultramontane reaction about the year 1600, was at the Alps in Switzerland and Savoy. The work was going on bravely on each side of the mountains, only the means were far from being the same. They showed on each side, a totally different countenance—here the face of an angel, there the look of a wild beast ; the latter physiognomy was against the poor Vaudois in Piedmont. In Savoy and toward Geneva they put on the angelic expression, not being able to employ any other than gentle means against populations sheltered by treaties, and who would have been protected against violence by the lances of Switzerland.

"The agent of Rome in this quarter was the celebrated Jesuit Antonio Possevino, a professor, scholar, and diplomatist, as well as the confessor of the kings of the North. *He himself* organized the persecutions against the Vaudois of Piedmont, and he formed and directed his pupil, Francois de Sales, to gain by his address the Protestants of Savoy.

"Ought I to speak of this terrible history of the Vaudois, or pass it over in silence ? Speak of it ! It

is far too cruel ; no one will relate it without his pen hesitating, and his words being blotted with tears. If, however, I did not speak of it we should never behold the most odious part of the system ; that artful policy which employed the very opposite means in precisely the same cases : here ferocity, there an unnatural mildness. One word, and I leave the sad story. The most implacable butchers were women, *the penitents of the Jesuits of Turin ; the victims were children !* They destroyed them in the sixteenth century ; *there were four hundred children burnt at one time in a cavern ;* in the seventeenth century they kidnapped them. The edict of pacification granted to the Vaudois in 1655, promises *as a singular* favour, that their children under twelve years of age shall no longer be stolen from them, above that age it is still lawful to seize them. This new sort of persecution, more cruel than massacres, characterizes the period when the Jesuits undertook to make themselves universally masters of the education of children. Those pitiless plagiarists, who dragged them away from their mothers, wanted only to bring them up in their fashion, make them abjure their faith, hate their family, and arm them against their brethren !”

Well might our immortal bard Milton, in contemplation of such a scene, exclaim :

Avenge, O Lord, thy slaughtered saints, whose bones
Lie scattered on the Alpine mountains cold ;
Even them who kept thy truth so pure of old,
When all our fathers worshipped stocks and stones,
Forget not : in thy book record their groans
Who were thy sheep, and in their ancient fold

Slain by the bloody Piemontese that rolled
 Mother with infant down the rocks. The moans
 The vales redoubled to the hills, and they
 To Heav'n. Their martyr'd blood and ashes sow
 O'er all the Italian fields, where still doth sway
 The triple Tyrant ; that from these may grow
 A hundred fold, who, having learned thy way,
 Early may fly the Babylonian wo.

Alas ! alas ! If Milton so sung then, how would he sing now, if he were to rise up among this degenerate race of his own countrymen, and see them in every direction leaning to the church of Rome ? What prophetic fire would kindle in his bosom as he read the writings, and observed the proceedings, of Newman and Pusey, and Palmer and Ward, and of the whole Puseyite breed, as changing a bad nature for a worse, they pass from the impure region of a secular establishment, to the yet impurer regions of the Romish apostacy ? What stern and lofty rebuke would he deal out to those statesmen, who are at this very moment tampering with Rome, playing with the harlot, and almost permitting themselves to be nursed in the lap of the Mother of Abominations ? How would his heart have sickened over the recent discussions upon the government grant to the Roman Catholic College of Maynooth ? And how would his pallid cheek have reddened to hear the descendant of the noble Protestant house of Russell, speak in soft and silken terms of "the spiritual consolation," ministered by the priesthood of the Roman Catholic church ? Alas ! alas ! we are a degenerate race, a sickly sentimental brood. A deep, ardent,

powerful, soul-possessing love of the truth—a holy, deeply rooted, invincible, subdued, but all-powerful hatred of falsehood and error, we know not. Expediency, with few exceptions, is the pivot on which all our governmental, and civil, and not a few of our ecclesiastical movements turn. Softly, softly, we must not speak in too strong terms even against cursed, thrice cursed, Rome. It would be impolitic or illiberal, and might, in its operation prove inexpedient! Nay more, politeness and liberality and catholic feeling, require even a leading dissenter when applied to by a Roman Catholic priest to contribute toward the erection of a new seat for antichrist, by subscribing towards the building of a Roman Catholic church in the sister island: and that, at the very same time, when our own legislature was taking money per force out of our pockets to pay for the Roman Catholic College at Maynooth! Surely it is time to speak out, and to act out our principles, when such things as these are taking place around us. Nay more, it is time, with the spirit of holy fidelity, to apply the axe to the root of every error, and of every institution, that derives its being from Rome, and prevents our opposing it with all that fortitude and determination which the times in which we live require.

But we were speaking of Switzerland, and of the doings of the Jesuits there. They are still living and active there: aiming, in every possible way, to induce a reaction in favour of Rome. Would that nations would confine themselves to the use of moral means. They would be equally safe, and spare themselves an

immense deal of pains and bloodshed. The Jesuits never have been, and never will be, conquered by the sword. When thus overthrown, they have never failed to return to the field, and have pursued their plans with increased vigour and success. The only way to defeat the Jesuits, and render them utterly powerless, is for true Christianity in its life and power to take deep and extensive root among a people. This is the only safe, scriptural, and solid bulwark we can raise against them. They will be more than a match against all other means. The sooner, and the more universally this precaution is adopted against them the better. Where true, living Christianity dwells, there God dwells, and "upon all the glory there shall be a defence."

CHAPTER IX.

THE JESUITS IN FRANCE.

FROM a very early period the influence of the Jesuits in France has been most destructive; and it has been directed towards the same object, namely, the extirpation of scriptural truth, under the name of Protestantism; and the establishment of the power of the Roman Catholic church. The history of the Reformation in that country is perhaps less known than in any other. We should not be wrong in saying, that its course is less perceptible and regular than in other countries, and has attained to less of maturity and compactness. Indeed, so soon as true Christianity and a lively faith in Jesus has made its appearance in any city, town, or province, it has been confronted with fire and sword. Before it has had but little time to take root and spread, it has been either torn up with the rudest violence or expatriated. Hence the history of true Christianity in France, as distinct and separate from the antichristian church of Rome, is broken up into fragments, and presents to us the spectacle of so many distinct and isolated parts rather than of one united whole.

One feature, however, of the case is remarkable, viz.: that the provinces bordering upon the Alps have ever appeared to be the proper home of the religion of Jesus as purified from the errors and corruptions of the church of Rome, and the springs whence the living waters of divine truth have issued to various parts of France. In the south-eastern part of France, Peter Waldo, an opulent merchant of Lyons, about the year 1160, having, probably, first imbibed his religious opinions from the Vaudois of Piedmont, being zealous for the advancement of true piety and Christian knowledge, employed a certain priest to translate the four gospels from Latin into French, together with other books of scripture. He became the means of an extensive revival of pure religion, which spread through many other provinces of France and Europe. Thus there was at the time of the Reformation in France and Switzerland, and closely connected with it too, a kind of after-growth of the spirit and opinions of the ancient Vaudois on the southern declivities of the Alps, of Dauphiné, and along the banks of Durance. It was this region that gave France one of the first and most intrepid of her reformers, William Farel;—and it was here that he gathered the first fruits of the Reformation in the conversion of his own brothers Daniel, Walter, and Claude, who eventually forsook Rome, and suffered the loss of friends, property, and country, for the liberty to worship Christ. In this direction, also, Calvin retired to build up and consolidate the Reformation, from his residence in Geneva, by giving the most lucid, simple, and profound exposition of Chris-

tian truth that had ever been brought before the church of Christ. If we are indebted to Germany for Luther and Melancthon, to Switzerland for Zuinglius and Beza, we are not less indebted to France for Farel and Calvin.

It is not, however, until true Christianity under the name of Protestantism and the Reformation, has gained considerable ground in a nation, and acquired a general hold on the minds of the people, and of persons in influence, that the Jesuits are to be found commencing their operations. When all the arts of petty and individual persecution by local and governmental authorities have been exhausted—when, in spite of all this, the cause of true religion, or, as they call it, heresy, prevails and rises to importance, then it is that the aid of Jesuit counsels is called in and mercilessly carried into effect. Thus it was in France. Notwithstanding the expulsion of such men as Le Fevre, Farel, and Calvin, and notwithstanding the retractation of Bricconnet, the imprisonment of Berquin, and the martyrdom of Le Clerc, the Reformation spread in France, and has continued to this day. But it has continued like the bush which Moses saw in flames, yet unconsumed. In no one country, perhaps, have the true people of God, who have testified against the errors of Rome by seceding from it, and serving God by means of a purer Christianity, been exposed to hotter or more frequent and long-continued persecutions! The chief instigators of these persecutions have been the Jesuits!

“Not the less successfully,” says Howitt in his ‘*Priestcraft in All Ages*,’ “did the Pope and the

Jesuits concoct France into a slaughterhouse of persecution. From the moment that Protestantism became conspicuous in that country, it was persecuted by the kings at the instigation of the Jesuits. But the Protestants were soon so numerous and powerful, and had such leaders among the princes and nobles themselves, as the Admiral Coligny, the Prince of Condé, &c. that they flew to arms, in 1562, and the country was for more than seventy years torn to pieces with a succession of civil wars, called the wars of the Huguenots; in which, as in Germany and the Netherlands, the most dreadful cruelties were practised; the artisans, particularly the silk-workers of Lyons and Nantes, fled out of the country, to the great enrichment of England. The most furious of these wars were urged and carried on most characteristically by Catherine de Medici, the niece of Pope Clement VII. as queen-mother, during the reign of her weak son Charles IX. This artful and perfidious woman, inspired with all the subtlety and blood-thirstiness of Rome, employed every means—assassination, poison, and the vilest hypocrisy, to accomplish her purposes. Whenever she was beaten by the Protestants, she feigned great humiliation, to get them to conclude a peace, on promise of all strife about religion ceasing for ever; which lasted only till she had again recruited her powers for further vengeance. The infernal spirit in which these wars were carried on by the Catholics, may be sufficiently indicated by one passage from the history of their commencement:—

“The Protestants desecrated the Catholic churches

and convents, destroyed the pictures, dismembered the images, and levied the heaviest contributions on the rich priests. The Catholics raged more fiendishly. The year-books of some of the French cities are full of the most inhuman cruelties which were perpetrated. Whole garrisons, which surrendered, were afterwards hewn to pieces, their leaders and the wealthy horribly broken on the rack, women brutishly stoned, children cut to pieces, old people dreadfully tortured to death." "In Tours, the president was hanged on a tree, and his entrails torn out." Women and their unborn offspring were treated in a way too horrible to repeat. "In Castres, a hangman skinned five hundred men alive, and devoured their livers. In Agen, five hundred men were hanged at once, and in Cahors were nearly as many burnt. In Troyes a procurator caused his own son to be hanged; a brother caused his sister to be burnt and basted with burning bacon-fat. Throughout all the province nothing was heard of but the most revolting histories of murders and horrors. More than five hundred men were tortured to death, blinded, hung up by the hands or the feet, torn asunder by horses, stoned, flung alive into burning lime-kilns, or buried alive." * It is impossible to resist the conviction, that among those who suffered in this dreadful manner, were numbers of true confessors, who suffered because they would not, and could not, dissimulate their hatred to the corruptions of the church of Rome, and on account of their attachment to the name and doctrine of the

* Howitt's Priestcraft in all Ages, p. 121.

Saviour. Through such ordeals it has pleased God, in every age, to "bring many sons unto glory." Though they perished in this terrific manner, they are numbered with those "of whom the world was not worthy," and who, having "come out of great tribulation, have washed their robes and made them white in the blood of the Lamb."

Whilst these wars were going on, two monarchs, Henry III. and Henry IV., although Catholics, were murdered by the popish emissaries, because they were not thought hearty enough in the destruction of their Protestant subjects. In 1563, according to Mezerai, the famous catholic league took its rise, the object of which was to extirpate the Protestants of France. The Jesuits became the soul of this infamous confederation. The following passages from the history of France in reference to the above-named rightful monarchs of that kingdom, will afford practical illustrations of the king-killing doctrine of the order. Henry III. assembled the states at Blois in 1579, for the purpose of dissolving the catholic league. From that time he was marked for destruction. Sannier, a Jesuit, traversed Germany, Italy, and Spain, to excite the princes of those countries against him. Matthieu, another Jesuit, styled the courier of the league, made several journeys to the Pope to obtain a bull against him; and though the Pope hesitated at this, he delivered his opinion, that the person of Henry should be secured and his cities seized. Commolet and Rouillet were the trumpets of sedition. In the college of the Rue St. Jaques the Jesuits met and conspired the death of the king. It was there Banier

came to be stirred up by the doctrines of Varade, and that Guinard composed the writings for which he was hung. It was there that the sixteen signed an absolute transfer of the kingdom (of France) to Philip of Spain; and that Chatel acquired the lesson of parricide which he afterwards acted upon. There Clement, animated by such horrible instructions, formed the resolve which he fulfilled on the 1st of August, 1579, the assassination of Henry III.

