





**Fac-simile of the St. Bartholomew Medal.**

**THE JESUITS;**  
**THEIR**  
**PRINCIPLES AND ACTS.**

**BY**  
**EDWARD DALTON,**  
**SECRETARY TO THE PROTESTANT ASSOCIATION.**



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*Preparing for the Press,*

# A HISTORY OF THE JESUITS.

Edited by

**EDWARD DALTON,**

Secretary to the Protestant Association.

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# THE JESUITS :

## THEIR PRINCIPLES AND THEIR ACTS.

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### PART I.

#### THE JESUITS AND THEIR PRINCIPLES.

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### CHAPTER I.

#### RISE OF THE JESUITS.

WHO are the Jesuits? is a question very easy to ask but very difficult to answer. It is important, however, that an answer should be found, and that all subjects of a free state, and especially all subjects of a Protestant state, should know not only who the Jesuits are, but also what opinions they hold, what principles they profess, and the manner in which they have carried out those principles into practice in times past. We do not expect to gather grapes from thorns or figs from thistles; and therefore, if we find the principles of the Jesuits to be bad, we may expect to find bad

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fruit produced from such a source; and if we find that their conduct has been such as to call down the curses of those they meant to serve and befriend, as well as the maledictions of those against whom they were banded in irreconcilable hostility; we may very safely conclude that they are a dangerous body, holding pernicious and destructive principles, capable of committing detestable enormities; and we shall do well and wisely for society, for our Queen, for our country, and for our national Zion, in deepening and swelling the cry of warning which is now going forth through the length and breadth of our land—"BEWARE, BEWARE OF THE JESUITS!"

There is one fact which meets us on the very threshold of the inquiry, as to who are the Jesuits, which may well startle the Protestant. It is this—there were no Jesuits before the Great Reformation. In the days of her pride and power, when Rome grasped the sceptre of Christendom, and kings and potentates of the earth crouched as willing slaves at her feet, and kissed the rod of iron which she wielded as the sceptre of her all but illimitable sway, there existed no Jesuits. Her prosperity waned, the throne of the Pontiffs tottered beneath the sledge-hammer of the Reformation, and instantly a new order, a fresh troop of warriors rushed upon the field of strife, equipped, marshalled, and admirably trained for the express purpose of supporting the Papal tiara, beating back the tide of the Reformation, and quenching the growing liberties of Europe and the reviving flame of gospel truth. When



the Reformation prospered, the Jesuits arose. They were the champions of Rome, selected for the task of counteracting the dawn of light, and of extinguishing it wherever it had burst into a flame amongst the European nations, which she had so long kept immersed in the gloom of spiritual darkness and political bondage. No sooner did the nations awake from their slumber at the bidding of the Reformers, and endeavour to shake from them the yoke of Papal tyranny and oppression, than the Jesuits rushed forward to do battle with the faithful sons of freedom and of truth, and with every imaginable artifice sought to bind around them again the fetters they had cast from them, and by fair means or foul to stop the mouths and pens of the courageous men who wrote and preached down the crumbling walls of Romish superstition and of spiritual despotism. The Jesuits may be considered as the animating spirit, the fiery essence of the Papacy.

There had been for ages stagnation brooding over the Church: moral and spiritual death pervaded all classes. The clergy were notorious for their immorality, and with such guides, the morals of the people were not likely to be better. The Bible was a sealed book; that fountain of pure morality, that source of heavenly principle, that unfailing catholicon for all the ills that afflict social life, was a dead letter, a hidden unknown treasure to the people. The Reformation gave out that blessed book to the thirsting multitudes. It snapped the chain, and bade the rich tide of the water of life roll forth its living streams over

the barren wilderness. Thousands drank of that vital stream and lived. Wherever it came, Rome suffered, stagnation disappeared, fertility was restored. The wilderness and the solitary place were glad, and the desert rejoiced and blossomed as the rose. It was like the angel of the Lord passing through the land, scattering everlasting blessings from his wings. Spiritual death no longer reigned alone over the nations of Christendom; spiritual life had burst forth, and souls were agitated by new hopes and new fears—a new creation had commenced.

The effect was like the rushing of a thunderbolt from heaven into the midst of some stagnant lake, stirring up all its hidden depths, and flashing on every side. Religion was then again understood to be a living, active principle. No longer did dead forms, and cumbrous rites, and gorgeous processions satisfy the religious appetite of the people—they wanted something more spiritual, more rational, more life-giving. They felt that splendour of ceremonial and costly robes, exquisite sculpture, and the soothing strains of melody, the breathing pencillings of the painter, or the fragrant incense, could not and did not satisfy the soul. The senses of the body might be regaled, but the soul was starved upon such religion as this. Cold observances and rigid outside formalities were nothing. As well might men try to fill their barns and store-rooms with ideas, as satisfy the soul with anything that is not spiritual. Religious zeal was kindled, spiritual, active, heartfelt, vital, heavenly, zeal.

To counteract this, zeal was required; for we know well that we oppose our enemies most effectually with the same weapons they employ, and we must meet our adversaries on their own ground if we would overcome them. We observe this in the Bible as well as in history. If a neighbouring state send an army against us, we send our army to meet theirs. If they employ their skilful politicians against us, we set our own skilful statesmen to meet them.

It would be folly in a general to send only a troop of lancers to meet an enemy with a splendid park of artillery. His heaviest guns would be brought into the field. It is the same in the spiritual world, and the devil knows it, and has acted upon it. When he found our Saviour appealing to Scripture, and answering his temptations constantly with a reference to the law and to the testimony—"IT IS WRITTEN;" he also quoted Scripture, and his next temptation was accompanied with a "for IT IS WRITTEN," and a garbled quotation from the sacred volume. He did the same afterwards, as St. Paul tells us; when the glorious light of the Gospel was spreading far and wide, Satan became "AN ANGEL OF LIGHT," in order more successfully to resist and overcome the preaching of the Gospel; and his servants, who were false apostles and deceitful workers, transformed themselves into the apostles of Christ, and put on the appearance of ministers of righteousness. (2 Cor. xi. 13, 14, 15.) The devil, therefore, at the time of the Reformation, knowing well that it was no good to combat the

Reformers with the lazy monks and dronish bishops, who had fattened on the prior stagnation of the church, kindled into zealous activity a band of ardent spirits who should be willing to defend the falling cause of Rome, at all hazards, and destroy as unscrupulously, as they hated cordially, the Reformers and the Reformation. The enthusiastic zeal of the Reformers was carrying all before it, and it required enthusiastic zeal to oppose and check it. The indomitable courage of the Reformers was enlisting thousands on the side of the Reformation, who cared little or nothing for the great truths they preached, and it required courage of no ordinary stamp to meet such formidable opponents. The zeal of the Reformers was kindled by God himself; it was from the lamp of divine truth, from the lively oracles of God, that they caught the fire of religious enthusiasm and unflinching christian boldness. Satan endeavoured to supply a counteracting influence to both, in the fiery and headlong zeal of the Jesuits, fanatical, bloodthirsty, and ferocious; and in the blind and slavish obedience, with which they bound themselves to serve the interests of Rome, into whatever dangers, losses, privations, or even crimes, that obedience might lead them. The Jesuits appear to have been called into existence to save the Popedom from a fatal shipwreck, and the person who will carefully trace their history, in the various nations where they have succeeded in obtaining a footing, will find that in exact proportion as their influence increased did the cause of the Reformation decline, and that

all their efforts bore ultimately upon one point, the overthrow of truth, the extinction of freedom, and the prostration of the kingdom beneath the heel of the crowned bishop. The work of the Jesuits was to do for Rome what the Reformers were doing for God,—to work enthusiastically, and with a single eye, for the Papacy, as the Reformers were labouring enthusiastically and with a single eye for the Gospel. They pitted themselves in every country against the Reformers, and we shall by-and-by see what weapons they employed to overcome those faithful soldiers of Christ, and how they strove to dull the edge of the heaven-tempered blade from the armoury of God, with which those lion-hearted men were performing such prodigies of valour for the Israel of God against the Goliaths of the Papacy. From everything that will come before us it will be clear that, as the Reformers were the zealous champions, standard bearers, and defenders of the Gospel of the blessed God, so were the Jesuits the zealous champions, standard bearers, and defenders of the false creed and baseless usurpations of Rome; that just as the Reformers were willing to jeopardy their lives in the high places of the field, and form a rampart with their bodies for the ark of God, so were the Jesuits equally willing to peril existence for the Papal chair, and actually hazarded reputation, substance, and life itself in their enthusiastic war upon the Reformation and its followers and abettors. The first were the army of the living God contending earnestly for the faith once delivered to the saints,

ready to seal with their life's blood, their testimony to the great MYSTERY OF GODLINESS ; the other were the powerful opponents of God's truth, willing to sacrifice anything in their unmitigable hatred of the Reformers, and their blind and unquestioning attachment to the great MYSTERY OF INIQUITY.

It will appear evident, also, as we proceed, that just as the spirit which animated the Reformers, was the Spirit of that God who is LOVE, a Spirit of truth and life, of benevolence and of blessing to the human race, a spirit of wisdom, and of power, and of a sound mind ; so the spirit which animated the Jesuits was the spirit of him who was the father of lies, and a murderer from the beginning, a spirit of malignity and equivocation, a desolating and blighting curse to the family of man.

## CHAPTER II.

## THE FOUNDER OF THE JESUITS.

THE founder of the Jesuits was Don Inigo Lopez de Recalde, generally called Ignatius Loyola. He was a Spaniard by birth and a soldier by profession. He had been brought up amidst the splendour of the world at the court of Ferdinand, the Catholic. Ardently ambitious, full of the chivalrous spirit which animated at that time the young blood of Spain, he was foremost in the dangers of the tournament, and amidst the graver hazards of martial strife. Debauchery and military exploits appear about equally to have shared his attention and his time.

In the year 1521, being then thirty years of age, he was left with a few nobles in charge of Pampeluna, threatened by the French army. The nobles, who had learnt the superior numbers of the French troops, decided upon retiring. Ignatius, with his usual impetuous and headstrong rashness, threw himself into the citadel, resolving to defend it at the sacrifice of his life. The French

began to batter the walls with their formidable artillery, and in a short time attempted to storm it. Ignatius defended the ramparts with great bravery, rage, and fury, till he was severely wounded by a ball, upon which the garrison immediately surrendered. The French, who admired the chivalrous courage of their adversary, carried him on a litter to his relations in the castle of Loyola. Accustomed to the stirring life of a soldier, he found the time of his recovery pass irksomely. Books were given him, and amongst them the *Flos Sanctorum*,\* a Spanish romance, which, in his state of solitude and sickness, produced a most extraordinary effect upon his mind, inspiring him with a love of spiritual knight-errantry. His ambition was no longer directed to the achievement of brilliant exploits in the tournament, or martial feats of chivalry, he no longer panted to carve out for himself a name of imperishable renown in the military annals of his country—all his ambition now was to be a great man in the church, to be a saint, to be the founder of a new religious order. As knights were accustomed to devote themselves and consecrate the valour of their arms to their lady-love, he determined that he would become “knight of the Virgin Mary.”

As soon as he had recovered from his wound, he went alone to some lonely cells excavated by the Benedictine monks in the rocks of the moun-

\* History of Ignatius, 2 vols. 12mo. London, 1754. vol. i. p. 8.



tains of Montserrat, gave away his rich clothing to a mendicant, clothed himself in sackcloth, and fastened a rope round his loins. Remembering that one of the most celebrated knights, named Amadis of Gaul, (with whose exploits his mind was well stored,) had performed an armed vigil, he thought he would do the same. Accordingly he suspended his sword at the shrine of the Virgin Mary, and passed the night in watching, with his pilgrim's staff in hand, going through all the devout practices, of which the illustrious Amadis had set the example.

Soon after this he went to Manresa, and entered a convent of Dominicans, where he practised great austerities, letting his hair and nails grow, and flagellating himself without mercy. Deep melancholy and great depression of spirits was the natural result of this. Day and night gloomy terrors haunted him; he wandered about melancholy and dejected; his bed was drenched with tears, and the cloisters resounded with the sound of his bitter groans and sighs. If at that moment, some faithful guide had been at hand to direct him to the Lamb of God, whose blood cleanses from all sin, what a different career would have been that of Ignatius Loyola! As it was, he took a totally false view of these feelings, and instead of looking upon them as compunctions mercifully sent by God to lead him to the foot of the cross, he deluded himself with the notion that they were the mere suggestions of the devil, and that all his mortifications and sacri-

fices were meritorious and good, and that he was to all intents and purposes a great saint.

This appears to have been the turning point in the life of Loyola. He counted the voice of God, in his conscience, as the voice of the devil, and all his life after he was given over to a strong delusion to believe a lie; he was visited by a righteous retribution, and permitted to count the delusions of the devil as the voice of God.;

One day he met an old woman, who talked to him of spiritual apparitions, and Loyola drank greedily in the prophetic rhapsodies of this old Spanish crone.

After this, his biographers assure us that he had repeated and frequent visions, and ever after he gave himself up completely to raptures, dreams, and apparitions; and these visionary delusions became the guiding principles of his life. His followers scruple not to tell us, that he was miraculously told from heaven to form his order, and instructed fully in a supernatural manner how he was to do it. Pasquier informs us, that he was one of the most subtle and skilful politicians which his age produced. He made a pilgrimage to Jerusalem, and it is recorded that, on his way, he was one day seated before the altar of a church in Barcelona, when the Lady Roselli saw a radiant illumination round his head. After visiting, with great devotion and curiosity, the Holy City, he returned to Spain, and learned the Latin language, when he was thirty-three years of age.

The judges of Salamanca having shown their

distaste for fanaticism by prohibiting his public preaching, he retired in disgust from his own country, and went to Paris. Here also he met with opposition, and being destitute of the means of subsistence, became a mendicant, and after visiting Flanders and England, returned once more to Paris, enriched with the alms of the benevolent. He soon had the unspeakable happiness of gaining companions, with whom he considered himself more than a match for the world.

## CHAPTER III.

## THE CONSTITUTION OF THE JESUITS.

THE first converts of Ignatius Loyola were Le Fevre, Francis Xavier, a teacher of philosophy, Lainez, Salmeron, Bobadilla, and Rodriguez. On the feast of the Assumption, 1534, he conducted them to the church of Mount Martre, near Paris, where Le Fevre said mass, and administered the sacrament to them. After mass, the whole seven, with a loud voice, took a vow to undertake, within a prescribed time, a voyage to Jerusalem for the conversion of the infidels,—to abandon everything they possessed in the world,—and, in the event of being unable to accomplish this, to throw themselves at the feet of the Pope,—to offer him their services,—and to proceed under his orders whenever and wherever he might think proper to send them. Shortly after this, they were joined by Le Jay, Codur, and Brouet. They set out for, and arrived in Rome in the year 1538, where, according to Baillet, they agreed that the Society should be established as

soon as possible as a religious society, in order to prevent its future dissolution, and to enable it to extend itself to all places, and to subsist till the end of time. The infant society experienced some difficulty and considerable opposition, before it received the stamp of Papal authority. Paul III. referred Loyola's petition for confirmation to a committee of cardinals, who represented the establishment of this society as unnecessary as well as dangerous; and Cardinal Guidiccioni opposed it with the greatest vehemence. But Loyola was a man of the world; and hit on a plan which entirely removed the Papal scruples. He immediately changed the articles of his institution, in which his promise of obedience to the Pope had been clogged with conditions. He now bound his order by a solemn vow to *implicit, blind, and unlimited submission and obedience to the Pope*. This vow was over and above the three usual vows of *poverty, chastity, and monastic obedience*, common to all the orders. Such an offer, and at such a crisis, was irresistible. Paul III. had sufficient discernment to foresee the advantage of such a fraternity, and immediately confirmed the institution by a bull, dated 27th September, 1540.

By this bull, however, the number of the order was restricted to sixty, which by no means pleased Loyola. He set to work, and after nearly three years of persevering solicitation, he succeeded in obtaining another bull, permitting the unlimited extension of the society over the whole world. The army thus regularly organized, it became ne-

cessary to choose a general. Of course Ignatius Loyola was chosen. He feigned reluctance to take upon himself so distinguished an office. His followers thereupon offered it to him a second time, which he declared was a divine interposition which he could not resist, and accordingly entered upon the government of his order. John Lorin, a Jesuit writer, in his commentary on the 105th Psalm, 31st verse, gives a truly Popish reason for Ignatius being chosen general of the Jesuits; a reason which ought certainly to weigh much with a system which has been "drunk with the blood of the saints, and with the blood of the martyrs of Jesus." He says, "Since Peter had more zeal than the rest of the apostles . . . . when he struck the servant of the high priest, *it is for this reason among others, we may conceive, that the sovereign priesthood was committed to him by Christ.* And, if the comparison be admissible, *we may affirm that Ignatius was chosen to be general of our order, because he would kill a Moor who had blasphemed.*"

The fact referred to was simply as follows: some time after his abandonment of the military profession for that of spiritual knight-errantry, having had a dispute with a Moor, who maintained that Mary had ceased to be a virgin by becoming a mother, Ignatius regretted that he had suffered the blasphemer against Mary to escape, and pursued him in order to kill him. Happily the mule, on which he was mounted, took a different road to that of the Moor, and hindered him from executing his design.

When once the Jesuits were fairly established with a general at their head, they overran the universe with surprising rapidity; they became the instructors of youth, the masters of seminaries, the confessors of kings, the distributors of favours, and the nominators to every office, civil and ecclesiastical, and sometimes even to crowns; in a word, the arbiters of every great event: they acquired immense wealth in freehold estates, and in the benefices which they procured for their houses, they formed the most substantial and brilliant establishments, and laid the foundations of a monarchy calculated to resist the most powerful princes.

There was one thing about them which rendered them peculiarly open to suspicion, and that was, their great secrecy. They appeared ashamed of their principles and their objects; and took extraordinary pains to keep the constitutions of the society close shut up from public scrutiny. In endeavouring to attract the great men of the earth, and their dependents, to their society, to win over sovereigns and their people, they considered it most important, above all things, to prevent them from penetrating into the real object and nature of their institute. Thus, although the constitutions of the Jesuits, and most of the bulls on which their privileges are founded, are printed, it is a general rule with them to render all access to these books impracticable to strangers, lest the great secrets of the institute should be developed. All the members, even of their own body, are not admitted to a knowledge of

them; but all are enjoined to keep profoundly secret all they do know of the real objects and principles of the society. The thirty-eighth of their rules expressly commands them not to communicate to strangers, either their constitutions or their other books and writings, which contain the institute or the privileges of the society. Novices were not told for some time what the principles of the society were, and then gradually and by degrees.\* This was, no doubt, to

\* The following account of himself, taken down as related by a converted Roman Catholic priest of probity and intelligence, may interest the reader, as throwing some light upon the policy of the Jesuits.—

L. is a native of Turin, and an only son. He was brought up to the priesthood in a college, where out of more than 140 pupils not one possessed a Bible. When about fifteen, he began to reflect on some of the popish doctrines, and with difficulty procured a Latin Bible, which he read, and was partially enlightened. When eighteen, the principal of the Jesuits visited the college, and thinking him likely to be useful, pronounced that he had a decided vocation for that order. He told L. that the Jesuits were like Christ himself: that like Him they were persecuted and abused; and as He laid three days in the grave and arose again, so they had been for a time destroyed, but now was their resurrection; and that ere long they would have power in all kingdoms of the earth.

These arguments prevailed over his unwillingness, but it was also necessary to have the consent of his parents, and his mother was distracted at the idea, for the Jesuits are taught literally to hate their parents. Her confessor told her it was mortal sin to oppose her son's vocation, and threatened her with perdition; so she consented. He entered the Jesuits' college, and became a great favourite with the superior, who treated him like a son; but he was entirely separated from the rest of the pupils, except during



prevent any one, who might be expelled from the society, being able to reveal its secrets in any complete and satisfactory manner. In a letter

their studies. One was given him as a companion, and he had his meals always in his own room. This continued for two or three months, when he got exceedingly weary of it, and in very low spirits. Having free access to the superior's room, he one day went to ask permission to go out *alone*, (for his companion was always by his side). On entering, he found no one there, and passed into an inner room which was a library, intending to wait till the superior should return. All the doors of the college opened from the inside, so that no one could enter from without unless with a key. He shut the door, and took down a book to divert the time; he was surprised to see behind, a second row of books, and on removing one, behind that a third row. He opened a volume, and found it contained confessions, arranged alphabetically according to the names of the individuals. The Jesuits are confessors to all the noble families in Turin, and almost throughout Italy: these were their confidential communications. Thus, a Jesuit, on entering a family, by looking in the books of his order, becomes perfectly acquainted with the character of each individual. L. turned to his own initial, and there found every word he had confessed since he entered, together with remarks on his capacities. He was horror-struck, and on looking further discovered a fourth row of books, which contained the confessions of all the ladies of Turin. He had just replaced all these, in fear of detection, and had his hand on the lock of the door to go out, when he heard a number of people enter the next room. He then remembered that a visitation of the college was to take place that day by the general of the order, and that in passing through he had seen paper and pens on the table, as if for some special purpose. He drew back afraid of discovery, and for some minutes heard a great deal of laughing and loud talking; when suddenly a signal was given by the president, and it ceased. He then addressed the rest in a speech giving a sketch of the Jesuit history, from its

from one of the assistants of the order at Rome, written towards the middle of the eighteenth century, are expressions of the following import :

beginning, and declared the object of the present meeting, which was to deliberate on their present position, and on the best means of extending their power. L. sat down to a small table, and commenced writing down all that he heard. There were things that horrified him in these secret councils, which lasted six hours, during the whole of which he continued taking notes.

The meeting, when their business appeared to have been dispatched, became highly convivial, toasts being drunk to the Pope, &c. When they at length left the room and all was quiet, he could scarcely move, from having so long remained in the same position, also from the great fear he had been in the whole time : for had he been discovered he would have been sacrificed. He put his notes in his stocking and left—and fearing he might be discovered, if he went to his own room, descended to the chapel. He had only been there a few minutes, when he heard his own name repeatedly called, and one of the youths entering, asked where he had been for such a long time. He said, in the chapel. The other answered that he had been there a short time before, and he was not to be found. “Perhaps I was away for a minute,” said he. He said he did not want any supper, he did not feel well, and would stay where he was till service commenced. After the service the superior called him, and on feeling his pulse pronounced him very ill, for he was in a fever with the excitement. He was sent to bed, and for some time was ill. On his recovery he went to the superior, and told him he wished to leave ; he had no vocation, and did not like the life. The superior told him he must not ; and though he used gentle language, L. saw that he would not be allowed to leave ; and so pretended to give way, but determined in his own mind to watch for an opportunity of escape. When he next went to confess, he spoke in a low voice, (they were desired to confess aloud “à haute voix,” as being more humbling,) and his confessor told him to speak

“ It is only since my arrival here that I understand anything of the nature of our society. Its government is a separate science, of which the provincials themselves know nothing. It is necessary to be in the post which I occupy to begin to comprehend it.”\*

There is reason to believe that many of the edicts, which possess the force of laws among the Jesuits, have never been printed ;† and even the constitutions, properly so called, they have seldom committed to the press, but in the colleges of the order. Whenever they ventured to print this work elsewhere, they always took precautions to secure the whole impression. Though these precautions proved in vain, and the enemies of the order had found means to obtain copies of these constitutions, they were never authoritatively promulgated until 1761, when, in the course of the celebrated suit of MM. Lionci and Father La Valette, the Jesuits were inconsiderate enough to produce the mysterious volume of their institute. By the aid of these authentic records, the principles of their government may be deli-

luder ; he looked up and saw a ray of light behind, and within a person writing down every word he uttered. This confirmed his desire to escape, which eventually he found means of doing. He was afterwards a Roman Catholic priest, and is now a converted man, a Protestant.

\* *Histoire du Paraguay sous les Jesuites*, par Bernardo Ibanes de Echavarri, 3 vols. 8vo. Amst. et Leipsic, 1780. vol. i. p. 194. See *Monarchie des Solipses*. p. 55, note (2), and *Erreurs impies et seditieuses que les Jesuites ont enseignées*, &c.

† Chalotais, p. 20.

neated, and the sources of their power investigated, with a degree of certainty and precision which, previous to that event, it was impossible to attain.

But not only were the Jesuits secret with respect to their principles, they acted ever as men ashamed of their conduct, and afraid of being known—moving about the world in disguise, assuming false characters, and adopting fictitious names. History abounds with proofs of this.\*

Mr. Martin, the Governor of Pondicherry, who had opportunities of knowing, speaks much of “disguised Jesuits” here, and “masked Jesuits” there, and says, “These Jesuits, disguised and dispersed over the whole earth, and who all know each other by sign like the Freemasons, invariably act upon one system.”

Now, why all this secrecy? Why be afraid of coming to the light? If their principles were

\* The Abbé de la Rode Arnauld, a Roman Catholic, who lived amongst the Jesuits for some time, and was intended for one, if he had not left them in horror and disgust at their crimes and evil principles, amongst other accounts of similar deceptions, relates that a M. De l'Aigle, a Polish Jesuit, when the French army was penetrating into Russia, pretended to be a Frenchman, in order to deceive the French. “He followed,” he says, “our troops for a long time in the uniform of a French soldier; and it is said, that he acted thus according to orders transmitted from the court of Russia. Be that as it may, he contributed largely to the overthrow of a French battalion, by information which he conveyed to a general of the Russian armies; and if we may believe the Jesuits themselves, he did more injury to Napoleon than the whole military force of the Czar.”

good, they could surely bear the face of day. If their deeds were good, why be so secret—why hide their candle under a bushel in this way? The reason is plain enough for the simplest mind to discern. They loved darkness rather than light, because their deeds were evil. Like bats and owls, and creeping, crawling, slimy things, night suits them better than the day. Unlike the soaring eagle, which bathes its splendid plumage in the golden light of heaven, the vulture brood cower on folded wing in the dark caverns of the earth. Unlike the honest-hearted Christian, who soars upwards on the wings of faith and love, and bathes his spirit in the beams of the Divine radiance, drinking in the glorious light which emanates from the Sun of Righteousness, courting too the scrutiny of the world, and letting his light shine before men, to the glory of his Father and his God: the Jesuits grovelled low in earthly pursuits, shunned the light of day, courted disguise and obscurity, or revelled in the murky glare of false opinions and a vicious philosophy, and hid their principles and their objects from the gaze of mortal man in fear and trepidation.

There is something repugnant to the manly feeling of an Englishman in this—there is something diametrically opposed to the openness of the Gospel in this—there is something pre-eminently unchristian and dishonest in this. We like to see a man not ashamed of his right name, not ashamed of his right trade, not ashamed of the party to which he belongs—above board,

open, honest, with a clear brow and erect head. But the Jesuit, who conceals his real name, hides his real object, contracts his brow, and disowns his party, is as contemptible as he is dangerous, and to be scorned as much as to be feared. Give me, any day, the open enemy rather than the secret foe. Rather let me meet any man than the disguised assassin, the soft-treading, oily-tongued, smooth-skinned hypocrite, who will plant a Judas kiss on your brow, and a dagger in your heart's core. The unblushing infidel, the bold and reckless atheist, can be better met, and is a far less dangerous foe to Christianity, than the slippery, turning, vanishing, masking, equivocating Jesuit.

## CHAPTER IV.

## THE GOVERNMENT OF THE JESUITS.

IN order to accomplish the objects of the society, it was necessary that they should be united: that they should have one directing and controlling head, with whom all power and authority should rest. It was necessary that the whole society should form as it were one body, all whose members should be closely bound together to their head, by the obligation of unlimited, unre-served obedience. Its constitution is, therefore, military, and the general has the same command over this army, as the generals of ordinary armies have over their troops. The general has power little short of omnipotence, and his govern-ment is so absolute, so despotic, that not even the provincials of the order have any power to resist or retard the execution of the orders of the general. What is first drilled into the minds of the novices, and again, and again, and again, all through their after course, pressed upon their minds and con-sciances, is, the necessity of the most unhesitat-

D

ing, blind, and complete obedience to all commands emanating from their superiors in the company. They are to consider themselves at the entire disposal of the general, to go where he bids, to do what he commands, even though that command involve a breach of the Decalogue, and to assume, without questioning, the post he assigns them in working out the designs of the society. The Abbé Martial Marcet de la Roche Arnauld\* informs us, that it was stated of a young novice, who was asked by his master concerning the sacrifice of Abraham, and of that of St. Marius, who went to throw his son into a furnace to please his superior, that the docile and zealous youth replied, "I would have done still more; were God to order me, through the voice of my superior, to put to death father, mother, children, brothers, and sisters, I would do it with an eye as tearless, and a heart as calm as if I were seated at the banquet of the paschal lamb." To such a length is the doctrine of implicit obedience to their superior carried.

A less tragical instance of this blind attention to everything commanded, is recorded in the life of the Jesuit, Friar Alphonso Rodriguez, who has been canonized in this nineteenth century. His history was written by a Jesuit, his associate, who relates as follows. "Friar Alphonso, who was the porter at a college in Majorca, denied himself, in the way of penance, a part of the victuals allowed for his subsistence. The superior,

\* The Modern Jesuits, p. 77.



to whom a report was made of the fact, commanded him to eat all that was set before him. To fulfil the sacred duty of obedience, Friar Alphonso ate his whole allowance, champed even the plates on which it was served, and would have swallowed them, had not the superior told him that his obedience must not proceed beyond the glazing of the earthenware."

By the constitutions of this society, we learn that the Jesuits are not bound to do anything that would "involve an obligation to commit sin, mortal or venial; unless, (mark the exception,) *unless the superior command them in the name of the Lord Jesus Christ, or in virtue of holy obedience; which shall be done in those cases of persons wherein it shall be judged that it will greatly conduce to the particular good of each, or to the general advantage.*"\*

Now, here is exquisite morality. Sins against God may be committed, if it will do good to the society. In other words, the Jesuits may do evil that good may come. If the superior command them to do a thing contrary to God's word, God's command must give way. If this is not the spirit of Anti-Christ—what is? The Lord preserve christian society in England from such morality as this. If once men learn to disregard God's laws, at the bidding of an earthly superior, farewell to every safeguard to morality and virtue.

In order to give a general idea of the govern-

\* *Constitutiones Societatis Jesu.* 18mo. 1635. Pars. vi. c. v. p. 256.

ment of the Jesuits, it may be as well to state that the society is composed of three great bodies. 1st. The College and Noviciates, or Houses of Probation and of Residence; 2nd. The Missions; and, 3rd. The Houses of Profession. These are governed by a General, by Provincials, and by Rectors or Prefects. The General being at the head of the whole body, the Provincials at the head of the provinces, and the Rectors or Prefects at the head of the houses, colleges, missions, and noviciates.

The *will* of the general or superior is the law. A general is chosen for life, by deputies from the several provinces. His power is supreme and independent, and extends to every person and to every case. The Jesuits are required to yield to him not only outward obedience, but the inclinations of their own wills, and the sentiments of their own understandings. This policy impresses a character on all the members of the order, and gives peculiar force to all its operations. What renders the despotism of this monarchy the more remarkable is, that it is not exercised over lazy superstitious monks in a cell, but over picked men of the first intellects, dispersed among all the nations in the earth. To enable the general to ascertain the abilities and the peculiar dispositions of each of his subjects, they carefully transmit him the most minute information. Every novice is obliged to manifest his conscience to the superior, or his deputy. He is required to confess not only his sins and defects, but to lay open to his confessor the inclinations, the passions, and

the bent of his soul. This manifestation must be repeated every six months. Each member is directed to observe the words and actions of the novices, and to disclose everything of importance concerning them to the superior. That this scrutiny into their character may be the more effectual, they undergo a long and severe novitiate; in the course of which, they pass through several gradations of rank in the society; and before they become professed members, they must have attained the full age of thirty-three. Registers are kept, descriptive of the talents, passions, tempers, and dispositions of each; and by examining these, the general can without farther trouble ascertain and fix on the man best fitted for any specific purpose.

Thus the Jesuits are a compact body, keeping up a constant correspondence with each other: the inferior members with the rectors, the rectors with the provincials, and the provincials with the general of the order; and hence the general of the order knows what is transpiring in every part of the world where the members of the order exist.

Having thus far given a description of the constitution and government of the Jesuits, it may be as well to state that their great aim was to obtain all the influence they could—to gain the ears of princes, and the consciences of kings—to monopolize the education of youth, gain control over statesmen in their cabinets, and fill the pulpits and the departments of the

public press with their members. In short, to seize upon every avenue to the public mind, in order that they might direct affairs as they pleased, and rule supreme over the wills and minds of men.

## CHAPTER V.

## THE PRINCIPLES OF THE JESUITS—THE DOCTRINE OF PROBABILITY.

BEFORE we proceed to examine what the principles of the Jesuits are, let us answer briefly one objection that may be raised to our indiscriminately charging these principles upon the whole body, as though there existed no exceptions. Certainly, we must allow, that among so large a body of men, among so many thousands, some individuals were always to be found, who were too honest to lend themselves to all the wickedness of their fellows. There were exceptions to the general rule; but it is with the Jesuits, *as an order*, as a society, that the British public has to do; and the bare circumstance of some of their members having been honest men, no more proves that the order itself was pure, than the fact of there being many conscientious Papists will prove that the Church of Rome has not fallen into many awful corruptions of doctrine and practice.

But though we make this admission, yet, upon

the authority of the Jesuits themselves, we are bold to assert that there exists a unity of opinion and doctrine amongst them, which fully justifies us in charging the opinions of their celebrated men, and acknowledged teachers, upon the whole body of Jesuits; and the more so, when we consider their doctrine of probability. The following quotation from a celebrated Jesuit work,\* will amply bear us out in this statement. "The members of the society," says this Jesuit work, "are dispersed through every corner of the world, distinguished by as many nations and kingdoms as the earth has intersections: but this is a division arising from diversity of place, *not of opinion*; a difference of language, *not of affection*; a dissimilarity of countenance, *not of morals*. In this association, the Latin thinks with the Greek, the Portuguese with the Brazilian, the Irishman with the Sarmatian, the Englishman with the Belgian; and among so many different dispositions there is no strife, no contention; *nothing which affords opportunity of discovering that they are more than one* . . . The place of their nativity affords them no personal advantage . . . *The same design, the same manner of life, the same uniting vow combines them*. . . . The pleasure of a single individual can cause the whole society to turn and return, and determine the revolution of this numerous body, which *is easily moved, but with difficulty shaken*."

\* *Imago Primi Sæculi Societatis Jesu. Antuerpiæ, 1640. Proleg. p. 33, and lib. v. p. 622.*

Let us now proceed to investigate the principles of the Jesuits. The first principle to which we will direct the attention of our readers is that commonly known by the name of "the doctrine of probability," which is this:—if a man wishes to do a thing, but fancies that it is wrong, if he can find that any Jesuit teacher has held that it was harmless, he may consider it *probable* that it is harmless, and do it. For instance, supposing a poor Jesuit is tempted to steal wood from his neighbour, his conscience tells him that it is wrong. But he reads in a work written by a Jesuit teacher that to steal four faggots of wood from his neighbour is not wrong; he concludes in his own mind that though the law of God says that it is wrong, though the law of his country says that it is wrong, though fifty or a thousand writers, doctors, and even Jesuit teachers, say that it is wrong, yet because one man has held that it was not wrong, he is permitted to think that it is *probable* that it may not be wrong, and to do the deed without feeling that he has incurred any guilt. In order that there may be no mistake on this point, we proceed to quote from Jesuit authorities.

"*Probability* is a doctrine, according to which, 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."\*

\* Extraits des Assertions, tom. i. p. 27.

VALERIUS REGINALD says, "That opinion is considered probable 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 says, "The authority of one good and learned doctor renders an opinion probable; because his authority is not a slight foundation."†

GEORGE DE RHODES says, "It is sufficient to render an opinion probable, that some pious doctor of great celebrity, especially among the moderns, (see the cunning of the Jesuits, "*especially among the moderns*" say they; yes, all Jesuit teachers are modern, and can lay no claim to antiquity,) maintain it; provided that the other conditions which are necessary to constitute a probable opinion, be not wanting. That any opinion may become probable, a single good reason is sufficient; but *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 . . . *Therefore there is proof, that the authority of one good doctor is a sufficient reason on which to ground the proba-*

\* Praxis fori pœnitentialis. Lugduni, 1620. Tom. i. lib. 13. c. 10. n. 90.

† Moralium Quæstionum de Christianis Officiis, &c. Lugduni, 1633. Tom. ii. tr. 21. c. 4. de Conscientiâ, n. 134.



*bility of any opinion, so that every one may safely follow it.\**

Then the Jesuits split and divide things which are probable, further to confound people's distinction of right and wrong, and give a larger loophole to their followers.

HONORATUS FABRI says, "There are *two* kinds of probable propositions; the one consisting of those which are *certainly probable*; the other of those which are *probably probable*."†

HENRY HENRIQUEZ says, "A scrupulous man continues safe, *if he prefers*, AGAINST HIS SCRUPLES, *that which he considers probable*, although he may think that another opinion is more probable."‡

GREGORY OF VALENCIA brings this principle into a court of justice, and gives us the following question and answer.

"Without respect of persons, may a judge, in order to favour his friend, decide according to any probable opinion, while the question of right remains undecided? If the judge should think each opinion equally probable, for the sake of his friend he may *lawfully* pronounce sentence according to the opinion which is more favourable to the interest of that friend. He may, moreover, with the intent to serve his friend, *at one*

\* Georgii de Rhodes, è Societate Jesu disputationum Theologiæ Scholasticæ. Tom. i. 1671.

† Honorati Fabri, Societatis Jesu, Apologeticus doctrinæ moralis ejusdem Societatis. Lugduni, 1670, Dial. 1. n. 23

‡ Summæ Theologiæ Moralis, tom. i. Venetiis, 1600, lib. xiv. c. 3. n. 3.

*time judge according to one opinion, and at another time according to the contrary opinion, provided only that no scandal result from the decision.\**

Thank God our judges have not learnt their morality in the school of the Jesuits.

PAUL LAYMANN says, "Of two contradictory probable opinions, touching the legality or illegality of any human action, *every one may follow in practice, or in action, that which he should prefer* : although it may appear to the agent himself less probable in theory."† He says again, "It appears that a learned man *may give contrary advice to different persons, according to contrary probable opinions ; whilst he still preserves discretion and prudence.*"‡

FERDINAND DE CASTRO PALAO illustrates the doctrine of probability by this example. "I think it probable," says he, "that the cloak which I possess is my own ; yet I think it more probable that it belongs to you. *I am not bound to give it up to you, but I may safely retain it.*"§ Though it is more probable that the coat belongs to you than to him, yet because he *prefers* to keep it, he may keep it without sin. Beautiful morality ! these men were fit to teach lessons of self-denial !

\* *Commentariorum Theologicorum*. Tom. iii. Lut. Par. 1660, disp. 5. quest. 7. punct. 4.

† *Theologia Moralis*. Lutetiae Parisiorum, 1627, tr. 1. c. 5. § 2. n. 7. assert. 1.

‡ *Ibid.* n. 9.

§ *De Virtutibus et Vitiis Contrariis*. Pars Prima. Lugduni, 1631, tr. 4. disp. 1. punct. 12. n. 14.

LOUIS DE SCILDERE brings this doctrine to bear upon money matters, and tells us : " If, then, a subject *thinks probably that a tax has been unjustly imposed, he is not bound to pay it.*"\* A very convenient sort of morality for some people.

POIGNANT says, " When the opinions upon a point of law are on either side probable, a judge may deprive which party he pleases of the suit." " A judge may follow the *less probable* opinion, rejecting that which is more probable."†

To conclude on this subject, ESCOBAR appears to hit the very gist of the whole question, and to sum up the entire matter in a few words. He says, "*In diversity of opinions the yoke of Christ is pleasantly borne.*"‡ This is precisely the point. Christ's yoke is too hard according to the Jesuits, and therefore they must make it easier for people's shoulders by their abominable and immoral doctrine of probability. Christ, it is true, said, " My yoke is easy," and it is easy for the soul that loves Christ. Such a man will not require the doctrine of probability to make the yoke of Christ easy : on the contrary, he will grieve that he is not able to keep the law of Christ perfectly, and to walk as holily and as

\* De Principiis Conscientiæ Formandæ. Tractatus sex Antverpiæ, 1664, tr. 2. c. 4. n. 55. assert. 3.

† Extrait des Ecrits du Père Poignant, Professeur des cas de Conscience dans le Collège des Jésuites d'Amiens, 1656-57.

‡ Disquisitiones, tom. i. lib. 11. sec. 1. de Consc. c. 2. n. 23.

blamelessly, and to come as fully up to the standard of the Divine requirements as his Redeemer did.\*

\* It may be well to add here that THOMAS TAMBURIN teaches that "*those ignorant confessors are to be blamed who always think that they do well in obliging their penitents to make restitution, because it is at all times more safe.*"—*Explicatio Decalogi*. Lugduni, 1659. Lib. i. c. 3. § 4. n. 15.

Father SA says, "*Learned men assert, that to defraud the excise, and to withhold restitution, is not a mortal sin.*"—Quoted by GUIMENIUS. *Opusculum Lugduni*, 1664, prop. 2. n. 4.

## CHAPTER VI.

SINS OF IGNORANCE—MAGIC—LYING—  
PERJURY.

It would be easy to prove, by ample quotations from the works of the Jesuit fathers, that they "make the word of God of none effect by their traditions," and that every commandment in the decalogue is set at nought and trampled under foot by these casuists. Some of them have not scrupled to teach that men ought not to consider themselves bound to obey God's law.

CHARLES ANTHONY CASNEDI, for instance, says, "*He who says that the law is not binding cannot sin.*"\*

VINCENT FILLIUCIUS says, "An action which is contrary to the natural and divine law, will not be imputed unto us for sin, except in as far as we know it to be sinful." "Probable ignorance, which originates in a *wilful* fault, or voluntary cause, excuses from sin, provided its effects, which

\* Crisis Theologica. Ulyssipone, 1711, tom. ii. disp. 10. sect. 2. par. 2. n. 47.

arise from ignorance, 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 or commits fornication.\*

THOMAS TAMBURIN says, "*Blasphemy, heresy, &c., committed inadvertently, are neither sins in themselves, nor the cause of sin.*"†

GEORGE DE RHODES says, "*Wherever there is no knowledge of wickedness, there is also of necessity, no sin.*"‡ And again he says, speaking of a man committing a crime, "*He does not sin, unless he reflects upon the wickedness of it.*"§ So that if a man is ignorant of what he ought to know, if he has never been taught the ten commandments, he may break them all without being guilty of sin! Exquisite morality! Or if a man can deaden his conscience so as never to reflect when he is committing a crime, it is no sin!! O master-piece of Satan! O admirable jugglery!

Now what does St. Paul say in his first Epistle to Timothy, (i. 13,) in alluding to the sins he had committed in ignorance? Does he screen himself, as the Jesuits do, by saying, there was ignorance, and therefore no sin? Far, very far from it. He declares that there was sin, that he was

\* *Theologiæ Moralis. Lutetiæ Parisiorum, 1627. Tract 21. cap. 4. n. 116. et cap. 10. n. 369.*

† *Methodus Expeditæ Confessionis. Lugduni, 1659. Lib. 11. c. 3. § 3. n. 25.*

‡ *Disputationum Theologiæ Scholasticæ. Tom. i. Lugduni, 1671.*

§ *De peccatis, disp. 1. quæst. 3. sect. 2. § 3.*

the chief of sinners ; “ but,” says he, “ I who was before a *blasphemer* and a *persecutor*, and injurious ; but *I obtained mercy*, because I did it ignorantly, in unbelief.” He says he had sinned ; he says he had need of mercy ; and he declares, for the comfort of repentant sinners, that God extended his pardoning mercy towards him, because he did it ignorantly in unbelief.

Our readers will probably smile when we tell them that the Jesuits did not scruple to use the assistance of the devil. On the subject of magic, there are many things in their works. It may be enough to quote the following.

ANTHONY ESCOBAR says, “ It is lawful to make use of the science acquired through the assistance of the devil, provided the preservation and use of that knowledge do not depend upon the devil ; for the knowledge is good in itself, and the sin by which it was acquired is gone by.”\* Again he says, “ 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.*”†

\* *Theologiæ Moralis*, tom. iv. Lugduni, 1663. Lib. xviii. sect. 1. de præcept. 1. c. 20. n. 184.

† *Ibid.* Sect. 2. de præcept. 1. probl. 113. n. 586.

TRACHALA, in his *Lavacrum Conscientiæ*, has the following singular case. Tit. xv. cas. 2. LIA, the mistress of a family, on certain days after her dinner, leaves for her household deities the fragments of the repast upon the table, wrapped in the tablecloth, for the good fortune of her house.

*Quest.* Has she greatly sinned ?

*Answ.* LIA, in thus reverencing her household gods, has

It is observable that, in many of these quotations from the Jesuits, an attempt is made to make God the author of sin, as though He could command a man to do something contrary to His own will and revealed laws. This is a most extraordinary feature in the teaching of the Jesuits, and should never be forgotten. To this may, in all probability, be traced the consummate coolness and self possession, the calm and apparently self-satisfied peace of mind, with which Jesuits have committed crimes which made the world shudder. They were taught to believe that God could and did command, by the mouth of their superior or the general of the order, these crimes to be perpetrated, and therefore that they were doing God service in breaking His express commands.

PETER ALAGONA says, "By the command of God, it is lawful to kill an innocent person, to steal, or to commit fornication, because he is the Lord of life and death, and all things: *and it is due to Him thus to fulfil his commands.*"\* Now this might do little harm among Protestants who are taught to look to the written word for God's

greatly sinned *unless*, as it generally happens, her good faith, ignorance, or simplicity, may excuse her from mortal sin; for she does not intend to worship her household gods as so many divinities, or to implore from some evil spirit the prosperity of her house, (for that would be a proof of great superstition:) but following the example of her ancestors, she only intends to observe a custom which is very useful to her household; and in this unmeaning ceremony, she *scarcely* exceeds the limits of a venial offence.

\* S. Thomæ Aquinatis Summæ Theologiæ Compendium. Lutetiæ Parisiorum, 1620. Ex primâ secundæ, quæst. 94.



commands. But the case is far otherwise with the Jesuit or the Roman Catholic. He is taught that the voice of his church, that the command of his superior, is the command of God, as much worthy of implicit obedience as His written law, or even more so. To what a frightful extent of mischief therefore will such a doctrine necessarily lead! If the superior be a bad man, he has only to command the Jesuit to commit a crime, and he is taught to consider that command as the command of God, and binding upon his conscience, though it be to kill, to thieve, or to commit adultery. As we proceed in the investigation of the principles of the Jesuits, do we not find depths of depravity and presumptuous sin against God wrapped up in specious sophistries, and nice distinctions, splitting hairs, straining at gnats and swallowing camels, which justify us in branding the entire system of Jesuitism with the deep broad brand of Scripture, MYSTERY OF INIQUITY?

According to the exquisite teaching of this school, a man may commit sin almost with impunity. Take as a specimen the following horrible piece of morality.

ANTHONY ESCOBAR says, "A man of a religious order, who for a short time lays aside his habit for a sinful purpose, is free from heinous sin, and does not incur the penalty of excommunication."\*

He goes on to say, "I am of this opinion, and

\* *Universæ Theologiæ Moralis*, tom. i. Lugduni, 1652, lib. 3. sec. 2. probl. 44. n. 212.

I extend that short time to the space of one hour. A man of a religious order, therefore, who puts off his habit for this assigned space of time, does not incur the penalty of excommunication, *although he should lay it aside, not only for a sinful purpose, as to commit fornication, or to thieve, but even that he may enter unknown into a brothel.*"\*

What is this but teaching men that a detestable crime is not a detestable crime if it is not committed in a certain dress? All comment is superfluous on such horrible doctrines.

He goes on further to say, "*The sins of blasphemy, perjury, and unfaithfulness, committed in a state of drunkenness, either are not or are to be imputed unto sin.* I think it sufficient to follow the former opinion."†

So that drunkenness, which is an aggravation, is considered by Jesuits to take away the sinfulness of a crime. This is teaching worthy the precincts of the Old Bailey. Such morality would be popular enough at the bar at Bow Street, but it is too lax for conscientious men who have any regard for decency or the requirements of the Divine law.

We must be brief in considering the remaining principles of the Jesuits, and indeed the limits of a single volume will not allow us to place before our readers one half of the proofs we could desire.

On the subject of lying and equivocation, the Jesuits are not ashamed of charging God with the

\* *Universæ Theologiæ Moralis*, tom. i. Lugduni, 1652. Lib. 3. sec. 2. probl. 44. n. 213.

† *De Vitiis Capital.* Lib. iv. sect. 2. rob. 30. n. 246.

crime of falsehood, and then declaring that his example sanctions them in so doing.

JOHN MARIN says, "God can speak equivocally for a righteous purpose, and a righteous purpose is often found."\*

They do not scruple to recommend lying, even when a man is upon his oath. The doctors of the Jesuit school have been great patrons of perjury, and we cannot wonder that their scholars should become expert adepts in the art.

FRANCIS TOLET says, "There is still another point to be considered in reference to an accused person: when he is not lawfully examined, in what words he should reply, *when he has really committed the crime . . .* The whole and only difficulty is, whether, when he is pressed, he may reply, *I have not done it. . . .* Adrian asserts that such an accused person may say, *I have not done it.*

Cajetan affirms that he might answer, *that he had no accomplices, although he had.* And I think this to be the more probable. Yet the accused should be careful to use such expressions according to his meaning, in a true sense, as if he intended to say, *I have not done it,* meaning, since he had been *in prison*: and, *I have had no accomplices,* understanding, *in other crimes,* or some such meaning."†

So that according to the Jesuits, if I see a

\* Theologiæ Speculativæ et Moralis, tom. ii. Venetiis, 1720. Tr. 14, disp. 5. sect. 1. n. 9.

† Instructio Sacerdotum. Romæ, 1601. Lib. 5. c. 58. n. 7.

man pick a gentleman's pocket, and when I am summoned to the witness-box, to give my evidence, and I am asked if I saw him do so, I may answer, "*O no, I did not see him,*" up loud, provided I say to myself, "*jump over the moon,*" or "*swallow a camel.*" Fancy such a principle once introduced into our courts of justice, there would be an end of all confidence; we could not believe any man upon his oath. Indeed, this principle is quite enough to prevent our believing any statement made by a Jesuit, for it is impossible to know what he says to himself; and we may think he means exactly the reverse of what he really intends. No Jesuit can be trusted; and the introduction of Jesuits into society must, more or less, shake that mutual confidence and honourable trustfulness which is the essential and vital cement of all civilized society.

THOMAS SANCHEZ teaches as follows. "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 no concealed goods. And they that are privy to it, may swear the same thing.*"\*

He says again, and we beg the particular attention of any female Roman Catholic who may read this volume, to this extract, that they may learn to avoid the addresses of these cunning Jesuits:

\* Opus Morale in Præcepta Decalogi. Venetiis, 1614. In Præcept. Decal. Pars ii. lib. iii. c. 6. n. 31.

“ When a man, who has truly or feignedly promised marriage is, for some reason, free from the obligation of fulfilling his promise, *he may swear*, when required by the judge, *that he did not promise, understanding*, in such a manner that he is bound to fulfil his engagement.”\*

LEONARD LESSIUS says, “ There is no compulsion *to swear* according to the meaning of the judge, but that *equivocation and mental restriction may be used.*”†

A host of other Jesuit doctors might be quoted, all asserting the same monstrous doctrine, that it is quite right to swear falsely, to equivocate and deceive people upon the most trivial or the most important matters, by saying one half of your answer up loud, for them to hear, and the other half to yourself, so that they may not hear. We think what we have quoted will be deemed by our readers quite sufficient.

\* Opus Morale in Præcepta Decalogi. Venetiis, 1614. In Præcept. Decal. Pars ii. lib. iii. c. 6. n. 32.

† De Justitiâ et pere Parisiis, 1628. Lib. ii. c. 31. dub. 3. n. 17.

## CHAPTER VII.

STEALING—DISHONESTY IN TRADE—MURDER  
—HIGH TREASON—REGICIDE.

WE now proceed to consider the principles of the Jesuits with respect to stealing. And we think, as we go along, those of our readers who may happen to have Jesuits for their neighbours, will learn to be careful how they trust them, and suspicious of their strict adherence to the rules of social honesty:

EMMANUEL SA 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 taken secretly*: and it is not necessary to restore. *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. He who, from any urgent necessity, or without causing much loss, takes wood from another man's pile, *is not obliged to restore it*. He who has stolen small things from any one at different times, is obliged to make restitution *when* they amount together to a consi-

derable sum, *although some persons deny it, with probability.*\*

Do not our readers begin to feel that our goods and chattels would be in a state of very questionable security, if not actually in great jeopardy, if we had many Jesuits among us? They might take our wood with impunity, and steal small sums, or commit *petty larceny*, a number of times, without being obliged to make restitution. O! what would the pickpockets and rogues at the Old Bailey give to have a few Jesuit moralists for their judges!

We will now give an extract on the subject of trading, which will convince our readers that in commercial transactions they cannot trust a Jesuit any more than they can in a witness-box.

FRANCIS TOLET, supposing a case, says, "A man cannot sell his wine at a fair price, either on account of the injustice of the judge, or through fraud of the purchasers, who have agreed among themselves to be few in number in order to lower the price; then *he may diminish his measure, or mix a little water with his wine*, and sell it for pure wine of *full measure, demanding the full price*, provided only that he does not tell a lie: (why, actions speak louder than words, and if it be wrong to tell a lie, it must be equally wrong to act a lie,) which if he does, it will neither be a dangerous nor a mortal sin,

\* Aphorismi Confessariorum. Coloniae, 1590, verbo Furtum. n. 3, 4, 7, 8.

neither will it oblige him to make restitution.”\*

What sort of merchants would the merchant princes of London or of Liverpool be, had they been trained in the school of these moralists? Let us be thankful that the Jesuits have no authorized share in the public education of our British youth. Let us pray that they never may. O, how jealous should the authorities of our universities be over the fountain of education, to see that it is not corrupted in its spring-head by the poisonous principles of the Jesuits!

Now let us see what these men say respecting murder. The command of God is very clear—“Thou shalt do *no* murder,” is as precise and as extensive as the command—“Thou shalt *not* steal.” The Jesuits teach very differently. Not only do they teach that murder may be committed with impunity, they even have the hardihood to declare that sons may imbrue their hands in the blood of their own fathers without sin. The following extracts will prove this most awful charge against the Jesuits.

STEPHEN FAGUNDEZ says, “Christian and Catholic sons may accuse their fathers of the crime of heresy, if they wish to turn them from the faith, although they know that their parents may be burned with fire, and put to death for it, as Tolet teaches. . . . And not

\* *Instructio Sacerdotum, ac de Septem Peccatis Mortalibus.* Romæ, 1601. c. 49. n. 5.



only may they refuse them food, if they attempt to turn them from the Catholic faith, *but they may also justly kill them.*"\*

Again he says, "It is lawful for us to kill a man, when, if we kill him not, another will kill us."†

\* In Præcepta Decalogi. Lugduni, 1640. Tom. i. lib. iv. c. 2. n. 7, 8.

† Ibid. Lib. v. c. 6. n. 11.

HENRY HENRIQUEZ says, "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.*"—Summæ Theologiæ Moralis, tom. i. Venetiis, 1600. Lib. xiv. de Irregularitate, c. 10. § 3.

VALERIUS REGINALD says, "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 another man's sword; as for instance, by that of the executioner."—Praxis Fori Penitentialis. Lugduni, 1620. Tom. ii. lib. xxi. c. 5. n. 57.

There can be no necessity to prove how totally at variance with the example and precepts of Christ this wretched teaching is. If the law of the Ten Commandments was not sufficient, surely the pure precepts of the Gospel ought to have been enough to have prevented any professors of Christianity holding such views as these.

FRANCIS AMICUS says, "It will be lawful for an ecclesiastic, or one of a religious order, *to kill a calumniator*, who threatens to spread atrocious accusations against himself or his religion, when other means of defence are wanting."—Cursus Theologici, tom. v. Duaci, 1642. Disp. 36. sect. 5. n. 118.

AIRAULT says, supposing the case of a calumniator,

Again he says, "If a judge had been unjust, and had proceeded (in trial) without adhering to the course of the law, then *certainly* the accused might defend himself *by assaulting and even by killing the judge.*"\*

Can we imagine anything more horrible than this? A prisoner thinks he is unfairly dealt with, (and let us ask how many are the convicted prisoners who will acknowledge that they have had justice done them?) and, because he thus thinks, he is to be permitted to assault the judge who passes the sentence of the law upon him, ay, or even kill him. One would really think that the Jesuits had some marvellously strong sympathy with criminals to teach such horrible doctrines. One would almost imagine that they had some sort of presentiment that many of their body would be arraigned as criminals at the bar of justice, and would thus strengthen their hands in their opposition to the laws of the country in which they were to dwell.

FATHER FAGUNDEZ (*in Decal. lib. ix.*) thus expresses himself, and Father Gobat quotes and approves the sentence: "*It is lawful for a son to rejoice at the murder of his parent, committed*

"The calumniator should first be warned that he desist from his slander, and if he will not, he should be killed, not openly, on account of the scandal, but secretly."—Propositions dictées au Collège de Clermont à Paris, 1643, 1644. Cens. pp. 319. 320.

What is this, in plain English, but teaching assassination?

\* In Præcepta Decalogi. Lugduni, 1640. Tom. ii. lib. viii. c. 32. n. 5.

*by himself in a state of drunkenness, on account of the great riches thence acquired by inheritance."*

Father Gobat also goes on afterwards to say, "*It is sometimes lawful to desire a blameless drunkenness, by which the great benefit would be produced.*"\*

FATHER LACROIX, on the subject of murder, has this curious example. "If Caius has impregnated wine with poison, and has placed it before Sempronius, with a view to cause his death; but Titius, who is ignorant of the design, takes it, and Caius suffers him to do so, lest his crime should be detected; Caius is not really a homicide, neither is he bound to make compensation for the injuries which have been occasioned by the death of Titius; because the death of Titius was not voluntary on the part of Caius, who could not foresee the accident, neither was he bound to prevent it, by exposing himself to such great danger."†

So, then, according to these Jesuits, if a man intends to assassinate Sir Robert Peel, and shoots his private secretary by mistake, he is not guilty of murder—he is not to be considered as a criminal by society; he is not to be held amenable to the laws of his country. Thank God, the laws

\* Op. Mor., tom. ii. pars ii. tr. 5. c. 9. sect. 8. n. 54.

† Theologia Moralis nunc pluribus partibus aucta à R. P. Claudio Lacroix, Societatis Jesu. Coloniae, 1757. Tom. iii. lib. iii. pars. ii. tr. 5. c. 2. Dub. 6. quæst. 46. sect. 3. n. 202.

of England were not framed in the school of the Jesuits. Thank God, the British code of laws is based on a purer morality than this. The assassin is not yet permitted to walk the cities of our land, striking down his victims with deadly aim, and escaping with impunity, under the plea of mistaking one estimable man for another more estimable still, and dearer to the affections of his country.. Thank God, the safeguard of British life and British property are not yet levelled low in the dust before the desolating march of "the principles of the Jesuits."

We proceed now, in the last place, to bring before our readers the doctrine inculcated by the Jesuit doctors, on the subject of killing kings. We shall see, that as they do not scruple to teach homicide, and even parricide, so neither do they scruple to take beneath their fostering wing, and inculcate, by their tortuous ingenuity of reasoning, the deadly crimes of high treason and regicide.

EMMANUEL SA says, "The rebellion of an ecclesiastic against a king is not a crime of high treason, because he is not subject to the king."\*

JOHN MARIANA, in speaking of a prince who should rule his people contrary to their religion and national prejudices, and be considered by them as a tyrant, says, "*I shall never consider that man to have done wrong, who, favouring the public wishes, would attempt to kill him.*" Again,

\* Aphorismi Confessariorum. Coloniae, 1590, verbo Clericus.

he says of such princes, "To put them to death is not only *lawful*, but a *laudable and glorious action*." "*It is a glorious thing to exterminate this pestilent and mischievous race from the community of men.*"\*

MARIANA also says, "There is a doubt whether it is lawful to kill a tyrant and public enemy (the same decision will apply to both) with poison and deadly herbs; for we know that it is frequently done. . . . In my own opinion, deleterious drugs should not be given to an enemy, neither should a deadly poison be mixed with his food or in his cup, with a view to cause his death. . . . *Yet it will, indeed, be lawful to use this method in the case in question*; not to constrain the person who is to be killed, to take of himself the poison which, inwardly received, would deprive him of life, but to cause it to be outwardly applied by another, without his intervention: as, when there is so much strength in the poison, that if spread upon a seat or on the clothes, it would be sufficiently powerful to cause death."†

For an illustration of this mode of poisoning, read the account of the attempt of Squire on the life of Queen Elizabeth, at the instigation of the Jesuit Walpole.‡

\* De Rege et Regis Institutione, libri tres. Moguntiaë, 1605. Lib. i. c. 6, 7.

† Ibid. Lib. i. c. 7. p. 67.

‡ Pasquier Catechisme des Jésuites, 1677, p. 350, &c.; and Rapin, Fol. London, 1733. Vol. ii. book xvii. p. 148.

On the power of the Pope to destroy or depose kings, it may be necessary to give the reader some idea of the Jesuits' opinions; they are identical with the sentiments inculcated on the subject in the class books and standards of the Roman Catholic College of Maynooth.\*

FRANCIS SAUREZ speaks in the following manner, alluding to a witticism of James I., "Thus (said James, king of England, as in derision of Bellarmine) a new and excellent sense has been attached to these words of Christ, '*Feed my sheep,*' as if they had conveyed this meaning, *destroy, proscribe, and depose Christian kings and princes.* . . . . Bellarmine, therefore, *and we all who in this cause are one,* do not immediately and directly prove from these passages the primacy of Peter in civil or temporal matters. . . . Let not the king of England say that the words, '*Feed my sheep,*' are explained by us as if they meant '*destroy, proscribe, and depose Christian princes;*' for no Catholic has said this. But if he desires to know what is true and faithfully attested, we say that among many other things which are comprised in these words, and in the power which they convey, *this also is included, Destroy, proscribe, depose heretic kings, who will not be corrected, and who are injurious to their*

\* See Lord's Maynooth Grant and the law relating thereto, 12mo. See also the Rev. Robert J. M'Ghee's *Laws of the Papacy*, 12mo.; and his invaluable work, "*Romanism as it rules in Ireland*," 2 vols. 8vo.

*subjects in things which concern the Catholic faith.*"\*

ANTHONY SANCTARELLE speaks as follows: "As the power of punishing such persons with temporal punishment, even with death, was granted unto Peter, for the correction and example of others; so must it also be believed, that the power of punishing, with temporal penalties, those who are transgressors of the divine and human laws, has been conceded to the church and her sovereign pastor. . . . It was said to Peter and to his successors, '*Feed my sheep.*' Now it is the province of shepherds to punish their sheep with that punishment with which just reason may determine that they ought to be punished: if, therefore, for the general good of the church, prudence and right reason require that disobedient and incorrigible princes be punished with temporal penalties, and deprived of their kingdom, *the sovereign pastor of the church may impose those penalties upon them*; for princes are not without the fold of the church."†

PETER ALAGONA has the following question and answer, on the right of subjects to rebel against their lawful sovereign, if that sovereign should be declared to be deposed by the Pope.

Question. "*Does a prince, by reason of his apostacy, lose his sovereignty over his subjects, so that they are no longer bound to obey him?*"

\* Defensio Fidei Catholicæ et Apostolicæ. Coloniae Agrippinæ. 1614. Lib. iii. c. ii. n. 4, 5, 6.

† Tractatus de hæresi, c. 30. Dub. unic. sect. 5.

Answer. "No: because sovereignty and infidelity are not incompatible, and may subsist together; *but the church can deprive him of his sovereignty by a decree.* Wherefore, *as soon as he is declared excommunicate, on account of his apostacy from the faith, his subjects are absolved from the oath of allegiance.*"\*

JAMES KELLER says, "*These (tyrants) may certainly be put to death by any one who has the courage and inclination to kill them.*"†

He goes on to say, "The Jesuits, you will say, should have remembered the apostolic rule, not to do evil that good may come. What do I hear of the word of God? Where does it entirely forbid all killing? In the fifth commandment,‡ you will say. Well! but what if I should tell you, on the other hand, that the fifth commandment is so encompassed with formidable difficulties, *that no one can keep it*: what would become of him who should violate it?"§

ANTHONY FERNANDIUS says, "*Monarchies are nothing more than ridiculous exhibitions, having no value in them beyond a fictitious pomp.*"||

"Fear God, *honour the king,*" says the inspired oracle. No, says this Jesuit, "Monar-

\* Sancti Thomæ Aquinatis Summæ Theologiæ Compendium. Lutetiæ Parisiorum, 1620.

† Tyrannicidium. Monachii, 1611.

‡ The sixth among Protestants.

§ Tyrannicidium. Monachii, 1611. Quæst. 2. p. 20, et seq.

|| Commentarii in visiones Veteris Testamenti. Lugduni, 1617. In Psalm cv. 31.



chies are ridiculous exhibitions fit only to be laughed at."