Henry IV. of France, as is well known, was favourable to the Protestants. He had in fact embraced their opinions, but finding that they stood in his way to the crown, he abjured them. His first care when he ascended the throne (1597), was to put an end to the religious disputes with which France had been so long distracted. With this view he granted the famous edict of Nantes, April 13, 1598. This edict re-established in a most solid and effectual manner, all the favours that had been ever granted to the reformed by other princes, adding some which had not been thought of before, particularly the allowing them a free admission to all employments of trust profit, and honour; the establishing chambers in which the members of the two religions were equal; and the permitting their children to be educated without constraint, in any of the universities.*

These just concessions of Henry IV., of their civil and religious liberties, were not to be endured. From that time, though he had abjured his Protestantism, he was an object of implacable hatred

* Encyclop. Britan. Art. France.

to the church of Rome; and the Jesuits were ever seeking to carry their favourite doctrine of regicide into effect. The following passage in the reign of Henry IV. as related by the duke of Sully, furnishes us with our instruction on this point. "On the 26th of Dec." says the Duke of Sully, "the king was in the chamber of the Louvre where he was giving audience to Mons. Deragny and M. de Montigny with whom a large crowd had entered. As the king was in the act of stooping to salute one of them, he received a wound in the face from a knife which the assassin dropped in the hope of escaping. "I was present," says the Duke of Sully. "Observing the king all over blood, and fearing that the wound was in the throat, I approached him more dead than alive. He received us with mildness and composure, and we soon saw that he had in fact sustained no other injury than a cut lip^t; for the blow had been aimed too high, and had been stopped by a tooth which it had broken. The criminal was discovered without difficulty, although concealed in the crowd. He was a student named Jean Chatel. He replied to the first questions that were put to him, that he had come from the college of the Jesuits, and he bitterly reproached those fathers. The king who heard him, said (with a vivacity which few could have evinced on such an occasion), that he already knew from the mouths of many respectable persons, that the Society (of Jesuits) did not love him, but that he had just been convinced of it from his own mouth." Chatel was delivered up to justice, and the proceedings which had been suspended being re-

newed with greater vigour than ever, terminated in the expulsion of that order (from France).

But the most horrible instance of cold-blooded cruelty, and one of the most inhuman and revolting pages in all history, is the massacre of St. Bartholomew. This dismal tragedy took place in a time of peace. Finding that force could not prevail against the Huguenots, whilst they had such men as the Prince of Condé and Admiral Coligny at their head, the king acting under the advice of the queen-mother, and she in her turn instigated by the Jesuits, had recourse to fraud. They designed nothing less than to cut off by violent means, at one time, all the Protestants in France. That they might do this the more effectually, they professed to have laid aside all hostilities, and put on the appearance of friendship. The Prince of Navarre, a Protestant, now by the death of his mother become king, and the Prince of Condé being solicited and encouraged on all hands to come to the court, did so, and were received with all apparent cordiality by the king, his mother, brother, and the other princes, as well as by his sister, whose nuptials the king had come to Paris to celebrate. These Huguenot leaders were accompanied by many lords, barons, and *gentilshommes* of the same persuasion. Of those leaders of the Protestants who were to suffer in this treacherous manner, the most celebrated was Gaspar de Coligny, admiral of France. He was their most able leader, their most zealous and determined defender. But he, too, was overreached on this occasion. His own nature, and that of the other

Protestant leader was too generous to suffer them to believe that such horrid treachery as the event showed could be concealed under the mask of friendship.

The marriage of the king's sister was celebrated on Monday, August 18, with great pomp: and the following Tuesday, Wednesday, and Thursday, were spent in all sorts of plays and pastimes, at which the admiral was often present, the king wearing the same gracious looks as usual. On Wednesday, the admiral wished to treat with the king on some affairs of great importance: but the king begged of him with a smile, to allow him four days to amuse himself and be merry, promising on the faith of a king, that he should not stir out of Paris, until he had given satisfaction to him, and to all who had any matter to settle with him.

Amidst all these favourable appearances, several circumstances of an ominous character transpired. News was brought to the admiral, that only a few days before, contrary to the articles of pacification agreed upon between the Catholics and Huguenots, a murderous attack had been committed on the latter, at Troyes, as they were returning from divine service, and that, at Rouen and Orleans, the opposite party talked of putting an end to the Protestant services within two years after the pacification. Among the *gentilshommes* of the court, half suppressed murmurs were heard, that about the end of August the Huguenot services would be interdicted; nay, that some of the Roman Catholic *gentilshommes* wanted to wager with the Huguenots that they would be going to mass within four months: then a rumour prevailed among

the leading persons in Paris, that more blood than water would appear at that marriage, that the commissaries, centeniers, and dexteniers, of Paris were brewing some mischief; that a celebrated Huguenot advocate, at the Paris bar, had been warned by the president to withdraw from Paris for some days with his family, if he wished to save his own life and those of his household, and that an Italian at the table of John Mitchel, and Saladin, the ambassador from Venice, boasted that they knew how to ruin the Huguenots in four and twenty hours. Rumours of these things reached the ear of the admiral Coligny; but he, perfectly fearless, and confiding in the king's goodness, saw nothing at which to be alarmed. On Friday August 22nd, a council was held at the Louvre about remedying the complaints of the Huguenots; and that same day, as the admiral was returning, three balls were fired at him from an iron barred window in a house in which Villemur, the preceptor of the Duke of Guise, the implacable enemy of the Protestants lived. One of the balls carried off the fore-finger of his right hand, and another wounded him in the left arm. On the Saturday following, being August 23rd, the wounds were doing so favourably, that the physician and surgeon pronounced the admiral to be out of danger. The king and the queen-mother pretended to sympathize deeply with the injury that the admiral had received, and vowed vengeance on his adversaries. But, in fact, it was only the prologue to the fearful tragedy which followed.*

* The Massacre of St. Bartholomew's day, from the *Reveille-Matin des Français*. Extracted from the *Memoirs of Admiral Coligny*, by David Dundas Scott, Esq.

About daybreak of Sunday August 24th, says Thuanus, upon the toll of the great bell of the church of St. Germain, the butchery began. Coligny, admiral of France, was basely murdered in his own house, and then thrown out of the windows to satisfy the animosity of the Duke of Guise. His head was cut off and sent to the king and queen-mother, and his body, after a thousand indignities offered to it, was hung up by the feet on a gibbet. After this the murderers ravaged the whole city, and butchered in three days ten thousand lords, gentlemen, and people of all ranks. A horrible scene, where the very streets and passages resounded with the noise of those who met together for murder and plunder: the groans of the dying, the shrieks of those about to be butchered, were everywhere heard. The bodies of the slain were thrown out of the windows, the courts and chambers filled with them, the dead bodies of others dragged along the streets, their blood running in torrents down the channels into the river: an innumerable multitude of men, women, and children, involved in one common destruction, and the gates of the king's palace besmeared with their blood.

From Paris the massacre spread through the provinces, throughout nearly the whole kingdom. In Meaux they threw above two hundred into gaol: ill-treated and then killed a great number of women, plundered the houses of the Protestants, and then exercised their fury on their prisoners, calling them out one by one, and then butchering them as sheep for the market. The bodies of some were flung into the Maine, and others into ditches. The same

cruelties were practised at Orleans, Angers, Troyes, Bourges, La Charite, and especially Lyons, where they inhumanly destroyed above eight hundred Protestants; children hanging on their parents' necks, parents embracing their children; putting ropes round the necks of some, dragging them through the streets, and throwing them half-dead into the river. The soldiers and very executioners refused, says a detailed account of this transaction in the first volume of the Harleian Miscellany, to partake in this hellish carnage; and the butchers and lowest populace were admitted to the prisons, where they chopped off the hands, feet, and noses of the captives, and derided their agonies as they mangled them.

When the news arrived at Rome, where the letters of the Pope's legate, read in assembly of the cardinals, gave assurance that all this was done by command of the king, the joy was excessive; and it was instantly decreed that the Pope and cardinals should march in solemn procession and return thanks to God for so great a blessing conferred on the see of Rome and the Christian world. That high mass should be celebrated, the Pope and all his cardinals attending, and that a jubilee should be proclaimed throughout the Christian world. The cannon of St. Angelo were fired, and the city illuminated as for a most splendid victory.

It is enough to make one's heart bleed, to think of all the miseries which have since befallen this unhappy nation. The history of the Port Royalists forms indeed a bright and beautiful feature, contrasting strangely with the superstition and vice that

reigned around ; and there ever have been and still are, a true people of God, and we trust at this time, a greatly increasing number even in France. To this day, however, this *puissant* people are oscillating between the extremes of a bloody and infuriated superstition and of an equally lawless and cruel infidelity. In the horrors of the French Revolution, we see the reflexion and punishment of the massacre of St. Bartholomew. The very same party who deluged the streets of France with Protestants' blood on the latter occasion, were those whose blood in their turn, flowed beneath the ruthless hand of the French revolution.

The general state of France, and the position of respective parties at the present time is highly interesting. Though the existence of the Jesuits in France is illegal, under the law of associations, yet their numbers and still more their influence have much increased of late years. At the great revolution, no institutions were more completely crushed than those which related to education. Napoleon, by his decree of March 17th, 1808, took the work of public instruction out of the hands of the ecclesiastics, and put it under the control of the state. By this decree a body was formed under the name of the university of France, charged with public instruction and education throughout the empire. Accordingly it was enacted ; "that no school, no establishment of instruction of any kind can be formed without (*hors*) the university, and without the authorization of its chief:" which chief is in fact an officer of state, called the minister of public instruction. It is also enacted that "no one can open a school or teach publicly without being

a member of the university, and without having graduated in one of its faculties." By these provisions it will be seen at once, how government has monopolized the education of France to itself; and thus made it subservient to the purposes of the state. There was however, one exception to this rule. It regarded the schools destined for the special education of the clergy, or as they have been termed, from time immemorial, the seminaries of France. The fundamental law of this provision declares, "that instruction in the seminaries depends on the archbishop and bishop, each in his diocese." They appoint and renew the directors and professors. No other school, it is added, (Edinburgh Review, 1845) can exist in France if it is not governed by members of the university, and subject to its regulations.

But mark the way in which the Jesuits in connexion with, and by the aid of, the ecclesiastical authorities, have perverted this rule which is, in fact, the exception, so as to regain their lost influence, and bring stealthily back the education of the youth of France into their own hands. Under their direction the seminaries of France, designed for the education only of the clergy, changed their character, and became colleges for the instruction of all. To prevent this evil, and the re-ascendency of Rome in its worst forms, the number of those who are sent from the little seminaries to the great ones, and other of their privileges, have been restricted by the government of France. Still, however, while thus curbing in one direction, the power of the Jesuits and the Roman priesthood, Louis Phillippe and his government have promoted it in another. The government of Louis

Philippe, says a writer in the *Edinburgh Review*, has ever, for the sake of making alliances of the priesthood, shown favour towards the Ultramontane party. (that is the party who are in favour of ecclesiastical despotism, riding rough-shod over the state, and over every other institution of society). Each new generation of priests recedes more and more from the school of Bossuet, and approaches to that of the Jesuits. The bishops of the Gallican church, instead of being examined by two French ecclesiastics, appointed by government, as the law of 1801 requires, are now, in consequence of that law being dispensed with, examined by the Papal nuncio. The result has been that the bishops have been taken, almost exclusively, from the most ultra-catholic and violent portion of the profession. Many of these bishops have openly received, and do openly receive, the Jesuits, and patronize them, though illegal, in their several dioceses. And those who dared not go thus far, have acted up to the Jesuit principles fully as much as if they had been received by this body.

Hence the unparalleled excitement respecting the Jesuits in France at this time. Hence the alarm of the friends of truth and freedom. Hence the lectures of MM. Michelet and Quinet, before the university of Paris. Hence the celebrated book of Michelet, on *Priests, Women, and Families*. The rights and liberties of the French—the best interests of that nation—the education of the youth—the morals and the happiness of all classes of society—are in danger from the threatened re-ascendency of the Jesuits!

CHAPTER X.

THE JESUITS IN IRELAND, SCOTLAND, AND ENGLAND.

THE institution of the missions of the Jesuits among heathen nations is contemporaneous with the commencement of their efforts in Europe on behalf of the Papal see. About the same time that Francis Xavier went to the Indies, Ignatius, then the general of his order, sent out Salmeron and Brouet to Scotland, enjoining upon them when they had fulfilled their commission, to pass into Ireland, with a view to retain that country in the power of Rome. And what were the instructions which the arch-apostle of the Jesuits gave to these his agents when sending them forth on their sacred mission? Were they such as Christ gave to his apostles when he sent them forth as "sheep in the midst of wolves," and admonished them to be "wise as serpents and harmless as doves;" when he told them to go, and simply preach the kingdom of heaven at hand, and to attest their divine mission by the open and public exercise of their miraculous powers? Were they such instructions as Paul gave to the elders of the church at Ephesus, or to Timothy, his own son in the faith, or to Titus? You shall hear for yourselves. "The two legates," says the his-

torian (Utrecht), "before their departure went to receive the benediction of the holy father, who recommended them, above all, moderation and sweetness. (Admirable!) He warned them to study the manners and inclinations of the people among whom they went (here we just begin to see the cloven foot), to conform themselves as much as possible to them, to praise the good qualities of those among whom they should come without touching their faults, to omit nothing to insinuate themselves into their favour, to make themselves all to all, and, in fine, to give him an account every month of what passed." What followed may be taken as a small specimen of the European operations of the Jesuits. Salmeron and Bronet having received these instructions, set out for Scotland; and having delivered the letters with which they were charged from the Pope to James king of Scotland, they passed to Ireland. They were well received, continues the historian, but their abuse of the authority of the Pope, their inattention to the advice of Ignatius, their severity towards (the Irish) this lively and little enduring nation, the heavy punishments which they exacted for the slightest faults, obliged them to flee (to France), in order to escape the hands of Henry VIII.!!