We might easily multiply quotations from Jesuit writers, to show that with them killing is no murder, under many circumstances; but we will confine ourselves to but one more, which we think will be quite conclusive enough to convince the most unbelieving friend or apologist of the Jesuits.

JAMES GRETZER says, "It is a question in the schools, *Whether it is lawful to kill an innocent person?* . . . What harm, I pray you, is there in these questions? Or what do they contain contrary to the public peace and tranquillity? Certainly, if the question, '*Is it lawful to kill a tyrant?*' be seditious, the question, '*Is it lawful to kill an innocent person?*' will be much more seditious."

The preacher adds, "*That the Jesuits in this question, incline to the affirmative rather than to the negative, their writings sufficiently show.*"\*

We have now laid before our readers a sufficient quantity of evidence to enable them to form some idea as to the principles of the Jesuits. In the next part of this work, we will bring before them proofs from history, that they are quite capable of carrying out their principles into action. Black and detestable as those principles must appear to every enlightened mind, they are not more black and detestable than have been the

\* Opera omnia, tom. xi. Defensio Societatis Jesu. Ratisbonæ, 1738. p. 315, 316.

acts of that body. The question will arise in your hearts, are there men holding these pernicious principles among us? Can it be possible that such a mischievous fraternity can have its members in Protestant England? No reflecting mind, who narrowly watches "the signs of the times," can doubt it. Yes, England is not free from the incursions of the Jesuits. There are men amongst us who have imbibed those principles, men who are ready to carry them out. Our duty, plain and obvious, so that the most ignorant can comprehend it, is to be watchful, to exert ourselves in defence of those great principles and those glorious institutions which the Jesuits peculiarly hate; to strive together, in our Protestant associations, to spread everywhere, throughout the length and breadth of our land, principles of warm loyalty and firmly-rooted attachment to our beloved Protestant Sovereign; to spread far and wide a love for the great doctrines of our Protestant Church, doctrines drawn from the Bible, the fountain of all saving knowledge and spiritual light—to strengthen every tie, and tighten every cord that binds the golden woof of British society together: to uphold, and vindicate, and defend the honour and the glory of our Redeemer, and by every practical legitimate exertion endeavour to hasten on that bright day for England, when from the centre to the circumference of the land, there shall exist no heart that beats not with love to God and charity to man; when there shall be no more occasion to swell the cry, "Beware, beware of the Jesuits,"

for the brilliant sun of Protestant truth shall fill the firmament with his noonday light and heat, and there shall ascend from every section of the British empire, rapturous shouts of loyalty to our Queen, and hymns of sweet but lofty praise to Him who is the King of kings and Lord of lords, JESUS our SAVIOUR GOD.

## PART II.

## THE ACTS OF THE JESUITS.

## CHAPTER I.

ROMAN CATHOLIC TESTIMONIES RESPECTING  
THE JESUITS.

HAVING laid before our readers, in our first Part, a succinct statement of the dangerous principles of the Jesuits, we proceed now to bring under notice the acts of that order. As we have seen that their principles were opposed to the peace and safety of society, to the security of government, the stability of thrones, the express commands of Scripture, and the pure worship of the one only true God ; so shall we see, as the map of history unrolls its canvass before us, that the deeds which darken its surface with the deepest shadows, the crimes which sully its transparency with the blackest dye, have been perpe-

trated by Jesuits. A faithful record of the transactions of which our globe has been the theatre, would, we think, bear out the assertion fully, that there is no chapter in the world's history stained with so foul a blot, or filled with such extensive elements of mourning, and lamentation, and woe, as the chapter which would contain a complete and unvarnished rehearsal of "THE ACTS OF THE JESUITS."

The first seven chapters of this volume will have prepared the reader to trace the evil deeds of the Jesuits to their right source. That source being unquestionably, the evil principles taught by their most celebrated doctors, and held by the entire body. It is quite useless for Jesuits to say, the crimes you narrate were, it is true, perpetrated by Jesuits, but it is not fair to charge them upon the whole body; you ought to lay them at the door of the parties perpetrating them, and them only. Who is the greatest villain, let us ask, the assassin, who, in the still darkness of midnight, strikes his deadly blow home to the heart of his unsuspecting victim, or the man who placed the poniard in his grasp, and nerved his heart and hand for the fatal stroke, by drugging his conscience with the delusive opiate, that "killing was no murder?" And precisely in the same way are the entire order of the Jesuits, *as an order*, implicated in the atrocities committed by their individual members, when those crimes can be clearly found inculcated in their works. If we find, for instance, individual Jesuits exhibiting a reckless hardihood in the committal of

barbarous murders, and upon turning to Jesuit authorities, we find the greatest pains taken to blunt the edge of God's law against murder, and to benumb the conscience, so that it shall be able to repose in dull security as on a bed of roses, even when crimes of the blackest turpitude are committed, are we not quite justified in attributing the guilt of these individuals to the instructions they receive from their superiors, and to charge the whole body of the Jesuits with the criminal excesses into which these individuals have plunged, in fatal accordance with the principles they have been taught?

Before we proceed to call up from the depths of historic lore the deeds of the Jesuits, and arraign them for their crimes before the bar of public opinion, we wish to summon into the witness-box men whose testimony cannot but weigh strongly upon such a subject. Men who could have no hatred of the Jesuits for being the allies of Rome, seeing that they themselves were rigid Romanists; men who could have no motive in bearing false witness against the Jesuits, seeing that they could gain nothing by it; but, on the contrary, jeopardied their property and perilled their liberty and life. Men whose testimony we may consider as the reluctant but unavoidable evidence of men tempted by every consideration to judge most leniently, and describe most favourably, the character of the order brought to trial. And first on the list, let us summon the Abbé Martial Marcet de la Roche Arnauld; a strict Roman Catholic, who was brought up for years

among the Jesuits, and would, as he himself tells us, have been a Jesuit, if he had not obeyed the dictates of his conscience rather than those of worldly self-interest. He says, "I will not shrink from avowing, that the desire of becoming acquainted with a company which was making so much noise in Europe, emboldened me to enter it, without any previous knowledge of its sentiments or intentions. I was received with those marks of esteem and respect which are rarely shown, except to men of extraordinary merit, or of tried character. Though young, (for I was then only sixteen,) I may venture to say, that I had acquired a kind of celebrity, and my name was known, not only to the principal Jesuits of France and Rome, but even to some noble congregationists, whom I shall mention. . . . During the time I was among them, I incurred the danger of losing my liberty and life for having been the most candid and liberal of men; the regard, the indulgence, the caresses, the menaces, the persecutions, the outrages of that society, all failed to make me view with indifference and apathy the secret wiles and culpable practices which they employ. At the horrible aspect of those pertinacious and daring men, (the recollection still makes me shudder,) I averted my eyes through terror; and, on seeing the sanctuary of peace sullied with the horrors of crime and imposture, I trembled at the thought of being within its walls. I resolved to escape as soon as I could without danger; and when, with incredible pre-

cipitation, I crossed the cursed threshold, I exclaimed, 'Just heaven! can any honest man live among them?'

Now, what is the general character which this distinguished Roman Catholic gives of the Jesuits? And be it borne in mind that he lived among them as a youthful Jesuit, from the age of sixteen to twenty-four. He says, "The Jesuits were powerful; for such was the will of kings. They assassinated princes, and disturbed empires; they oppressed the people, and trampled them under foot." "The Jesuits were the disturbers of kingdoms, the oppressors of nations, the masters of the world." "Even in the breast of childhood they are endeavouring to plant the germs of war. Their system of education seems to be nothing more than an experiment, or trial, of the terrible commotions which they are preparing for the whole world."

And again, the same distinguished writer of the Romish Church says, in language still more strong and nervous, "*Do you wish to excite troubles, to provoke revolutions, to produce the total ruin of your country?* CALL IN THE JESUITS; raise up again the monks; open academies, and build magnificent colleges for those hot-headed religionists; suffer those audacious priests, in their dictatorial and dogmatical tone, to decide on affairs of state, to attack, condemn, and revile, those sacred laws which have been rendered necessary by the misfortunes of nations, and by the progress of the human mind. *Suffer*



*them also, in their regret for institutions that no longer exist, to overthrow and destroy, by their ridiculous sophisms, the fundamental principles of society and of government; let them sow the seeds of hatred and dissension in all minds, and armed with a superior authority, let them goad the people till they tear to pieces and destroy each other, for opinions which they themselves do not understand."*

Such is the Abbé's picture of the Jesuits; such the warm eulogiums he bestows upon a body of men, with whom he lived in the closest intercourse for eight years of his life!

PALAFIX, the Roman Catholic Bishop of Angelopolis, in a letter to the king of Spain, reminds him of the attacks of the Jesuits upon Roman Catholic bishops, and says, "The society committed every outrage upon the bishops, by libels and memorials, in which they are publicly named. They resisted Cardinal SILICEO, Archbishop of Toledo; MELCHIOR CANO, Bishop of the Canaries; DIEGO ROMANO, Bishop of Guadiana, in New Biscay; the Bishop of Guadalaxara; JUAN DE RIBARA, Bishop of Mechoachan; the Archbishop of Los Charcas; the Bishop of Angelopolis; the Bishop of Paraguay; the Bishop of Malines, in Flanders; GUERRERO, Archbishop of the Philippines; the Archbishop of Sens, in France; and the Archbishop of Calcedonia, who was sent to England: one while they insult the dead, at another time the living; sometimes those prelates who have to act with

them ; at other times those with whom they have no connexion.”\*

In 1643, the Jesuits claimed to be admitted into the University of Paris, as Masters of Arts ; which claim the university repudiated, and declared themselves ready to prove, that “ *there is no article in religion which the Jesuits have not corrupted*, and do not daily corrupt, by erroneous novelties ; that the scholastic theology has been depraved by the dangerous opinions of their writers, who have had the approbation, or at least the connivance, of the whole society ; that Christian morality had become a body of problematical opinions, since their society had undertaken, by a general understanding, *to accommodate it to the luxury of the age ; that the laws of God had been sophisticated by their unheard-of subtleties ; that there was no longer any difference between vice and virtue ; that, by a base indulgence, they promise impunity to the most flagrant crimes ; that there was no conscience, however erroneous, which might not obtain peace, if it would confide in them ; and that, in short, their doctrines, inimical to all order, had equally resisted the power of kings and the authority of the hierarchy.*”

The university further goes on to say, referring to the doctrines publicly taught by the Jesuits,

\* Full extracts from this letter, which was written in 1652, will be found in “ *La Morale Pratique*,” vol. iv. part ii. art. 13.

“ 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 better than with men, who, in addition to the violence of their passions, would be instructed by this DOCTRINE OF DEVILS, to dissimulate and feign, and to counterfeit the characters of intimate friends, in order to destroy others with the greater impunity.*”

The University of Paris still further stigmatized the Jesuits, as follows: “ The Gospel and the Christian religion,” said they, “ had destroyed the false maxims of the world, the love of money, the passions of hatred and revenge, imaginary honour, and other criminal and fatal results of self-love, and worldly-mindedness. *Why will the Jesuits revive them, or how can they be revived, except at the expense of the Gospel and of religion? It is the device of the great enemy of souls, and the spirit of the world.* But the practices of the Jesuits would pass these monstrous opinions as the religion of Christianity itself.”

The University of Paris afterwards published a second memorial, in which, amongst other works, they denounced “ *La Somme des Péchés,*” by the Jesuit BAUNI, who had been Professor of Moral Theology, at the Jesuit College. In 1641 the Faculty published a Censure of “ *La Somme*

des Péchés," and in an assembly of the clergy, holden at Mantes in 1642, it was branded, as calculated to encourage licentiousness and the corruption of manners; as violating natural equity, and the rights of man; and tolerating blasphemy, usury, simony, and many other enormous crimes, as offences of no magnitude.\*

The university, in this second memorial, exhibited the conformity of the Jesuits with each other in their pernicious principles, and showed that *this agreement and community of spirit and feeling, which the Jesuits themselves declared to be so general among them, appeared in nothing more remarkably, than in the pernicious doctrine which affected the safety and repose of all states and nations interested in preserving the authority and lives of its rulers, in which doctrine their authors had declared that they were one.* They then quoted no fewer than thirty Jesuit fathers, who had written against the authority of kings and magistrates.

The conduct of the Jesuits at Poitiers is thus alluded to by SULLY, who observes in his memoirs, "Ever since the town of Poitiers had been obliged to allow the establishment of the Jesuits, *I received nothing but complaints, by word or by letter, against those fathers, from the bishop, the lieutenant-general, and the principal inhabitants, either separately or collectively.* These complaints, which came not only from the Protestants but from the Catholics them-

\* Poynder's History of the Jesuits, vol. ii. p. 114.

*selves*, principally turned upon this; that, notwithstanding the partisans of the Jesuits at Poitiers had, on their arrival there, put them in possession of a college, and had expended in their favour very considerable sums, both in houses and effects, and transferred into their hands the richest benefices of the district, they still could not discover that those fathers, in the two years that they had been established among them, and been charged with the instruction of the greatest part of the youth of the town, had produced any fruit; which they felt so much the more sensibly, inasmuch as, before that, they said, they had very good colleges and excellent regents. They added to these some other complaints, still more serious, upon the divisions which they accused these fathers of having excited in the town and province; and they resorted to fresh entreaties, in order to obtain the recal of the Jesuits, and the foundation of a 'royal college.' \*\*

POPE ALEXANDER VII., in his decree of the 24th September, 1665, expresses himself as follows: "*These opinions* (i. e. those of the Jesuit writers) *calculated to produce a relaxation of Christian discipline, and the destruction of souls*; show themselves after condemnation, while new ones spring up in addition. This unbridled licentiousness of perverted minds, has increased from day to day, and has introduced into morals a mode of establishing opinions altogether contrary to evangelical simpli-

\* Mémoires de Sully, vol. vi. p. 349. Edition, 1768.

city, and to the doctrines of the fathers ; in short, such a system as, if men should ever come to act upon it in practice, there would insensibly creep into the lives of Christians the very extreme of corruption."

About the year 1663, the Jesuits put forth a work in defence of their moral opinions, purporting to be by AMADEUS GUIMENÆUS, *and published by permission of the superiors*. The real author, however, was MATTHEW MOYA, a Spanish Jesuit, Confessor to the Queen-mother of Spain. MARAIS, a Roman Catholic divine, declared of this work, before the University of Paris, in October, 1664, that " its object was not merely to revive all the errors and impieties of the *Apology of the Casuists*, but to *surpass them in so great a degree, that it may be considered the common sewer of all the filth and impiety of which the human mind is capable.*" The Faculty of Theology pronounced a censure upon it, on Feb. 3, 1665, and declared that *their respect for decency prevented them from noticing the abominations which it contained on the subject of chastity.*

The advocates of Louis XIV. declared to their sovereign, after examining the work, that it abounded in *propositions fit only to pervert all Christian morals* ; that the Faculty of Theology observing homicide, theft, simony, usury, *and other crimes which cannot be publicly named*, expressly sanctioned by these modern casuists, had considered it their duty to oppose the spread of such destructive doctrines," &c.

The discourse pronounced by the representatives of the French parliament, in condemnation of this book, is still extant. M. HARLAY, who attended for his father, described the book as “*containing whatever the most depraved mind could have discovered in a century, and all which had before escaped the wickedness and debauchery of men.*”\*

The Faculty of Theology in Paris, (remember, a rigid Roman Catholic body,) when asked for their advice by the French parliament, in 1554, pronounced that “*the Society, withdrawn from the obedience and submission due to authorities, unjustly deprived both temporal and spiritual lords of their rights; brought discord into every form of government, and occasioned among the people many subjects of complaint, many lawsuits, altercations, schisms, and jealousies; that it appeared dangerous to all that concerned the faith; calculated to disturb the peace of the church; to overturn the monastic order; and more fit to destroy than build up.*”†

\* See the “*Receuil des Censures,*” p. 386.

† The chastity of the Jesuits ought not to be passed over in perfect silence, though it is a subject loathsome to dwell upon. They took an oath of perpetual chastity, but they did not observe their vows. Indeed the constitution of the Jesuits is such that, though they take vows of chastity and poverty, they need not keep either. One of their regulations being that they are not bound by their requirements, excepting when their superiors or the general of their order sees fit to enforce them. In Spain, the Jesuits, under the specious pretext of practising penance, established societies of flagellants in many towns, who not only corrected them-

And now we will bring into the witness-box an extraordinary witness, **GEORGE BRONSWELL**, a Roman Catholic Archbishop of Dublin, who, in

selves in the Jesuits' churches, but before the public, and even in public processions. They had introduced this practice even among females. These abominations compelled the council of Salamanca, in 1565, to pass a decree prohibiting a practice so contrary to decency. Decency alike forbids a statement of the reasons which occasioned their being deprived of their colleges in Milan.—See *Histoire des Religieux de la Compagnie de Jesus*. Lib. iv. c. 36.

Cardinal **BORROMEO**, deceived, like others, by their exterior, had at first favoured them, and even chosen one of them (**RIBERA**) for his confessor, whom, however, he found to be addicted to the most infamous crimes. The Cardinal could hardly believe his guilt at first; but the public voice having induced him to institute inquiry, he not only opened his eyes to the iniquity of his confessor, but also to the detestable conduct with which the Jesuits were reproached at their college of **BRAIDA**, and discovered how dangerous these men were to youth. He deprived them, in consequence, of the government of his seminary, which he had before committed unto them.—See *Poynder's History of the Jesuits*, vol. ii. p. 7.

The Roman Catholic Bishop of Nankin gives the following account of **THE SUPERIOR OF THE JESUIT CHINESE MISSION**. There were nine or ten Jesuit missionaries in China, some of whom were abandoned to their passions, and brought great disgrace upon religion altogether. The Bishop names two of them, whose vices had been made public, in a letter to Pope Benedict XIV., dated November 3, 1748, and then proceeds to speak of one of them as follows: "But the crime committed by Father **ANTHONY JOSEPH**, **THE SUPERIOR OF THE MISSION**, is yet more scandalous; this man has remained for these *eight years past continually* plunged in the abominable practice of sinning with women, at the time when they came to confess, and even in the place where he confessed them; after which he gave them absolution, and administered the sacrament to



1558, prophesied most accurately as to their future course, by what he had already seen of their principles and their doings.

He said as follows, and all history wonderfully attests the penetrating keenness of his mental vision, and the accuracy with which he understood the great doctrines of cause and effect, and could decide upon what would result from the progress of the Jesuits when he saw the system from whence their actions were to flow:—

them! He told them that these actions need not give them any concern, since *all their Fathers, the Bishops, and the Pope himself, observed the same practices!* The debaucheries of this man

All this was known to Christians and to Heathens. Some persons represented these crimes to the superiors of the Jesuits; but the commissary whom they sent for the purpose declared him innocent; I know not upon what pretence. For myself, being unable to resist the complaints I constantly received, I collected the necessary proofs, and found that all with which he was charged, was only too true. But while I was considering of the best means of punishing this man, the mandarins caused him to be arrested suddenly, together with two of his brethren, and about a hundred Christians: what occasioned still greater scandal, was that the mandarins, who had been some time acquainted with part of the facts, collected correct depositions to establish his crimes, and announced them at full length in their sentence, which they made public. He was condemned to death, with the other Jesuits, on the 22nd September, 1748, and they were both strangled in prison. Of the hundred persons who were arrested with these two Jesuits, there was not one who did not renounce Christianity, and the Chinese missionary was the first to do so. By this may be seen how superficial was their faith, what idea they have of their souls, and what love they have for God."—See Poynder's History of the Jesuits, vol. ii. p. 107.

“ There is a fraternity,” said Archbishop Bronswell, “ which has lately arisen, called the Jesuits, who will seduce many; who acting, for the most part, like the Scribes and Pharisees, will strive to overturn the truth: they will go near to accomplish their object, for they transform themselves into various shapes: among Pagans, they will be Pagans; among Atheists, Atheists; Jews among Jews; and Reformers among Reformers; for the sole purpose of discovering your intentions, your hearts, and desires. These persons are spread over the whole earth: they will be admitted into the councils of princes, which will, however, be no wiser from their introduction: they will infatuate them so far as to induce them to reveal the greatest secrets of their hearts; they will be in no way aware of them. This will be the consequence of their advisers neglecting to observe the laws of God and of His Gospel, and conniving at the sins of princes. Notwithstanding, God will, in the end, in order to avenge his law, cut off this society, even by those who have most supported and employed it; so that, at last, they will become odious to all nations.”\*

We now proceed to call before you the most unexceptionable witness that could be produced, to bear testimony respecting the Jesuits:—the

\* The following composition, which gives the Jesuits a character for more enormities than were ever before or since perpetrated by any other sect of men, styling themselves Christians, is said to have been written by the Jansenists, (a Romish sect,) at the time when the Jesuits were ex-

Pope, the head of the Church of Rome, himself.  
Pope Clement XIV. suppressed the order of Je-

pelled from France. It is from a translation of a work  
entitled "A New Disquisition concerning the Society of  
the Jesuits," printed at Versailles, 1817.

## THE EPITAPH OF THE SOCIETY OF JESUITS .

HEALTH, Glory, Power to our God.  
Fallen is this mighty Babylon !  
Fallen is this intolerable society of the Jesuits;  
The scourge and disgrace of mankind ;  
Decorating itself with the name of Jesus, blaspheming  
against Jesus Christ :  
The school of every vice ;  
Countenancing and committing all manner of crimes.  
Greedy in traffic, bloated with riches, the fruit of its  
rapacity ;  
Haughty ruler of monarchs ;  
Grasping at the empire of the whole world.  
Arming assassins against the anointed of the Lord ;  
Violating all laws in virtue of their very institute ;  
Rending the church asunder by schisms,  
And states by sedition.  
Altering the entire text of Holy Scriptures,  
It has perished, drunk with the blood of the saints,  
Heaven, rejoice over it,  
And you, holy pontiffs, doctors, virgins, and the just,  
Whom it has assailed, oppressed, and murdered,  
Insulting your holy memory, profaning your sacred  
remains ;  
Rejoice, ye kings and bishops,  
Whom it long has deluded under the guise of false piety.  
Fallen has this society,  
Execrable in the eyes of God and man,  
Driven out of Portugal by an edict of his most faithful  
Majesty,  
And proscribed in France by an act of parliament,  
Of the VIth August, MDCCLXII.  
*Ubique exterminium Societatis Jesu vota et salus orbis.*

suits, in a bull, dated the 21st day of July 1773. In that bull he gives an unwilling, perhaps, but still a faithful character of these men. He says, "*We have omitted no care, no pains, in order to arrive at a thorough knowledge of the origin, the progress, and the actual state of that regular order, commonly called 'The Company of Jesus.'*" This Pope then goes on to complain of the dissensions which the Jesuits had occasioned, and their having "adopted, in certain places, *certain idolatrous ceremonies*, in contempt of those justly approved by the Catholic church;" and accuses them of using "certain *maxims*, which the Holy See had, with reason, *proscribed as scandalous, and manifestly contrary to good morals.*" He then attributes to them "*revolts and intestine troubles in some of the Catholic states*, and persecutions against the church in some countries of Asia and Europe." He then proceeds to speak in the following very strong and unequivocal language of the acts of the Jesuits.

"After so many storms, troubles, and divisions, every good man looked forward with impatience to the happy day which was to restore peace and tranquillity; but under the reign of Clement XIII. the times became more difficult and tempestuous; *complaints and quarrels were multiplied on every side; in some places dangerous seditions arose, tumults, discords, dissensions, scandals, which weakening, or entirely breaking, the bonds of Christian charity, excited the faithful to all the rage of party hatred and enmities. Desolation and danger grew to such a*

*height, that the very sovereigns, whose piety and liberality toward the company were so well known as to be looked upon as hereditary in their families,—we mean our dearly beloved sons in Christ, the kings of France, Spain, Portugal, and Sicily,—found themselves reduced to the necessity of expelling and driving from their states, kingdoms, and provinces, these very companions of Jesus; persuaded that there remained no other remedy to so great evils; and that this step was necessary, in order to prevent the Christians from rising one against another, and from massacring each other in the very bosom of our common mother the holy church. The said, our dear sons in Jesus Christ, having since considered that even this remedy would not be sufficient towards reconciling the whole Christian world, unless the said society was absolutely abolished and suppressed,” &c.*

He then goes on to say, that he determined “*not to be precipitate, but to take due time to examine attentively, weigh carefully, and wisely debate.*” The result of his examinations, deliberations, and prayers was, that “*it was very difficult, not to say impossible, that the church could recover a firm and durable peace so long as the said society subsisted . . . . after a mature deliberation, we do, out of our certain knowledge and the fulness of our apostolical power, SUPPRESS AND ABOLISH THE SAID COMPANY . . . so that the name of the company shall be, and is, for ever extinguished and suppressed. . . . Our will and pleasure is, that these our letters should*

*for ever and to all eternity be valid, permanent, and efficacious."*

Now this is a most important testimony. If any one was likely to form a favourable opinion of the Jesuits, it was the Pope of Rome; and, accordingly, we find multitudes of the Popes conferring honours and favours upon the order. Complaints upon complaints, however, against them reached the ears of the sovereign pontiffs. For a length of time they closed their ears to them; and the Jesuits, who took care to have their members in confidential situations around the Pope, exercised enough influence for a length of time to ward off the blow, which must otherwise have fallen upon them. At length the complaints of Roman Catholic princes rose to such a pitch, and the crimes of the Jesuits were represented by them as so scandalous, that Clement XIV. was obliged to look into the matter; reluctantly, we may imagine, and quite predisposed to form as favourable an opinion as possible of the order. We have him, in this bull, giving to the world the result of his patient and laborious investigation—his deliberately formed and settled opinion of the Jesuits. Could Protestant lips have denounced this dangerous body of men more strongly than he has done? Be it borne in mind also, that the parties accusing the Jesuits to Pope Clement XIV. were no Protestants. They were, on the contrary, princes the most warmly attached in all Christendom to the Papacy. They were rigid Roman Catholics, strenuous supporters of the Church of Rome, and violent oppo-

sers of the Reformation. They were the kings of France, Spain, Portugal, and Sicily. We have these great Romish monarchs declaring solemnly that there could be no peace in Christendom while the Jesuits existed as a body; and we have the Pope of Rome solemnly ratifying the decision, and declaring that such was his authoritative opinion also.

The Jesuits were always preaching up the supremacy and infallibility of the Papal Pontiff. The Jesuits of Clermont declared before all Paris, that *the Pope was as infallible as Jesus Christ himself*. Well, then, here we have this infallible authority declaring against them, and condemning them in language so strong and explicit, that even the subtlety and skill of the Jesuits could not produce any other meaning from the language employed, but one of the most unqualified and vehement reprobation of their order.

After quoting this bull, it will be unnecessary to quote the testimony of these Roman Catholic princes. We have their views and opinions expressed by Pope Clement XIV. And we may be sure that he would not over-colour or exaggerate the statements made by those sovereigns, respecting the enormous mischief produced in their dominions by these troublesome men. Suffice it to say, that the testimony of these princes was clear, decisive, and eternally condemnatory of the whole policy and conduct of the Jesuits. We might fill the volume without exhausting such documents, so voluminous are they, and so multiplied. So universal has been the voice of

Christendom in condemnation of the Jesuits, that we are quite justified in adopting the language of a recent number of the Quarterly Review, and saying, "*No country ever yet could tolerate Jesuits in its bosom without certain destruction. Even Romanism itself, again and again, by the mouth of Romish bishops and Romish sovereigns, and the wisest and best of Romish philosophers and Romish universities, and Popes themselves, have warned us of the fact.*"\*

\* Quarterly Review, No. 134, p. 586.



## CHAPTER II.

## DISGUISES OF THE JESUITS.

HAVING now heard the testimony of most unprejudiced, impartial, and, in all respects unexceptionable witnesses, to the character of the Jesuits; we will proceed to listen to the warning voice of history, and from its truth-telling pages gather what have been the most memorable deeds, with the perpetration of which their society stands connected. And first, let us premise that the members of that body did not, and still do not, work on the platform of the world, in their own proper characters, but assume different disguises, as best suit their purpose, or most effectually conceal their real designs. Upon this account, we may fairly assume that where one of their deeds of darkness has been discovered, and dragged to the light, multitudes have been left undetected. Like actors in a fearful tragedy, they come up upon the world's stage in garbs assumed behind the scenes, so that the stranger,

who is not furnished with the play-bill, as a key to the various parts assigned to each individual, cannot tell who are the real parties at work; he only sees the tinselled robes, and hears the fictitious names, and beholds the extravagant deeds of men, who are enacting a moving tragedy in tin and buckram, nodding plumes, and jingling swords and spurs. Like scene-shifters at a theatre, who are invisible to the audience, we see continually the position of the world changed, and its political scenery shifted by invisible hands, and little do the majority of men dream who the real movers of the troubled waters are; little do the wise men, philosophers, kings, and statesmen of the world guess that the Jesuits are the cunning scene-shifters who draw the ropes and adjust the pullies with their nimble fingers, and cause the political aspect of affairs to shift and change as they please.

Bishop CARLETON says, "When Parsons and Campion came secretly into England, they changed their exterior habit and apparel, that they might the better pass unknown. Sometimes they went like ruffians, sometimes like ministers; sometimes like noblemen, sometimes like soldiers, sometimes like apparitors; they walked secretly from recusants' houses to recusants' houses;\* and when Ballard came to effect the deliverance of the queen of Scots, he came in a

\* A thankful remembrance of God's mercie, &c. Collected by George Carleton. 4to. 1627. c. vi. p. 57. See also Echard's History of England. Folio, vol. i. p. 837.

soldier's habit, under the feigned name of Captain Foscue."\*

We learn from the pious RICHARD BAXTER, that "the Jesuits *crept into all societies, and acted all parts,* (save the peace-makers,) and being a foreseeing generation, they looked further than the short-witted men, whom they over-reached."†

In extracts of letters to Mr. Bertin,‡ with regard to the discoveries of Hamilton, otherwise Phlins, &c., at Bicêtre, it is said, "Sometimes they pass for merchants, tradesmen, stewards, publicans, farmers, and of every kind of trade. They affect ignorance to mask their designs. Sometimes Dumont brought a female with him into company, whom he (a Jesuit) made to pass for his wife. Many of the Jesuits did the same: they made a convenience of them to disguise their affairs, and to prevent their place of meeting from being suspected."§

There were disguised Jesuits in the days of

\* See Carleton's Thankful Remembrance. p. 97.

† Baxter's Key. 4to. 1659. p. 317.

‡ See the Rev. Henry Fish's able pamphlet, entitled "Jesuitism traced in the movements of the Oxford Tractarians." 8vo. Mason, 66, Paternoster Row.

§ A Series of Letters discovering the Scheme projected by France in 1759, &c., and the chief cause of the banishment of the Jesuits from the French dominions. By Oliver Mac Allester, Esq. 4to., 1767, vol. i. p. 209. Where also see "A list of the borrowed or real Names of the Jesuits in London," with their professions, p. 217. —Vide, moreover, "Rome's Master-Piece," by Prynne; with the Archbishop's Notes, in "The History of the Troubles and Tryal of William Laud." By Wharton. Folio, 1695, pp. 588—591.

queen Elizabeth, who pretended to be Protestant ministers, in order to sow divisions and discord among Protestants; to excite Churchmen against Dissenters; and Dissenters against the Church. We have little doubt in our own mind that the same work has been carried on by Jesuits in disguise in the reign of Queen Victoria. A Dominican friar, of the name of Faithful Commine, pretended to be a most zealous Protestant, and preached most furiously against the Pope, railing at a great rate against Popery, as he called it, in the Church of England. His *purity*, however, was suspected, and eventually discovered. John Clarkson, Nicholas Draper, and Mary Dean, made oath before the Queen and Privy Council, and deposed, "that the said Commine was no true Protestant, but a false impostor, and sower of sedition among her Majesty's loyal subjects." He was in consequence arrested, and examined by Archbishop Parker, in presence of the Queen and Privy Council. In his replies he alleged that he was "a preacher of the Gospel," that he endeavoured to make the church *purser*—and that "he had both given and taken the body of Christ to those of *tender consciences*." He gave bail for his re-appearance, but found it convenient to leave the kingdom, and went to Rome, where he was imprisoned as an impostor; but, intimating that he had something of importance to communicate, the Pope sent for him. He was charged with having reviled the Pope, and railed at the Church of Rome among the English *heretics*. Commine admitted the truth of the accusation;

he certainly had done so, but from a different motive than what was ascribed to him. "I confess," said he, "my lips have uttered that which my heart never thought, but your Holiness little thinks that I have done you a most considerable service, notwithstanding I have spoke so much against you." To whom the Pope returned, "How, in the name of Jesus, Mary, and all the saints, hast thou done so?" "Sir," said Commine, "*I preached against set forms of prayer, and I called the English prayers English mass, and this has so much taken with the people, that the Church of England is become as odious to that sort of people whom I instructed as mass is to the Church of England, and this will be a stumbling-block to that church, while it is a church;*" upon which the Pope commended him, and gave him a reward of two thousand ducats for his good service.