The death of the young and pious monarch Edward VI., and the accession of that Roman Catholic devotee Mary, presented a favourable opportunity to the Jesuits to carry on their machinations in England. They accordingly wrote to Cardinal Pole, with a view to obtain their establishment in England. The cardinal had, on a previous occasion, rendered the Jesuits

some little service at the request of Ignatius Loyola, and they thought they might, therefore demand of him whatever they wished. They wanted him to use his influence with the queen, and had great hopes from Philip, her spouse, who was well disposed to the order, and had already given them several establishments in Spain. But their demands were rather too extravagant and interested to be listened to. And what were these demands? They simply required that they might have the revenues of the monasteries which had been suppressed by Henry VIII., but which they undertook to restore. They represented that they would never succeed in the re-establishment of the religious orders by whom they had been occupied, because the people were disgusted with them, and had testified an insuperable dislike to them, above all, for the Benedictines, who had the richest abbeys. They added, that their order being principally designed to destroy heresy, and to re-establish the power of the Pope in all places, it was to them that the conduct of the English church peculiarly belonged. Moreover, they offered and promised to erect schools and seminaries to which they boasted that they would draw all the youth of England, provided they were put in possession of the monasteries, which Mary was anxious to see re-established. "These demands," says the historian, "seemed so extravagant to Cardinal Pole, that he rejected them with indignation, which so irritated the Jesuits, that they considered him ever afterwards their mortal enemy. The clergy of England, to whom it appears the queen had communicated the demands of the

Jesuits, contented themselves with rejecting them, on the sole ground that these Jesuit fathers pretended not to be subject to the jurisdiction of the bishops.

What might have been the result of complying with the request of the Jesuits, it is impossible to tell. We may, however, venture to express an opinion, that the rejection of their demand does not in itself redound much to the praise of Cardinal Pole's moderation, since it was the obvious dictate of prudence and policy. The English nation was not in a state to endure the Jesuits and their proceedings. Had they been allowed to carry their plans into effect, a revolution probably would have ensued, that would have rendered the reign of the bigoted and unhappy Mary still shorter than it was. Thanks be to God, though the nation had a Popish Queen, and a Popish parliament, the nation was irrevocably alienated from the See of Rome. Let but a nation be sound and healthy at the core, and it will, like the human frame, throw off those diseases, and recover from those wounds and relapses, that would cause the dissolution of other nations, in which there are no such elements of moral health and vigour. Thus the nation recovered in the reign of Queen Elizabeth from the relapse which it suffered in that of Mary, and has regained and enlarged those rights under the House of Hanover, which it lost under the dynasty of the Stuarts! Hence the immense importance of diffusing a healthy tone of sentiment among the people on all subjects relating to our civil and religious interests. The ultimate and permanent form of government, the way in which it shall be

conducted, whether constitutionally or unconstitutionally, and all the interests and destinies of a nation depend under God, not upon the reigning sovereign, nor of those who may, for a time, exercise a powerful and pernicious influence over them, but on the character and prevailing moral sentiments of the people themselves. Above all, let us be thankful that a few grains, comparatively speaking, of true godliness, like salt, are sufficient to season the whole mass of society, to preserve all its useful qualities, and to keep it from putrefaction!

But it was in the reign of Elizabeth that the Jesuits were most active and enterprising. Before, however, we enter upon this part of English history, we shall do well just to remark upon their intrigues in Scotch affairs. Mary queen of Scotland was daughter of James V. of Scotland, and of Mary of Lorraine, daughter of Claude Lorraine, the first of the name of Duke of Guise. Mary had scarcely ascended the throne, when, pressed by the solicitation of Pope Pius IV., and of two Jesuits, Nicholas Guadan and Everard Mercuriano, she wished to employ the same violent measures to establish the Roman Catholic religion in her dominions, which Rome then employed to exterminate heresy from all, so called, Christian kingdoms. By this conduct she soon estranged her subjects from her, and embroiled her whole kingdom.

Surrounded with trouble, the result of her own imprudence, Mary looked about for some one who should aid her in sustaining the weight of the crown. With this view she cast her eyes on Henry Stuart,

son of the Duke of Lennox, to whom she became united in marriage. She sent information of this event to Pius V. who sought to make it subserve the interests of the papacy. Encouraged by the civility the queen had shown him, he deputed Vincent Lauro archbishop of Mount Real in Sicily, to consult with her on the subject. He gave the archbishop for his companions, two Jesuits, Edmund Hay a Scotchman, who had already made this voyage five years before with the Jesuit Guadan, and Thomas of Asbire an Englishman. The archbishop was charged with a letter from the Pope to Mary, written with his own hand, in which he assured her of his affection, and said how much he desired the revival of the Roman Catholic religion in Scotland; adding, that he would sell the last (sacramental) cup if necessary to effect this object. Lauro the Sicilian archbishop, having taken his route through France, arrived at Paris, where he found the archbishop of Glasgow, who was acting as ambassador from Scotland to that court. He put into his hands a letter from Mary, in which she entreated him to defer his coming a while in order that he might make his entry with more security and dignity. On his side the archbishop wrote to the queen pressing her with all imaginable reasons to re-establish the Roman Catholic religion in her dominions. To dispose her to labour more assiduously for this end, he despatched the Jesuit Hay, who had secret commissions for this princess. He had orders to represent to her, that Elizabeth was deprived of her right to the crown of England; that she was proscribed and excommunicated; and to inspire her with

hope, that at no distant day the throne of England would devolve to her and her heirs. Her own subjects soon perceived the intrigues that were being carried on by the court of Rome and the Jesuits, with Mary, against Queen Elizabeth ; intrigues which issued in terrible results both to Rome and Mary, and of which the Jesuits were the first authors, as is confessed by one of their own writers. In short, to the intrigues of the court of Rome, of which the Jesuits were the principal agents, in connexion with her own imprudent and unprincipled conduct, is to be attributed the series of misfortunes through which the beautiful Mary queen of Scots passed to the scaffold. The Jesuit historian adds, that Hay's journey to Scotland was so useless, that he was obliged to return after he had sojourned there three months. The nuncio, hearing how things were going on, returned to Rome, sad no doubt, and grieved at heart that he could not accomplish the object for which he was sent. "So vanished," says M. Thou, "the beautiful but vain hopes which Rome had conceived of re-establishing the Roman Catholic faith in Scotland."

The attempts of the Jesuits against the lives of our English monarchs are well known. Queen Elizabeth having settled the Reformation on a wide and permanent, if not on a perfect basis in this country, was the object of their special hatred. Rider, speaking of certain seminaries on the continent, created with an hostile intention towards the Protestant religion in England, says, "these seminaries transported every year a colony of priests, who maintained the Catholic religion in the full height of its bigotry ; and

being educated with a view to the crown of martyrdom, were not deterred either by fatigue or danger, from publishing and propagating their pernicious principles. They inspired all their votaries with an irreconcilable hatred to the queen, whom they represented as a usurper, a schismatic, a heretic, a persecutor of the orthodox, and one solemnly and publicly anathematized by the holy father. Sedition, rebellion, and even sometimes assassination, were the methods by which they proposed to accomplish their purposes against her; and the severe, though necessary restraints to which the Catholics were now subjected, made them listen the more willingly to such violent doctrines.

The bull of Pope Pius, in absolving the subjects from their oath of allegiance, enjoined them to oppose the queen's usurpation; and many Romanists imagined, that by this clause they were bound in conscience, even though no favourable opportunity offered to rebel against her, and to attempt every possible expedient in order to effect her dethronement. But Parson and Campion, two Jesuits, were sent over to convince these zealots that, though the bull was for ever binding on Elizabeth and her adherents, it did not oblige the Catholics to obedience, except when the sovereign Pontiff should think proper by a new summons to demand it. Campion, concerning whom I found a book in the museum, on the hatred born to Queen Elizabeth by Edward Campion, Jesuit; this Campion, says Rider, "was afterwards detected in treasonable practices, and being put to the torture, he acknowledged his guilt and was executed."

Elizabeth was succeeded on the English throne by James I. ; a perfect pedant, who prided himself on his king-craft, and was in fact one of the basest of men. There can be no doubt, that he was a Papist at heart, and would gladly, if he could, have made the Roman Catholic religion dominant in this country. Nevertheless this did not satisfy the Romanists, and because he did not go so far or so fast as they would have had him go in that direction, they laid a plot for changing as they thought, the succession, and putting a votary of their own on the throne, by destroying at one blow, both the king and his parliament. The plan was to hire the vault beneath the house of lords and to deposit there thirty-six barrels of gunpowder, the whole being concealed with fagots and billets, in order that on the day of the opening of parliament, they might set fire to it and make an explosion, which they vainly imagined, by destroying the king, the royal family, and others, would prepare the way for the re-ascendency of the Roman Catholic religion. This infernal plot was on the point of execution, when Lord Monteagle received an anonymous letter from one of the conspirators, who from a feeling of personal friendship, warned him of the danger, in language so ominous, as to lead ultimately to the discovery of the whole plot. The Earl of Suffolk, the Lord Chamberlain, purposely delayed the search till the day before the meeting of parliament; and having marked several suspicious circumstances about midnight, he sent Sir Thomas Knevet, justice of the peace, with a proper guard; who found Guy Fawkes the servant of Percy, in the very act of

making preparations for carrying into effect the infernal project. The matches and every thing proper for firing the train were found in his pocket. But he was neither alarmed nor abashed. He expressed on the contrary the utmost regret, that he had not at once set fire to the powder and sweetened his own death by that of his enemies. The conspirators, we are told, confessed to a Jesuit named Girard, received from him the sacrament, and swore upon the host to observe the strictest secrecy respecting the plot, which was known to the provincial Garnet and many others of his brotherhood. Notwithstanding the atrocious crime, Garnet, who, as an accomplice, died by the hands of the executioner, was regarded with such devotion by the bigoted Catholics, that they believed miracles were wrought by his blood, and in Spain he was considered as a Martyr.*

Every reader of English history is familiar with the leading events in the reign of Charles I., and of the deposition and decapitation of that faithless and arbitrary king. This event took place in 1649, and was followed by the Commonwealth, and the protectorship of Oliver Cromwell; during whose power, England attained a higher pitch of greatness than she had ever known. With the restoration of Charles II., in 1660, there came a powerful reaction in the heads of the nation, not to say the nation itself, in favour of the arbitrary power of kings and the papacy, and with this spirit there flowed in also a powerful tide of practical irreligion and immorality, which, originating in

* Rider's History of England, James I.

the court, spread through all classes, and polluted all that it came in contact with. The way was thus prepared for the more active and open sanction given to Popery by James II. This bigoted and imperious monarch, on his first coming to the crown, acted in the most Jesuitical manner. His first step was, to assemble the privy council, where, after some praises bestowed on the memory of his predecessor, he declared his resolution to maintain the established government, both in Church and state. "Though he had been suspected to entertain very arbitrary principles, he knew the laws of England were sufficient to render him as great a monarch as he desired, and he was firmly resolved never to infringe them in any particular. And as he had formerly exposed his life in supporting the independency of the nation, he was still ready to encounter the same danger in preserving its just rights and privileges." Anything more inconsistent with these professions than was his subsequent conduct, it is impossible to conceive. Believing, or acting upon the principle, that no faith was to be kept with heretics, he published a proclamation commanding the customs and excise, which had been unconstitutionally settled on his predecessor, to be collected as before, and claimed, in fact, a settlement on him as king for life, so as to render himself perfectly independent of his parliament. "The king, likewise," say Rider, "went openly to mass (then as the law stood an illegal meeting), and by this imprudence he discovered at once his arbitrary principles, and his bigoted prejudices. He even sent Caryl as his agent to Rome, to pay his respects to the Pope, and to pre-

pare the way for re-admitting England into the bosom of the Roman Catholic church. Pope Innocent the Eleventh would have been extremely glad of such an acquisition, but prudence and self-interest necessitated him to restrain the intemperate zeal of this infatuated monarch in favour of Romanism, and to remind him that past experience showed that it could not be re-established by compulsion. At length the despotic and Romish design of this monarch being discovered, and his faithlessness having disgusted all who had a spark of honesty or truth in their bosoms, he alienated from him the whole nation; and having made an ineffectual attempt to maintain his position, he abdicated the throne, which was afterwards occupied by King William and Queen Mary, and has ever since been filled with so much integrity and glory by the House of Hanover.

To what then are we to attribute the fatal errors of King James's reign, and his general policy and measures? The same historian shall give the answer to this question. "We are not," says he, "to search for the springs of his administration so much in his council and great officers of state, as in the violence and bigotry of his own temper, and in the prejudices of those persons who possessed the chief share of his confidence. *He was greatly influenced in every part of his conduct by the advice of his queen, a woman of spirit, and whose conduct had been extremely popular till she was raised to that high dignity. She herself was entirely directed by the priests, especially the Jesuits; and as these were likewise the king's favourites, all public measures were originally projected by their sugges-*

*tions, and were stamped with the most evident marks of their ignorance in government and of the violence of their religious zeal." This became still more evident when father Peter the queen's confessor, a Jesuit, was received into the privy council, and thus openly assisted to guide the bark of the state to the haven of Rome. From the time of the accession of the House of Hanover to the throne of England, the political influence of the Jesuits in this country ceased.**

But we must not conclude from this that there are no Jesuits in England, or that the councils and proceedings of the British legislature are not liable to their influence.

The Jesuits have an extensive and increasing establishment at Stonyhurst, near Preston, Lancashire. For the past thirty years they have had a spacious college, which is exclusively a college of Jesuits, supplied with all the material and morals of Jesuitism, and carrying on the work of Catholic instruction and Protestant conversion, upon the largest and most extensive scale. The studies at this place are conducted on the same system, and to the same extent, as the Catholic universities abroad; and there are regular professors of divinity, mathematics, philosophy, and astronomy. The college, which is a large building, is capable of containing at least four or five hundred pupils independent of professors, managers, and domestics. It is supposed to contain at the present time five hundred individuals or more of various descrip-

* History of England, by W. Rider, A.B. late of Jesus College, Oxford.

tions. About 1100 acres of land are attached to this college, which the Jesuits keep in their own hands and farm themselves. A Jesuit, who would be called in the same situation in a nobleman's establishment the land-steward, has the direction and management of the land with a very liberal salary, besides board and accommodation. The Jesuits consume the produce of the land in the college, and also make large purchases and additions of the farmers and graziers many miles round, from which circumstance their influence is considerably augmented, and their principles are widely diffused through the country. Here also they have pupils from different parts of the Continent and of Great Britain, and thence they keep up a correspondence with most parts of the world.

At Hurst Green, within a quarter of a mile from Stonyhurst, is a seminary for educating and boarding young boys preparatory to their entering college at Stonyhurst. The apartments and grounds of this preparatory establishment are appropriated solely to those who are destined for the superior college, and the almost entire seclusion of these youths from all intercourse with mankind during their probationary studies, is not such as to remove the distrust and apprehension which are naturally excited by the mystery which attaches more or less to Jesuits in general.

The influence of the Jesuits in the adjacent country is incredible. They are at once bold and indefatigable in making proselytes. Before the establishing of this college, there were but five Papists about Stonyhurst, but now the greater portion of the

inhabitants are Papists, to the amount of many thousands. From this Jesuit College all the Roman Catholic chapels in that part of the kingdom, which are nearly as numerous as the Protestant churches, are filled with priests of the order of Jesuits, though they are unwilling they should be known as such. There are several Jesuit priests in Preston who frequently travel from thence to Ireland, and since the last peace, they have great intercourse with France and the other parts of the Continent. The subtlety with which Jesuits insinuate themselves into Protestant families of quality is remarkable. There is scarcely a Protestant family which is not more or less under the influence of the Jesuits. The bishop of the diocese himself, has not escaped the vortex of their influence; and a relation of his, who is a beneficed clergyman, at no great distance from the college, is openly boasted of as an ally of theirs.

With regard to the present political influence of the Jesuits, there is reason to believe that it is great, and still increasing. There are strong reasons for believing that the Factory Education bill, by which it was designed to take the education of the rising race entirely out of the hands of dissenters, and place it exclusively in those of the clergy, was the fruit of the suggestions of the Jesuits. Nothing could be more crafty, nothing more specious, nothing more destructive to the influence of all religious bodies in the nation, except the state-paid sect, and nothing ultimately more favourable to Romish tenets, than was this deep-laid scheme. Thanks be to God, that the plot was discovered and defeated before the

chains of despotism could be again riveted on us. The course adopted for some time past by parties of all shades of political opinion towards Ireland, especially in the recent permanent endowment by the state of the college of Maynooth, where Romish priests are educated in the principles of the Jesuits, and the tone of deferential regard that is adopted towards the fatal errors of that antichristian church, betray that there is a powerful, though secret Romanizing influence somewhere, by which our senators are fairly mesmerized, and disabled from speaking a single word or performing the least action on questions relating to the Roman Catholic religion, except as O'Connell and his party are pleased to influence and direct them. Mr. O'Connell, in the debate the other evening on the Religious Opinions' Relief bill, said, "In the course of the present discussion, there seemed to exist something like an impression unfavourable to the Jesuits. Those who laboured under that error, certainly never could have made themselves conversant with the history of that illustrious order. He would defy any man to put his hand on a fact derogatory to the Jesuits which he would not be able to refute. The Jesuits lived a life of ascetic virtue. Never had there existed a body of men who had conferred greater benefits on literature and religion; but, unhappily, their virtue was their crime." *The Times* says the above. *The News of the World* adds, "Mr. O'Connell said the Jesuits were the best and wisest of men; Pascal censured them in his Provincial Letters; but they were not to be relied on; Michelet was not to be regarded; Eugene Sue was beneath contempt."

The impudent falsehood of these uncontradicted allegations, it is impossible adequately to describe; but, lest we should be thought imaginative, we are able to fortify our own view of the case by the following remarks on the growing influence of the Jesuits in England, copied out of the *Edinburgh Witness* into the *Patriot*, March 13, 1846.

“ We have long observed the progress of the Jesuit influence in the British Parliament.

“ In the recent observations made in the the House of Commons in reference to this extraordinary body, we have marked the speeches of three individuals, who are types of the three classes of persons through whose influence the power of the Jesuits is likely to be greatly increased in Great Britain. These are, Lord Morpeth, Lord John Manners, and Mr. O’Connell and his son. Lord Morpeth is an amiable and estimable and accomplished man—one too of the most respectable of the liberal class, but who shows that he has drunk too deeply into the spirit of those who would lead us to regard all religions as pretty nearly alike, who would break down the broad distinctions between truth and falsehood, the errors of Popery and the truths of Protestantism; who by destroying the earnestness of belief and the firm conviction that distinguished our forefathers, and leading us to contemplate the efforts and the doctrines of Rome without alarm, would blind our minds to their danger, and would wholly unfit them for effective resistance. Lord John Manners is the representative in Parliament of that powerful, we believe increasingly powerful, body in the English church, who are fast hastening

into the errors of Rome, and drawing numbers along with them—a party, whose political influence is likely to increase year after year. Mr. O'Connell, or rather his son, is the representative of those popish laymen whom the Jesuits have trained in their colleges of Clongowes and Stonyhurst, into whose minds have been instilled the principles of the order, and who are preparing to carry out their principles in the houses of Lords and Commons. For many years by endeavours to bring these three classes under their influence, the Jesuits have already sought and accomplished their purposes. Both at home and abroad they now fancy that the triumph is at hand. In conclusion we remark, that it is scarcely possible to take an extensive survey of the progress of Jesuit influence in the House of Commons, of the general tone of feeling towards this body, which is beginning to manifest itself among men of all parties, of the increasing boldness of its friends, and the increasing timidity or despondency of those who might be expected to detect and expose its dangerous character,—it is impossible to contemplate all this without perceiving that, unless a new state of feeling is awakened in the country, we are on the eve of very great and important changes. It is manifest that Jesuitism is already one of the great political powers in the country—that it is causing its influence to be felt among all classes of society—that it is making a manifest progress—and that each new step in advance, stimulates it to greater efforts, and awakens more enlarged expectations.”

But if the influence of the Jesuits over the minds

of our senators is adapted to awaken a spirit of vigilance, the adoption of their spirit and proceedings on the part of a very large portion of the clergy, and some of the bishops of the Established Church, is enough to awaken the most serious alarm. The Puseyite or Anglo-catholic party in the Church of England are a new and modified class of Jesuits, which have recently grown up among us, and who, adapting their opinions and measures to the times in which we live, are doing incredible mischief to the cause of true religion, and effecting more than a whole corps of professed Jesuits could do in favour of the revival of Roman Catholic opinions and practices in this country. Oxford itself has become the nest of a new breed of Jesuits; and we have much more to fear from this proud seat of ancient learning than from Stonyhurst or Clongowes. This, however, is a large subject; we reserve it therefore for further consideration.

CHAPTER XI.

THE PUSEYITES AND THE JESUITS.

IN discussing the rise, progress, institution, character, and operations of the Jesuits, we are continually reminded of another class or body of persons who have within the last few years grown up in the very heart of the church of England; and are at this moment exercising an important influence on her destinies, and through her on the destinies of Great Britain, of Europe, of America, and the world. That body of men or sodality are commonly termed Puseyites from Dr. Pusey, one of the most learned and influential of them, the well known Regius Professor of Hebrew at Oxford. At first it consisted of a few whose names have since been as household gods to many, who are to this day regarded with profound veneration by their followers, as a sort of superhuman beings; an order of saints altogether superior to any that has appeared since that great evil befell the civilized world, viz. the Reformation from Popery! This movement stands associated with such names as Dr. Pusey, whom we have already noticed; with Mr. Keble, professor of poetry in the university of Oxford, and author of the *Christian Year*; with Mr. J. H. New-

man, Fellow of Oriel College, and vicar of St. Mary's, Oxford; with the Rev. J. Williams, fellow of Trinity College. Such was the constellation that shone forth in the celebrated Oxford Tracts; and this was soon followed with a galaxy of stars of lesser magnitude, among whom Palmer (commonly known as cursing Palmer, on account of the bitterness with which he curses the Reformers and the Reformation) and Ward are conspicuous. In truth it may be said, that Mr. Newman, whom we have ever regarded as the presiding genius of this new movement, starting from the orbit of truth, has drawn away with him a third part of the stars of the sidereal heavens of the church of England; and as the centripetal has so far prevailed over the centrifugal force, as that Mr. Newman is already absorbed in the Papacy, that true sun in the system of ecclesiastical tyranny and superstition; and as others have been and still are attracted in the same direction, there is reason to believe, that the process will go forward till all religious parties ranging themselves more decidedly than they have ever yet done since the Reformation, under the respective banners of Christ and antichrist, primitive and scriptural Christianity and Romish imposture and superstition, there will not remain to the church of England as established in these realms, so much even as "a local habitation and a name."

And provided the result of this process shall be, as we humbly and confidently expect, to separate the chaff from the wheat, to make the true church of Christ more pure, while the false church becomes more corrupt; and to bring in a higher order of

Christianity into the world, than has ever, on any thing like an extensive scale, yet been seen, who shall be found to take up a lamentation thereon? Those holy men and women—those faithful and devoted ministers, who are now unhappily identified with that system which is every day hastening to its doom,—these will not utter a single lamentation, they will not even heave a sigh! No, instructed by the word, and Spirit, and providence of God, they will see more clearly than they do now, the spiritual and unworldly nature of Christ's kingdom; and they will hasten to obey the mandate that has issued from the throne of our exalted Immanuel, "*Come out of her my people, that ye be not partakers of her plagues.*"

We were speaking of the Puseyites. It was in the year 1838 that the publication of the "Tracts for the Times" commenced. But in fact the spring, whence this immense river, whose waters are tainted with death, took its rise, is to be found in the Remains of Mr. Froude. Froude's Remains! ominous words, auguring the return to decay and dissolution of whatever of vitality and truth remains in the church of England, and the resuscitation and growth in every direction of the worst errors of Popery, with a view to its ultimately regaining the ascendancy in Britain, Europe, and throughout the world.

Froude's Remains! and what are they? We have neither space nor opportunity now to give to the reader ever so imperfect an exhibition of their contents. He may, however, form some idea from the following observations made on them in the Quarterly Review, No. 126, at the very same moment that the

writer says, "We think the Oxford Tracts a very reasonable and valuable contribution to the cause both of the church and the state, and therein of religion and liberty, and all the other interests of Englishmen." What then must be the real character and tendency of a work, and how far from the spirit of Jesuit intrigue, of which the very same writer speaks, in such terms as the following?—"This scandal [the scandal brought on the Puseyites] has arisen from a misinterpretation; we must add, a very natural misinterpretation [and therefore a just representation and not a misinterpretation] of a work in some degree connected with them—the Remains of Mr. Froude. Reluctant as we confess we are, to say any thing harsh of men who are evidently fighting the battle of the church [the established sect in this country] with no less purity of intention than energy and talent, it appears to us equally strange and lamentable, that such a work should have been published with the sanction of their name. It is a fragmentary sketch of the opinion and character of a dear friend, *whose views in the main coincided with their own*, and who died young, leaving behind him unfinished papers, which, with the consent of his relatives, it appears, two of the principal contributors to the Tracts undertook to arrange and edit. They (the editors) must not complain therefore, *especially after their preface*, if the book is supposed to have a deeper meaning, and to exhibit either opinions which they wish to inculcate, or a character held up for imitation. In any other point of view the publication is inexplicable; and in each of these

it is far from satisfactory. . . . It was thought, say these apologists [and here mark their Jesuitical dealing], more honest, more like the representations of human nature, made so as in the scripture, to allow the portrait to be seen in its harsher features; and there was so much of truth in its seeming paradoxes, that the editors trusted to their rousing attention without leading into error." . . . "Yet even with the amplest allowance (adds the reviewer) it is impossible not to be surprised that these Remains should ever have been esteemed worthy of publication at all, and not to lament very deeply, that the book should have been published as it now stands, without such an explanation as would have exonerated the editors from the unfavourable conclusions that are naturally drawn from it."