## CHAPTER III.

## JESUIT ASSASSINATIONS.

It will be utterly impossible to narrate all the crimes that have been brought home to the Jesuits; they would fill volumes. We must content ourselves with a selection. The first shall be the attempt made upon the life of Henry IV. of France, by a man of the name of Chatel, instigated to this horrid deed by his brother Jesuits.

The Duc de Sully, who was one of the most eminent statesmen and faithful ministers of the crown France ever saw, and whose testimony is above all cavil or serious objection, gives the following account of this attempt. "On the 26th of December, 1595, the king was in the chamber of the Louvre, where he was going to give audience to Messieurs de Ragny and de Montigny, with whom a large crowd had entered; as he was in the act of stooping to salute one of them, he received a wound in his face from a knife, which the assassin dropped, in the hope of escaping in the crowd. *I was present.* 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 received no other injury than a cut lip, 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 which were put to him, that he had come from the COLLEGE OF 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 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 against the Jesuits, which had been suspended, being revived with greater vigour than ever, they terminated in the expulsion of that order; their Father GUIGNARD was hung for his criminal writings against the authority and lives of kings; JEAN GUERET, PIERRE VARADE, ALEXANDRE MAYUS, FRANÇOIS JACOB, and JEAN LEBEL, MEMBERS OF THE SOCIETY, were sentenced to perpetual banishment, as accomplices in this crime."\*

Now why was this attempt made upon the life

\* Mémoires de Sully. Vol. ii. book vii. p. 448. Edit. 1768.

of Henry IV.? He had been declared by Popes Gregory XIV. and Clement VIII. deposed as a heretic: and the Sorbonne had declared, "that, as he was excluded from the throne *by the HOLY SEE*, those who assisted him would be *damned*; and they who should oppose him even to the shedding of their blood, *should enjoy eternal happiness and a crown of martyrdom.*" CHATEL, therefore, thought himself justified in assassinating him, and accordingly made the attempt. Upon the failure of his attempt, other Jesuits did the same, until at last RAVAILLAC stabbed him in his coach in the street.

Father Paul says there were no less than fifty conspiracies formed against the life of Henry IV., so that he lived in continual fear and dread of his life. Amongst others, it is said, that his cup-bearer was employed by the Jesuits to poison him.

Pope Innocent XIII. is generally supposed to have been destroyed by the Jesuits; having greatly excited their hatred by his conduct\* against them. Mr. Poynder, in his History of the Jesuits, gives the following account of this transaction.

"Innocent XIII., provoked by such an obstinate resistance, (the resistance made by the Jesuits against his authority,) was desirous of annihilating the society, as well as its missions. He prohibited them from receiving novices; from

\* See the Supplement to the Hist. Eccles. of Alexander Natalis. (Edit. 1787. 4to.) vol. ii. p. 425. § xviii. Dissertatio iv.



sending any Jesuit upon missions, and from suspending such as were sent out by others. After this, (says the 6th vol. of "Anecdotes sur la Chine, p. 408,) offended with the insolence of a memorial, the object of which appeared only to insult and ridicule him, he concerted measures with the cardinals to extinguish a society so hostile to the church, and so invariably opposed to its decrees. They began by deliberating not so much upon the propriety of abolishing the institute, as upon the best means of accomplishing that object; upon which the Jesuits declared in public that the Pope had not the power of abolishing an order, which had been approved by the Council of Trent. The death of Innocent XIII., which happened in a few weeks after the general had presented his memorial, and at a moment when measures of the last extremity were meditating against him and his company, left little doubt of the causes which produced so opportune a death, at so peculiar a conjuncture. The imputations which were cast on that event, and which were of a nature the most unfavourable to the character and credit of the society, have never been falsified or refuted."

In 1584, the Prince of Orange was murdered by Belthazar Gerard. This man had been kept in the Jesuits' College at Treves, and encouraged, and even consecrated for the deed. It is to be feared that this awful process of consecrating the intended assassin for his bloody deed, was often resorted to by the Jesuits. The object was to nerve their hands and harden their hearts against

any rising compunctions of conscience, by inducing them to suppose that they were solemnly consecrated by God to the special work of killing the obnoxious person, as a highly meritorious and praiseworthy act.

The following form is given by Stephen, in his "Spirit of the Church of Rome," as having been used by the Jesuits in consecrating Dr. William Parry, who was executed for various acts of treason, and for a conspiracy to murder Queen Elizabeth.

"The person," says he, "persuaded by the Jesuits to assassinate a king or prince, is taken to a secret chapel, where they have prepared upon an altar a great dagger, wrapped up in linen cloth, together with an Agnus Dei. Drawing it out of the sheath, they sprinkle it with holy water, and fasten to the hilt several consecrated coral beads, pronouncing this indulgence, that as many blows as the regicide shall give the prince, he shall deliver so many souls from purgatory. After this ceremony, they place the dagger in the regicide's hand, with this recommendation:— 'Thou chosen son of God, take the sword of Jephthah, the sword of Samson, the sword of David, wherewith he cut 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 *cut off the lives of several princes, his enemies, filling whole cities with slaughter and blood.* Go, and let prudence go along with thy courage. Let God give new strength unto thine arm.' After which they fall

down on their knees, and the superior of the Jesuits pronounces the following:—‘Come, ye cherubim, ye seraphim, thrones and powers! Come, ye holy angels, and fill up the blessed vessel with an immortal glory! Do ye present him every day with the crown of the blessed Virgin Mary—of the holy patriarchs and martyrs. We do not look upon him now as one of ours, but as one belonging to you. *And thou, O God! who art terrible and invincible, and hast inspired him in prayer and meditation to kill the tyrant and heretic* for to give his (or her) crown to a Catholic king; comfort, we beseech thee, the heart of him we have consecrated to this office. *Strengthen his arm, that he may execute his enterprise.* Clothe him with the armour of divine power, that, having performed his design, he may escape the hands of those who shall go in pursuit of him. Give him wings, that his holy members may fly away from the power of *impious heretics.* Replenish his soul with joy, comfort, and light, by which his body, having banished all fear, may be upheld and animated in the midst of dangers and torments.’”

This being ended, they conduct the regicide to another altar, where hangs an image of JAMES CLEMENT, a Dominican friar, who with a poisoned knife killed Henry III. of France. This image is surrounded with angels, who protect and carry him to heaven. The Jesuits show it to him, and place a crown upon his head, saying, “Lord; regard here the arm and the exe-

cutor of thy justice: let all the saints arise, bow, and yield to him the most honourable place amongst them." Afterwards he is not permitted to speak to any one, but to four Jesuits, deputed to keep him company.

The reader will find further particulars of Jesuit assassinations, in the chapters headed "the Jesuits in France," and "the Jesuits in England;" which facts the author has omitted in this chapter, in order to place them in their more appropriate position in the narration of the acts of the Jesuits.

## CHAPTER IV.

## THE JESUITS IN PORTUGAL.

ONE great aim of the Jesuits has ever been to obtain influence over the minds of kings and governments. In France they frequently managed to have one of their order appointed confessor to the king. They obtained the same superiority over the reigning powers in Portugal. SEBASTIAN, king of Portugal, who was a minor, had a Jesuit, Father GONZALES, for his confessor. Father TORRES, a Jesuit, was confessor of queen Catherine, the regent, and grandmother of the king; and a third Jesuit was confessor of Cardinal HENRY, the king's great uncle.\* After their example, all the nobility had placed themselves under the confessorship of the Jesuits; which gave their order unbounded authority both in Portugal and India, which depended upon that kingdom. The queen sometimes thwarted

\* See *Histoire des Religieux de la Compagnie de Jesus*. Ann. 1563.

their projects, and they resolved to deprive her of the regency. Being apprised of their designs, she dismissed her Jesuit confessor. The two other Jesuits, however, contrived to get Cardinal HENRY appointed regent, under whom, being a weak-minded man, they hoped to do as they liked. Cardinal HENRY soon found that he was betrayed by his confessor, and that the Jesuits wished to obtain the regency for themselves. He tried to rid himself of them, but in vain. The young king tried to do the same; but the Jesuits had appointed the Grand Inquisitor to be his minister, and they threatened to denounce him to that tribunal, where they said kings were amenable, like the meanest of their subjects. He was obliged to submit, and the Jesuits governed the country, in spite of him, and the cardinal, and the queen. They tried,\* but in vain, to get him to make a decree that "henceforth no one should be king of Portugal, unless he were a Jesuit, and elected by that order, as the Pope is elected at Rome, by the cardinals." They at last confirmed him in a mad project of making conquests in Africa, in which he was killed. On his death, Cardinal HENRY became nominally king. But the Jesuits had such absolute power over him, that they persuaded him to bequeath the crown of Portugal to the king of Spain. When he died, however, the states proclaimed the right heir, ANTHONY, king of Portugal: upon which the Jesuits excited a revolt against

\* Pasquier's Catechisme des Jesuites. Lib. iii. c. 16.

him in all the sea-ports on the same day, and occasioned the massacre of a great number of Frenchmen who espoused his cause. The parliament of Paris, in 1603, records this fact as follows: "When the king of Spain usurped the government of Portugal, all the religious orders adhered firmly to their king, *the Jesuits excepted, who deserted him, and were the cause of two thousand deaths, for which they obtained a special bull of absolution.*"

On the death of John V. of Portugal, in 1750, the queen persuaded her son JOSEPH, who succeeded him, to appoint the MARQUIS DE POMBAL his Secretary of State for Foreign Affairs. This enraged\*the DUKE OF AVEIRA, who connected himself with the Jesuits. The Jesuits, who had some time before lost their credit at the Portuguese court, and ceased to be the royal confessors, willingly entered into a conspiracy against the king. Three Jesuit priests, MALAGRIDA, ALEXANDER, and MATHOS, decided that to kill a king was only a *venial* sin and not a *mortal* one. The conspirators, fortified by such councils, and provided with absolutions, on the night of the 3d of September, 1758, waylaid the king, and fired their guns twice into his coach. Providentially they only wounded the monarch. A discovery ensued. The DUKE OF AVEIRA was seized with his accomplices, and on the 13th of January, 1759, they were all (with the exception of the Jesuits) executed.

An event of this description produced, as might be expected, considerable sensation throughout

Europe, more especially as it was immediately followed by the expulsion of the Jesuits from Portugal ; as having supplied, out of their body, the instigators, or at all events, the confessors of the conspirators.

The three Jesuits, who were more particularly deserving of punishment, escaped death, because the king himself could not (consistently with the allegiance he owed to the sovereign pontiff) cause an ecclesiastic to be condemned to death without first obtaining the consent of the court of Rome ! The king tried for above a year to obtain permission from the Pope to put those Jesuits, who were his own subjects, upon their trial, for no less a crime than a conspiracy against his own life ; *but he was unable to obtain it !*



## CHAPTER V.

## THE JESUITS IN FRANCE.

THE power which the Jesuits obtained by means of the confessional, was never, perhaps, more prolific of detestable enormities, than when it was exercised for the purpose of producing upon the theatre of the world, that most awful of all tragedies, the St. Bartholomew massacre.

Let us give everybody fair play. We do not accuse the Jesuits *only* of this frightful crime. But we do accuse them, in conjunction with the Church of Rome at large, of this atrocious deed. We proceed to lay before our readers a brief detail of that dark deed of treachery and blood.

The Massacre of St. Bartholomew, in France, on the 24th of August, 1572, is perfectly ascertained to have been projected and executed under the immediate auspices of Catherine de Medicis. The historian DAVILA, notwithstanding his great attachment to her, expressly represents her as having, in concert with her son CHARLES, *planned* and *directed* the whole of that awful tragedy.

The Jesuits publicly boasted that Catherine was their great friend. The great friend and patron of the Jesuits, the DUKE OF GUISE, personally assisted in the massacre. What rendered this tragedy more fearfully black and terrific, was the treachery by which it was ushered in. France had proved herself before an aceldama, a field of blood, by her persecution of Protestants, but this deed eclipsed all her former persecutions in horror and extent. When profound perfidy is combined with savage cruelty, surely the climax of guilt is attained, and the long dark list of atrocities which swell the annals of crime, can yield no parallel case of aggravated turpitude and unnatural carnage. Charles IX. pretended to court the Protestants, and lulled their suspicions asleep with oaths and promises.

The policy of the court of France towards that portion of its subjects was on a sudden altogether changed; their chiefs, lately abhorred, were courted, honoured, and advanced; and the great mass of their followers, whose extermination had been often not only menaced but attempted, was protected by authority, and encouraged to resort to the shield of the law. In the following year, 1571, the Admiral Coligny, who had been elected chief of the Huguenot Association, was received at court with distinguished honours: the king restored him to his seat in council; presented him with a largess of 100,000 crowns, as an indemnity for his losses in the past troubles; addressed him as cousin—adding, however, these ambiguous words, “ Now that we have once got

you by our side, you shall not hereafter quit it hastily, nor at your pleasure."

The admiral, in particular, in spite of many warnings, professed implicit confidence in the promises of his sovereign; and declared that so many years of his long life had been harassed by alarms, that now he would rather be dragged by a hook through the streets of Paris than have recourse to civil war for his protection.

On the 24th, the festival of St. Bartholomew, necessary measures having been taken, and plans regularly organized, the ringing of the bells of the church of St. Germain l'Auxerrois for matins was the signal for commencing the work of blood. Besides the military, to whom the Duke of Guise had given orders, the municipal police, who had received similar instructions from the provost of the merchants, were assembled at the Hotel de Ville, or Town-hall; and lest, in the yet uncertain twilight, any fatal mistake might array the assassins against each other, every man destined for the bloody service wrapped a white scarf round his left arm, and placed a cross of the same colour in his hat; and that there might not be any want of sufficient instruments, pains were taken to inflame the fury of the populace, by using the king's name as their authority; by offering pillage as a bribe to the mercenary; and by exciting a belief among the timid that a struggle had arisen in which the safety of every person of the established religion would be compromised, if he suffered a single Huguenot to escape.

The Admiral Coligny was first put to death, in the midst of his domestics, by a man named Besmes—a dependent during his whole life of the Duke of Guise—the duke and the Chevalier de Guise remaining below. A sword being driven through his body, and a deep gash across his face, his remains were thrown out of the window; and his head being cut off, it was, with a box of papers, containing, as was affirmed, a memoir of his own times, conveyed to Catherine, the queen-mother. After being subjected during three days to the vilest indignities, the mangled corpse was hung on the gibbet of Montfaucon, whence the Marshal of Montmorency caused it to be removed in the night and deposited at Chantilly. The domestics of Coligny were immediately butchered, and a simultaneous work of blood commenced. Many of the attendants on the young King of Navarre, and his cousin the Prince of Condé, who had been invited on the preceding eve, with the principal gentlemen of their suites, to lodge at the Palace of the Louvre, were put to death one by one.

About two thousand are supposed to have been murdered on the first day of the massacre, and the king and court, including Catherine, the mother of Charles, and her ladies of honour, promenaded at night to view the mangled and naked remains. Among the victims were Antony de Clermont, Marquis de Resnel; murdered by his own kinsman; and La Rochefoucault, in whose gay and brilliant society the king professed to

find extraordinary attraction ; and had granted him, although a Huguenot, unreserved access to his privacy.

On the following morning, the enormities of the preceding day were renewed ; and although the harvest of slaughter had been plentifully gathered already, care was taken to glean whatever few scattered ears might remain behind : and the priests heightened the popular frenzy by the announcement of a pretended miracle. In the Cemetery of the Holy Innocents, a white thorn was exhibited which had put forth unseasonable blossoms ; and it was asserted to be an incontestable evidence of the divine favour and approbation. The citizens were invited by beat of drum to come and behold the prodigy, which was expounded to be a symbol of the revival of the glory of France and of the resurrection of her former greatness, in consequence of the downfall of Protestantism.

The account of the Duke of Sully (who was at the time in the twelfth year of his age) is as follows : “ I was in bed, and awaked from sleep three hours after midnight by the sound of bells, and the confused cries of the populace. My tutor St. Julian, with my valet de chambre, went hastily out to know the cause, and I never afterwards heard of them ; they were, without doubt, amongst the first that were sacrificed to the public fury. I continued alone in my chamber, dressing myself, when in a few moments I saw my landlord enter, pale, and in the utmost confusion : he was of the reformed religion, and having learned what the matter was, had con-

sented to go to mass to save his life and preserve his house from being pillaged. He came to persuade me to do the same, and to take me with him. I did not think proper to follow him, but resolved to try if I could gain the College of Burgundy, where I had studied; though the great distance between the house where I then was and the college made the attempt very dangerous. Having disguised myself in a scholar's gown, I put a large breviary under my arm, and went into the street. I was seized with horror inexpressible at the sight of the furious murderers, who, running from all parts, forced open the houses, and cried aloud, 'Kill, kill! massacre the Huguenots!' The blood which I saw before my eyes redoubled my terror. I fell into the midst of a body of guards; they stopped me, interrogated me, and were beginning to use me ill, when, happily for me, the book that I carried was perceived, and served me for a passport. Twice after this I fell into the same danger, from which I extricated myself with the same good fortune. At last I arrived at the College of Burgundy, where a danger greater than any I had yet met with awaited me. The porter having twice refused me entrance, I continued standing in the street, at the mercy of the furious murderers, whose numbers increased every moment, and who were evidently seeking for their prey, when it came into my mind to ask for La Faye, the principal of this college, a good man, by whom I was tenderly beloved. The porter, prevailed upon by some small pieces of money which I put into his

hand, admitted me; and my friend took me to his apartment, where two inhuman priests, whom I heard discoursing about the Sicilian vespers, tried to force me from him that they might cut me in pieces, saying, the order was not to spare even infants at the breast. All the good man could do was to conduct me privately to a distant chamber, where he locked me up. Here I was confined three days, uncertain of my destiny; and saw no one but a servant of my friend's, who came from time to time to bring me provisions."

On the night of the massacre couriers were sent to the chief towns throughout the kingdom, with letters from the king to the several governors, which advertised them of what was passing in the capital; the written despatches conveyed by them conveyed soothing expressions to the Huguenots, whom it was necessary to deceive till the provincial garrisons were strengthened; but to many of them was annexed a short post-script, which enjoined the governor to whom it was addressed to place implicit confidence in the *verbal* communication which the bearer was instructed to deliver. From the day on which the courier arrived, the streets of Lyons ran with blood; and, in brief, the massacre of Paris was repeated in other towns: at Meaux, on the 25th; La Charitè, on the 26th; Orleans, on the 27th; Saumur and Angers, on the 29th; Lyons, on the 30th; Troyes, on Sept. 2d; Bourges, on the 10th; Rouen, on the 17th; Romans, on the 20th;

Toulouse, on the 23rd ; Bourdeaux, on October the 3rd. The numbers of those who perished, and neither age nor sex were spared, are variously stated by different writers, from ten to a hundred thousand : the opinion of De Thou, a Popish historian, who fixes it at 30,000, is, perhaps, nearest the truth.

The king, in announcing to the parliament that the massacre had been perpetrated by his command, attributed it to the discovery of a conspiracy by Coligny and the Huguenots against himself and the royal family ; and on the Thursday of this week of horrors he attended a solemn thanksgiving for the suppression of the fabricated conspiracy.

When intelligence of the massacre was first announced at Rome, the Vatican gave loose to unbounded joy. The Pope and cardinals proceeded at once from the conclave in which the king's despatches had been read, to offer thanks before the altar, for the great blessing which heaven had vouchsafed to the Romish see and all Christendom. Salvoes of artillery thundered at nightfall from the ramparts of St. Angelo ; the streets were illuminated : and no victory ever achieved by the arms of the Pontificate elicited more tokens of festivity. The Pope sent a nuncio to France to congratulate the king ; and as if resolved that the horrible deed should never be forgotten, gave orders for a medal to be struck to commemorate the massacre. He had already been anticipated in Paris ; and the effigies of Pope Gregory XIII.



and of king Charles IX. may still be seen in the cabinets of collectors of coins, connected with devices, illustrative of the massacre.

The Cardinal of Lorraine presented the messenger with a thousand pieces of gold : and unable to restrain the extravagance of his delight, exclaimed that he believed the king's heart to have been filled by a sudden inspiration from God when he gave orders for the slaughter of the heretics. Two days afterwards he celebrated a solemn service in the church of St. Louis, with extraordinary magnificence ; on which occasion, the Pope, the whole ecclesiastical body, and many resident ambassadors, assisted. An elaborate inscription was then affixed to the portals of the church, congratulating God, the Pope, the college of cardinals, and the senate and people of Rome, on the stupendous results and the almost incredible effects of the advice, the aid, and the prayers which had been offered during a period of twelve years.\*

\* Guignard, a Professor of Jesuits, highly extolled the massacre of St. Bartholomew in public. The medal, commemorate of the tragic event, may be obtained at the present time at the Papal mint at Rome.

The celebrated Darwin, in his "Zoonomia," relates the following anecdote:—A commander, who had been very active in leading and encouraging the bloody deeds of St. Bartholomew's Day at Paris, on confessing his sins to a worthy ecclesiastic, on his deathbed, was asked, "Have you nothing to say about St. Bartholomew?" "On that day," he replied, "*God Almighty was obliged to me.*" How the language of this proud persecutor corresponds with the prophetic warning of our Saviour: "The time shall come

Now let us contrast the conduct of the Protestant Church of England with that of the Church of Rome.

Upon this occasion, as the lamented Dr. Southey tells us, in his most valuable "Book of the Church," prayers were put up in England, not for the persecuted only, but for the persecutors also. The language which the Church of England put into the mouth of her members was as follows: "Save them, O merciful Lord, who are as sheep appointed to the slaughter! Hear their cry, O Lord, and our prayers for them and for ourselves. Deliver those that be oppressed; defend those that be in fear of cruelty; relieve them that be in misery; and comfort all that be in sorrow

when they that kill you shall think that *they do God service.*" The following is an extract from "Travels in Italy," by M. Valery, Librarian of the Royal Libraries of Versailles and Trianon. Paris, 1839. Vol. iii. lib. 15. c. 2.

"Among the great frescos of the *Sala Regia*, representing glorious actions, taken from the history of the Popes, may be seen, *Charles IX. confirming the sentence of Coligny in parliament—Coligny's body thrown from a window, and the massacre of St. Bartholomew.*"

We may add to the foregoing, that these frescos, contained in the *Sala Regia* of the Vatican Palace, are two—the one representing the French king, Charles IX., in parliament; the other, a night-scene, portraying the massacre of St. Bartholomew. In the foreground the house of the Admiral Coligny is seen to be forced open by one gang of assassins, and his dead body in the air, midway between the window from which it had been just thrown, and the pikes held up by another party ready to receive it below; the rest of the picture accords with this more prominent object.

and heaviness; that by thy aid and strength they and we may obtain surety from our enemies, without shedding of Christian and innocent blood. And for that, O Lord, thou hast commanded us to pray for our enemies, we do beseech thee, not only to abate their pride, and to stay the cruelty and fury of such as either of malice or ignorance do persecute them which put their trust in Thee, but also to mollify their hard hearts, to open their blind eyes, and to enlighten their ignorant minds, that they may see and understand, and truly turn unto Thee."\*

We beg our readers will particularly mark the different weapons with which the two churches fight. The Church of Rome with the sword of extermination; the Church of England by solemn prayer. The Church of Rome employs weapons which are carnal and of the earth, weapons which are the congenial arguments of him who was a murderer from the beginning; while the Church of England, after the beautiful model of her Saviour's example, exclaims, with holy fervour of spirit, "Father, forgive them, for they know not what they do;" and is enabled to say with perfect truth, "The weapons of *our* warfare are *not* carnal." May she ever meet the aggressions and tyranny of Rome with the same mighty weapon, and with as meek and Christian a spirit. The posture of the church militant is to wrestle upon her knees; it is only the posture of Anti-Christ

\* Strype's Parker, p. 359.

to be found grasping the sword and breathing out slaughter and anathemas.

There can be little doubt that the influence exerted over the court by the Jesuits in the confessional, as well as over the people of France, by the open promulgation of their atrocious principles and sanguinary maxims, tended materially to prepare that country for this frightful deed. They had taught the people of France that heretics might be put to death without sin, and what marvel that a nation indoctrinated with such notions should be ripe and ready to put it into extensive practice!

One fact we must mention, before we have done with the Massacre of St. Bartholomew; and that is, the only palliation that Popish writers have ever been able to offer for so foul a crime. Whilst multitudes of Romish authorities, whilst the Pope and court of Rome even, gloried in the deed, and justified it in the sight of all Europe, it is evident that the well-merited detestation in which it is held by all enlightened men of every creed, make many ashamed of the transaction. A Romanist of great celebrity, no less a person than the well-known Dr. Wiseman, recently alluded to the circumstance, and adds guilt to guilt in the defence he sets up for the perpetrators of that fearful outrage. The only way in which he can at all extenuate the crime of the murderers, is by uttering a false and malevolent imputation upon the poor slaughtered Protestants. He says, "The fact, however, is, that the Catholics at

that time considered the St. Bartholomew as a *conflict*, in which an intended massacre was prevented by striking the first blow."

Never was there a more baseless forgery than this. Never a falsehood less likely to be believed by any one conversant with the particulars of that horrid deed. The murdered Protestants were reposing quietly in their beds, they were unarmed; and all the ingenuity of their enemies could never find a shred of evidence to support so abominable and false a charge.

Dr. Wiseman must know this, and cannot plead ignorance of facts which are plain matters of history. O! shame upon the hand that dare pen so black a calumny on the memory of the martyred dead! Is it not enough for the Church of Rome to massacre the innocent by thousands in cold blood, but must their memory be blackened, and their remembrance endeavoured to be stained with the imputation of crimes of the darkest die? Is it not enough for Rome, with the relentless fury of the tiger, to strew the earth with the mangled corpses of her slaughtered victims; but must her champions gloat over the bloody scene, and seek a fiend-like pleasure in the cormorant avidity with which they gash and wound the dead, and with the revolting rapacity of the bird of carnage revel on their vulture carnival! O! shame upon Rome! May not the slumbering ashes of the Huguenots repose in quiet? Must they be raked up from their resting-place to satiate the hot thirst for vengeance, the maddening lust for revenge which still animate, with their fiery essence, the worn-

down and emaciated frame of the Papacy? Alas for humanity, when the hoary murderer of millions forbids centuries to obliterate rancour from her breast, or soften down the treacherous malignity and venom of her bitter hatred of "heretics!"

## CHAPTER VI.

THE LEAGUE—ASSASSINATION OF HENRY III.  
AND HENRY IV.

BEFORE we leave the soil of France, it will be necessary to say a word or two on the subject of that formidable and long-continued conspiracy, known by the name of "the League." The Jesuits were the soul which animated the League, and the preachers who fomented it. "They were," says MEZERAI, "its heralds and trumpeters." Henry III. attempted to put down this league in 1579, and convoked the states for that purpose. Two Jesuits, who were great favourites with him, sought to gain him over. One of these was AUGER, the king's confessor, who boasted that he *had felt the king's pulse and gauged his conscience to some purpose.*

In 1581, SAMMIER, a Jesuit, was sent into Germany, Italy, and Spain, to excite Roman Catholic princes against the king. He sometimes travelled in one form, sometimes in another; sometimes appeared as a common soldier,

sometimes as a priest, and again as a countryman; he lent himself to licentious practices, observing that there was no sin in them, since it was to accomplish a good work.\*

Another Jesuit, MATTHIEU, went to the Pope to get a bull or a brief against the king. The Pope was of opinion that the person of Henry III. should be secured, and that his cities should be seized.

Pasquier observes, "The colleges of the Jesuits were notoriously the resort of the disaffected. There were forged their gospels in cipher, which they despatched to foreign lands; and thence issued their apostles through various provinces; some to foment the troubles by preaching, as COMMOLET did in Paris, and ROUILLET in Bourges; and others to excite to assassination, as VARADE and the same COMMOLET."†

The Capitol became the centre of the League, and it is impossible to read without horror the record which history has preserved of this dreadful epoch, which continued many years, under both Henry III. and Henry IV.

"The society," says the University, "was everywhere engaged in kindling a flame, which every honest man strove to extinguish. COMMOLET and ROUILLET were the trumpets of sedition, one of whom impiously preached that an EHUD‡ was necessary, whether monk, sol-

\* See Pasquier *Catéchisme des Jésuites*, lib. iii. c. 11.

† See *Catéchisme des Jésuites*, lib. iii. c. 11.

‡ The first regicide mentioned in Scripture.



dier, or shepherd. The trial of **POULIN** proves that the Council of the League sat in the Jesuits' House of Profession, and that an attempt upon Boulogne was meditated, in order to favour the landing of an army from Spain. The college in the Rue St. Jacques often served for secret councils and horrible conspiracies, whose object was the introduction of a foreign dominion. It was there that assassins repaired to whet their swords against our kings—that **BARRIERE** came to be stirred up by the doctrines of **VARADE**—and that **GUIGNARD** composed the writings for which he was afterwards hung. It was there that the sixteen signed an absolute cession of the kingdom to **PHILIP OF SPAIN**, and that **CHATEL** acquired the lesson of regicide which he afterwards acted upon. The panegyric of **CLEMENT**, the assassin of Henry III., was the common theme of these meetings."

We now proceed to the assassination of Henry IV. of France. Henry III. had been assassinated by **CLEMENT**, on the 1st of August, 1589.\*

\* The following is a brief account of the assassination of this prince:—

"A young Jacobin, named Jacques Clement, aged only twenty-two years, was selected for this atrocious purpose. Having been furnished with a passport and credentials, he repaired to St. Cloud, where the king was with the army, and putting on the devout air of a penitent, informed the guards of the palace that he had been sent by the faithful servants of his majesty in Paris, to make communications which were of the highest importance to his service. He added, that it was absolutely necessary for him to see the king himself, to whom alone he could impart what he had

It was on the 23rd of July, 1593, that Henry IV., in cowardice, wishing to conciliate the Jesuits, renounced the Protestant religion, and professed himself a Papist. This had no effect on the Leaguers. On the 27th of August following, BARRIERE was arrested at Melun, on suspicion of a design to assassinate the king; after some tergiversation, he confessed both the crime he had meditated and the adviser he had found. He declared, that having consulted AUBRY, the

to say. He was desirous to be introduced on the evening of his arrival, but the interview was put off until the next morning. Having made a hearty supper, Clement slept so soundly that he was not awakened without some difficulty.

“At seven in the morning of the 1st day of August, 1589, he was introduced into the royal presence, and spoke aside at a window to Henry, who listened to him with the profoundest attention. He presented to him a forged credential; and while the monarch was busied in perusing it, he drew a knife from his sleeve and plunged it in his body. Henry withdrew the knife and struck the monster in the face. On hearing the noise that ensued, the guards ran to the spot, and murdered the assassin. The wound of Henry was mortal: he died in his thirty-eighth year.

“The Jesuits were not content with eulogizing this execrable act in their own factious assemblies, but celebrated it in their writings; which, indeed, is not surprising, since they had provoked it by their sermons, and recommended it in their confessions. In their *Lettres Annuelles* of 1589, they represent the death of Henry as a miracle, which took place on the same day upon which they were expelled from Bourdeaux. This expulsion had been ordered by the king, with the concurrence of his parliament, in consequence of a conspiracy which they had formed there.”—See *Histoire du Maréchal de Matignon*, by de Callier, lib. 2. c. xviii. p. 261. The marshal was sent to quell the conspiracy.

Rector of St. André des Arcs, in Paris, on the design he had formed of murdering the king, that person, *after greatly commending him*, sent him to Father VARADE, the Rector of the Jesuits, who confirmed him in his resolution, assuring him that it was a *holy one*, and exhorted him to be of good courage, to be firm in his purpose, to confess and receive the sacrament; that he then gave him his benediction; that on the morrow he received the sacrament at the Jesuits' College; that he also spoke of it to COMMOLET, another Jesuit, who often preached against the king, and he assured him that his intention was *very holy and meritorious*. BARRIERE confirmed this declaration on the scaffold. Pasquier, who was then at Melun, examined the criminal, saw the knife which he had prepared, and witnessed the whole judicial examination.\*

This attempt having failed, a more successful one was subsequently made, and Henry IV. eventually fell by the hand of RAVAILLAC, on the 14th of May, 1610.'