The real object of the Tractarians, stripped of all disguise, is this: to do over again, in this the nineteenth century, the very same work which the Jesuits did in the sixteenth. As the Jesuits acted the part of dexterous and experienced rowers to the papal church, when the mighty rushing waves seemed ready every moment to engulf it in destruction, so are the Puseyites doing the same office to the Church of England, with the ultimate view, as soon as they become masters of the vessel, to steer her right ahead to Rome. That this is their real aim, and that it will be the ultimate end, is becoming clearer and clearer every day. They want to heal the deadly wound that the Reformation inflicted, that all the world may once more wander after the beast. In reference to the design they are entertaining with an

ultimate reference to Rome, their own tract, No. 1, furnishes ample evidence. It is entitled, 'Thoughts on the Ministerial Commission, respectfully addressed to the Clergy.' The tract anticipates the possibility of their ceasing to become the recognized and paid officers of the state, by the separation of the church from the state. The question is, what in that case they are to do? Two things only remain for them, according to the writer: the one is, to become dependent on the voluntary offerings of the people of God, like the dissenters and the first teachers of Christianity: the other is, to go back to the Church of Rome; to share her emoluments, her priestly power, and the glory of her venerable name! That is the alternative; and the writer declares his determination to choose the latter, and calls upon the clergy to adopt his determination. But to attain to the consummation so devoutly to be wished, the minds of the people must be prepared for it. They would like to carry the people with them. But to secure this, they must educate and instruct them accordingly. They must induce them to look up to them with reverence as the "successors of the apostles," the only authorized teachers of the word of God, and administrators of the sacraments, the mere outward participation of which, from their sacred hands, ensures salvation.

"Is it not so?" says the writer. "Do we not look one upon another and yet perform nothing?—Do we not all confess the peril into which the church is come, yet sit still each in his own retirement, as if mountains and seas cut off brother from brother?"

Therefore suffer me while I try to draw you forth from those pleasant retreats, which it has been our blessedness hitherto to enjoy, to contemplate the condition and prospects of our holy mother in a practical way. To them (the bishops) we willingly and affectionately relinquish their high privilege and honours; we encroach not upon the rights of these successors of the apostles; we touch not their *sword* and *crozier*; yet surely we may be their shield-bearers; and, by our voice and deeds, be to them what Luke and Timothy were to St. Paul.

“Now, then, let me come at once to the object which leads me to address you: Should the Government and country so far forget their God as to cast off the church, *to deprive it of its temporal honours and substance*, [of the loaves and fishes,] on WHAT will you rest the claim of respect and attention which you may make upon your flocks? Hitherto you have been upheld by your birth, your education, your wealth, your connexions: should these *secular advantages* cease, on what must Christ’s ministers depend? [On what, indeed!] Is not this a serious, practical question? [Very serious, and very practical.] We know, miserable is the state of religious bodies not supported by the state. [Miserable indeed!] Look at the Dissenters on all sides of you, and you will see at once that their ministers, depending simply upon the people, become the *creatures* of the people. Are you content that this should be your case? Surely, it must not be so.” Again; “Christ has not left his church without claims of its own upon the attention of men. There are some who rest

their divine mission on their own unsupported assertion, others who rest it upon their popularity, others on their success, and others on their temporal distinctions. The last case has perhaps been too much our own. I fear we have neglected the real ground on which our authority is built—OUR APOSTOLICAL DESCENT. We have been 'born not of blood, nor of the will of the flesh, nor of the will of man, but of God!' The Lord Jesus Christ gave his Spirit to his apostles; they in turn laid their hands on those who should succeed them, and they again on others; and so the sacred gift has been handed down to our present bishops, who have appointed us as their assistants, and, in some sense, representatives. . . . Therefore, my dear brethren, act up to your professions. Let it not be said that you have neglected a gift; for if you have the Spirit of the apostles upon you, surely this is a great gift. 'Stir up the gift of God which is in you;' make much of it, show your value of it, keep it before your minds as an honourable badge, far higher than that secular respectability, or cultivation, or polish, or learning, or rank, which gives you a hearing with the many. Tell *them* of your gift. The times will soon drive you to do this, if you mean to be still anything. But wait not for the times; do not be compelled by the world's forsaking you, to recur, as if unwillingly, to the high source of your authority. Speak out now, before you are forced, both as glorying in your privilege, and to ensure your rightful honour from your people."

We have not to do now with the doctrine broached in these and similar passages. We have to do with

the policy that is here pursued. The writer appears to be fully persuaded in his own mind, that the position of himself and his brethren is untenable; that the Church of England—a church that owes its very existence as a visible and distinct community to the state, and is completely under state control—cannot abide the scrutiny of the times, and the fiery trial that shall burn up the “wood, hay, and stubble.” What course then does he adopt and recommend to his brethren? He would abandon Protestantism, and have his brethren, by all practicable means, to prepare themselves and their people, so soon as the juncture shall arrive, for a retreat to Rome. All ground without the pale of that Mother Church is untenable, it is dangerous in the extreme, abounding with rocks and precipices. Within its pale alone peace and safety are to be found, and its sacred limits enclose all that is venerable and awful in authority; and, although as a community, it is by no means faultless, yet compared with it, there is no other church that so much as deserves the name. In short, the Roman church alone can endure the sublime and infallible test of Vincent of Liriensis: “*Quod semper, quod ubique, quod ab omnibus.*”

“Hinc atque hinc vastæ rupes, geminique minantur
 In cœlum scopuli; quorum sub vertice latè
 Æquora tuta silent: tum silvis scena coruscis
 Desuper, horrentique atrum nemus imminet umbrâ.
 Fronte sub adversâ scopulis pendentibus antrum;
 Intus aquæ dulces, vivoque sedilia saxo;
 Nympharum domus: hinc fessas non vincula naves
 Ulla tenent; unco non alligat ancora morsu.”

But these are the opinions and representations, or rather misrepresentations, it may be said, of a Dissenter, who is therefore an enemy to all establishments of religion. Hear then the testimony of a venerable minister of the Church of England, one of the few Abdiels, "faithful among the faithless only found." Having said that infidelity and popery are the two great enemies with which the true church of Christ will have to contend in these last times, he adds, "But popery, that enemy of all righteousness, that ever persecuting child of the devil, will take the lead in slaying the witnesses," and in triumphing over their temporary sufferings and suppression. "By popery, I mean not only popery proper, as it exists at Rome and elsewhere, but popery as it has been recently revived at Oxford, and which is now passing through the kingdom under the name of Tractarianism or Puseyism. And I also mean," says the Rev. Richard Marks, vicar of Great Missenden, Bucks, "those ultra high-church principles and doctrines held by many of the national clergy, who, while they cherish most of the feelings and doctrines of the Oxford school, will not acknowledge themselves to be Puseyites or men of popish principles."*

We might quote the parallel that the Jesuit Damianus runs between Luther and Ignatius Loyola, and might apply it to Dissenters and the Puseyites respectively. Whilst the Dissenters with consummate wickedness declared war against the church (as by

* "Danger and Duty, or a few words on Popery, Puseyism, and the present state of the times." By the Rev. R. Marks. 2nd edit. 1843. Nisbet and Co., London.

law established), the Puseyites raise their standard in defence of religion The Dissenters despise all authority of superiors (they call no man master in matters of religion, they submit their consciences to none but Christ, the alone Lord of conscience): the first principles of Ignatius (of the Puseyites), full of Christian humility are to submit and obey (to forego the right of private judgment to yield a blind submission to their ghostly teachers). Luther (the Dissenters) like madmen inveigh against the apostolic see: Ignatius (the Puseyites, but especially Messrs. Newman, Ward, and others), everywhere undertake its defence Once more, Luther, [the Dissenters] withdraw from it, from Rome, and her daughter ecclesiastical, as many as they can: Pusey and Newman, and Palmer and Ward, as many as they can reconcile and restore to it.

But again: It will be said, this is at least the partial and prejudiced representation of a Dissenter. Hear again, then, the vicar of Great Missenden, when discussing the "danger and duty" of the true church in the present eventful crisis. Instead, however, of supposing the Puseyites, as Mr. Marks does, to have formed part of a general Satanic council, held by his infernal majesty for arresting the progress of the truth of the gospel and of scriptural religion in this period of the world, we will suppose them at least, in spirit, to have gone to Rome as Ignatius did, and to have offered their services to uphold and extend the waning power of the popedom. How would the pope have addressed them in such a case? What instructions would he have delivered to them? Would he not have told them to do precisely what

they have done and are doing at the present moment? Would he not have said (we quote the words of the Rev. Richard Marks, putting them in the mouth of the Pope instead of Satan, for it matters little which), "My sons, I have a great work for you to do; I wish you to become ecclesiastical agitators, to unprotestantize the church—to recede more and more from the principles, if any such there be, of the English Reformation—to go forward and not to hesitate, because the church is vexed with controversy—or because serious men are alarmed—or that the established order of things is interrupted—or that the father be set against the son, and the mother against the daughter; remember all this has been done in former times, and I wish you now to do it in my cause!*" Teach the sacramental efficacy of penance, put the church in the place of Christ—make it to usurp his authority and attributes,† advocate prayers for the dead,‡ recommend the use of images,§ advocate the doctrine of the intercession of the saints,|| advocate the revival of monasteries, lavish constant praises upon the church of Rome,¶ reject and anathematize the principles of Protestantism as heresy,** declare your intention of "receding farther and farther from the principles of the English Reformation," declare that "Rome is your mother through whom you were born to Christ,"†† affirm that the

* British Critic, No. 59, p. 45. † Ib. July, 1841, p. 26.

‡ Tracts for the Times, No. 72, throughout. § Tract 25.

|| Tracts No. 72, pp. 425, &c. compared with p. 123.

¶ Bishop of Gloucester and Bristol's Charge. Tract, No. 70, p. 7.

** Palmer's Reply to Golightly.

†† Dr. Pusey's Answer in Tract No. 77, p. 33. British Critic, July, 1841, p. 3.

Pope has the precedence of all other bishops,* declare that the cutting off of the life of Edward VI. was a merciful interposition of Providence,† declare that the accession and reign of Queen Mary were great and positive advantages to the Church of England,‡ speak of the Pretender as the last of England's rightful kings,§ advocate what you call "a most dire weapon of the church, excommunication, whereby she cuts off the offender from the fountains of life in this world, and makes him over from her own judgment to that of heaven in the world to come." And add to all this "Surely it is the duty of Christian states to deprive such an excommunicate person of every social right and privilege, to lay on him such pains and penalties as may seem good to the wisdom of the law, *or even if they so judge to sweep him from the earth*, in other words to put him to death." || Such advice, it must be acknowledged, would be in perfect keeping with the character and policy of the Roman see, and if they had received such directions from his holiness in person, or by bull, as in days of yore, it is certain that the Puseyites could not have acted it out better than they have done and are doing up to the present time.

Nor have the Puseyites been zealous propagators only of the doctrines, or rather dogmas, of the church of Rome: they have also in no small measure emulated her practices. "Already," says the Rev. Richard Marks, in the year 1843, "do many of our churches

* Tract 71, p. 8.

† Milford Malvoisin, 58.

‡ Ibidem, p. 59.

§ Poem by Lord John Manners.

|| Sights and Thoughts in Foreign Churches.

in populous districts exhibit such a mass of tawdry, foolish, popish mummery, that a stranger entering them, would immediately conclude that he was in a popish place of worship. In direct defiance of the laws of our church, the *communion table* is by name and construction transformed into an *altar*, where you may behold large wax candles blazing at noon-day, and crosses, and saints, and paintings of the Virgin in gilded frames and in stained glass windows; and childish, Jewish, popish toys in abundance, towards which the minister bows with all the superstitious reverence of a shaven monk or friar. But this is not the worst. Let the stranger who came to worship God according to the rites and doctrines of the Reformed Protestant Church of England tarry awhile, and he beholds the professed minister of the gospel mount the steps to the *altar*, and there, according to his own professed belief, 'he makes the body and blood of Christ,' and in a real popish belief of the doctrine of transubstantiation, which our church utterly condemns, (?) he pretends to feed the souls of the people with a portion of the Redeemer's person and . . . in his preaching . . . the sacraments and the outward visible signs [baptismal regeneration, to wit, which the excellent vicar lays too little stress upon, but which is the foundation-stone both of the church of Rome and of that of England], and the services of the church, and the performances of the priest, are to be substituted for the Saviour, and for what he has done, and suffered, and merited for sinners. . . . O England! England! already may it be said of thee with truth, 'They which lead thee

cause thee to err, and destroy the way of thy paths.'
Isa. iii. 12."*

And now let us appeal to our readers whether we have not proved, that the leading and ultimate design of the Puseyites is identical with that of the Jesuits; viz., to check the progress of truth and the Reformation as left imperfect by Luther, Calvin, and others, on the one hand; and on the other to strengthen and extend the declining power of the papacy. If any additional proof were wanting that the current of Puseyism flows in the direction of Rome, that evidence is supplied by the continual defections that have taken place, and are taking place, both among the clergy and laity; from Mr. Newman, the guiding-star of this movement, whose baleful influence is felt far and near, to the humble rector, or still humbler curate in some country parish, and from my Lord So-and-So to the poor tradesman, who, driven, as he says, by the divisions among Protestants, seeks refuge in the bosom of Rome?