As he was about to step out of his carriage, RAVAILLAC stabbed him, when he died almost immediately. To sanctify this horrid deed, *before its commission* the assassin went to mass, *reconciled* himself to God! and confessed to a priest, to whom he *disclosed* his intention of committing the murder!! In justification of his barbarous intention he alleged the king's heresy, and his

\* Poynder's History of the Jesuits, vol. ii. p. 16. See also Catéchisme des Jésuites, lib. iii. c. 6.

making war on the Pope, which, he said, was to make war against God—*seeing that the POPE was GOD, and GOD was the POPE.\**

The Jesuit Father COTTON visited RAVAILLAC in prison, and advised him to “take good care how he accused the innocent.” RAVAILLAC had evidently been stimulated to this atrocious act by a deluded conscience. He stated, that he had seen apparitions, and had communicated the circumstance to Father AUBIGNY. That Jesuit was confronted with him, and denied, at first, that he had ever seen him: but Ravaillac persisting in his statement, and producing proofs of it, Aubigny answered the first president, that “God had given to some the gift of tongues, to others the gift of prophecy, and to him the gift of forgetting confessions.” “Besides,” added he, “we are religious persons, who know nothing of what is passing in the world, and do not engage in its affairs.” “I believe, on the contrary,” said the first president, “that you know but too much of the world, and mix but too much in it.”† On the 26th of May Ravaillac was executed.

No one, perusing the details of this assassination, and the numerous attempts made upon the lives of the French kings, and weighing well the circumstance of the proved connexion of the Jesuits with the regicides, and the doctrines taught in their books, can doubt for one moment the

\* De Thou.

† See these facts detailed and supported by proofs, in *Les Jésuites criminels de lèze Majesté.*

perfect accuracy of the apostrophe addressed to that order by the University of Paris, in 1644. "The indignation of all France will accuse you of having taught the doctrine of attempting the lives of our kings."

The reader will observe that we have selected the acts of the Jesuits in France and Portugal—Roman Catholic countries—both closely allied to the church and court of Rome by ties of no ordinary kind. If the Jesuits would create disturbances, and excite tumults, and perpetrate abominable crimes in these kingdoms, we may be sure they would not scruple to do the same in other Roman Catholic countries. It would take a volume to relate one tenth of the acts of the Jesuits in other lands. It may be enough to say that wherever they gained a footing their evil principles brought forth evil practices. They were troublesome and turbulent, living in political agitation, fermenting the public mind, fomenting it into endless quarrels, marshalling party against party, prejudicing subjects against their sovereigns, and poisoning the minds of sovereigns towards their subjects. In every land they were the great opposers of all progressive improvement, arresting the march of enlightenment, and suffusing society with principles as barbarous as they were vindictive, and unnatural as they were unscriptural. In foreign lands, to which they sent their missionaries, their conduct was scarcely less reprehensible. They encouraged idolatry, winked at evil, aggrandized and enriched themselves at the expense of the heathen,

and kept their pretended converts to Christianity in the most lamentable ignorance of the first sublime principles of that religion. Their morality was as vicious, and their theology as meagre, as their political conduct in civilized courts had been corrupt and ungrateful. Their conduct to their inferiors was as deeply tinged with hypocrisy and hollow-hearted selfishness, as their conduct to their superiors in Christian lands had been impudent, rebellious, and disloyal. They contrived to make themselves every where detested. They annoyed kings, they clogged the wheels of government, and inoculated the people with seditious and turbulent disaffection. Roman Catholic states grew sick, wearied out and disgusted with their endless conspiracies, plots, quarrelling, intrigues, and revolutions.

## CHAPTER VII.

## THE JESUITS IN POLAND.

IT would be unfair to the Jesuits to pass over in silence their conduct with respect to the most unfortunate of European countries—Poland. The reader who may wish for a full and particular account of their history in that deplorably mis-used land, will find Count Krasinski's History of the Reformation in Poland amply repay him for the trouble of perusal. The following extract from that valuable work gives us, in a small compass, enough information to convince us that their policy was baneful in the extreme, and their intrigues and entire operations prejudicial to the interests of religion, of truth, and of national prosperity. The work throughout conveys a most useful lesson at the present time, exhibiting in striking colours the hatred borne by the Jesuits to the Reformation, and the disreputable means adopted by them for its suppression. Their unscrupulous appeals to the popular prejudices of the day—and the extent to which they acted

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upon the principle of "doing evil that good may come," being, indeed, as "wise as serpents," though, unfortunately for Poland, not quite as "harmless as doves." Count Krasinski says, after giving a frightful picture of the miserable state of Poland, at the demise of Sigismund the Third:—

"What, then, was the cause of a state of things so lamentable, from which Poland, declining gradually until it fell into that state of torpor which rendered it an easy prey to its ambitious neighbours, never recovered? We have no hesitation in answering emphatically, that the Jesuits and their wretched tool, Sigismund the Third, were the cause and origin of the ruin of the country. Already have we described the persecution of the anti-Romanists, which the influence of the Jesuits succeeded in effecting in various parts of Poland, even in direct opposition to the laws of the country. We must now briefly delineate the effects which that body produced upon national education and foreign relations during the reign of Sigismund the Third; and, in order to avoid the suspicion of partiality, which may be imputed to us as a Protestant writer, we shall support our opinion by the evidence of Romanist writers whose orthodoxy was never called in question.

"We have described the introduction of the Jesuits into our country by Cardinal Hosius, and the rapid progress which they made when supported by the favour of Stephen Battory. Their influence over Sigismund the Third, who was



educated by them, was unlimited, and he gloried in the nickname of the King of the Jesuits, which was given him by their antagonists. His chief favourites were Quaternus, Golynski, and Skarga, who is considered as the first orator of the Polish pulpit; and the king became a mere tool in the hands of these disciples of Loyola, who directed all his actions. Their patronage was the only road to preferment, and it could be secured only by a display of zeal for the interests of Rome in general, and of those of their order in particular. The consequence was, that the chief dignities of the state, and the rich starosties or domains of the crown, were obtained, not by services rendered to the state, but by a zealous profession of Romanism and munificent donations bestowed on the order of the Jesuits. It was but natural, therefore, that their riches should increase so rapidly that they could reckon, by 1627, 400,000 dollars\* of yearly income—an enormous sum at that time! Their colleges spread over Poland, and they possessed fifty schools, in which the greatest part of the children of the nobles were educated; so that they obtained the great object of their efforts—the superintendence of national education—which they justly considered as the surest means of firmly establishing their influence, or rather dominion, in the country. There were, it is true, several Protestant schools in Poland, in which the system of education was far superior to that of the Jesuits; but, as they were supported

\* About £100,000 of the present.

by voluntary contributions, they were unable to compete with those of their antagonists, which had ample and perpetual endowments. Many of the Protestant schools derived their chief support from the liberality of great families, and ceased to exist, or were converted into Romanist establishments, as soon as their patrons returned into the pale of the old church.

“ Now, let us examine the system and results of the education which was received in the schools and colleges of the Jesuits. They had contrived, from the date of the foundation of their order, to gain a reputation for zeal and ability in the promotion of science and literature. This reputation, which was supported by the eminent talents and acquirements of several of their members, had been a strong recommendation in their favour with King Stephen Battory, who was a great patron of learning; and it also exercised similar influence over the minds of many others.

“ This opinion, however, was by no means general, and we have seen that the great Zamoyski, who was no mean authority on this subject, excluded them from the academy which he founded at Zamosc. The real system and tendency of their education was admirably described by Broscius\* (Brozek), a zealous Romanist, and the

\* “ Broscius was born in 1581. Having acquired a profound knowledge of mathematics, as well as of the Greek, Latin, and Hebrew languages, he became doctor of philosophy, 1609, and taught mathematics for many years. In 1620, he went to Padua to study medicine, and having received the degree of a doctor of that science, he returned

most learned man of his time in Poland, in a work published in Polish, about 1620, under the title 'Dialogue between a Landowner and a Parish Priest.' It excited the violent anger of the Jesuits; but as they were unable to wreak their vengeance on the author himself, it fell on the printer, who, at their instigation, was publicly flogged and afterwards banished. We shall pass over the many accusations against the order contained in that book, which have been reproduced in many works published on the same subject in several countries, and give an extract relating to their system of education:—

“ ‘The Jesuits,’ he says, ‘teach children the grammar of Alvar,\* which is very difficult to

to Cracow, after an absence of four years, and two years afterwards became professor of eloquence. The Bishop of Cracow, by whom he was patronized, induced him to take orders, as the best means to make his fortune, and he received, 1636, a rich living, and some years afterwards was created doctor of divinity and canon of the chapter of Cracow. He was elected rector of the University, but died shortly afterwards (1652). He was a metaphysician, mathematician, astronomer, physician, linguist, rhetorician, poet, divine, and even musician. So many accomplishments, united in the same person, acquired for him the appellation of a walking encyclopædia. He enjoyed the general respect of his countrymen as to his extraordinary acquirements, and united a noble and upright character. Such was the man who denounced the preposterous system of education adopted by the Jesuits.—Vide History of the University of Cracow, by Soltykowicz; and an excellent article written by Mr. Borosdine, in the Encyclopedial Dictionary, in Russian, which is now in progress of publication at St. Petersburg.”

\* “A Spanish Jesuit, who published a Latin grammar,

understand and learn, and much time is spent at it. This they do for many reasons: 1st. That, by keeping the child a long time in the school they may receive as long as possible the above-mentioned presents, (he had proved in another part of his work that the Jesuits received in gifts from the parents of the children, whom they pretended to educate gratis, much more than they would have done had there been a regular payment). 2d. That by keeping children for a long time in the school they may become well acquainted with their minds. 3d. That they may train the boy according to their own plans and for their own purposes. 4th. That in case the friends of the boy wish to take him from them they may have a pretence to keep him, saying, 'Give him time, at least, to learn grammar, which is the foundation of every other knowledge.' 5th. They want to keep boys at the school till the age of manhood, that they may engage for their order those who show much talent or expect large inheritances. But, when an individual possesses no talents, nor has expectations, they will not retain him. And what can he do? Knowing nothing, and being unfit for any useful occupation, he must request the fathers to take care of him, who will provide him with an inferior office in the household of some benefactor of theirs, that they may make use of

in the sixteenth century, which the Jesuits made use of in Poland to the very last."

him afterwards as a tool for their views and purposes.\*

“ Experience has fully justified the accusations of Broscius. By the end of the reign of Sigismund the Third, by which time the Jesuits had become almost exclusive masters † of public education, national literature had declined, even as rapidly as it had advanced during the preceding century. It is remarkable, indeed, that Poland, which, from the middle of the sixteenth century to the end of the reign of Sigismund the Third (1632), produced many splendid works on different branches of human knowledge, in the national as well as the Latin language, can scarcely boast of any work of merit from that epoch to the

\* “ We have extracted the passage from Bentkowi's History of the Polish Literature, Warsaw, 1816, vol. i. p. 150.”

† “ The University of Cracow had a hard struggle with the Jesuits, who did everything to get possession of this ancient seat of learning. They tried to establish a high school of their own at Cracow, which would have facilitated the final accomplishment of the object. This occasioned a violent quarrel between the Jesuits and the University, which was supported on that occasion by all the monastic orders. The quarrel was decided in favour of the University by the diet of 1628, and a papal bull of 1634 prohibited its renewal. The University of Cracow was, however, of little use to the progress of science and literature in Poland. It had no inferior schools to oppose to those of the Jesuits, and the fear of heretical innovations arrested its progress, and soon reduced it to a state of insignificance, from which it emerged only at the general restoration of science and literature during the second part of the eighteenth century.”

second part of the eighteenth century—the period of the unlimited sway of the Jesuits over the national education! The Polish language, which had attained a high degree of perfection during the sixteenth century, the Augustan era of its literature, was soon corrupted by an absurd admixture with Latin and barbaric phrases, called *Macaronic*, which disgraced Polish literary productions for more than a century. As the chief object of the Jesuits was to combat anti-Romanists, the principal subject of their instructions was polemical divinity; and the most talented of their students, instead of acquiring the sound knowledge by which they might become useful members of society, lost their time in dialectic subtleties and quibbles. The disciples of Loyola knew well that of all weaknesses to which human nature is subject, vanity is the most accessible, and they were as prodigal of praise to partisans as of abuse to antagonists. Thus, the benefactors of their order became the object of the most fulsome adulation, which nothing but the corrupted taste acquired in their schools could have rendered palatable. Their bombastic panegyrics, lavished on the most unimportant persons, became, towards the end of the seventeenth century, almost the only literature of the country—proof sufficient of the degraded state of the public to which such productions could be acceptable! In enumerating the lamentable results of the influence of the Jesuits we must not omit the introduction of the censorship, which was esta-

blished about 1617, though contrary to a royal decree of 1539,\* proclaiming the liberty of the press. The first *index librorum prohibitorum*, was published by the bishop of Cracow, in 1617. It is almost superfluous to add, that this deplorable condition of the national intellect had the most pernicious effects on the political as well as the social state of the country. The enlightened statesmen who had appeared during the reign of Sigismund the Third, were formed under another system of education, that of the Jesuits could not produce any political character with enlarged views. Some exceptions there are to this general rule, but the views of enlightened men are utterly lost on a public, which, instead of advancing in the paths of knowledge, are trained to forget the sciences and wisdom of their ancestors. It was, therefore, no wonder that sound notions of law and right became obscured, and gave way to absurd prejudices of privilege and caste, by which liberty degenerated into license, whilst the state of the peasantry was degraded into that of prædial servitude.

“ The all-withering agency of the Jesuits was for a long time counteracted by Zamoyski, who, although he soon lost the favour of the monarch, preserved till his death immense influence over the nation. But as soon as the great citizen was no more, the intolerant bigotry that reigned at court began to vex the nation. An evident proof of this was given by the tribunal of Lublin, which,

\* “ Vide Krasinski's Poland, vol. i. p. 130.”

by its own authority, promulged laws for crimes against the Roman Catholic church that did not exist on the statute-book of the country. This usurpation by a judicial body of the attributes of the legislation was, however, repressed by the diet of 1627, which annulled such anti-constitutional proceedings, and forbade the judicial authority to take cognizance of subjects not specified by the laws enacted by the national representatives.

“ We have already mentioned the discontent of the Russian population, created by forcing on them the union with Rome, which ended in an open rebellion. Events not less deplorable were produced by the persecution of the Protestant provinces of Livonia and Prussia.

“ We have seen the opposition which the inhabitants of Riga, the capital of Livonia, had offered to the introduction of the Jesuits into their city, during the reign of Stephen Battery, and that the death of that monarch prevented him from compelling the town to submit to the establishment of those unwelcome guests. A deputation of Riga petitioned the diet of 1589 against the Roman Catholic reaction, and the diet appointed a commission to examine that grievance. This commission decided that the church should be given to the Roman Catholic clergy, but excluded the Jesuits from the town, in order to prevent a new commotion. This decision was, however, eluded, and the inhabitants of Riga, after a long opposition, were finally obliged to submit to the establishment of the



Jesuits in their city; but the discontent which was created amongst the inhabitants of Livonia by the Roman Catholic reaction, greatly facilitated the conquest of that province by Gustavus Adolphus, 1620.\*

“ The same occurred in Prussia, where several towns scarcely made any resistance to the Swedish hero, although favourable circumstances prevented the loss of that province. The attachment of Sigismund the Third to the Roman Catholic religion deprived him of his hereditary throne of Sweden, which was seized by his uncle, Charles the Ninth, in 1604; and his blind zeal for the same religion destroyed the immense advantages which the country would have derived from the accession to the throne of Moscow of his son, Vladislav. This prince was elected czar by the Muscovites, and would have taken possession of the throne without any opposition: but instead of taking advantage of a circumstance so favourable to Poland, Sigismund refused to confirm the solemn compact concluded to that effect by the Polish general Zolkiewski, and tried to possess himself of the crown of Moscow. His

\* “ The loss of Livonia was chiefly caused by the narrow-minded bigotry of Sigismund the Third, as he refused all assistance to prince Christopher Radziwill, who defended that province against the Swedes. The king hated Radziwill on account of his being a zealous Protestant, and the royal flatterers called the defence of Livonia the Radziwillian war. Thus, in order to prevent a Protestant subject from distinguishing himself, although it was against a Protestant nation, an important province was sacrificed.”

known bigotry and zeal to propagate the union with Rome were too well known, and it led the Muscovites to a desperate resistance against a connexion with Poland, which they had before sought themselves. The influence of his loyalate advisers rendered him entirely subservient to the policy of Austria, whose interests he always promoted to the detriment of those of his own dominions. Thus, when the Bohemians rose in defence of their religious and political liberties against the domination of Austria, instead of following the policy of Kasimir Jaguillon, who, by supporting the same kindred nation against the oppression of the same house, placed a Polish prince on the throne of Bohemia, he sent an auxiliary body of Cossacks to the assistance of Austria, with whom he had concluded an alliance, which being made without the assent of the states, was illegal: 1618, he sent likewise an auxiliary force to Hungary, which greatly contributed to arrest the success of Bethlem Gabor, prince of Transylvania, but which, having irritated the sultan, involved Poland in a war with Turkey, unnecessary and injurious to the interests of the country. But although Poland was reduced to a deplorable condition, the great object of Sigismund's reign was attained; Protestantism was broken, a great part of the Eastern church had submitted to the supremacy of the Pope, and the influence of Romanism was rapidly increasing over all the country."\*

\* "Piasecki, a Roman Catholic bishop, gives the fol-

lowing account of the influence which the Jesuits exercised on the councils of Sigismund the Third, and of its effects on the affairs of the country: 'Subter finem ejusdem anni (1616) decesserat quoque, cubiculi regii præfectus, Andreas Bobola, octogenarius. Homo, rudis, morosus, promotus ad illud officium patrocínio sacerdotum societatis Jesu, quod illis in omnibus consentiret. Unde utrique, conjunctâ operâ, in privatis colloquiis, quæ ipsis semper patebant, sollicitantes regem adeo constrixerant, ut omnia consiliis illorum ageret, et aulicorum spes et curæ, non nisi ab eorum favore penderent; quin et in publicis negotiis, isti suggerebant, quid rex decerneret, tanto majori reipublicæ periculo, quod ad hujusmodi familiaritatem regis assumebantur personæ (præsertim confessor et concionator) a scholiis vel a magisterio novitiorum religiosorum, rerum et status politiæ prorsus expertes. Hæcque causa unica fuit errorum, non in domesticis solum sed in publicis, ut Moschicis, Suecis, Livonicisque, regis rationibus et tamen pene sacrilegii crimen reputabatur, si quis tamen eorum dicta factave reprehendisset, et nemini qui non ipsis applauderet, facilis ad dignitates aditus patebat. Chronica gestarum in Europa, ad ann. 1616. Cracoviæ, 1648.'

## CHAPTER VIII.

## JESUIT MISSIONS IN INDIA.

WE may pretty fairly judge of the success of Jesuit missions, in enlightening the heathen, or making known to them the simplest elements of gospel truth, by the following candid admission of one of their own body. The Abbé Dubois, who was for many years a Jesuit missionary in Mysore, gives the following account as the result of his experience:—"During the long period I have lived in India, in the capacity of missionary, I have made, with the assistance of a native missionary, in all between two and three hundred converts of both sexes. Of this number, two thirds were pariahs, or beggars; and the rest were composed of sudras, vagrants, and outcasts of several tribes, who, being without resource, turned Christians, in order to form new connexions, chiefly for the purpose of marriage, or *with some other interested views*. Among them are to be found some, also, who believed themselves to be possessed by the devil; and who

turned Christians, after having been assured that, on their receiving baptism, the unclean spirits would leave them, never to return; and I will declare it, with shame and confusion, that *I do not remember any one who may be said to have embraced Christianity from conviction and through quite disinterested motives.* Among these new converts, many apostatized, and relapsed into Paganism, finding that the Christian religion did not afford them the temporal advantages they had looked for in embracing it: and I am verily ashamed that the resolution I have taken to declare the whole truth on this subject, forces me to make the humiliating avowal, that those who continued Christians are the very worst amongst my flock.

“I know that my brother missionaries in other parts of the country, although more active, and more zealous, perhaps, than myself, have not been more fortunate, either in the number or the quality of their proselytes.”\*

A brief sketch taken from the Rev. James Hough's able vindication of Protestant missions, against the aspersions of Dr. Wiseman, may not be altogether uninteresting to the reader. It contains a very fair specimen of the “pious frauds,” or “spiritual cheats,” practised by these masters of the craft of religious deception.

“Francis Xavier was the first Jesuit Missionary in India. His converts were chiefly among

\* Letters on the State of Christianity in India. By the Abbé Dubois, pp. 134, 135.

the fishermen on the southern coast. After some time, indeed, he addressed himself to natives of the higher castes, but without succeeding in gaining their attention. Their minds were, probably, prejudiced against him, in consequence of the familiar intercourse that he had held with the inferior castes. So invincible was their determination not to listen to his instructions, that he soon desisted from all endeavours to conciliate them, and confined his attention chiefly to the poor fishermen along the coast. His success among them was *numerically* great, his converts amounting to many thousands: but, notwithstanding all the Jesuits' loud commendations of him as the *Apostle of India*, he himself formed a much more accurate judgment of this result of his labours. The Jesuit Missionary so frequently referred to in these pages has confessed, that Xavier considered his endeavours to convert the natives—to anything worthy of the name of Christianity—a total failure.\* He is acknowledged to have 'soon discovered in the manners and prejudices of the natives an insurmountable bar to the progress of Christianity among them, as appears from the printed letters still extant, which he wrote to St. Ignatius de Loyola, his superior, and the founder of the order of the Jesuits.'

“ ‘ At last, Francis Xavier, entirely disheartened by the invincible obstacles he everywhere met in his apostolic career, and by the apparent

\* The Abbé Dubois' Letters, p. 3.

impossibility of making real converts, left the country in disgust, &c.'

“ The Abbé Dubois was not the first Jesuit that took this view of Xavier's career. The successors of this missionary, Robert de Nobili and his colleagues, who at the beginning of the seventeenth century founded the Madura Mission, determined to avoid his mistaken policy, as they deemed it, and to adopt the opposite course. They confined their attention to the Brahmins and other Hindoos of the highest castes : and, in order to obviate the prejudices of those haughty and self-sufficient men against the natives of Europe, these *Christian* missionaries denied that they were Europeans, and affirmed that they were Brahmins from the West, of a higher order than any in India. ‘ To stop the mouths of his opposers, and particularly of those who treated his character of *Brachman* as an imposture,’ Robert de Nobili ‘ produced an old, dirty parchment, in which he had forged, in the ancient Indian characters, a deed, showing that the Brachmins of Rome were of much older date than those of *India*, and that the *Jesuits* of *Rome* descended, in a direct line, from the God Bráma. Nay, Father Jovence, a learned *Jesuit*, tells us, in the history of his order, something yet more remarkable ; even that Robert de Nobili, when the authenticity of his smoky parchment was called in question by some *Indian* unbelievers, declared, upon oath, before the assembly of the *Brachmans* of *Madura*, that he, Robert de Nobili, de-

rived really and truly his origin from the god Bráma.' Upon this, the historian exclaims—'Is it not astonishing that this reverend Father should acknowledge, is it not monstrous that he should applaud as a piece of pious ingenuity, this detestable instance of perjury and fraud!'<sup>\*</sup>

“To carry on this wicked deception, alias, *pious fraud*, it was necessary to adopt the Brahmins' mode of living, their costume, and even their idolatrous ceremonies. It also required them, in opposition to the example of Jesus Christ, his Apostles, and every faithful preacher of Christianity, to have respect of persons; and, instead of preaching the Gospel as freely to the poor as to the rich, they found it essential to their design to keep the lower caste at a distance; and even the proselytes from those grades which are not permitted to enter the Hindoo temples, these *Christian* missionaries actually excluded from their churches, when Brahmins were present or expected. In a word, they were accused of 'the most culpable indulgence, in tolerating and winking at all kinds of idolatrous superstitions among their proselytes; and with having themselves rather become converts to the idolatrous worship of the Hindoos, by conforming to many of their practices and superstitions, than making Indians converts to the Christian reli-

<sup>\*</sup> Asiatic Researches, vol. xiv. p. 57; Jouvenci Histoire des Jésuites; Norbert, Mémoires Historiques, &c. tom. ii. p. 143—145 (Note); and Mosheim's Ecclesiastical History, Cent. 17, Sect. I. vii.



gion.' Even the Abbé Dubois concedes that these 'charges had some degree of foundation;' and he would find it very hard to prove, which was probably his reason for not attempting it, that they were 'not to the extent set forth by the accusers,' who were Romish friars of other orders.\*

"The writings of Robert de Nobili, Beschi, and others, for the edification of their disciples, were composed in the same flowery, hyperbolic, and unintelligible style, as the Hindoo Vedas, poems, and other performances inculcating their superstitions. Of the Jesuit missionaries' productions, I have given elsewhere several specimens:† and I will here mention another of their works, which may be regarded as the apex of their series of impostures;—I allude to their forged Veda. The Brahmins have four Vedas, which are their sacred books, believed to be revealed by God, and called immortal. They are considered as the fountain of all knowledge, human and divine. The Jesuits at Madura actually forged a fifth Veda, pretending that it was revealed to the Chief Brahmin of the Pagoda of Cherengham, by the same authority as the other four: and so artfully did they imitate the style of the genuine Vedas, that their forgery imposed even on some Brahmins, and for many years it was received as an authentic work. Under this impression, M.

\* M. Dubois' Letters, pp. 7, 8.

† Reply to the Abbé Dubois, pp. 144—148.

Voltaire published a French translation of it :\* but the imposture was detected, about twenty years ago, by the late Mr. Ellis, a gentleman of the Civil Service at Madras, whose attention was directed to this, and some other manuscripts of a similar description, by Sir Alexander Johnson, late Chief Justice of Ceylon. Few European gentlemen have been better acquainted with the science and customs, the laws and theology of the Hindoos, than Mr. Ellis; and, after a careful comparison of this *Ezour-Védam* with the Hindoo Vedas, he pronounced it 'a literary forgery; or rather, as the object of the author or authors was not literary distinction, of religious imposition without parallel.' †

“The object of the authors of this work was to make it appear that the Gospel received confirmation from the Brahminical Vedas. There is a sufficient sprinkling of the Bible on its leaves to enable them, when it should be once received as authentic, to argue for the truth of Christianity from the accordance of this Veda with the lessons of Holy Scripture. In the *Christian* mind, there can be but one opinion of this infamous transaction: but the Jesuits justify it, like Father Jouvenci, as a *pious fraud*—a name given

\* L'Ezour—Védam, ou Ancien Commentaire de Védam; contenant l'Exposition des Opinions religieuses et philosophiques des Indiens. Traduit du Sanscretan par un Brame. 2 tom. in 1. 12mo.

† Mr. Ellis's Dissertation on this disgraceful performance is published in the *Asiatic Researches*, vol. xiv.

to the grossest falsehoods that are deemed conducive to the interests of the Church. Such a pretence will, of course, be thought to sanction the series of misrepresentations that compose the Lectures of Dr. Wiseman under review. Those who believe in the supremacy and infallibility of the Roman Church assert, that to maintain her cause is an end that sanctifies any and every means. But those who, with St. Paul, repudiate this abominable doctrine, will concur in that apostle's condemnation of the men that say, *Let us do evil that good may come.* (Rom. iii. 8.) They will contend for the supremacy of truth, whatever the present consequences to individuals or communities. To call that system *religion*, which cannot be propagated without "fraud," is to violate the sacred name. The devil is pronounced, by Our Lord, to be the father of lies; and those who endeavour, by any mode of deception, to promote a cause which they pretend to be from Heaven, will assuredly be joined with the Pharisees of Jerusalem in the judgment pronounced by Jesus Christ: 'Ye are of your father the devil; and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.' (John viii. 44.)

"Such was the character of the Jesuits' proceedings in India. Their compromise of all that deserved to be called religion, occasioned the other orders of friars to complain of them, as we

have just seen, to the Pope. At first, the pontiff was unwilling to interfere with an order of men who were so useful to him in maintaining his pretensions against the growing light and liberty of the Reformation in Europe. At length, however, the accusations became so loud and so frequent, that he felt obliged to call them to account. They defended their conduct by pleading the expediency of making the compromise complained of, which, they argued, was only temporary; and asserted, that it had the sanction of apostolic example. But 'all these, and many other like reasons, appeared, to the Holy See, futile, and merely evasive; and the Jesuits were peremptorily ordered to preach the Catholic religion in all its purity, and altogether suppress the superstitious practices till then tolerated among the Neophytes.'\*

"They did not comply with these orders, without a further attempt to obtain the Pope's sanction to their idolatrous proceedings: and when, at length, he peremptorily commanded them to desist from those practices, and to 'bind themselves, by a solemn oath taken before a bishop, to conform themselves, without any tergiversation whatever, to the spirit and letter of the decree,' M. Dubois says, that they obeyed, though with reluctance. We shall see what kind of obedience they rendered.

"When brief after brief, accompanied with pressing remonstrances, had been totally disre-

\* M. Dubois' Letters, pp. 8, 9.

garded, the Pope determined, as a last resort, to send out a legate to India and China, with full powers to act as his representative. The Cardinal de Tournon was the person selected for this important mission. On his arrival at Pondicherry, he was received by the Jesuits, with whom at first he took up his abode; and from their representations, he was induced to think that the complaints against them were groundless. On further investigation, however, he discovered that they had imposed upon him; and immediately issued a manifesto, strictly prohibiting the disguises they had thrown over the Services of the Church, and their close conformity to the heathen superstitions. But they now treated him and his manifesto with scorn; defied his authority, and that of the Pope himself; and asserted, that their own bishop's power in India was independent of the Roman Pontiff.

“After enduring this vexatious opposition, or, as the Abbé Dubois himself calls it, ‘this disgusting contest,’ (p. 9,) for several months, the Apostolic Legate, finding he could make nothing of the Jesuits in India, sailed for China, where he found them carrying on precisely the same system of accommodation to the worst features of the idolatry of the country. Here, also, he met with similar resistance, in all his endeavours to reform these scandalous abuses. The Emperor of China gave him a courteous reception; but the Jesuits about his court were too numerous, and their influence with the Mandarins

was too great, to enable him to assist the cardinal as far as he seemed inclined. One had the effrontery to tell M. de Tournon, that he could have prevented his introduction to the Emperor, if he had chosen.

“ Finding that they could not frighten the Cardinal away, or induce him to refrain from interfering with their proceedings, the Jesuits determined to get rid of him in a summary manner. Three of them undertook to poison him; and they succeeded in administering the deleterious drug in his food. He was preserved, indeed, from the fatal effects of their first attempt, by the promptitude of the physician and apothecary on his establishment: but on his recovery, and attempting to resume his measures of reform, they persecuted him with such unrelenting violence, that he was glad to make his escape from Pekin. He proceeded thence to Macao, there intending to embark for Europe: but the Jesuits, resolving to prevent his appearing against them at the court of Rome, obtained his arrest at Macao, and he died in a dungeon.\*

“ After the cardinal’s decease, the Pope appointed M. de Visdelou his Vicar Apostolic in India. This ecclesiastic was a Jesuit, but he was too faithful to the Roman pontiff to connive

\* *Mémoires Historiques sur les Missions de Malab. du P. Norbert*, tom. i. liv. 2—7. The circumstances of his empoisonment, imprisonment, and death, are taken from the deposition of M. Angélita, the Cardinal’s secretary, in whose arms he expired. The deposition was made at Rome; and is published in the *Mémoires Historiques*, in the original Italian, with a French translation, tom. iii.

at his brethren's proceedings. Accordingly, they regarded him as a renegade, and treated him with such rancorous hostility, that he renounced their society, and associated with the Capuchins. With their aid, he carried into effect the papal briefs in all the churches, except those of the Jesuits, who still refused to admit them. The Capuchins had long been treated by the Jesuits with such arrogance and injustice, that they were at last provoked to withdraw altogether from communion with them. A step so decisive they little expected; and they used their influence with the French Council at Pondicherry, to endeavour to prevail on the Capuchins to recall their resolution. They consented immediately, on condition that the Jesuits would implicitly conform to the papal requisitions; but these men objected to the alternative with scorn, and now set all orders of men at defiance. Indeed, it is not only in Protestant States and Churches that the Jesuits' assumptions have been found incompatible with the obedience of the subject, and with the liberty of mankind.