But we advance further, and say that not only is the design of the Puseyites identical with that of the Jesuits, but that there is a marked resemblance in the means by which they have sought to accomplish that design, and in the spirit by which they and their proceedings are characterized! When we say that there is a marked resemblance between the means employed from the beginning by the Jesuits and those employed by the Puseyites, to arrest the pro-

* Danger and Duty, pp. 7, 8, 13, 14, &c.

gress, and to strengthen and extend the interests of Rome, we must be understood to speak relatively to the times in which we live, and to the mental, moral, and religious habits of those with whom they have to deal. We do not know whether the Puseyites have formally adopted the Jesuitical maxim that "the end sanctifies the means," but truly if they had they could not have acted otherwise than they have done. Had any one ventured to predict five-and-twenty years ago, that in the very bosom of the Protestant Reformed Church of England there would arise a body of men, who would propagate from the chief seat of learning all the leading errors of Popery, and that they would retain their status in that church and in that seat of learning, solely for the purpose of unprotestantizing the Church of England, and making proselytes to Rome, the man would have been regarded as a madman or fool! And how has this been done? It has not been done in the light of open day, but it has been done as the Jesuits do every thing—with the greatest subtlety and guile! Romanism has been taught and propagated most successfully under the garb of Protestantism! The professed object has been to build up the Church of England; but seeing difficulties in the way they deem insurmountable, they have sought to betray it over to the Church of Rome. The position of every Puseyite is one of vacillation between these two communities. In sentiments and sympathies, in heart, he is with the Church of Rome, but various reasons of policy or interest, or both, induce him, at least for the present, to remain in the Church of England. It is a question

of policy, not of religious conviction. If policy requires Mr. Newman, after he has diffused the poison most extensively, to go over to the Church of Rome, policy equally requires Dr. Pusey to remain in the Church of England, notwithstanding the humiliation he has had to undergo. If it were designed to throw a bridge over a strait or gulf, and to make a thoroughfare to pass over, it would be necessary to establish a pier on each side to sustain the line of transit. Such are Newman in the Church of Rome and Pusey in the Church of England. Had Pusey as well as Newman gone over to Rome, there would have been wanting on this side the stream a mind of sufficient power to form a rallying point for those who were Romishly inclined. The morality of Pusey, notwithstanding his assumed humility, in remaining in the Church of England, is truly Jesuitical and execrable, but his policy is the most subtle and refined!

Let us not, however, be diverted from our point, which is to prove, that the means employed by the Puseyites to effect their object are truly immoral and Jesuitical. To illustrate this point, let us at once refer to Mr. Newman's notorious tract, No. 90. In that tract, Mr. Newman explains the articles in what is called the non-natural sense—that is, in a sense different from the natural meaning of the words and the known intention of the writer. By adopting this policy, he endeavours to reconcile the leading errors of Popery, as advocated by himself and his class, with the Thirty-nine Articles, which are well known to have been framed purposely against them;

and thus he justifies himself and others with their more than semi-popish views remaining in the Protestant church. To expose the sophistry and deceit by which Mr. Newman, in the tract, seeks to harmonize the worst errors of Popery and the Articles of the Church, which may be regarded as the only seat of vitality when death has supervened in every other part; and to show the tendency of such proceedings to uproot everything like truth and sincerity, not only from general society, but from the spot where it ought to be most secure, within the very precincts of the sanctuary, would require a volume. We wonder not that the Edinburgh reviewer, reviewing Tract 90, should have found it a hard task to contain his feelings. "For our part," says he, "we dare not give expression to our feelings. Here is a man, who on being ordained a clergyman of the Church of England, swore in the most public, most positive, and most sacred manner, that he believed that General Councils, without the least hint of any exception, may err on things pertaining to God, and deliberately declaring (in Tract 90) that some General Councils are infallible. What man after this need hesitate to take any oath, however repugnant to his sentiments, if he may, without breach of conscience, afterwards insert any exception he pleases? . . . What JESUIT need scruple to uphold the morality of mental reservations, if Mr. Newman's exception is moral?" Again, the reviewer asks: "What difference is there between the mental reservation of the Jesuit and the exception of Mr. Newman? In principle there is none whatever. They

both alike are violations of the cardinal rule for the observance of engagements ; that they are to be kept in the sense in which he who gives the promise believes the other to impose it. They (the Jesuits and Mr. Newman) vitiate the pledge given, and convert it into an instrument of deceit. Indeed, we greatly marvel, that an English clergyman, admired by a large party and pretending to be a reverer of holiness and Christian principle, should thus teach his followers how to say one thing and mean another !” Again, on Mr. Newman’s whole explanation of the Articles, the reviewer observes : “If his object has been to show how an ingenious and subtle advocate may put any meaning he pleases on words,—if he has wished to show how cleverly he could play the part of a pleader, who cares not what quibbles he utters, what perversion of language he utters to a jury, so that he but gets his client off,—then he must be owned to have been successful. But is this mode of proceeding to be made the standard of truth in the gravest matters of life ; is there an English gentleman who would not think it a grievous calumny to have it said of him, that he kept his promises by such a rule ?”

But it will be said that Mr. Newman has now formally gone over to the Church of Rome. He has ; and let him have all the advantage that can be derived from such a step. But when and how did he leave the Protestant Reformed for the Roman Catholic Church ? Had he left it at once, as soon as he perceived (as perceive he must have done) that his remaining in it was palpably inconsistent with

the observance of truth in his most solemn engagements, he had acted nobly, and however we might have lamented his error, we should have honoured him for his straightforward consistency; but when we observe that he remained years after his views had been thoroughly Romanized, and that he devoted all his energies during that time to Romanizing others, and that he did not leave the Protestant community until he had betrayed its interests in the most treacherous manner, and that he left at last, not from any spontaneous impulse of integrity and truth in his own bosom, but merely to escape the shame and disgrace which were fast overwhelming him on account of his manifest insincerity and perversion of truth,—when we recall these things, we do not see the difference of a straw between him and the most subtle and false-hearted Jesuit. Besides, has he recalled any of his errors? No! On the contrary, no sooner has he arrived within the bosom of Rome, than he issues another publication, “The Theory of Christian Development,” intended to draw those whom he has left behind along with him, and characterized with the very same sophistry and falsehood which have rendered Tract 90 so odious to all honest minds.

These qualities of the subtlest sophistry and fraud are by no means confined to Mr. Newman. He is undoubtedly the most perfect adept in this science of them all. He is logical and acute to a degree. His is the master-mind of them all; and yet it is not a master-mind. It wants the essential attributes of greatness. Clearness is there; but there is the same deficiency of noble and generous sentiment which is

observable in all the leading Jesuits. We were about to say, that the same absence of sound sense, discriminating judgment, honest intention, conscious nobleness of aim, characterizes Drs. Pusey and Keble, Ward and Palmer, and all their writers with whom we are acquainted. A man may be logical and acute, clever and learned, beyond conception, but, thanks to God, he cannot in any sphere be in the highest sense great, without being good. As soon may we expect to see a Jesuit having a noble and exalted genius as a Puseyite.

There is a remarkable similarity in other respects, between the Jesuits and the Puseyites. We observe that they both unite with pretensions to a degree of religious reverence and humility, the boldest impiety and presumption, and concealed scepticism in reference to God's truth with the most slavish and implicit belief in human authority. This has already been abundantly illustrated in the case of the Jesuits: but now of the Puseyites. The Quarterly Review states the substance of Mr. Newman's argument on the Theory of Christian Development, as follows: "Its substance is this: There are no better grounds in the holy scriptures, and in the earlier fathers, for some of those doctrines which are most universally received by the great mass of Christian believers, beyond as well as within the pale of Rome, than for the more peculiar doctrines of that church; that the testimonies are equally vague and precarious, ambiguous and contradictory for the trinity, and the inspiration and authority of the scriptures, as for the worship of the Virgin Mary and the supremacy of the Pope.

Original sin and purgatory stand and fall together." Thus it is that this child of the devil, this enemy of all righteousness, would shake our faith in some of the great truths of the gospel, if he might thereby induce us to entertain the abominable errors of Popery. He says, that the doctrine of the trinity and the worship of the Virgin Mary, the dogma of purgatory and the doctrines of original sin, stand on the same footing of evidence; so that if we receive the one, we are bound to receive also the other; and if we reject the one, to reject also the other. What impiety and blasphemy are here!

And then listen to the way in which this truly humble-minded Christian addresses his former associates; of whose conversion to Rome he seems somewhat impatient. "Accept," says he, "the creed of Pope Pius, or tremble at least for that of Nice. Submit to the doctrine of purgatory, or surrender that of original sin. Go on with me (says he to his former companions, the high Anglicans), or I will spurn down the narrow plank on which we have stood together over the dizzy abyss, and leave you to your fate. Your Apostolic succession, your lofty notion of the sacraments, your real presence—I will rend them from you with my merciless logic, unless you bow with me in lowly submission to the papal supremacy. Consistent follower of the meek and lowly Jesus, who says 'Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me, for I am meek and lowly in spirit, and you shall find rest to your souls, for my yoke is easy and my burden light.'"

But no, we forget, they are not followers of the meek and lowly Jesus, but of Ignatius Loyola, of Lainez, of Aquaviva, of Brouet, and Salmeron of Escobar, and other Jesuits.

But there is yet another view in which the Puseyites resemble the Jesuits. And what is that? I reply, in their enterprising spirit, in their restless activity, in their perseverance, and in the rapid and wonderful growth of their influence at home and abroad. "The leaders of this heresy," observes the author of *Danger and Duty*, "have bestowed themselves with a zeal and an energy that may well put us to the blush; and they have wrought out the Jesuit's system as truly as Father Loyola himself could have wished. They have tried what could be done with senators and ministers of state, and with bishops and archbishops, with editors of newspapers, and proprietors of reviews and periodicals. With all these they waged the weapons of cringing, fawning flattery, at one time, and of disrespectful and threatening language at another. Neither has money been wanting, when it could be turned to account. They moreover have written poems, novels, and travels, and children's books, and tracts for the times, and tracts for village circulation, in all of which they have inculcated their doctrines as they thought the people would bear them. Meanwhile they have themselves shrunk behind the scenes, concealed their names, and performed their parts so as best to escape official rebuke, and stab the truth more effectually, by making their thrusts in the dark. Now and then they have a little overshot their mark, and received some gentle checks; but

nothing daunted, they have soon returned to the field, and at this moment they bid defiance to all and to any who may oppose them. Then last but not least, we are informed by one who resides among them at Oxford, that every advantage of situation as public lecturers and college tutors, is taken to imbue the students with their pestilential doctrines, and that great success has followed these Jesuitical efforts; so that in the conclusion of this gentleman's letter, he declares it as his opinion, that unless the dangerous agitation be resisted, the Romanizing or downfall of our church will be the consequence. He then finishes with these startling words, "Year after year, out of this poisoned fountain, there will be poured forth upon the country, a torrent of insolent, assuming, fanatical, Jesuitical young clergy, full of hatred to Reformers and the Reformation, and of predilection for the church of Rome, who will bring themselves and the Church of England into odium wherever they go."*

* See a letter addressed to the Editor of the Morning Herald, dated Feb. 14th, 1842, by C. P. Golightly, M.A. Oriol College.

CHAPTER XII.

PRESENT POSITION AND DUTY OF DISSIDENTERS IN REFERENCE TO ROME AND THE JESUITS.

WE seem to be now in a position to look back and take a calm review of the real character and influence of the Jesuits as a body in society. As we have "extenuated nothing," so neither have we "set down aught in malice." We have drawn our information respecting their institution, morals, and secret instructions, and their public and well known operations, from authentic sources. We will not say that we have never in one instance misunderstood—but we will say, that we have not to our knowledge in one instance wilfully misrepresented—the writings or the doings of the Jesuits. We do not profess to have written without feeling; but we have written in as calm and dispassionate a style as the subject permitted. When contemplating moral wonders, whether on the side of virtue or vice, "'tis impious to be calm." Insensibility and immobility, under such circumstances, are a crime. The affections are as essential a part of man, as the understanding; and a due proportion of them is needful to maintain the balance of the soul. It is only where the moral sentiments are in a state of healthy vigour and activity, that the judgment can form just conclusions, and the will carry

out those conclusions into practical effect. When the understanding is imperfect, and the affections are largely developed, we have a rash, passionate, and superficial character. When the intellect is largely developed, and the affections and moral sentiments generally have been stunted in their growth, and are decidedly weak or diminutive, we have a clever, but ignoble character; and where, in connexion with much mental cultivation, they are altogether stifled and destroyed, we have a Jesuit!

Whether, then, that feeling of disfavour towards the character and proceedings of the Jesuits, which once had strong possession of the English mind, was an unfounded and unreasonable prejudice, or whether observation and experience did not furnish abundant cause for the greatest antipathy toward them, we leave with our readers to judge. For ourselves, we are fully convinced that the latter is the true state of the case; and that, if Rome and the Jesuits are regarded with less abhorrence than they were wont to be, it arises in a great measure from prevailing ignorance on this particular subject; and still more, perhaps, from the fact, that we have had to make common cause with the Romanists in the defence and enlargement of our civil liberties. In this respect, however, the tables have been recently turned; and perhaps it is well that they have. Our Roman Catholic fellow subjects, by accepting the endowment of Maynooth college last year, out of the pockets of Dissenters, in the face of their unanimous protest and opposition of the measure, have changed sides. From being the persecuted, they have become the perse-

cutors. They now stand, *quoad hoc*, on the same footing as the Protestant establishment in England and Ireland. They join with them in compelling their fellow subjects to pay towards the support of a form of religion, from which they conscientiously dissent. "On that day were Herod and Pilate made friends together against Jesus; for before they were at enmity with one another." The Dissenters remain in the noble, elevated, and consistent position which they occupied before. They do not regret having joined with their Roman Catholic fellow subjects in seeking the redress of their civil grievances, and will still use their best influence to secure to them, as well as to acquire for themselves, whatever is wanting to perfect their civil and religious liberties. But they retain their hatred to antichristian Rome, and all her abominations. They never did, they never could, and they never will, regard her religious errors with indifference. Their forefathers sealed their testimony against the corruptions of Rome with their blood; "they resisted even unto blood striving against sin," and they hope, if called in the providence of God, to be enabled to do the same. *They* bow their necks to the despotism of Rome! *they* seek pardon and absolution from the priests! *they* expect salvation from ordinances as administered within her pale! they exchange smiles with the apostate church, and feign or feel respect towards her, or use complimentary language towards her, or attempt to sanction or palliate her proceedings? Never, by the grace of God—never! However individuals among them may feel and act, the Dissenters, as a body, can never regard

the Romish system with the least degree of complacency! If at any time they have suffered their judgment to be warped, and their feelings so far cozened over as to appear indifferent to Romish error and delusion, "this was their infirmity." But wherein they have done foolishly, they will do so no more. The staunch, consistent, genuine friends of civil and religious liberty, as the birthright of every British subject and of all mankind, they are and will remain; but they are also, and will remain, the honourable and determined foes of the tyranny and corruptions of Rome.