“The Pope, continuing to receive complaints against their growing violence and shameful conduct, and finding that they persisted in setting his briefs and threats at nought, resolved to send out another Legate, to bring them, if possible, to a sense of duty, and to reform the abuses they had introduced. The person chosen for this important mission was M. de Mezzabarba, who is described by Dr. Wiseman as the Pope's ‘Ambassador to the Emperor of China;’ and to whose

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mission he merely alludes, as 'not being successful.' His slurring over the subject in this manner is not to be wondered at, the cause of this Legate's failure being as dishonourable to the Jesuits as that of the last; for M. de Mezzabarba met with the same opposition from them as the Cardinal de Tournon. He sailed direct for China, where he arrived in safety; but finding his measures of reform frustrated by the Jesuits' violence and intrigues, and not aspiring to the honour of martyrdom in the cause of the Holy See, he hastened back to Rome, without venturing to visit India, carrying with him the bones of his predecessor, which he was ordered to disinter for the purpose.\*

"About this time a new bishop arrived at Meliapore (St. Thomé). Being a Jesuit, he hoped to induce his brethren to be more moderate, and to conduct the Services of the Church in a manner more accordant with the rubric; but all his endeavours were equally unavailing. The new Pope, also, Clement XII., thinking that his predecessors might have provoked them to resistance by the severity of their censures, endeavoured to conciliate them by the use of milder terms; but finding them too artful to be so diverted from their purpose, he also assumed a more commanding tone: this, however, had no better effect. It was not till Benedict XIV. filled the papal chair, that they could be induced to bow in any measure to the authority of the sovereign pontiff. This Pope was of too determined

\* *Mémoires Historiques, &c.*, tom. ii. liv. 10.



a spirit to allow his authority to be questioned by any order of men, and he compelled even the Jesuits in India to yield, for a time, a reluctant submission.

“ What was the consequence?—the immediate decline of their Indian Missions. Notwithstanding all the efforts of Dr. Wiseman, and others, to make it appear that the Romish Missions in the East are flourishing; a Jesuit Missionary, who knows them better, from the experience of thirty years passed among them, gives a very different account; saying—

“ ‘ What the Jesuits had foreseen, happened;’ (that is, from their submission to the Pope;)— ‘ a great number of proselytes preferring renouncing their new religion, to abandoning their practices. A stop was put to conversions; and the Christian religion began to become odious to the Hindoos on account of its intolerance.’\* ”

“ For this, the same writer assigns other causes besides the suspension of the idolatrous practices of the Jesuits; but he attributes it chiefly to the natives’ detection of the imposition that had been practised upon them:—

“ ‘ The Hindoos soon found that those missionaries, whom their colour, their talents, and qualities, had induced them to regard as such extraordinary beings, as men coming from another world, were, in fact, nothing else but diguised *Fringy* (Europeans); and that their country,

\* Abbé Dubois’ Letters, p. 11.

their religion, and original education, were the same with those of the vile, the contemptible Fringy who had of late invaded their country. This event proved the last blow to the interests of the Christian religion. No more conversions were made: apostacy became almost general in several quarters; and Christianity became more and more an object of contempt and aversion, in proportion as the European manners became better known to the Hindoos.\*

“What other termination could be reasonably looked for to their tortuous course? How could the God of Truth be expected to sanction with His blessing such a system of imposture? Not in India only, but in China and Japan, they were, about the same time, overwhelmed with similar confusion. Sowing the wind, they reaped the whirlwind; and their missions in those countries were swept away, as with ‘the besom of destruction.’ Dr. Wiseman and other Jesuits are naturally careful to disguise the circumstances that led to these disasters, and anxious to make the world believe that they were the result of a general persecution of Christianity, similar to that which was endured by the primitive Church. But this is very far from the fact. The Christian religion was more than tolerated—it was fostered by the heathen governments of both those countries. The Jesuits boast, that at one time they could number nearly half the population of Japan as their proselytes, and that in China they had millions. Nor is there any reason to question

\* Abbé Dubois' Letters, p. 11.

this: and had they conducted themselves in a manner becoming Christian missionaries, there can be little doubt that they would have continued to this day, and been allowed to carry forward their work without restriction. But their pride and insolence, their extortions and political intrigues, grew to such a height, that they became intolerable, and called down upon them the vengeance of the very governments which had hitherto afforded them all the latitude and facilities that they could reasonably desire. It was natural for the Heathen to identify the Christian religion with its teachers, whose misconduct caused the very name of Christianity to be execrated. In Japan, the religion was exterminated; and the country has continued hermetically sealed against it to the present day. In China, where the Roman Church had once a very prosperous mission, very few vestiges have survived the desolating edicts of the Emperor. These are historic facts that challenge the strictest scrutiny."

## CHAPTER IX.

## JESUIT MISSIONS IN ABYSSINIA.

THE Jesuits have had two missions in Abyssinia. The history of them both contain ample material of evidence against them, and form a very fair specimen of the Jesuit policy when viewed in connexion with their transactions in India. A condensed narrative of these two missions, displaying much research and equal impartiality, is contained in the Brief History of the Church of Abyssinia, drawn up and appended by the Rev. Professor Lee to Gobat's interesting journal of his three years' residence in that country in furtherance of the objects of the Church Missionary Society. We cannot hope to condense the history in a more satisfactory style or bring it into a smaller compass than Professor Lee has done, and therefore proceed to give an abstract from his History.

*First Mission of the Jesuits to Abyssinia.*

Ignatius Loyola, the founder of the Society of

Jesuits, probably aware the Church of Abyssinia had by no means submitted to the Pope, as had been for some time erroneously reported in Europe, was very desirous of proceeding thither himself, in order to bring about a union: but not obtaining permission from the Pope, he proposed to send thirteen Missionaries of his new Society; hoping that the rich harvest before them would abundantly repay them for all their toils, and at once give his new Order a respectability which none could dispute. In this proposal Loyola succeeded. He accordingly nominated one Nunes Baretto, a Portuguese, as Patriarch; and Andrew Oviedo, and Melchior Carneiro, as Bishops of Hierapolis and Nice, and in turn to succeed the Patriarch, should occasion require it. To these were added ten more Jesuits; in order, as he said, that this Mission should, in number and object, represent that of Christ and His Apostles. These persons were all approved by the Pope; and were ordained, and sent to Goa.

Some doubts remaining on the mind of the King of Portugal, as to the real state of Ethiopia, and perhaps as to the propriety of sending another Patriarch while Bermudes continued there, he ordered one of his captains, about to sail for Goa, to send, on his arrival there, into Abyssinia, in order to ascertain this point, and, if possible, to bring away Bermudes. On the arrival of the fleet at Goa, envoys were despatched into Ethiopia, according to the mandate of the King. James Dias Oprestes, Gonsalo Rodriguez, and Falgentio Freyere, all Jesuits, after a short time, landed at

Arkeko; and, in about two months after, made their appearance at court. This was in 1555.

The King was by no means pleased with the appearance of these priests; and much less so, when he heard that a great number more were waiting at Goa to be transported into his kingdom. Nor had the arguments of Rodriguez any effect on his mind. Though he very strenuously urged that the Pope was the Vicar of Christ upon earth, and that none could be saved out of the pale of the Roman Church, he was dismissed by the Emperor with this reflection, that these were points worthy the consideration of a Council, and by no means to be determined by the private opinion of a priest; and, on that account, he must expect that the people of Ethiopia would not be very precipitate in relinquishing the faith of their forefathers. As to the Missionaries, he said, some one should be appointed to meet them at Mas-sowah. The envoys were then dismissed; and the Emperor, without making any provision for them, set forward on a journey of some distance into the country.

Rodriguez, not knowing which way to turn himself, was taken to the house of a wealthy Portuguese. There, during the absence of the King, he wrote a Tract on the Christian Religion; which, with some difficulty, he got translated into Ethiopic; and, on the return of the King, presented it to him. This, however, like the arguments that had already been urged in favour of Popery, seemed rather to alienate, than attract, the affections of the Emperor.

Rodriguez, finding nothing was to be done at court, hastened back to Bermudes, who was with the Baharnagash in Tigré; and, after persuading the Patriarch that he was every day in danger of being murdered, prevailed on him to accompany him to Goa: and thus, though he failed of succeeding with the Emperor, he had the address to clear the way for the new Patriarch and the Jesuits.

On the arrival of Rodriguez and the Ex-Patriarch at Goa, it was thought advisable, first to send Bishop Oviedo, with some of the Fathers, into Abyssinia; and, on their being able to send a favourable account of the state of things there, the Patriarch, with his associates, was to follow.

Oviedo accordingly embarked for Abyssinia; and in a short time arrived at Arkeko, and soon after at Deborowah. Meeting there with the Baharnagash, the firm friend of the Catholics, and informing him of the intentions of the Court of Goa, he remained a few days: and receiving advice that the Emperor wished to see him at court, he set out with his friend the Baharnagash; and soon arrived at the camp, where the Emperor then held his court.

Oviedo, being admitted to the presence, and delivering the letter of the Pope and of the King of Portugal, observed the Emperor to be much disconcerted on examining their contents: but he soon resumed his natural good humour; and nothing further being transacted, the Bishop was dismissed, without having gained or lost anything.

In the next interview, the Bishop grew more

bold ; and roundly asked the Emperor, whether he intended to submit to the Pope or not ; assuring him, at the same time, that, out of his jurisdiction, salvation was not to be expected. To questions of this kind the Emperor mildly replied, that the Abyssinian Church had, from the beginning, been subject to the Patriarch of Alexandria ; and, as he and his people had hitherto had no reason to be dissatisfied with this subjection, he could not see why he should refuse to continue it : and, as to the errors with which the Bishop had been pleased to charge them in his Tract, he might inform himself more correctly on that point by reading the Confession of Faith,\* which he had lately published.

The Bishop, however, being determined to stop at nothing short of the submission of the Emperor and his Church, again urged his plea ; and again received a reply, if possible less satisfactory than the former—that the matter should be laid before the Council, and that the Bishop should soon be informed of their decision.

Oviedo was well aware that he had nothing to expect from this proceeding ; and, in order to put it aside, wrote a warm remonstrance to the Emperor, reminding him of the requests which his predecessors had made to the Pope and the King of Portugal for learned men ; and of the submission that had already been made by his Church to the Pope, and his own acknowledgment of Bermudes as a Patriarch among them : cautioning him, at the same time, to beware of the advice

\* Vide Com. Lud. p. 237.



of his mother the Empress, and of his own Ministers ; and laying it down as self-evident, that, in the present case, in which matters of faith were concerned, both father and mother should be hated ; and that his greatest enemies were those of his own house.

Sophistry of this kind, it might be expected, would not have much weight on the mind of Claudius, who appears to have been a better divine and a sounder reasoner than Oviedo. It had the effect, accordingly, of alienating his affections more and more, daily, both from the man and his cause. The Bishop perceiving this, gave a public challenge to the learned in Abyssinia to dispute the point. This challenge was accepted ; and Claudius, to manifest his zeal for his religion, and perhaps fearing that the sophistry of the Jesuit might puzzle his monks, took a principal part in the dispute ; in which, according to the Jesuit historians themselves, he very much foiled the Bishop.

But Oviedo was not to be silenced by a public refutation, and determined to try what was to be done by controversy. He accordingly wrote a Tract, exposing the errors of the Abyssinian Church ; which, when completed, he sent to the Emperor, requesting him to give it a fair consideration. To this the Emperor acceded ; for he not only read the Tract, but wrote a refutation of every article in it.

The Bishop, finding that neither disputing nor writing would serve his turn, determined on an expedient which he thought would be more

decisive. This was nothing less than that of excommunicating the whole Church of Abyssinia ; which he did on the 5th of February 1559, in the Church of Decome.

These proceedings, as they served to expose both the errors and the spirit of Popery, were more than sufficient to confirm the mind of the Emperor in his own religion ; ' WHO,' as Geddes has well remarked (p. 119), ' THE MORE HE KNEW OF POKERY AND ITS WAYS, THE WORSE HE LIKED IT.'

But, while Claudius was exulting in the victories which he had obtained over the Bishop, he was suddenly called on to equip himself for a warfare of a very different description ; and in which he was, in his turn, to be numbered among the vanquished. Nur, the son of the King of Adel, observing the unguarded state of the Abyssinian frontier, marched in with a great army, plundering and destroying wherever he went. This news reaching the ears of Claudius, he got together an entirely undisciplined army, and met the enemy. His army was completely routed, and himself slain in the field. Thus fell a man who, for piety, learning, and moderation, has perhaps had few equals ; and who might have obviated, had he been spared, much of the distress and bloodshed that were permitted afterward to visit Abyssinia. But we must stop, and adore the Power at whose command nations and empires flourish and decay ; and must confess, that *His thoughts are not as our thoughts,* and that *His judgments are past finding out.*

Claudius, dying without issue, was succeeded by

his brother Adam, a man of a fierce and haughty disposition ; who, on coming to the throne, vowed vengeance against the Roman Catholics ; upon whose account, he said, his brother had not only lost his life, but the whole empire of Ethiopia had been reduced nearly to ruin. He accordingly seized the lands which his brother had granted to the Portuguese for their services in a former war ; compelled such women as had married Roman Catholics to return to their ancient religion ; and threatened the Bishop with death, if he persisted in corrupting his subjects with the dogmas of Rome.

Whether the Jesuits had really any hand in the overthrow of Claudius or not, it is not now very easy to determine : but that Adam had some reason for his severity, is but too apparent : for the Baharnagash of Tigré, the sworn friend of the Roman Catholics, on witnessing the little prospect of success which the Fathers had in Ethiopia, retired from court ; and, taking up arms against the Emperor, was joined immediately by the Portuguese. Sending one Andrew Galdamas to Goa to implore succours, without which, he said, no conversion was to be expected, he waited only for their arrival in order to march against the Emperor. But, unhappily for the cause of the Fathers, this Galdamas was hewn to pieces by the Mahomedans at Arkeko, as he was about to embark for Goa. In addition to this, and perhaps in conjunction with it, a rebellion broke out in one of the inland provinces, where they proclaimed one Tascaro, a nephew to the Emperor, King.

Adam, hearing of all this, immediately

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marched against the Baharnagash, in order to give him battle before he should be joined by the succours from India, and completely defeated him. He then marched against his nephew; and, meeting with similar success, had the young usurper beheaded in his presence. The Baharnagash, however, not falling into the hands of Adam, fled with his Portuguese to the Mahomedans; and, advising them of the confused state of the empire, and of the assistance which he expected from Goa, prevailed on them to march a large army into Adam's dominions. The Emperor immediately led his forces against them; but his army was completely routed, and he himself slain in the field. Nor did the Bishop and his associates fare much better: for, being kept close prisoners in the train of the Emperor, they were, after the battle, stript by the Mahomedans; and had nearly perished, before their friend, the Baharnagash, came up to their assistance.

Adam was succeeded in the throne by Malac Saged, his son; who, though he took no immediate steps against the Fathers and their friends, who had retired in disgrace to Fremona, yet, as there is reason to believe, disliked them and their religion no less than his predecessors Claudius and Adam.

The Fathers, however, still hoping to regain their power, and with it the kingdom of Ethiopia, did not lie idle at Fremona; but incessantly plied the Viceroy of Goa for the troops which they had so long expected; with which they said that they could, with the greatest ease, reduce the

Church and Kingdom of Ethiopia to the obedience of the Faith. These requests do not appear, however, to have fallen in with the policy of Goa. The Viceroy, indeed, prevailed on the King of Portugal to solicit the Pope for the recall of the Fathers.

The Pope accordingly issued a Bull, dated St. Peter's, A. D. 1560, recalling Oviedo ; and, at the same time, ordering him, forthwith, to sail for the Island of Japan, or for China, where he hoped his labours would be crowned with better success.

This no doubt, gave a great shock to the feelings of the Bishop : yet, as he was determined to leave no effort untried for the object which he had in view, he wrote a submissive letter to the Pope, stating his perfect willingness to go whithersoever his Holiness should think fit : yet he must be permitted to inform him, that, with the assistance of five or six hundred good Portuguese soldiers, he could, at any time, reduce the empire of Abyssinia to the obedience of the Pontificate ; and, when he considered that it was a country surrounded by territories abounding with the **FINEST GOLD**, and promising a rich harvest of souls to the Church, he trusted his Holiness would give the matter further consideration. The Pope was, however, for some reason or other, disinclined to enter into the Bishop's plans ; and vessels were accordingly despatched from Goa, to fetch away the Fathers from Abyssinia. And thus ended a Mission, which, for the extent of the mischief that it did, and the villany displayed by its abettors, can only be equalled by that which succeeded it—undertaken with similar views, sup-

ported by the same base machinations, and terminating in similar disgrace.

*Second Mission of the Jesuits to Abyssinia.*

On the failure of the First Abyssinian Mission, the Jesuits appear to have given up, for some time, all thoughts of reducing that Church to the authority of the Pontiff: but, on the accession of Philip II. to the throne of Portugal, the matter began again to be agitated; and it was at length determined, that two Fathers, Anthony de Montserrat and Peter Pays, should be disguised as Armenian merchants, and sent into Abyssinia.

These Missionaries set out from Goa in 1588; and, after some difficulties, obtained a passage in a vessel bound for the port of Zeyla: but a storm arising, they were wrecked on the coast of Arabia; and, being discovered to be Christian priests, were carried before a neighbouring King, who threw them into prison, where they remained about seven years.

News of this disaster arriving at Goa, the head-quarters of Oriental persecution at that day, it was determined to send one Abraham de Georgys, a Maronite Jesuit, and with him an Abyssinian Youth, into Ethiopia. They accordingly disguised themselves as Turks, and embarked for Massowah; but the Governor discovering that Georgys was a Christian, told him, as he had feigned himself to be a Mahomedan, he must now really become one, or lose his head. Georgys chose the latter, and was immediately beheaded.

After this, one John Baptista, an Italian, was consecrated Bishop, and sent into Ethiopia; but, being discovered by the Turks at the island of Comera, he met the same fate as Father Abraham.

Don Alexio de Menezes, who was, at this time, Archbishop of Goa, and busily employed in reducing the Church of Malabar, hearing of the ill successes of the Abyssinian Mission, determined to do something toward the reduction of that Church. He accordingly prevailed on one Belchior Sylva, a convert Brahmin at Goa, to undertake a Mission into Ethiopia. Sylva accepted the proposal; and reached Deborowah in Ethiopia in safety.

Menezes, hearing of the arrival of Sylva, wrote to the Abuna of Ethiopia immediately to submit to the Pontiff, as, he said, his spiritual head, the Patriarch of Alexandria, had already done: and, that this letter might not fail to have some weight with the Abuna, it was accompanied by a considerable present, and an assurance that his circumstances would be much meliorated by acceding to these proposals. Menezes, at the same time, despatched a letter to the Pope, requesting that he would use his influence with the Patriarch of Alexandria, in order to compel the Abuna to submit: but, unfortunately for the Archbishop's plan, the Patriarch of Alexandria had, in reality, never submitted to the Pope, so that he completely failed.

The Jesuits, seeing the zeal of Menezes for the reduction of Ethiopia, were again roused to attempt a work in which they had encountered

such signal disgrace. They accordingly prevailed upon the King of Portugal to grant them some transports, to convey their missionaries into Ethiopia. As Peter Pays had but lately been ransomed from his imprisonment, he, with some others, was fixed upon to enter upon the work.

Father Peter arrived safely in Ethiopia, in the summer of 1603. Having acquainted Jacob, who was then Emperor, of his arrival, he was ordered to wait the Emperor's pleasure. But a revolution taking place, in which Jacob was ultimately deposed and Za Dangel succeeded to the empire, the Father, in the mean time, employed himself in writing, and translating into the Ethiopic, some Treatises on the Christian Religion.

Za Dangel, who appears to have been a weak prince, being established in the throne, and hearing of the great piety and industry of Peter, and perhaps hoping eventually to obtain some Portuguese troops to give stability to his power, sent for the Father to court. Peter, aware of his rising reputation, and impatient of a rival in the reduction of Ethiopia, took this opportunity of remanding Belchior Sylva to India; as he saw no probability that a converted Brahmin could enter with any spirit into the intriguing views of a Jesuit. Sylva was therefore despatched for India; and Father Peter made his way to court, in order to avail himself of the prospects opening before him.

Whatever was the real cause of the encouragement held out to Peter, it is certain, that it had neither the advancement of religion, nor sub-



mission to the Pope, for its object. The Father himself ascribes it to the admirable proficiency which two Portuguese boys had made in learning their catechism : but this is a mere feint, intended to amuse such as can look no farther for the motives of an intriguer. It is certain that Za Dangel had great reason to fear Jacob's party ; and it is not improbable that Peter had held out to both a promise of Portuguese troops. Both parties accordingly made their court to Peter ; and, as we shall see in the sequel, that of the Emperor seems not to have succeeded with the Jesuit.

Peter, perceiving matters at court verging to a crisis, and knowing that it would be much safer to join the triumphant party than to involve himself in disputes of which no one could foresee the end, retired from court, under the pretence of confessing two Portuguese, who, as he said, were sick at some distance.

About a month after, a rebellion broke out, in which the Emperor lost his life. Father Peter receiving an invitation from his friend Athana-teus, the leader of the rebels, to join the camp, he immediately proceeded thither.

On the arrival of Peter at the camp, he found the rebels far less agreed about the succession than he had hoped ; and hearing, about the same time, of more Jesuits having arrived at Fremona, he requested leave of absence, which was granted ; he intending to wait there till the question of succession should be finally settled.

After much altercation, Jacob was again proclaimed Emperor by the insurgents : but, as one

Susneus, a descendant of David, a former Emperor, had also declared himself the rightful heir to the crown, the throne of Jacob could not, as yet, be considered secure: - but, as great expectations had been formed of the Portuguese succours, Athanateus took the opportunity of recommending Father Peter to his majesty's notice; intimating, at the same time, the great advantages that would arise from an alliance with the Portuguese.

Father Peter, on his arrival at court, followed up the hint given by the General; and great hopes were entertained by the Father of the speedy reduction of the Abyssinian Church.

The increasing popularity of Susneus, however, quickly put an end to the golden dreams of Peter; for, having assembled a large army, it was necessary that Jacob should take the field against him. In the event, he was slain, and Susneus succeeded to the throne. He took the name of Sultan Saged.

The next step to be taken by the Fathers, was to make their court to the new Emperor: but, as they deemed it imprudent to make Father Peter of their deputation, on account of his known intimacy with Jacob, Fathers Lawrence Romano and Anthony Fernandez were chosen for this purpose. On their arrival at court, they were most kindly received, and had several conferences with the King. In one of these, the Emperor is said to have inquired about Father Peter, of whose fame he had heard; and whom he, therefore, very much desired to see. The Father was accordingly

sent for ; and, on experiencing a very warm reception, he took the earliest opportunity of suggesting to his majesty the great advantage to be derived from an alliance with the courts of Rome and Portugal ; which, he added, could not fail to give stability to his newly-acquired power.

On the representation of Father Peter, Susneus is said to have despatched letters both to the Pope and to the King of Spain, requesting immediate succours to be sent into Abyssinia. These letters were seconded by others from Athanateus, who requested that not fewer than a thousand Portuguese soldiers should be sent for the preservation of the empire. In the mean time the Jesuits plied the Emperor on the necessity of embracing the Roman faith ; in which Father Peter is said to have succeeded, by showing him a passage, in one of their popular Treatises on Religion, in which the two natures of Christ were distinctly pointed out. But the Emperor's brother, Ras Cella Christos, seems to have been a much more apt scholar than the Emperor in these points ; for he was not only at once convinced of the orthodoxy of the Roman faith, but of the errors of the Alexandrian. There is some reason, however, to believe that arguments much more cogent than any to be found in the Abyssinian Treatises on Religion had the effect of bringing the mind of the Ras to this conclusion.

Some time after this, an embassy was despatched on its way to Spain : but, as it entirely failed, the Fathers renewed their work of subjugation, by giving a challenge to the Doctors of

Abyssinia to dispute with them on the nature of their religion. The Fathers are said to have succeeded in this beyond all expectation; inso-much that the Emperor now consigned all offices of trust to such as had already embraced the Roman faith, or appeared inclined to embrace it; and even issued a proclamation, imposing severe penalties on all who should assert that there was but one nature in Christ.

The Abuna, hearing of these proceedings, hastened to court; and, on coming into the presence, threatened the Emperor with excommunication, for having permitted the late disputes on religion without his licence. The Emperor said that, by so doing, he had only endeavoured to heal the existing schism in the Church; but if the Abuna wished it, he would order the question to be resumed in his presence. This being agreed, the question was resumed, and the monks again succeeded, to the utter consternation of the Abuna; who appears to have been a man much better qualified to complain than to dispute.

These successes were followed up, as might be expected, by the Jesuits, who hoped soon to be able to bring matters to a crisis. They accordingly prevailed on the Emperor to publish a second edict, in which it was made death for any one to affirm that there were not two natures in Christ.

The Abuna, on his return home, knowing that nearly the whole country, as well as a great part of the court, had espoused his side of the question, ventured to excommunicate all who

should embrace the Roman faith. This gave some uneasiness to the mind of the Emperor; but, on advising with Father Peter, he was brought, not only to disregard the excommunication, but to issue a third edict, commanding all his subjects forthwith to embrace the Roman faith.

The Abuna, perceiving things going thus against him, wrote circular letters to his friends, exhorting them one and all to stand up in defence of their ancient faith. They accordingly immediately took to arms.

The first that distinguished himself in this insurrection was Elius, who was son-in-law to the Emperor and Viceroy of Tigré. This nobleman seized on the estates of all within his jurisdiction who had embraced the Roman faith; and, at the same time, commenced a hot persecution against the Fathers at Fremona.

The friends of the Emperor perceiving matters begin to assume a serious aspect, conjured him, as he valued his empire and his life, to desist from a pursuit which would eventually involve him in distress and ruin. But the Emperor, either infatuated by the sophistry of the Jesuits or provoked by the proceedings of his son-in-law, refused compliance, declaring he would support the Roman faith to the utmost.

During this time the Abuna was giving his cause all the popularity in his power. The Emperor, wishing to thwart him therein, sent for him to court; and a letter was despatched to Father Peter, requesting his immediate presence.

In a short time the Abuna, attended by a great number of his clergy, and Father Peter with his associates, made their appearance at court. The question respecting the Faith being again agitated, the parties, as is usual in such cases, separated worse friends, and better satisfied with their own opinions than ever. The Abuna, however, willing to make another attempt on the Emperor, attended by several of the clergy, threw himself at his feet; and, after indulging some time in immoderate grief on the probable results of the Emperor's proceedings, conjured him, by all that was sacred, not to regard the sophistry of the Jesuits, but to permit his clergy and subjects to persevere in their ancient faith. To all this the Emperor paid no regard whatever. The Abuna and his clergy rose, therefore, and left the court in disgust.

Elius, finding that the Emperor was determined to support the Jesuits and their religion, notwithstanding all that had been said by the Abuna, issued a proclamation throughout Tigré, commanding all who were Roman Catholics forthwith to join the Emperor and his court, while those who were willing to defend their ancient faith, should immediately repair to him. The consequence was, that an immense army soon joined the Viceroy, who immediately commenced his march for the royal camp, determined to establish the ancient faith, or to perish in the attempt.

The Abuna Simeon, who was now about a hundred years old, joined the insurgents; and, on giving them his blessing, assured them that every

soldier who should fall in that campaign would die a martyr. This assurance had the intended effect on the minds of the soldiers ; who, in consequence, appeared impatient for the conflict.

On the appearance of the army of the Viceroy in sight of the royal camp, the Emperor despatched his daughter, the Viceroy's wife, to inquire his demands ; and to make him very considerable offers, with a free pardon for his present offences, provided he would immediately lay down his arms ; and, in case the Viceroy should refuse compliance, to request an armistice for a few days. But Elius, probably supposing this to be an indication of the Emperor's inability to face him, and that he only wished for delay in order to form a junction with the forces of his brother Ras Cella, positively refused both, and began to make preparation for the attack.

Scarcely had the Princess reached the tent of her father, when the attack was made by the Viceroy ; and, as his cause had numerous supporters among the royal troops, he entered the camp without molestation, and had actually proceeded within a short distance of the Emperor's tent, when a body of the Tigrians fell upon him, and killed him on the spot. His followers, as if panic struck on the fall of their leader, threw down their arms, and fled : many, nevertheless, fell in the attempt.

The Abuna finding himself thus left alone, and being too feeble to hope for safety from flight, remained on the spot where he had first posted himself. His character and appearance, however,

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sheltered him from the insults of the Abyssinian soldiers ; but a Portuguese coming up, and having no compassion on his grey hairs, instantly struck him to the earth with his spear.

The flame that had been excited by the Viceroy and the Abuna might have been extinguished with them, had not the Emperor, mistaking this overthrow for a victory, issued another edict, forbidding the people to observe the Jewish Sabbath ; which, together with the Lord's Day, they had venerated from the highest antiquity.

This proclamation coming to the hands of Joanel, the Viceroy of Bagemder, was read and commented on by him in such a manner as to leave no doubt on the minds of the people as to his sentiments on the proceedings of the Emperor.

The people, on the prospect of obtaining a leader in the Viceroy, and finding themselves unable any longer to submit to the cruelty of the Emperor and the Jesuits, flocked to him from all parts, requesting him to stand up for their religion and liberty. This was what the Viceroy wished ; and, as he had received some promises of assistance from the Gallas, he did not hesitate a moment to comply with the request.

Intelligence of this event arriving at court, a great number of the King's friends, of both sexes, solicited him, as he valued his crown and life, to give over an enterprise which promised nothing but distress and ruin. His majesty, however, was not to be checked by entreaties ; and said, in reply, that it was not the duty of his subjects to remonstrate, but obey ; reminding them of their



inconstancy to his predecessors, Jacob and Za Dangel; and assuring them, that he was not only determined to persevere as he had begun, but to make it cost them dearly who should dare to oppose him.

A short time after, the Emperor received a letter from the Viceroy of Bagemder, demanding the dismissal of the Jesuits from Ethiopia, and his own appointment as Viceroy of Bagemder for life. But in these demands the Emperor determined not only to resist him, but to chastise him for preferring them; and marched, for that purpose, with a large army against him. The Viceroy, finding himself too weak to engage the imperial army, retired to the mountains: but being closely besieged, and his provisions and army daily diminishing, he at length escaped to the Gallas; where, being followed by the gold of the Emperor, he was betrayed and murdered.

Peace seemed again, for a moment, to be restored to Ethiopia: but scarcely had the insurgents of Bagemder returned to their homes, when the Damotes, a people inhabiting the banks of the Nile, harassed by the iniquitous exactions of the Jesuits, rose to a man; resolving to dethrone the Emperor, and to rid the country of their oppressors. The army collected, on this occasion, amounted, it is said, to about fourteen thousand men, of whom a great number were monks and hermits: but Ras Cella being sent against them with a well-disciplined army, completely routed them, leaving great numbers dead on the field.

The news of this victory gave great joy at

court ; but particularly to Father Peter, who, congratulating the Emperor on the invariable success of his arms, could not help remarking the favours which Divine Providence seemed to bestow in furtherance of the Roman faith, in direct opposition to that of Alexandria. The Emperor, who had hitherto forborne to make a public confession of the faith of Rome, now ventured to do it ; having first confessed his sins to Father Peter.

The Father, however, surviving these successes but a very short time, letters were despatched to Goa, requesting a Patriarch, with at least twenty Fathers : for, as they stated, the harvest was now truly plenteous, and the labourers few. But as the establishment in India was probably unable to supply so great a number, application was made to Rome ; where the General of the Jesuits, Mucio Vitelesci, took on him both to make a public submission to the Pope, and also warmly to solicit, like his predecessor Loyola, permission to go into Ethiopia, in order to complete the great work that had so happily been begun : but in this attempt he was, like Loyola, unsuccessful ; though he obtained permission to send one Manuel d'Almeyda as his Nuncio. This Jesuit, with three other Fathers, arrived at Fremona in 1624 ; and, a short time after, proceeded to court, where they received a hearty welcome. About this time the Emperor, in order to conciliate the affections of his people to the Roman priests, published a manifesto, accusing the former Abunas of the most flagrant crimes.

The Emperor, who had for some time looked

with a jealous eye on the zeal of his brother, Ras Cella Christos, for the Roman party, began now to manifest his disapprobation thereof, in a most unequivocal manner. Nor is it likely that the Emperor's suspicions were ill founded: yet, circumstanced as he was, he judged it prudent to proceed with caution; and rather to remove his brother out of the way, than to break openly with him. Accordingly, another rebellion breaking out under one Cabrael, the Ras was ordered to take the command of the army against the insurgents. In this campaign the Ras was victorious; and having procured the death of Cabrael by bribing the Gallas to whom he had fled for refuge, he returned to court, only to be more feared and hated by the Emperor.

In the mean time, the courts of Rome and Madrid determined to send a Patriarch into Abyssinia. Alphonso Mendez was, accordingly, consecrated Patriarch; and James Seco and John da Rocha, Bishops of Nice and Hierapolis. On the 21st of June 1624, the Patriarch, with his coadjutor, the Bishop of Hierapolis, arrived at Fremona; the Bishop of Nice having died on the voyage.

After a short time the Patriarch and his associates were summoned to court. Experiencing a most splendid reception, and taking advantage of the auspicious circumstances in which they found themselves placed, they prevailed on the Emperor to fix the 11th of December following for the submission of the Abyssinian Church to the See of Rome. On the day appointed, the

Emperor and the Patriarch took their seats in the great hall of the palace ; and, after a sermon, on the text, *Thou art Peter, &c.*, a solemn abjuration of the Alexandrian Faith was made by Saged and his courtiers ; which was concluded by an excommunication of all such as should, at any future time, violate any of these oaths. This was followed by two proclamations ; the one, forbidding all native priests from officiating, till licensed by the Patriarch ; the other, commanding all subjects of the empire forthwith to embrace Popery, and to discover and bring to punishment all such as should still adhere to their ancient religion.

The provision of an ample establishment for the new Patriarch and his associates was the next point to be considered. For this purpose, a large estate and palace, lying on the Lake of Dembea, was granted to the prelate : but this being thought insufficient, another palace was built for him at Doncaz ; where a college, large enough to accommodate sixty students, was also erected.

The Jesuit Fathers being but few, the Patriarch sent out, as missionaries, throughout the empire, such Abyssinian priests as he believed to be most zealous for the Roman faith ; and the work of subjugation appeared to be going successfully on.

Circumstances, however, soon convinced both the Emperor and the Patriarch that their success was rather apparent than real : for two of the Missionaries, proceeding to say mass in a church in the Tigré, were not only forbidden to do so, but, on their refusal to obey, were found murdered in their

beds on the following day. Nor had the fates of Elius, Joanel, Cabrael, and their followers, sufficient terror in them to deter others from following their example: for Tecla George, who had married a daughter of the Emperor, disagreeing with his father-in-law, and being joined by two noblemen, Guebra Mariam and John Acayo, took up arms against the state, resolving to defend the faith of his forefathers to the uttermost. He accordingly issued a proclamation, commanding all who wished to adhere to the ancient faith to bring their beads and crucifixes to him; which being done, he committed them publicly to the flames, on the 5th of November following; and, in order to convince the multitude of the sincerity of his professions, killed his own chaplain, Abba Jacob, in their presence, because he had refused to abjure the Roman religion.

Intelligence of this insurrection arriving at court, Kebo Christos, a bigoted papist, and Viceroy of Tigré, was despatched with an army, to restore order. Coming up with the forces of George earlier than was expected, he completely routed his army, and put to the sword every man, woman, and child, that fell in his way. George, and his sister Adera, fled to a cave; where, after three days' concealment, they were discovered and brought before the Emperor. George was condemned to be burnt, as a heretic; but, having some hopes of pardon held out to him, on recantation, he was prevailed on to express a desire of being admitted into the church. This, however, having the effect of only changing the na-

ture of his sentence, he again relinquished the Roman Faith; and was soon after hanged, in presence of the courtiers of both sexes, who were compelled to witness his tragical end.

To consummate this barbarity, the king declared, that no one, on commission of the like crime, must henceforth expect pardon; as he was determined to extend to none a favour that he had now denied to his own son-in-law. The sister of George, about fifteen days after, accordingly shared the same fate, on the same tree, and in presence of the same spectators, notwithstanding every effort had been made by the court to save her.

This vindictive mode of proceeding appears to have been quite new in Abyssinia, and to have been recently introduced with the new religion.\* 'Whoever,' says Father Anthony, who was present on the occasion, 'shall diligently read the history of Ethiopia, and shall observe the want of vindictive justice that was therein, and the clemency which Sultan Saged had used before with all that had rebelled against him, must, of necessity, reckon his punishing of Tecla George so severely to have been one of the greatest MIRACLES that had happened for many years in Ethiopia.' It is not our business or intention here to vindicate the character of George, who certainly met a fate that the most enlightened and equitable courts might have awarded; nor to lament the fall of his sister, who, however, appears to have stood charged with no other

\* Geddes' Church History of Ethiopia, p. 35.

crime than that of having accompanied her brother; but we must be permitted to hold up to infamy the diabolical spirit of this Patriarch and his wicked associates—men, who, not contented with the uncontrolled abuse of authority wherever they succeeded in attaining it, even boasted in extending the reign of desolation and death, and held up as miraculous the deterioration of the principles of human actions wherever they could effect it. How unlike is this to the mild spirit of Him, whose name they bore, and whose cross they professed to have taken up! who, while He went about doing good, and was persecuted from city to city, wept, on foreseeing the distress of those who should be His betrayers and murderers!

Divine Providence, however, at length intervened, to check, and to stop for ever, this desolating career. The groans of many, who had retired to the dens and caves of the earth, and on being discovered had either been murdered in them or dragged forth to execution, entered into the ears of Him, in whose cause they bled; for the Patriarch and his associates, intoxicated with power, committed an act that laid the foundation of their entire expulsion from this unhappy country. They entered into a plot with Ras Cella Christos to dethrone the Emperor; which, coming to the Emperor's ears, sank the cause of Rome in his estimation, to a degree that it never was able to recover.

Another aggravating circumstance took place about the same time. The Chief Priest of the

Abyssinian Church, next in authority to the Abuna, dying without having submitted to the Patriarch, and being interred in one of the churches, was ordered to be exhumed, and cast out to be devoured by the wolves. The Abyssinians, on witnessing this act, were confirmed in their abhorrence of the Jesuits and their religion—a religion, said they, that not only persecutes the living with sequestration and death, but denies that reverence and repose to the dead which even Heathens and Mahomedans allow.

In 1629, the Agas of Bagemder taking up arms in defence of their ancient religion, and having massacred the soldiers quartered on them, and driven the Viceroy Za Mariam out of the province, sent envoys to Melcha Christos, a son of one of the former Emperors, who had taken refuge among the Gallas, requesting him to accept the crown, and immediately to join them in defence of the Faith. The Prince agreed; and the insurgents were immediately joined by great numbers from all parts of the empire, and especially by the peasants of Lasta, who are said to be the stoutest men in all Abyssinia. The Emperor wishing to crush the rebellion as early as possible, marched immediately, by the way of Gojam, with an army of 25,000 men, and attacked the peasants in their strongest mountain; but was beat back with considerable loss: and, had not Kebo Christos come up with a reinforcement, it is probable that the peasants would have obtained a signal victory. The loss of the Emperor in officers is said to be considerable; and



he left not fewer than seven hundred of his soldiers dead on the field of battle.

The Emperor, finding himself in great want of an experienced general, sent for Ras Cella to take the command against the peasants. The Ras succeeding in driving them out of the kingdom of Gojam, the government of that district was bestowed on him. The chief command of the whole army was, at the same time, conferred on Basilides, the young Prince, and heir-apparent to the crown.

The nomination of the Prince to the command of the army was considered as a great triumph to the Alexandrian party at court, as he appeared well affected to the ancient faith. Their next object was to get rid of Ras Cella and Kebo Christos. The Ras was soon after sent to his province; and Kebo Christos despatched, with a few troops, into the Tigré, where the Prince was to join him, and then to march against the peasants of Lasta. But Kebo waiting till his provisions were nearly exhausted, and the Prince not appearing, he began his retreat; which the peasants perceiving, they fell on the rear of his army, many of whom perished, with Kebo, who commanded them: the rest joined the peasants.

Another champion for the Roman Faith, Tecur Egzi, falling about the same time by the hands of the Gallas, the leaders of the Alexandrian party at court waited on the Emperor, beseeching him to take into consideration the cause of his subjects; who, they said, had now been for some years employed in destroying one an-

other, and that for the sole purpose of introducing a religion which they neither understood nor had any disposition to learn. This remonstrance, followed up by some other considerations, began to have some effect on the minds of both the Emperor and people, for the restoration of the ancient faith. The Emperor, sending in consequence for the Patriarch, proposed some measures of toleration for his subjects.

Considering the present declining state of the Catholic interest at court, this proposal was, perhaps, nothing more than the Patriarch had anticipated; and his reply was such as, under his circumstances, might have been expected. 'Your Highness,' said he, 'has been misled by wicked counsellors; who, under the pretence of toleration, have in view nothing short of the entire extirpation of the Catholic Church from Abyssinia.' The Emperor insisting that something must speedily be done, the Patriarch agreed to admit such of the ancient customs as did not militate against the Roman Faith; but with this condition, that the present indulgence should not be proclaimed.

About this time, A.D. 1630, letters are said to have been received in Abyssinia from the Pope, encouraging the Emperor and the Prince to persevere in the faith which they had embraced, and to fight manfully against its opponents. These letters were accompanied by a jubilee, which was the sport and derision of the Abyssinians; for they were unable to conceive on what authority the Pope pretended to forgive sins.

Whether these letters had any influence on the mind of the Emperor, it is not very easy to determine. It is certain, however, that nothing further was said of the proposed toleration, till another rebellion forced the consideration on the mind of the Emperor.

Ras Cella, again falling into disgrace, was succeeded by one Sertza Christos in the Viceroyship of Gojam; who, growing impatient of the tardy proceedings of the Emperor against popery, without further hesitation proclaimed the young Prince, Emperor. This step, he imagined, would be grateful to Basilides; and accordingly he immediately despatched a courier, informing him what he had done, and requesting him forthwith to join him with the army of the Emperor. But never was a man more miserably deceived than Sertza was in this particular! for the Prince, instead of accepting the proposals sent to him, seized and loaded the messenger with chains, and sent him to the Emperor. He moreover commenced his march, in order, if possible, to cut off the army of Sertza Christos, before it should join the peasants of Lasta, which he understood it was his intention to do.

The Viceroy, not at all anticipating the rapid movements of the Imperial Army, continued to amuse himself and his followers with the commission of some cruelties which very much disgrace his memory. The army, however, at length appearing, the insurgents were completely routed, and the Viceroy himself, with many of his offi-

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cers, was taken prisoner, and sent to the Emperor. He was soon after beaten to death with clubs, and his officers beheaded. One, however, who was more inveterate against popery than the rest, was, at the instigation of the Jesuits, suspended by an iron hook for a whole day; which failing to silence his invectives, his tongue was cut out; and he was at last dispatched by the spears of the military.

Nothing now remained to be done, but to reduce the peasants of Lasta: and for this purpose the Emperor assembled a numerous army, and marched against them. In this campaign, however, the Emperor failed, and was compelled to retire with some confusion; which the peasants perceiving, they cut off many in the rear, and then fell upon the Viceroy of Bagemder, whom they also compelled to retreat with considerable loss.

On this failure, the Alexandrian party again plied the Emperor on the necessity of granting a toleration; urging, that his name would not only be marked with infamy, as the destroyer of his own subjects, in the future annals of their country; but that it was probable, in a very short time, that he would have neither country nor subjects to command; as he could not be ignorant that there was but one opinion in the army on the war with the peasants. The Emperor, on this, sent for the Patriarch, and, urging his former reasons for a toleration, received a similar reply. But the courtiers perceiving that this

would only leave matters as it found them, urged the necessity of publishing the Toleration: and in this they succeeded.

The Toleration in question contained the three following clauses:

“ 1. The Ancient Liturgies were to be read in the churches, having first received the emendations of the Patriarch.

“ 2. The Ancient Fasts and Festivals were to be kept; excepting Easter, and such as depended thereon.

“ 3. The Ancient Sabbaths were to be observed.”

The publication of the Indulgence gave the Patriarch great offence; who immediately wrote a very sharp letter to the Emperor, telling him, that had it been proper to publish that document, the office of so doing belonged not to the King, but to the priests; and warning him, in conclusion, of the rashness and judgment of King Uzziah.\* The King replied, with great good sense, that the Patriarch could not but be conscious that he had done everything in his power for the establishment of popery; and that the present distressed state of his empire absolutely required that the Indulgence, to which the Patriarch had agreed, should be made known; and this, he trusted, was sufficient to convince him of the impropriety of his allusion to King Uzziah.

On the publication of the Indulgence, the Abyssinians in general expressed great satisfaction; interpreting it, as the Patriarch had sup-

\* 2 Chron. xxvi. 16—21.

posed that they would, as extending to every article and custom of their ancient religion. The peasants of Lasta, however, seemed to be better informed on the subject; and, flushed, perhaps, with their late successes, determined to accept of nothing short of the entire restoration of their religion.

The Emperor, finding that the peasants were not satisfied with the late Indulgence, began to collect an army, in order to reduce them. But as this required some time, especially as he was obliged to call in his heathen neighbours, the Gallas, to his assistance, he sent Ras Cella, with a small army, to keep them in check; but the peasants, descending from their mountains, to the number of twenty thousand, put this detachment to flight, and were very near taking the Ras himself prisoner. The Emperor came up, soon after, with his forces: and as the peasants, now conscious of their strength, had posted themselves on the plains, he had no difficulty in drawing up his men in order of battle before them. After the armies had looked on each other for a short time, with a terror that may be compared to the calm that precedes an earthquake, the cavalry of the Gallas were ordered to charge the peasants; which they did with such fury, that their main body was immediately thrown into confusion. The Gallas had now nothing to do, but to follow up their success; which they did to such a degree, that the sword might be said to have been satiated with slaughter. This continued till darkness terminated the pursuit; when

not fewer than eight thousand of the peasants lay dead upon the field.

The Alexandrians, on this sad catastrophe, appeared quite disconsolate; and giving vent to their feelings, addressed the Emperor in the following pathetic appeal:—"You see, Sire, how many bodies lie here before you! Whose are these? Are they Mahomedans and Heathens? They are, to a man, Christians—your own subjects, and men endeared to us by the strongest ties of affinity and blood. Those breasts, Sire, instead of lying breathless at your feet, would, on a better policy, have been the bulwark of your empire, and the terror of the infidels by whose hands they have fallen. But the very Heathens and Mahomedans blush at our cruelties, and brand us with the appellation of murderers, and apostates from the Faith. Forbear, then, we entreat you, to persevere in a contest which must terminate in the overthrow of your religion and empire!"

To this appeal the Empress added an equally passionate remonstrance, beseeching the Emperor, as he feared God and regarded his own reputation either in this or future generations, to forbear this unparalleled and merciless destruction of his subjects, which could not but, at length, recoil on himself. "What is it," said she, "but to employ Heathens, enemies to yourself and religion, in order to establish forms of worship in Ethiopia, of which many know nothing; and which those who do, are determined to resist to the last!"

These remonstrances, it is said, had such an

effect on the mind of the Emperor, that, instead of returning to court in triumph on his victory, he returned rather to deplore the loss which he had sustained, and with a determination never again to take part in so bloody a tragedy. He accordingly summoned his Council ; when it was resolved that the Abyssinians should be permitted to return to the religion of their forefathers.

The Patriarch hearing of this, hastened to court ; and, on the 20th of June 1632, attended by his Jesuits, obtained an audience. He made a most passionate appeal to the feelings of the Emperor ; and, in concluding his harangue, in which he was pleased to grace the Emperor's advisers with the appellation of "serpents," he prostrated himself, with his associates, conjuring his majesty, either to grant them their requests, or to behead them all instantly before him.

The Emperor, however, was not to be thus wrought upon, after the real exhibition of death and carnage on the plains of Lasta : but, ordering the Jesuits to rise, told them that he had done all in his power for the Catholic Faith in his kingdom ; but, as he had now scarcely a kingdom or subjects to govern, it was in vain to expect more.

From the Emperor, the Patriarch went to the Prince, and, on a repetition of the same farce, received an equally dissatisfactory reply. He was now convinced that all was nearly lost, and that nothing short of a miracle could long keep the Faith in Ethiopia.

The next object of the Alexandrians was to get



the late decree of the Council put in force. In this they succeeded; for a report having been circulated that the ancient religion was to be restored on the day of St. John the Baptist, and great numbers flocking from all parts of the empire to witness the sight, it was represented to the Emperor, that it would be dangerous to delay the execution of the decree any longer. The Emperor hereupon sent to the Patriarch, informing him of his intention; and, recounting the great losses which the empire had sustained in the death of so many brave generals and men, requested his answer forthwith. The Patriarch replied, that the peasants of Lasta might indeed be indulged with their ancient religion, as they had taken no oaths to the contrary; but that this could not be said of his majesty and the court, who had sworn to defend the Roman Faith; besides, he clearly foresaw that the toleration of two religions in Ethiopia must eventually end in the establishment of two kingdoms and two kings.

This Gordian knot, however, was, like the more famous one of old, not solved but cut by the Emperor: and the following proclamation was immediately published, by a herald:—

“Hear! Hear!—We formerly recommended to you the Roman Faith, believing it to be true; but, as great numbers of our subjects, under the several commands of Elius, George, Cabrael, and others, have been slain on that account, we now restore to you the free exercise of the religion of your forefathers. Your priests are therefore to

take possession of their churches, and to officiate in them as formerly.”

It is scarcely possible to conceive the boisterous joy with which this proclamation was received. The praises of the emperor echoed through the camp; and bonfires, in which the beads, &c. of the Romanists had been thrown, were seen blazing all over the country, and nothing but joy and satisfaction appeared in every countenance.

The Alexandrians followed up their success; and, shortly after, obtained another proclamation, in which every subject of the empire was commanded to embrace the Alexandrian Faith.

In the month of September 1632, the Emperor died of a hectic fever; and Basilides his son, being proclaimed Emperor in his stead, received the submission of the nobles. But Ras Cella Christos, manifesting some dissatisfaction, gave the Prince great suspicion of some plot being in existence between him and the Fathers. The Ras was thrown into prison; and the Fathers deprived of their arms and ammunition, and commanded immediately to depart to Fremona. This was a fatal stroke to the Patriarch: but finding every effort that he could make with the Prince to be fruitless, he was at length compelled to set out for Fremona, where he arrived on the 24th of April 1633, having lost most of his valuables on the road, by a banditti that waylaid him for that purpose.

The Fathers had not been long at Fremona, when they found a malcontent, named O'Kay, who had formerly taken a part in the insurrection of

George. To him they made their court; promising, if he could protect them but a short time, that a Portuguese army should be sent from Goa, which would at once put him in possession of the empire.

The Prince, getting intelligence of this, immediately despatched an order, commanding the Fathers forthwith to leave Ethiopia; and telling them, that he had ordered vessels to be ready for them at Massowah.

On the receipt of this order, the Fathers escaped from Fremona; and were concealed, by their friend O'Kay, in the mountains, waiting till the Portuguese succours should arrive. The Prince, hearing of this also, sent a message to O'Kay, ordering him to deliver up the Fathers, prisoners, to him. O'Kay did not think proper to comply with this request: but he determined to get rid of the Fathers as quickly as possible. The Patriarch was soon after sent to Arkeko, where, as well as at Massowah, he experienced great difficulties; but at length arriving at Suakin, he was detained, and kept as a slave for a considerable time.

The Patriarch, on leaving O'Kay, had prevailed on him to conceal four of the Fathers till the succours from Goa should arrive: but five years elapsing, and the troops failing to arrive, the Fathers were delivered up to the Prince; who, having tried and condemned them as traitors, banished them into the territories of the Agas, where they fell a sacrifice to popular fury, and were all hanged on the same tree.

The Patriarch being at length ransomed, and arriving at Goa, made every attempt in his power to get some troops despatched for Abyssinia ; but, on an entire failure, was compelled to give up the case as desperate.

Thus ended a Mission, which, for the intrigue with which it was introduced into Abyssinia, the artifice and cruelty with which it was carried on, and the miserable and disgraceful termination which it received, admits of no parallel in the annals of the world. Some efforts were indeed afterwards made, by the "Congregatio de Propagandâ Fide" at Rome, for establishing a Mission in Abyssinia ; but the persons sent on this errand were every one murdered by the Turks, before they could arrive in that kingdom.

## CHAPTER X.

## JESUIT MIRACLES.

THE histories of the Jesuit Missionaries are full of the most marvellous relations. Miracles are alleged to have been performed by wholesale, and astounding prodigies witnessed. The arsenal of heaven was prodigally ransacked in their defence, while the hosts of hell were poured out upon their path to play mad pranks and fantastic freaks.

Of Xavier, one of the most illustrious, and let us in candour add, probably the most unexceptionable of their Missionaries, the following amongst multitudes of similar relations is told.

On the Corromandel coast, near the city of Meliapor, might be seen, in those days, the oratory and the tomb of St. Thomas, the first teacher of Christianity in India. It was in a cool and sequestered grotto that the apostle had been wont to pray; and there yet appeared on the briny rock, in bold relief, the cross at which he knelt, with a crystal fountain of medicinal waters gushing from its base. On the neighbouring height,

a church with a marble altar, stained, after the lapse of fifteen centuries, with the blood of the martyr, indicated the sacred spot at which his bones had been committed to the dust. To this venerable shrine Xavier retired, to learn the will of Heaven concerning him. If we may believe the oath of one of his fellow pilgrims, he maintained on this occasion, for seven successive days, an unbroken fast and silence—no unfit preparation for his approaching conflicts. Even round the tomb of the apostle, malignant demons prowled by night; and though strong in the protection of the Virgin, Xavier not only found himself in their obscene grasp, but received from them blows, such as no weapons in human hands could have inflicted, and which had nearly brought to a close his labours and his life. Baffled by a superior power, the fiends opposed a still more subtle hindrance to his designs against their kingdom. In the garb and in the outward semblance of a band of choristers, they disturbed his devotions by such soul-subduing melodies, that the very harmonies of heaven might seem to have been awakened to divert the Christian warrior from his heavenward path. All in vain their fury and their guile.

He found the direction he implored, and the first bark which sailed from the Corromandel shore to the city of Malacca, bore the obedient Missionary to that great emporium of eastern commerce.\*

\* See an interesting article on Ignatius Loyola and his

If we may believe the biographers of Xavier, he possessed the gift of ubiquity, held hourly intercourse with invisible beings, compelled the fish to fill the nets of the fishermen, cured lepers, and raised the dead.

In his voyage from Japan to Goa, the following circumstance is reported to have taken place. As his ship drove before the monsoon, dragging after her a smaller bark which she had taken in tow, the connecting ropes were suddenly burst asunder, and in a few minutes the two vessels were no longer in sight: thrice the sun rose and set on their dark course, the unchained elements roaring as in mad revelry around them, and the ocean seething like a caldron. Xavier's shipmates wept over the loss of friends and kindred in the foundered bark, and shuddered at their own approaching doom. He also wept: but his were grateful tears. As the streaming whirlwind swept over the abyss, the present deity was revealed to him, "Mourn not, my friend," was his gay address to Edward de Gama, as he lamented the loss of his brother in the bark: "before three days, the daughter will have returned to her mother." They were weary and anxious days; but as the third drew towards a close, a sail appeared in the horizon. Defying the adverse winds, she made straight towards them, and at last dropped alongside, as calmly as the sea-bird ends her flight and furls her ruffled plumage on the swelling surge. The cry of miracle burst from every lip: and well associates, in No. CLII. of the Edinburgh Review, from which this narrative of Xavier is chiefly taken.

it might. There was the lost bark, and not the bark only, but Xavier himself on board her! What, though he had ridden out the tempest in the larger vessel, the stay of their drooping spirits, he had at the same time been in the smaller ship, performing there also the same charitable office; and yet, when the two hailed and spoke each other, there was but one Francis Xavier, and he composedly standing by the side of Edward de Gama on the deck of the "Holy Cross." Such was the name of the commodore's vessel.

The lamented Dr. Southey, in his valuable History of Brazil, refers to various Jesuit miracles, and very justly observes, "The system and character of the Jesuits, and of the Church to which they belong, would not be fairly represented if such fables as these were always rejected from history."

Amongst other marvellous miracles he relates the following from Charlevoix, the Jesuit Historian. The Jesuit missionaries in Paraguay, being taught to expect miracles, one of them, by name Montoya, found no scruple in relating the following:—

He declared, that an Indian of good sense and character, falling dangerously ill, called for his spiritual succours: he heard his confession, and administered the Sacraments; having done which, and believing him to be at the point of death, he gave orders for the interment, and went about his other avocations. The man accordingly died, and preparations were made for burying him, when Montoya was again summoned by tidings, that the



dead man was come to life again, and calling again for him. The tale which he told was in the usual style of such resurrections, which are frequent in monkish history. No sooner, he said, had the soul forsaken the body, and got into a corner of the hut, than a devil laid claim to it, saying, "Thou art mine:" the soul replied, that could not possibly be, for he had made a fair confession and received the viaticum in proper form. The devil rejoined, that the confession had not been full, for the sinner had not accused himself of having twice got drunk. The soul protested that this had been pure forgetfulness, the devil insisted that it vitiated the whole confession, and made the absolution null and void: upon this St. Peter appeared with two angels in his train, and the devil took flight. Montoya here interrupted the Indian to inquire how he knew it was the Prince of the Apostles who came so opportunely to his help. The man replied, he could not doubt it, and though he had never seen any image or picture of the saint, described him as he is usually represented: he then proceeded with his story. The saint covered him with his mantle, and away they went through the air, till they arrived at a beautiful country, with a large city full in view before them: the form of the city was circular, and there issued from it a dazzling light. Here the Apostle stopped, and said, "Behold the city of God, wherein we dwell with him; but the moment for thy entering it is not yet come. It behoves thy soul to return into its body, and in three days thou shalt go to the

church. He then let him loose ; the whole scene disappeared, and the Indian found himself restored to life, and in full health.

Montoya, however, divined from the recital, that he was to die again on the third day : without hinting at this, he asked him what he understood from the Apostle's words. The Indian replied, he had no doubt but that on the Sunday, which was the third day, his body would be borne to the church for interment, and that he had been thus restored to life only for the purpose of edifying his friends and countrymen. He ate, drank, and told his story to all the wondering spectators who flocked about him. On the Sunday he made a public confession, taking care not to forget the two sins of which the devil had reminded him, and almost immediately afterwards he expired.

The following adventure which befell Father Ortega, a Jesuit missionary in Brazil, may not be uninteresting to the reader. He was itinerating among the savages, when he was caught by a sudden flood between two rivers : both overflowed, and presently the whole plain had the appearance of one boundless lake. Ortega and the party of Neophytes who accompanied him, were used to inconveniences of this kind, and thought to escape, as heretofore, with marching mid-deep in water : but the flood continued to rise, and compelled them to take to the trees for safety. The storm increased, the rain continued, and the inundation augmented ; and among the beasts and reptiles whom the water had surprised, one of the huge American serpents approached the tree upon which

Ortega and his catechist had taken refuge, and coiling round one of the branches, began to ascend, while they fully expected to be devoured, having neither means of escape nor of defence; the branch by which he sought to lift himself broke under his weight, and the monster swam off. But though they were thus delivered from this danger, their situation was truly dreadful: two days passed, and in the middle of the second night, one of the Indians came swimming towards the tree by the lightning's light, and called to Ortega, telling him that six of his companions were at the point of death; they who had not yet been baptized intreated him to baptize them, and those who had received that sacrament requested absolution ere they died. The Jesuit fastened his catechist to the bough by which he held, then let himself down into the water, and swam to perform these offices: he had scarcely completed them before five of these poor people dropped and sunk: and when he got back to his own tree, the water had reached the neck of his catechist, whom he had now to untie, and help him to gain a higher branch. The flood soon after began to abate, and Ortega was saved.

The Jesuits relate of Ortega, that while he was with Father Barsena at Cordova, preaching among the Indians, marrying them by hundreds, and baptizing them by thousands, the two Jesuits were at length in such want of food, that they were reduced to a daily allowance of twelve grains of maize.

Barsena, being the elder and weaker, was almost

dying of inanition, when, after saying his prayers one night, he ordered Ortega to depart at midnight, and go purchase provisions at the house of a Spaniard, two hundred miles off. Impossibility is no impediment in these cases : Ortega borrowed a horse, which, as soon as he bestrode it, set off like an arrow from a bow ; mountains and plains he crossed with the same portentous speed, and in less than eleven hours performed the journey. The Spaniard immediately sent a servant with a party of Indians and a convoy of stores : Ortega meantime returned as fast as he came : the convoy, which was well mounted and made all the speed it could, was twelve days upon the road : and it is but reasonable to suppose that another miracle was wrought to support Barsena while they were upon the way, for otherwise the former would have been useless.

In "the Glories of Mary, by Saint Alphonsus Liguori," a devotional work of great repute amongst the members of the Romish Communion, and which has received the authoritative stamp of the Supreme Pontiff's approbation as containing nothing but what is strictly in accordance with the faith of the Roman Church, we find the following relation.

"We find in the History of the Missions of Japan, that the devils having one day appeared to a new Christian in that country, under the form of ferocious beasts, for the purpose of striking him with dread ; he said to them, without being alarmed, 'I cannot resist you if God permits it ; treat me as cruelly as you please, but

I have to defend me, the holy names of Jesus and Mary.' Scarcely had he pronounced these august names, than the earth opened and engulfed in its bosom all the infernal host." \*

We see from the above that the style of piety inculcated by the Jesuit Missionaries was not one of very extensive enlightenment. What, indeed, could be expected from men who evidently did not themselves understand the very simplest elementary truths of the Christian Faith? The following description of the *very great piety* of a

\* In this Roman Catholic work, which is now in common use amongst Romanists in England and Ireland, as well as upon the Continent, we find the following awfully profane and wicked statements. The work abounds from beginning to end with similar impious blasphemies: "Who trusts in Mary, he shall not want spoils, for *she has snatched from hell its prey, to enrich with spoils our Lord Jesus Christ.*" p. 108.—*Dublin Edit.* 1837. And again in the same, p. 180.

"We read in the Chronicles of St. Francis, that *Brother Leo once saw in a vision, two ladders, one red, at the summit of which was Jesus Christ; and the other white, at the top of which presided his blessed Mother. He observed, that many who endeavoured to ascend the first ladder, after mounting a few steps, fell down; and on trying again, were equally unsuccessful, so that they never attained the summit; but a voice having told them to make a trial of the white ladder, they soon gained the top, the blessed Virgin having held forth her hand to help them.*"

According to this authoritative teaching of the Romish Church, Jesus Christ is unfaithful to His promise, "Him that cometh unto me, I will in no wise cast out," and was guilty of an untruth when He declared, "No man cometh unto the Father, BUT BY ME." She, on the contrary, teaches, that Jesus is not willing to receive sinners or help them to attain everlasting life, but the Virgin Mary possesses both the power and the will, and is the surest way to heaven! Alas! for the souls of the deluded Romanists!

distinguished Jesuit will prove this fact. It is taken from a Romish devotional work of great celebrity, "The New Month of Mary," p. 186:—

"Among the saints who have distinguished themselves by devotion to the Blessed Virgin, St. Francis of Borgia is particularly remarkable. This great man was Duke of Gandia, but left the world to serve God in the Society of Jesus, of which he was the third General. While in the world he led a very holy life, but God, who had great designs on him, inspired him with a desire of drawing still nearer to Him, by leaving all for His sake. When the Empress Isabella, the consort of Charles V., died in the bloom of youth, Francis received from the emperor the honourable commission of accompanying the corpse of the deceased from Toledo, where she died, to Grenada, the burying-place of the kings of Spain. Before the body was delivered to the clergy at Grenada, Francis was obliged to identify the corpse of the late Empress. On opening the coffin, her face was discovered to be so awfully deformed by the progress of putrefaction, that no trace of her former countenance could be discovered. At the sight of this disgusting mass of rottenness and corruption, a ray of God's light shot across the soul of Francis, who recognised in it the fate of all earthly greatness and beauty. On returning to his house, he threw himself on his knees before God, and spent the whole night in prayer, in tears, and meditation. He then made the following vow, which he constantly repeated and confirmed—'Lord! I promise thee,

that I will never more serve a creature, whom death may snatch from me.' After the death of his wife, he executed his resolution : he renounced all earthly honours, possessions, and hopes, and entered into the Society of Jesus, to serve God in humility and retirement. During his life, this great Saint had a most ardent devotion to Mary. He said some prayers every day in her honour, especially the Rosary. He made this the occasion of meditating on the mysteries of our Saviour's life and death, which the Church wishes to place before the minds of her children in this devotion. Whenever he thought of the incarnation of the Son of God, or of his life and death, he turned his thoughts to Mary, who had so great a part in all these saving mysteries.