There is, however, another reason which has tended to carry the sympathies of Dissenters towards their Roman Catholic fellow subjects beyond just bounds, and neutralized too much their hatred of and opposition to Romish errors. We allude to the character and principles of the men who have been the first to raise the hue and cry against Rome. The very persons who have cried out "No Popery!" the loudest and the longest, have been the most deeply infected with Popery. We do not deny that in many instances they have been pious and well-meaning, but assuredly they have been very mistaken men, on this point. However well informed in other respects, they have not known "what manner of spirit they were of." They have inveighed strongly against the persecuting spirit of Rome; whilst at the same time they have been saying of others who worshipped God through Christ in a purer manner than themselves, "Lord, wilt thou that we command fire to descend from heaven and consume them, as Elijah did?" They have

declaimed against the *opus operatum* of the sacraments in the Romish community, and have yet either zealously defended or apologized in the best way they could for baptismal regeneration in their own. They have indeed been such as live upon the spoils of ancient Rome. Their rich livings, benefices, and cures, as well as their heterogeneous Prayer-book, their saints and holy days, many of the observances to which they cling with the greatest fondness, and their lordly titles and prerogatives, are neither more nor less than the relics and spoils of papal and anti-christian Rome.

Is it any wonder that the Dissenters have been backward to identify themselves with such? Would it not be the height of impolicy and injustice both to the cause of truth and to themselves, to make common cause with such against Rome? Can we conceive any more effectual way of neutralizing their testimony, and rendering it utterly invalid? We can understand why there should be an anxiety to amalgamate Dissenters in such a movement, but we may be assured that Dissenters cannot suffer themselves to be so amalgamated without a fearful loss of power, and considerable danger to their high principles and holy consistency. Great and mighty interests are at stake; too much so by far to be jeopardized out of mere courtesy, or from a conscientious desire, though by mistaken means, to accomplish that which, however excellent in itself, is second in the catalogue of Christian virtues. Genuine attachment to truth, for the truth's sake, is the root of Christian love, and of every other virtue; and as well may a tree vegetate and flourish deprived

of its root, as a true scriptural love flourish toward the brethren without a supreme attachment to the truth. Wherefore seek the truth and peace. Do not seek peace first and truth afterwards; but seek truth before peace, and as the way, the king's highway, to peace.

But to return: though these and other considerations may be sufficient to make us doubt very seriously the propriety of joining with those who retain so much of the Roman principles, and spirit, and observances, against Rome, yet ought they on no account to induce us to retract our testimony or withhold it against the errors of the Romish hierarchy. We connect Rome and the Jesuits together, because they are so connected in history, in spirit, in principles, in aims, and in deeds. If any one point has been clearly and satisfactorily proved in the course of our observations, it is this. True it is, that the instructions of the Jesuits, and their own practical exemplification of them, have been so outrageously wicked, and public indignation has been so generally raised against them, that even Rome, corrupt as she is, has been reluctantly compelled to pronounce her condemnation of them. Thus Clement XIII., who had been their firm friend and protector, appointed a secret conclave for the purpose of yielding to the unanimous demands of all the Catholic Courts for the suppression of the Order! But he died suddenly the very evening preceding the 3rd of February, on which he had agreed to hold the conclave! Clement XIV., to prevent their total ruin, directed his efforts for some time to their reformation, but entirely failing of his object, he issued a bull on

21st July, 1773, by which he dissolved and for ever annihilated the Order as a corporate body. But mark, my reader, this delightful instance of papal infallibility: the Order of the Jesuits was restored by a bull from Pius VII., dated August 7, 1814, when the Pope, and some of those states of Europe which had demanded their suppression, seeing the progress of democracy, and having witnessed the outrages of infidelity when let loose on society, and failing to see that this nest of vipers was bred within the walls of an odious and intolerable superstition, called into being again the Jesuits, as the best defenders of church and state. "The unanimous desire," says the bull, "of nearly all Christendom for the reconstitution of the Society of Jesus, occasioned daily applications from our reverend brethren, the archbishops and bishops, as well as from the most distinguished persons of all classes, more especially since the manifestation of the overflowing harvest of good fruits brought forth in all districts where the brotherhood were resident, and the fecundity of those offshoots which afford hopeful promise of extending and adorning the Lord's vineyard. We conceive, therefore, that we should incur heavy guilt in the sight of God if, amid the pressing necessities of the common cause, we should hesitate to make use of the wholesome aid which God himself, by his providence, offers to our hand, if we who have entered the galley of St. Peter, while surrounded by the howlings of the tempest, should repel the vigorous and experienced rowers, who proffer their services to stem the mighty rushing waves, which seem ready every moment to engulf it in destruction."

The same holy See, the infallible Vicar of Christ on earth, which in the person of Clement XIV. "dissolved and for ever annihilated the Order as a corporate body," in the year 1773, does in the year 1814, after having long observed and thoroughly experienced the awfully corrupting influence of Jesuitical principles, and the tendency of their opinions and practices to the total subversion of society, does, in the person of Pius VII., re-establish this Order, and call in its energetic aid in support of the Roman Catholic Church, and adds these threatening words: "And let whosoever may presume to act contrary to the contents of this bull know, that he will thereby draw down upon himself the wrath of God Almighty, and of the holy apostles, Peter and Paul."

Let us not be told, then, or if we are told, let us not be so credulous as to believe, that the Church of Rome is as much opposed to the Jesuits as we are, and no more responsible than we are for their opinions and practices. What private individuals in the Church of Rome may think and feel on this point is not the question, or how here and there an isolated dignitary may be affected towards it, we do not ask. The Pope is the infallible head of the church, and he would not restore the Order of the Jesuits, especially after such an experience of them as Europe and the whole world has had, unless the most distinguished members of that church, lay and clerical, were in favour of that step! That step was taken in the year 1814, and has not yet been recalled; while the reasons there assigned for it have been growing stronger every year. The papacy is shaken to its centre; it is attacked on all sides; it

is in danger from every quarter ; and the Jesuits are the true militant order who now, with the polished shafts of learning and polite influence, and anon with all the dreadful weapons of open war, or the consecrated instruments of assassination, are to defend it, and to put off, at least if possible, the day of ultimate retribution !

It may be that the Jesuits are the masters as well as the sworn servants of the papacy. It may be that they have made successive popes as well as kings to tremble ; knowing, as they must, the desperate measures to which these inhuman monsters were ready to have recourse, in case they were contradicted and thwarted ; knowing how successfully the knife of the assassin and the poisoned meat or potion were employed in their hands, and how pertinaciously they sought to remove out of this life popes as well as princes that stood in their way and embarrassed their proceedings. And how manifest is the just judgment of God in this phenomenon ; that there should arise over these ecclesiastical and civil tyrants, and cruel oppressors of our race, other tyrants still more cruel than themselves, who should by such singular methods hold them in the same terror and subjection that they were wont to hold their helpless victims in, and should as cruelly treat them also when they acted counter to their despotic wills. But what of this ? The Jesuits are not the first servants that obtained the upper hand until at length they have ruled and tyrannized over their own masters ! In the days of Solomon, a servant, when he reigneth, was one of four things for which the earth was disquieted, and which it could

not bear ; and if the Papacy will engage such characters in her service, we can only say that upon her must rest the consequences.

And are we to suppose that the Papacy has re-established the order, and called in their aid in support of the Papacy in vain ? Are we to suppose, that at this moment, the Jesuits are inactive and exerting little or no influence in the courts of Europe, and in other parts of the world. We have studied the character and history of these unscrupulous supporters of the Papacy, and these sworn enemies of truth and liberty, in vain, if we can acquiesce in such a conclusion. On the contrary, we believe, that they are carrying on a deep-laid scheme for the establishment of the Roman power and the overthrow of civil and religious liberty in Europe and throughout the world. We speak not under the influence of morbid feeling. We are not to be frightened out of our propriety. We have no ecclesiastical sinecures and emoluments to lose ; no high-sounding and exclusive privileges which they can wrest from us. We believe our system of worship, our principles, and the truths which we conscientiously believe, are such as will bear "the fiery trial which is to try us:" we, therefore, are not afraid. Why should we fear, strong as we are in the strength of God, and humbly confident in the possession of immortal, unchanging truth : why should we be afraid ? But that is no reason why we should not be observant of the signs of the times, and why we should fail to clothe ourselves in that "armour of righteousness, on the right hand and on the left," which may be best adapted to meet

the contest. The least that we can do in such times is to buckle on our armour closer around us, to cast aside all and everything that would be an incumbrance, and earnestly to beseech Almighty God, that he would bestow upon us that grace which is peculiarly suited, not only to our need as individual Christians, but also which is peculiarly required by the present state of the church in the world, and which shall best fit us to "serve our generation by the will of God."

What then is to be done in order to check the growing power of Rome and the Jesuits? Shall we have recourse to the civil power? Shall we pass a law rendering their existence illegal in this country, or desire that any such law may be carried into effect? Shall we invoke the arm of the magistrate in order to break up their institutions at Stonyhurst and Clongowes, and to send them out of the country? We plead for nothing of the kind. Little as we like the Jesuits, we nevertheless say, Let them alone; allow them all the civil immunities which they can claim, so long as they demean themselves as peaceable subjects, so long as they do not commit any infraction of our country's laws. To take cognizance of human opinions, to judge between truth and error, is not the province of human governments.

We are indeed fully aware that the Jesuits and Roman Catholics must, if they are consistent with themselves, and the systems to which they adhere, hold opinions that are both pernicious and dangerous. The principle of Rome is, that to the church belong two swords, the temporal and the spiritual; the *spiri-*

tual to be used by the Supreme Pontiff himself,—*the temporal*, by kings, and knights, and princes, *by his license, and at his will*. But the lesser sword must be subject to the greater, and the temporal to the spiritual authority. The subjection of every human being to the See of Rome is declared to be a necessary article of faith, and the power of deposing heretical kings and princes claimed. It should also be remembered that the Jesuits maintain, to the utmost stretch, the prerogatives of the Papacy, and desire nothing more than to see it shine forth again, not as it does now, “shorn of its rays,” but in its full orbéd glory. They occupy the same place in the Church of Rome that the Jacobites did for a long time in the British government, and which the Puseyites occupy at this moment in the Church of England. They laud the Pope to the skies, and place his throne among the stars; they claim on his behalf the most enormous prerogatives and powers; and they not only think and talk, but they also act thus! All their policy is directed to this end, and they would, if possible, bring all the civil as well as ecclesiastical powers of the world into subjection to him “who opposeth and exalteth himself above all that is called God, or is worshipped, so that he, as God, sitteth in the temple of God, showing himself that he is God.”

Still, with a full knowledge of their pernicious opinions and designs, we say, respecting them as a body, Let them alone. Do not exasperate them, or impose upon them any liabilities, simply because they are Jesuits. It will be time enough when they embody their sen-

timents in practice. Let them be treated as traitors when they are found guilty of treasonable practices ; not before. Or if at any time they should stir up sedition against the constitutional authorities of the realm, then, of course, are they liable to such penalties as are incurred by such conduct. But we must confess we have far more confidence in the efficacy of moral means, than in any enactments of the legislature for their suppression. The only measures which we are prepared to recommend against them are such as will tend, by diffusing sound, moral, and religious principles among the community, to render us as a people, proof against their pernicious maxims, detestable policy, and abominable morality. We are of opinion that it is only in a very diseased and demoralized state of society that the Jesuits can attain to any great influence. Our efforts, therefore, should be directed, not so much against the Jesuits as for the obtaining and promoting the moral health of the community. Keep the body politic as much as possible clean, and not only clean, but sound, and in a state of vigorous health ; give it wholesome and nutritious food, preserve it as much as possible from feeding on the offals of superstition, and bring it under a judicious regimen ; let all the wise and good of every name and denomination, use their influence in this direction, and devote all their energies to this object, and we do not apprehend that we shall suffer to any great extent from the moral gangrene of Jesuitism !

In confirmation of these views we might refer to the page of history which has already passed in review before us. The Reformation was indeed a glorious

event, but it was attended with those imperfections that attach to all those performances in which human instrumentality is employed. Whilst the first Reformers bore a noble testimony against many of the errors of the church of Rome, they did not clearly apprehend, and practically renounce, as we might perhaps have expected, that worst and most antichristian of all errors,—the doctrine that the temporal world should be subject, or even subservient to the spiritual, that a man should endure civil penalties for his religious opinions, that the religion of Jesus should be sustained in any way by the secular power, or that the kingdom of Christ should be amalgamated in any degree with the kingdom of this world. Their views were by no means clear on this subject. Their eyes were scarcely half opened in reference to it. At best they saw “men as trees walking.” They saw indeed obviously enough, that the church of Rome acted a wicked and antichristian part, in persecuting to the death the sincere friends of the Redeemer, whilst she cherished his worst foes in her bosom, dandled them on her knees, and bestowed on them her baubles. But they did not see that she was wrong in persecuting at all, that she had no right to touch the civil sword at all, and that she had no scriptural authority to proceed against heretics of the worst description, or to punish the most flagrant misconduct in the use of any other than moral means—that is by reproof and persevering instruction, and at length, in case all means were ineffectual to restore to repentance, by withdrawing from all association with such in ordinances and fellowship that are peculiar to a Christian church.

They evidently did not understand these things. To his honour be it said, Luther who was at that period the earliest, was also the clearest of all the Reformers on this subject: clearer by far than Zuin- glius who died on the battle-field, and Calvin who was implicated in the burning of Servetus; clearer also by far than Cranmer whose robes were stained with the blood of the saints; and clearer than any, who being not involved in such transactions, shone out amidst the constellation that then adorned the firmament. No: the Reformers, there is reason to believe, were in a great measure ignorant and misinformed on the will of the Lord in reference to this momentous subject. And this one error brought innumerable other errors and mischiefs in its train. The progress of true Christianity, which, on their part at least, ought to have been pure and peaceful, was marked with blood, not only the blood of those, who like their divine Lord and Redeemer were led as sheep to the slaughter, and "loved not their lives to the death," so that they might say, "I have finished my course, I have kept the faith," but with blood *shed by those* who, dissenting from the errors of Rome in other respects, still had this cleaving to them as a girdle, that the enemies of the truth or those whom they esteemed such, were to be handed over by the ecclesiastical to the civil power for punishment, and that it was lawful to take up arms for the defence and propagation of the religion of Jesus! Alas, that men, that Christian men, who have rendered such eminent services to the church of Christ, should have acted under the influence of such an error. The Reformation was in

almost every country mixed up with the state policy of that country, and the things that concern the kingdom of Christ were amalgamated with those that relate to the kingdoms of this world. This was a lamentable error, and as might have been expected, the enemies of the truth gained a tremendous advantage from it. The appeals to arms on the part of the friends of truth, not only dishonoured and injured dreadfully the cause of true Christianity, but gave Rome and her body-guard—the Jesuits—just the opportunity which they desired of entering the field and committing wholesale butchery on the enemies of Rome. May we have wisdom and grace to profit from the preceding pages of history, and past dispensations of divine providence. We cannot contend successfully against Rome and the Jesuits with *their* arms. They will be more than a match for us if we have recourse to carnal weapons. It may, indeed, please God to make use of the political powers of this world to effect the final overthrow of antichrist. But this is not our province. As Christians, we are called to employ spiritual and moral means alone in this glorious and growing strife—the power of truth, the power of faith, the power of prayer, the power of public and private instruction, the power of all the Christian graces and virtues, shining forth in our conduct and conversation, and illustrating the divine superiority of the faith which we profess, and of the principles which we embrace. God grant that in this, and in every other scriptural way, we may be prepared for the impending conflict. May we be identified in our character, and in the course and tenor of our lives and

actions, with Him who is figuratively represented as "sitting on a white horse whose name is called Faithful and True, and who in righteousness doth judge and make war. And he hath on his vesture and on his thigh a name written, King of kings and Lord of lords."

Nor has the writer much confidence in any great confederation of Christians, call it by what name you please, against Romanism, Jesuitism, and Puseyism. Great confederations in the church of Christ have never done good ; but they have been productive in all ages of immense evil. What is Romanism and the Papacy but an immense confederation of professing Christians, a grand scheme of ecclesiastical centralization. Although many churches were planted in the days of the apostle, he manifested no anxiety to join them together in any visible and grand alliance. Had this been important to conserve the interests of genuine Christianity against the power of falsehood and the attacks of enemies, doubtless the New Testament would have contained some directions to the effect. When Christians meet together and co-operate in such immense masses, the right of private judgment is in danger of being invaded, wordly passions are kindled, and kept in constant activity, and there is little exercise for the spirit of true piety, while the existence of the principle itself is exposed to many destructive influences.

There is a very remarkable passage in Isaiah viii. which is perhaps not altogether inapplicable to the present relative position of the true church of Christ, and his and her enemies. "Now therefore, behold,

the Lord bringeth up upon them the waters of the river, strong and many, even the king of Assyria, and all his glory : and he shall come up over all his channels, and go over all his banks : and he shall pass through Judah ; he shall overflow and go over, he shall reach even to the neck ; and the stretching out of his wings shall fill the breadth of thy land, O Immanuel. Associate yourselves, O ye people, and ye shall be broken in pieces ; and give ear, all ye of far countries : gird yourselves, and ye shall be broken in pieces ; gird yourselves, and ye shall be broken in pieces. Take counsel together, and it shall come to naught ; speak the word, and it shall not stand, for God is with us. For the Lord spake thus to me with a strong hand, and instructed me that I should not walk in the way of this people, saying, Say ye not, a confederacy, to all them to whom this people shall say, a confederacy ; neither fear ye their fear, nor be afraid. Sanctify the Lord of hosts himself ; and let him be your fear, and let him be your dread. And he shall be for a sanctuary ; but for a stone of stumbling, and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem. . . . And I will wait upon the Lord that hideth his face from the house of Jacob, and I will look for him."

Time will not allow the writer to attempt a full interpretation of this passage, or to show in a complete manner, its application to events now in progress. He would however, just observe that the extreme solicitude of some minds to form a confederacy against Rome, betrays in his opinion, either weakness

of faith, or inattention to the wonderful manner in which divine providence has hitherto wrought the safety and deliverance of his true church and people, and through them of truth itself in times of danger. If we cannot trust our divine and enthroned Redeemer to conduct the affairs of his kingdom, and to serve the interests of his church, without having recourse to measures which are not sanctioned or encouraged by his Holy Word, does it not argue want of faith? If Christ were with us, would he not say to such, "O thou of little faith, wherefore didst thou doubt?" And why should we doubt? Is Christ no longer able to carry on the affairs of his kingdom? Is he unable any more to protect the temporal and spiritual interests, bodies, and the souls of his redeemed family? What! is the man of sin a match and more than a match for the King of kings and Lord of lords? Rome—the Jesuits, are they too much for Christ? What! is their craft and cunning compared with the profound, exalted, sublime, incomparable wisdom of the Lord of Hosts, who is wonderful in counsel and excellent in working? What too is their power, or what is all created power united, when brought into competition with Him, who taketh up the hills as a very little thing, who is the creator of the ends of the earth, that fainteth not neither is weary,—there is no searching of his understanding? If Christ is unable any longer to conduct the affairs of his kingdom, and to secure his church; then tell us the nature of that change which has come upon him. What time was it that Christ became unable to defend his cause and people against the united force of his enemies;

and what were the causes of the change? "Is his arm shortened that it cannot save, or his ear heavy that it cannot hear?" Or has he lost his affection for his people, so that he does not take the interest in them that he once did? But we check ourselves, for we find ourselves to be encroaching on the deity of our Saviour. O thou exalted Jesus! forgive our unbelief, forgive our fears. We have injured thee again. Once more we have injured thee. But forgive us, blest Saviour; and teach us by thy blessed Spirit the meaning of thine own words,—"*Let not your heart be troubled: ye believe in God, believe also in me. Lo, I am with you always, even to the end of the world.*"

But it also indicates, we think, inattention to the way in which God hath ever wrought out the deliverance of his church and people. Was it by a great and powerful confederation of pastors and churches that the earliest triumphs of Christianity were won? Did the apostles direct their attention to this point, and keep it in view in all their proceedings? The age of oecumenical councils and large confederations of Christian pastors and others,—was it the age of a pure or a corrupt Christianity, of a simple or unadulterated Gospel, of a languid and cold or of a vigorous and fervent piety; was it the age of the spirituality, or of the worldliness of the Christian church? And how was the great and glorious Reformation brought about under God? Was the Papacy made to tremble and the throne of antichrist well nigh overthrown, did it sustain a shock from which it has ever since been tottering to its fall, from a great con-

federation of great and good men? Was it so indeed? Or was all effected by a poor monk in the College of Erfurth, whom God called by his grace and fitted for this work, in connexion with the mighty operation of his grace and providence, bringing about the most wonderous results by, viewed in itself, a weak, inadequate, and divided instrumentality; raised at different intervals of time, in different places, without any collusion or contrivance on their part, and with very little consultation, and nothing like confederation in the sequel? Ah, it was even thus that God did work, and doth work, and will work, making his strength perfect in our weakness, hiding pride from man, and securing all the honour and all the glory to his own great and holy name. So thought Luther when he sang—

“ A fortress is our God, a weapon of defence;
 With him the saints have trod, and found a recompense.
 The ancient cunning foe is busy with his snares ;
 Fiercely he works below, nor earth his equal bears.
 Our feeble strength is slight, weakly our arrows aimed,
 For, he the man will fight, whom God himself hath named.
 Who is He? askest thou,—as Jesus Christ he's known,
 Zeboath's God, that title now, belongs to him alone.
 Were hosts of devil's here, all eager to assail,
 We have no need to fear, for he will never fail.
 The prince who reigns below, shall watch and wait in vain,
 The Word has judged the foe—he triumphs not again.”

But whilst it indicates a want of faith to employ means that are unscriptural, or at the least, questionable, in order to check the progress of antichristian superstition, it would be a proof of a presumptuous spirit to expect divine preservation without diligently

using every safeguard which divine Providence has placed within our reach. It appears, therefore, to be a duty specially incumbent at the present time to diffuse, as far as possible, correct and enlightened views of that system whose encroachments are everywhere visible. We must inform ourselves what it is at which Rome really aims, viz. :—to establish a universal supremacy, ecclesiastical and civil, of which the Pope shall be both the heart and the head, which shall extend itself throughout Europe, the colonies, and the world ! We must also be acquainted with the tactics of Rome and the Jesuits. Truth is simple and uniform, universally consistent with itself, and invariably the same. Error, on the contrary, is complex and intricate, shifting and changeable ; always undergoing different modifications to adapt itself to circumstances. Truth is a solid rock on which we may build with confidence and safety ; falsehood, a shifting sand, which swallows up and destroys all that are so unhappy as to be cast upon it. Such is Rome ; and more especially Rome as personated by the Jesuits. Chameleon like, it assumes different shades and colours according to the different circumstances it is in, and the different parties it has to conciliate. In the days of the Stuarts, the Charleses, and the Jameses, it allied itself with arbitrary measures ; in our own day, when the voice of the people is recognized and a more liberal spirit is abroad, it allies itself to liberal measures, and talks of liberty, sweet liberty ! while itself is the greatest tyrant in all the world. In England it seeks to conciliate the scientific by lectures on religion in connexion with

human philosophy ; in Germany, it exposes the so-called seamless seat of our Saviour to view, presents it as an object of holy adoration, and promises absolution to all that repair to it at the call of Arnoldi, bishop of Treves. It will hold forth the rankest Popery to please the Papists, and preach the purest Protestantism to please the Protestants; and will denounce the union between church and state to please the Dissenters, whilst on the very next occasion, it will act on the very principle which it denounced, by taking money from the Dissenters to pay for the teaching of the tenets of Popery in Roman Catholic institutions. Well does Rome know how to pitch the key-note to the times and the people among whom she may reside, and deeply has she studied all the arts of dissimulation and deception. There is not a doctrine she has ever preached, nor a practice that she has ever followed, but what she will deny and anathematize, if so be she may but insinuate herself into our good graces, and improve our good opinion of her to her own advantage. In order, therefore, that we may be able to cope with Rome and to resist her blandishments, we must be acquainted with her art, her sophistry, and her deep dissimulation. Paul would not have his converts ignorant of Satan's devices; neither must we be ignorant of Rome's devices,—for Rome is the very masterpiece of Satan's policy and malice. And how can we obtain this information except by acquainting ourselves with the history of Rome, and the agency and arts with which, through her "skilful rowers," the Jesuits, she has combated the Reformation, and sought to bring back those whom she calls her erring children to her ma-

ternal bosom? It will be our fault, and one of which, sooner or later, we shall sorely repent, if the public in general, and especially the rising generation, are not adequately instructed in these matters, and duly alive to them. It is not a revival of the "No Popery" cry of former days that we want; but we do need to have an enlightened, deep, and insuperable hatred of Romish principles, and of all antichristian error, wrought in our minds, purified from all admixture of political rancour and selfish considerations, that, as Milton says, there may grow from the ashes of the pious dead—

"A hundredfold, who having learnt Thy way,
Early may fly the Babylonian wo."

Above all we would urge the cultivation of a sincere, ardent, active, and deep-toned piety among ourselves. A genuine bible Christianity, experienced in a soul well established in the faith, rooted and grounded in love, and manifesting itself daily in our conduct and conversation; a true bible Christianity, that shall lead us to devote ourselves body, soul, and spirit to the service of our Redeemer—this includes all that we want for our own peace and welfare, and for the times in which we live.

Let this extensively prevail, and neither the Jesuits nor the devil will be able to hurt us, Antichrist will soon give evident signs of his approaching dissolution, and Infidelity "turn pale and die." The Lord hasten it in his time! Amen and amen.