“ In the meditation on the incarnation, he considered Jesus in the virginal womb of Mary; in the mysteries of his birth and childhood, he represented to himself this same divine Saviour in the arms of His holy Mother : in His private life, he saw Jesus subject to Mary as her Son. In the years of His divine mission among men, he thought how carefully Mary treasured up all the words and instructions of her divine Son. In the sufferings of Jesus, he beheld Mary, suffering through the excess of love and grief, transfixed by the sword of grief, and standing at the foot of the cross. He especially desired to excite in his heart the same sentiments as Mary experienced on these occasions. Thus, in all his meditations on the mysteries of redemption, his eyes ever turned to Mary, who so lovingly and heroically contributed

to our salvation. *The boundless confidence that he had in Jesus, as his Saviour and Mediator, was founded principally on Mary, whom he regarded as his advocate with her divine Son.* He sought to make all men participate in His feelings towards her, and in his confidence in her intercession. He propagated this devotion with wonderful success among all classes, and thereby was enabled to preserve many souls from vice, to recall many others to duty, and to excite others to enter on the way of perfection. Being convinced that we never pray in vain, when we offer our prayers, through Mary, to her divine Son, he had recourse to her on all occasions, and always found in her support and consolation, So true is it, that Mary never abandons her servants; and that, as St. Bernard has remarked, no one can seek in vain the aid of this Mother of mercy, who applies to her with an humble, filial, and confiding heart."

The Roman Catholic periodicals of the present day abound with Jesuit miracles. Our readers have doubtless heard much of the so called **MIRACULOUS CONVERSION** of a Jew in Rome.

This Jew, we are told, was immensely rich, and it was consequently considered worth while to convert him. We can do no more than give our readers an extract from the published account, which, however, contains the climax of this miraculous conversion:—

“ M. D. Bussiere conducted him to the Church of the Jesuits, where he presented him to Father Villifort, and what had occurred was then disclosed. The Chapel, which had so attracted his



attention, suddenly appeared to him with resplendent brightness, and in the midst of it in the air appeared a virgin of extraordinary beauty, who was surrounded with glory. He recognized in her the resemblance of the image which was on the medal of the Immaculate Conception, in his possession, her hands being similarly extended and open. She made a signal to him to prostrate himself, and he immediately did so. 'She did not pronounce any words,' said he, 'but I perfectly understood what she required.' In fact, he understood it so well, that he instantly found himself altogether changed."

The following paragraph taken from the *Record Newspaper* of February 23, 1843, will also show our readers that miracles have not ceased with the Jesuits.

*"Popery and China.*

"The *Univers* of the 12th inst. states, that the most consoling news for the followers of Christianity has been circulating for the last fortnight in Paris. According to letters from Rome, written by personages of note, authentic information has been received in the eternal city from the Catholic Missionaries in China, announcing that the Emperor of the Celestial Empire had given permission to the Missionaries to enter and pass freely over his dominions without being interrupted; and that he had also requested new and more numerous Missionaries to be sent over. It is certain, at all events, that the Propaganda has already appointed forty re-

ligious (amongst whom are some Jesuits) for the Chinese mission, on which they are soon to enter. The same letters of the Chinese Missionaries confirm the glorious *miracle of the apparition of our Lord in the presence of a great multitude of the faithful and of the Infidels*. The *Gazette du Simphon* of the 8th inst. gives details of the miracle in the following terms:—‘ All religious hearts will rejoice at the happy news which we have to announce, and which we have received from different quarters about the same time. Already had Catholicism hailed with hope the unexpected event which laid the barriers of the Chinese empire prostrate before European nations; but we have now to record more signal signs of the approaching conversion of its swarms of inhabitants. That land which has been so long bathed with the blood of martyrs, is about to be covered with an abundant harvest, which new spiritual workmen are called to gather in. Yes, the reign of persecution has now ceased; *the people who sat in darkness have been illuminated with a great light*, and the day is drawing nigh wherein the Church will forget its combats, in order to sing the praises of Him who has rendered it triumphant. According to accounts derived from an authentic source, in the Apostolical Vicariate of China, a great number of Christians and Pagans, natives of China, beheld in the air the image of Christ crucified. If the news which we have given be confirmed, and if, as it is stated, the Emperor, being resolved to embrace the Catholic faith, has sent to the So-

vereign Pontiff for fresh Missionaries, the most important results may be anticipated, and the conversion of a nation may be reckoned on, the inhabitants of which amount to 300,000,000.' We copy the above paragraph from the *Tablet*, a Roman Catholic journal, to show the working of Popery. In the same paper, the Editor exposes what he justly calls the diabolical imposition attempted at Youghall by a nun; and here he copies, without comment, an equally "diabolical" pious fraud, invented for the purpose of raising money in the introduction of Popery into China. Truly has it been said, we do not know what Popery is when it is only seen in the neighbourhood of Protestantism."—Editor of the *Record*.

We read in the Second Epistle of St. Paul to Timothy, chapter iii. verse 8, as follows, after the inspired Apostle had declared "that in the last days perilous times should come:" "Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith." The former part of this volume will, we think, have proved sufficiently clearly that the description in the latter part of the verse may very justly be said to portray the Jesuits. The first part of the verse will also be found not altogether inapplicable to the same body of men, if we consider the manner in which the Jesuits have resisted the truth as to their false miracles, and view it in connexion with the inspired record of the resistance offered to Moses by means of the same instrumentality. Without asserting anything positively, as no names

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are given us in the Old Testament narrative, we may very fairly surmise that the Jannes and Jambres alluded to by St. Paul in his Epistle to Timothy, are the wise men, sorcerers and magicians of Egypt, whose perversity and madness is mentioned in the following passages.

The design of Moses was to deliver God's people from Egyptian bondage and tyranny; the magicians withstood him, and employed all the ingenuity of their magical arts to keep them still in slavery. There is probably a closer resemblance than the public generally imagine between their endeavours to retain the people of God who were just emerging from bondage still in their bonds, and the endeavours of the Jesuits to retain the heathen upon whom the light and freedom of the glorious Gospel of Christ is about to break, still in the chains of error, superstition, and spiritual death.

“ And Moses and Aaron went in unto Pharaoh, and they did so as the LORD had commanded: and Aaron cast down his rod before Pharaoh, and before his servants, and it became a serpent.

“ Then Pharaoh also called the wise men and the sorcerers: now the magicians of Egypt, they also did in like manner with their enchantments.

“ For they cast down every man his rod, and they became serpents: but Aaron's rod swallowed up their rods.

“ And the LORD spake unto Moses, Say unto Aaron, Take thy rod, and stretch out thine hand upon the waters of Egypt, upon their streams,

upon their rivers, and upon their ponds, and upon all their pools of water, that they may become blood; and that there may be blood throughout all the land of Egypt, both in vessels of wood, and in vessels of stone.

“ And Moses and Aaron did so, as the LORD commanded; and he lifted up the rod, and smote the waters that were in the river, in the sight of Pharaoh, and in the sight of his servants; and all the waters that were in the river were turned to blood.

“ And the fish that was in the river died; and the river stank, and the Egyptians could not drink of the water of the river, and there was blood throughout all the land of Egypt.

“ And the magicians of Egypt did so with their enchantments: and Pharaoh’s heart was hardened, neither did he hearken unto them; as the LORD had said.

“ And Pharaoh turned and went into his house, neither did he set his heart to this also.

“ And the LORD spake unto Moses, say unto Aaron, Stretch forth thine hand with thy rod over the streams, over the rivers, and over the ponds, and cause frogs to come up upon the land of Egypt.

“ And Aaron stretched out his hand over the waters of Egypt; and the frogs came up, and covered the land of Egypt.

“ And the magicians did so with their enchantments, and brought up frogs upon the land of Egypt.”

It is observable that the effect of these false

miracles was to harden Pharaoh's heart, and to strengthen for the time the chains by which the Israelites were held in bondage; but eventually the triumph of God over the proud monarch and his impotent magicians was rendered the more illustrious and emphatically complete by these manœuvres of the cunning servants of Satan. The Jesuits, by means of false miracles, have for a time greatly impeded the cause of Missions, and by their iniquitous conduct abroad rivetted the chains in which millions of the heathen are fast bound to the chariot wheels of Satan; to such an extent, indeed, that lands like Japan and China, which exhibited a partial readiness to receive the preachers of Christianity, have closed their dominions to the ministers of Christ for years, in consequence of the behaviour of these Jesuit emissaries. Other lands, like Paraguay and Ethiopia, in which they have succeeded in establishing their missionaries for a time, have sickened of their intrigues and selfishly absorbing and self-aggrandizing policy; and it would be difficult to find on the entire surface of the globe any permanent fruit resulting from their missions, (excepting prejudice against the preachers of a pure Gospel,) though these missions have been prodigally backed by all the fascinating and soothing arts of accommodating laxity and all the *ad captandum* chicanery of spiritual jugglery and pompously enacted false miracles. All this has only tended ultimately to make the triumphs of our Protestant Missions more brilliant, to throw out into bolder relief and more marked and prominent grandeur, the exten-

sive and signal achievements of the Protestant faith over the waste of heathen lands. We may well defy the Jesuits to point us to any effects produced by their missionaries that can vie with the wondrous change wrought through the instrumentality of Protestant Missionaries in New Zealand, Polynesia, or at the Cape. The power of the simple Gospel faithfully preached with all the persuasiveness of love to man and fidelity to God, has produced effects solid and firm as the ocean rock, and as durable as time itself; while the gewgaw charms of Jesuitry, the lying wonders and accommodating looseness, the forged credentials and wizard mechanism of the Jesuits, have produced results as evanescent as the foot-print in the sand, or as prejudicial to the interests as they were discreditable to the profession of the religion of the SAVIOUR.\*

\* JANNES AND JAMBRES. The commentator Scott has the following note on this passage :

“ Now as the Egyptian magicians (whose names were reported by tradition, and by some ancient writers, to have been Jannes and Jambres,) withstood Moses by counterfeiting his miracles; thus endeavouring to bewilder Pharaoh's mind, that he might not regard the message of Jehovah; so these false teachers withstood the truth by deceiving men with a false gospel, and various lying pretences; being corrupt and depraved in their minds, alienated from the faith of Christ, and rejected by God, as hypocrites or apostates. But they would not be able to proceed any further in their opposition to the Gospel than the limits prescribed to them in the wisdom of God: and at length their folly would be published to all men, even to their most devoted adherents; even as that of the magicians was, when ‘ the boil was upon them ’ as well as on the other Egyptians.”

DODDRIDGE, in his Family Expositor, paraphrases the

passage thus: "These designing wretches of whom I have been speaking, seize on such [silly women] as their proper prey, and just as Jannes and Jambres, the Egyptian magicians, withstood Moses, when he came to Pharaoh with a message from God, so do these men also withstand the truth of the Gospel. I speak of persons whose minds are utterly corrupted, who with respect to the faith are disapproved, and worthy of being rejected as enemies to it, and unworthy to know it, though they pretend so much zeal in its defence." He adds in a note, "It is remarkable that the former of these (Jannes) is mentioned, together with Moses, by Pliny, and both of them by Numenius the philosopher quoted in Eusebius, as celebrated magicians. See Plin. *Nat. Hist. lib. 30, cap. 1*, and Euseb. *lib. 9, cap. 8*." Dr. MACKNIGHT on the phrase "*so do these also resist the truth*," observes, "Resist the truth in the manner Jannes and Jambres resisted Moses, namely, by false miracles. In the early ages the heretical teachers were much addicted to the study of magic. Clement of Alexandria tells us that some of the Gnosticks pretended to have the secret books of Zoroaster. We know likewise that in later times the monks and friars were great pretenders to miracles. Hence they are called, ver. 13, by a term properly signifying 'magicians.' The Apostle, therefore, in prophesying of the heretical teachers, who were to arise in the Church in after times, with great propriety compared them, both in their character and punishment to Pharaoh's magicians."

BISHOP TOMLINE on the phrase "*reprobate concerning the faith*," observes, "men unsound in faith; who in respect of their faith are precisely what bad money or metal is with respect to its quality; unable to stand the proof, and therefore rejected as base and worthless."

MATTHEW HENRY, also, on this passage has the following remarks: "Here Paul warns Timothy to take heed of certain seducers, not only that he might not be drawn away by them himself, but that he might arm those who were under his charge against their seductions. I. He shows how industrious they were to make proselytes (v. 6): they applied themselves to particular persons, visited them in their houses, not daring to appear openly; for those that do evil hate the light. John iii. 20. They were not forced into



houses, as good Christians often were, by persecution; but they of choice crept into houses, to insinuate themselves into the affections and good opinion of people, and so to draw them over to their party. \* \* \* He foretells the certain stop that should be put to their progress (v. 8, 9), comparing them to the Egyptian magicians who withstood Moses, and who are here named *Jannes* and *Jambres*; though the names are not to be met with in the story of the Old Testament, yet they are found in some old Jewish writers. When Moses came with a divine command to fetch Israel out of Egypt these magicians opposed him. Thus those heretics resisted the truth, and like them, were *men of corrupt minds*, men who had their understandings perverted, biassed and prejudiced against the truth, and *reprobate concerning the faith*, or very far from being true Christians; *but they shall proceed no further*, or not much further, as some read it. Observe (1.) Seducers seek for corners and love obscurity; for they are afraid to appear in public, and therefore creep into houses. Further, they attack those who are the least able to defend themselves, silly and wicked women. (2.) Seducers in all ages are much alike. Their characters are the same—namely, *men of corrupt minds*, &c.; their conduct is much the same,—they resist the truth, as *Jannes* and *Jambres* withstood *Moses*; and they will be alike in their disappointment. (3.) Those who resist the truth are guilty of folly, yea, of egregious folly; for *magna est veritas, et prevalebit, Great is the truth and shall prevail*. (4.) Though the spirit of error may be let loose for a time, God has it in a chain. Satan can deceive the nations and the Churches no further and no longer than God will permit him: *Their folly shall be manifest*, it shall appear that they are impostors, and every man shall abandon them."

The above quoted views of some of our ablest commentators on this passage will help the reader to form his judgment as to the applicability of the prophetic description to the Jesuits. To the author's own mind the parallel is as obvious and the similarity as complete as the impression upon the wax to its original. The principles of the Jesuits and their conduct throughout the entire period of their existence appear to bring them also under the description employed by the same inspired Apostle in his Epistle to

Titus (chap. 1. ver. 16.) "*They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate.*"

It may be instructive to mark the remedy to which the Holy Ghost, by the pen of his servant, points, as the only perfect antidote to the evils produced by such false teachers. Both in Titus, and in the second Epistle to Timothy, the WRITTEN WORD is referred to as the great preservative and infallible guide from the snares of these seducers. Titus is exhorted, as a Bishop, to *hold fast* (the phrase is nervous, and seems to imply a great danger of slipping, or may refer to the holding firmly a lamp in the hand so that it may throw a steady and sure and not a wavering or uncertain light upon surrounding objects)—*hold fast THE FAITHFUL WORD.*

To Timothy the language used is still more marked and emphatic, and is rich with profitable instruction. "But continue thou in the things which thou hast learned, and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known THE HOLY SCRIPTURES, which are able to make thee wise unto salvation, through faith which is in Christ Jesus. ALL SCRIPTURE IS GIVEN BY INSPIRATION OF GOD, and is profitable," &c. 2 Tim. chap. iii. verses 14, 15, 16.

Loyola and his disciples laid pretensions to inspiration, declared themselves the subjects of Divine illumination after a supernatural manner, pretended that they performed their false miracles by the immediate finger of God, and appealed to them as convincing attestations of the truth of their mission, and the fostering care and peculiar regard of the Almighty. The Apostle gives us fair warning, that in the last days such seducers should arise, and such false miracles be performed. He turns us away from such lying wonders, and points to the unerring WORD OF GOD. He appears to say to us, "Regard not these pretensions, for no certainty can be attached to them. They may be the work of skill, or wrought by the agency of the devil. To THE LAW AND TO THE TESTIMONY, IF THEY SPEAK NOT ACCORDING TO THIS WORD, IT IS BECAUSE THERE IS NO LIGHT IN THEM—ALL SCRIPTURE IS GIVEN BY INSPIRATION OF GOD. Anything else may only be by the inspiration of the Father of Lies, the spirit that now worketh in the children of disobedience."

## CHAPTER XI.

ENGLAND—PLOTS AGAINST QUEEN ELIZABETH  
AND JAMES I.—THE GUNPOWDER PLOT—  
THE INQUISITION.

LET us now turn for a brief moment to their deeds in Protestant countries; and as a specimen of all others, to our own beloved ENGLAND.

The Jesuits were engaged in England for thirty years,\* without interruption, in exciting civil war, in arming subjects against their sovereigns, and in promoting insurrection and revolt; they formed and conducted several conspiracies for the destruction of Queen Elizabeth and James I.†

ROBERT PARSONS and EDMUND CAMPION were the first Jesuits, who, under colour of instructing and consoling the Roman Catholics, visited their houses in order to inspire sedition and revolt through England. Queen ELIZABETH

\* Poynder's History of the Jesuits, vol. ii. p. 20.

† The author of "Jesuites Criminels de lèze Majesté," gives an interesting detail of them, chiefly extracted from the Trial of the Criminals, entitled, "Actio in Proditores."

discovered their designs. CAMPION and two other Jesuits, named SKERWIN and BRYANT, having been found guilty, were executed the 1st December 1581.

In 1585, the famous Jesuit GARNETT landed in England with the title of Provincial; the number and nature of the plots in which he engaged, obliged him to assume different names; his first object was to second, in the interior of the kingdom, the designs of the King of Spain, who, in conjunction with Pope Sixtus V., equipped against England the celebrated *Invincible Armada*,\* consisting of one hundred and fifty large vessels, of which scarcely forty ever revisited Spain. The Jesuits, disconcerted with this bad fortune, had recourse to perfidy and treason: and it is observed by the English judges, who assisted at the trial of GARNETT, that from the period of their first arrival in England, they did not suffer three years to pass over, without engaging in some new conspiracy, tending to the ruin of the empire.

In 1584, one PARRY was executed, who confessed that he had been employed to assassinate the queen, at first by PALMIO, a Jesuit; afterwards by the Jesuits at Paris, where *upon devoting himself to the work, he had been confessed and received the sacrament.*

In 1592, PATRICK CULLEN, at the instigation of the Jesuit HOLT, came to England in order to assassinate the queen. That Jesuit had absolved

\* The Rev. Thomas Lathbury, of Bath, has recently published an interesting history of the Spanish Armada, which we recommend to our readers.

and given the sacrament to Cullen, in order to this work : he had persuaded him that the attempt was not only lawful but agreeable to God. *Cullen* also took pains to distribute a libel written by *CRESWELL*, a Jesuit, justifying attempts on the lives of kings.

In 1594, there was a fresh conspiracy against the queen's life, at the instance of the same Jesuit *HOLT*. That father had given the sacrament to the assassins ; but a discovery having ensued, the conspirators were convicted.

So numerous were the plots of the Jesuits against Elizabeth, and so restless and intriguing were they, that the English Roman Catholics themselves denounced them for their wickedness. *DE THOU* gives an extract from a memorial presented by the Roman Catholics to the Pope, in which they complain, that "these fathers (the Jesuits) were the sole authors of the troubles which agitated the English Church ; that, before their arrival, no Catholic had been accused of high treason, but that as soon as they appeared, everything was changed ; that since their political ambition had burst forth, they had set a price upon kingdoms, and put up crowns to sale."

Against *JAMES I.* the Jesuits excited five different conspiracies before he had reigned a year.\* In his proclamation of 22nd February 1604,† he enumerates them, and names the Jesuits who were at the head of the factions. Every one is

\* See *Lucius Historia Jesuitica*. Lib. iv. ch. 4.

† See it at length in "Suite des Mémoires de M. de Villeroy." Vol. ii. p. 247.

familiar with the horrid conspiracy of the Gunpowder Plot, the preparations for which were contrived with such diabolical ingenuity as to have ensured the success of that tremendous blow, if Providence had not prevented it by a most marvellous interposition. It was the Jesuits who were the soul of that dreadful enterprize. The ringleaders were not men of desperate fortunes, but of family and condition, some of them possessed of rank and affluence, and actually enjoying the king's favour. When any of them felt any compunctious scruples, the sanction of their ghostly fathers quieted all doubts. The conspiracy was to destroy the reigning sovereign, the heir to the throne, and the houses of parliament, by gunpowder. It was discovered on the night of the 4th of November, only a few hours before the catastrophe was to have taken place. There is a statement of the whole proceedings upon it, drawn up by the judges, entitled *Actio in Prodatores*, upon which authentic document is founded the minute detail of this abominable affair, given in the *Jésuites Criminels de Lèze Majesté*; and DE THOU, in his 135th book, gives a very copious account of it. It is there seen that the conspirators began by consulting GARNET, the superior of the Jesuits, whose decision was the great bond of their union; that in order to cement it the more, the Jesuit GERARD confessed them, gave them the sacrament, and administered an oath to them; that they were then consigned to the care of the Jesuit TESMOND, to direct them, and prevent their going back; that during the

progress of the plot GARNET took measures with his colleague BAUDOUIN, who was in the Low Countries, in order that, as soon as the plot should take effect, an army might land in England. The conspiracy being discovered, Gerard and Tesmond escaped, but Garnet and his colleague, Oldcorne, were hung, after confessing their guilt. The Jesuits honoured them with the title of MARTYRS, although executed for a crime, the bare recital of which overwhelms us with horror. GARNET was also beatified by the Church of Rome.

The conduct of GARNET, after the discovery of the plot, is worthy of notice, as an apt illustration of the doctrine of the Jesuits respecting equivocation and lying. During the first ten days of his imprisonment, Garnet was subjected to almost daily examinations, the records of most of which are still extant at the State Paper Office. But neither the practised courtesy and compliments of Lord Salisbury and Sir Edward Coke, nor the rougher treatment of the Lieutenant of the Tower, could draw from him any admission of his participation in the plot. He declared that he knew nothing of the plot until after its detection, and that then Bates had informed him of its failure.

Owen, who had been the confidential servant of Garnet for several years, positively denied, when examined, that he knew, or had ever seen or heard, of either Garnet or Oldcorne, and obstinately adhered to this obvious and stupid falsehood, until (after the barbarous custom of those

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days) his thumbs were tied together, and he was suspended by them to a beam, while the question was repeated to him. He then admitted his knowledge of Garnet. Complaining of illness the next day, his keeper carried him a chair to use at his dinner, and with his food a blunt-pointed knife was brought for the purpose of cutting his meat. Owen, finding fault with the coldness of the broth, asked the keeper to warm it for him at a fire in the adjoining room; and as soon as the man had left the cell for this purpose, ripped up his belly in a frightful manner with the knife. The keeper on his return observed the pale and ghastly countenance of the prisoner, and perceiving blood sprinkled on the floor, threw off the straw which the unfortunate man had drawn over him, and discovered what had happened. He then ran to inform the lieutenant, who immediately hastened to the cell, with several guests who happened to be at dinner with him. In answer to their questions, the dying man declared that he had committed the act of self-destruction from the apprehension of severer torture than he had suffered the day before. He expired soon afterwards, and an inquest being held upon his body in the Tower, a verdict of *felo de se* was returned.

Upon failing to procure evidence against Garnet and Oldcorne, by the examination of themselves or their servants, a stratagem was adopted, not unusual in those days, and which had been employed in the case of Robert Winter and Fawkes, by means of which the commissioners confidently



expected to obtain the desired evidence for the conviction of the Jesuit priests. Garnet and Oldcorne were placed in adjoining cells, and they were both informed by a keeper, with strong injunctions to caution and secrecy, that by opening a concealed door they would be enabled to confer together. In the meantime two persons, Edward Forset,\* a man of character and learning, who was a magistrate, and held an office in the Tower, and Locherson, a secretary of Lord Salisbury, who had previously acted as a spy in the case of Winter and Fawkes, were placed in such a situation between the cells that they could overhear much of what was said by the prisoners. The notes of these several conversations or interlocutions, as they were quaintly called, with the exception of one on the 21st of February, are still in existence. The reader will find them in a connected form in Jardine's narrative of the Gunpowder Plot, published in the Library of Entertaining Knowledge, forming the Second Volume of Criminal Trials. The discoveries to which

\* There is a short account of Forset in Wood's *Athene Oxoniensis*; he was the author of a quaint and fanciful treatise, published in 1606, entitled, "A Comparative Discourse of the Bodies Natural and Politique." In this book he alludes to the Gunpowder Plot, in the inflated style usual at that time: "The verie relating or mentioning thereof," he says, "dawnteth my hart with horror, even shaking the verie pen in my hand, whilst I think what a shake, what a blast, or what a storme, (as they termed it,) they meant so suddenly to have raised for the blowing up, shivering into pieces, and whirling about of those honourable, anointed, and sacred bodies, which the Lord would not have to be so much as touched."

these interlocutions led, were very important. Until they had taken place, Garnet had strenuously denied all acquaintance with the plot before its detection. Expressions were, however, used by him in the course of these interlocutions, which proved that he possessed a previous knowledge of the main design of the conspirators.

Both Garnet and Oldcorne, on being charged with these conferences by the commissioners, *firmly denied that any such had taken place*. At length Oldcorne admitted the fact; but Garnet, even when he was shown Oldcorne's confession, positively declared before the commissioners, that "*he never had any speech or conference with him, and that Oldcorne might accuse himself falsely, but that he would not accuse himself.*" Lord Salisbury said, on the trial, that he denied this, "so stiffly upon his soul, reiterating it with so many detestable execrations, as it wounded the hearts of the Lords to hear him." The following is a copy of the legal attestation which he signed:—

*Garnet's Examination, 5th March, 1605-6.*

"Being told and shewed the Examination of Hall (Oldcorne),\* under his own hand, whereby Hall chargeth him that they had divers conferences together since their coming into the Tower, the one being on the one side of the door, and the other on the other, *saieth, that he never had any speech or conference with him, and that Hall*

\* It was no uncommon thing for the Jesuits to possess several aliases.

may accuse himself falsely, but that he will not accuse himself."

(Signed.)

"HENRY GARNET."

Garnet afterwards justified this manifest falsehood on the Jesuitical principle, that no man was bound to charge himself until the matter of the charge was moved *aliunde*. This doctrine, our readers will be aware, was by no means peculiar to Garnet. In an intercepted letter written "to the Fathers and Brethren of the Society" on Palm Sunday, (after his trial,) Garnet thus relates this story:—"When the Lords inquired of me concerning my conference with Hall, I denied it. They then said that Hall had confessed the conference. I replied, 'that I would not confess it; that Hall might accuse himself falsely, but that I would not do so. As soon as I found that they had sufficient proofs, I held my peace; the Lords were scandalized at this. But what should I have done? Why was I to be denied every lawful means of escape?'"

When he found that it would be to no purpose to persist in denying a fact which had been established beyond all doubt, not only by the confession of Oldcorne but by the testimony of Forset and Locherson, he at length acknowledged the conferences, and was gradually drawn on by expert examinations to admit a variety of facts and circumstances, forming a mass of criminatory evidence from which he afterwards found it impossible to extricate himself. At last, after much difficulty and prevarication, he admitted that the

design of blowing up the Parliament House with gunpowder had been revealed to him in July, 1605.

Being, on one occasion before his trial, desired to declare his opinion respecting equivocation, he thus expresses himself in a paper, dated the 20th of March, 1605-6. "Concerning equivocation, this is my opinion: in moral affairs, and in the common intercourse of life, when the truth is asked amongst friends, it is not lawful to use equivocation, for that would cause great mischief in society,—wherefore in such cases there is no place for equivocation. But in cases where it becomes necessary to an individual for his defence, or for avoiding any injustice or loss, or for obtaining any important advantage, without danger or mischief to any other person, there equivocation is lawful." As an illustration of this doctrine, he then cites an instance of what he considers lawful equivocation, taken from the "Treatise of Equivocation," supposed to have been written by Thomas Tresham. "Let us suppose," says he, "that I have lately left London, where the plague is raging; and on arriving at Coventry, I am asked, before I can be admitted into the town, whether I come from London, and am perhaps required to swear that I do not: it would be lawful for me (being assured that I bring no infection) *to swear in such a case that I did not come from London*; for I put the case that it would be very important for me to go into Coventry, and that from my admittance, no loss or damage could arise to the inhabitants. There is no

motive for the question, except a desire to avoid the introduction of the plague into Coventry; and if the inhabitants knew for certain (as I know myself) that I am not infected with the plague, they would at once admit me into their city."

In an Examination taken after his trial, on April 28th, he goes a step farther, and avows, "that in all cases where simple equivocation was allowable, it was lawful, if necessary, to confirm it by an oath. This," says he, "I acknowledge to be, according to my opinion, and the opinion of the schoolmen; and our reason is, for that in cases of lawful equivocation, the speech by equivocation being saved from a lie, the same speech may be without perjury confirmed by oath, or by any other usual way, though it were by receiving the sacrament, if just necessity so require."

In a Declaration, in his own handwriting, dated April 1, he thus reasons respecting the obligation of laws: "One necessary condition required in every law is that it be just; for, if this condition be wanting, that the law be unjust, then is it, *ipso facto*, void and of no force, neither hath it any power to oblige any. And this is a maxim not only of divines, but of Aristotle and all philosophers. Hereupon ensueth, that no power on earth can forbid or punish any action, which we are bound unto by the law of God, which is the true pattern of all justice; so that the laws against recusants, against receiving of priests, against mass, and other rites of the Catholic religion, *are to be esteemed as no laws* by such as

stedfastly believe these to be necessary observances of the true religion. Likewise, Almighty God hath absolute right for to send preachers of his gospel to any place in the world; '*Euntes docete omnes gentes.*' So that the law against priests coming into the realm sincerely to preach is no law; and those that are put to death by virtue of that decree are verily martyrs, because they die for the preaching of true religion. Being asked what I meant by 'true treason,' I answer, that is a true treason which is made treason by any just law; and that is no treason at all which is made treason by an unjust law." In the same paper he declares, respecting equivocation, that "where a man is bound by the law of the country in which he lives to confess an offence, there is no place for equivocation; but that when he is not bound to confess according to the laws of such country, then he may equivocate."

It is perfectly clear that these sentiments were not entertained by Garnet merely as abstract and speculative doctrines, for he practically adopted them in the whole course of his conduct during the examination. He had denied all knowledge of the plot until betrayed by the conferences with Oldcorne; and he denied those conferences until he plainly perceived that he only injured himself by so doing; and when afterwards abashed and confounded at the clear discovery of his falsehood, he admitted to the Lords that "he had sinned unless equivocation could save him." From the beginning to the end of the inquiry he had acted in strict consistency with the principles he now

acknowledged, never confessing any fact until it was proved against him, and never hesitating to declare palpable falsehoods respecting matters which tended to inculcate himself, and to affirm them by the most solemn oaths and protestations. These solemn asseverations were evidently those of a man whose opinions approved, and whose conduct sanctioned, the violation of truth in all cases where, in his own fallible judgment, he was not morally or legally bound to accuse himself.

Garnet was not singular in his practical application of these pernicious sentiments. Mr. Abington, who was imprisoned and examined respecting his knowledge of the plot, and especially respecting his harbouring Garnet in his house at Hendlip, thus describes his own examination before the Council.

“ My Lord Chief Justice fell in the end to two points, the one, if Mr. Tesmond ever moved me to join with Sir Everard Digby, Mr. Catesby, and Mr. Winter, and others, in open rebellion against the king: but that they could not prove. The other was, if I knew of Mr. Garnet’s being in my house? I, confident that they would not confess anything against me, denied them both.” So that Mr. Abington does not deny that both of these imputed facts were true, but that neither of them could be proved against him, and therefore he denies them. He had good reason for his confidence in Garnet and Oldcorne’s silence respecting him, for he afterwards says, “ that it was mutually resolved by Garnet, Hall, and himself, that if those two were ever taken in his

house, they should absolutely renounce all knowledge and acquaintance one with another."

Garnet carried his equivocations with him even to the gallows, and closed his life in a manner worthy of his past career. An accurate and full account of this mournful exhibition of Jesuit folly and wickedness, and the entire particulars relating to his execution, may be found in Mr. Jardine's careful compilation already referred to.

*Account of the Miracle of Garnet's Straw.\**

After the execution of Oldcorne and Garnet, the most absurd tales of miracles performed, in vindication of their innocence, and in honour of their martyrdom, were industriously circulated by the Jesuits in England and in foreign countries. Thus it was said,—and the story is repeated by Father More, in his history of the Jesuits,† by Ribadeneira in his Catalogue of Martyrs, and other Catholic historians,—that after Oldcorne had been embowelled, according to the usual sentence in cases of treason, his entrails continued burning sixteen successive days, though great quantities of water were poured upon them to extinguish the flames;—the sixteen days denoting the number of years that he laboured in propagating the Catholic religion in England. Father More also relates, that from that particular spot, on the lawn at Hendlip, where Garnet and Oldcorne last set their feet before their removal, "a new and hitherto unknown species of grass grew

\* Taken from Mr. Jardine's work.

† Mori Hist. Soc. Jesu, p. 335.



up into the exact shape of an imperial crown, and remained for a long time without being trodden down by the feet of passengers, or eaten up by the cattle." It was asserted too, that, immediately after Garnet's execution, a spring of oil suddenly burst forth at the western end of St. Paul's, on the spot where the saint was martyred.\*

But among these absurd illustrations of the superstition and credulity of the times, the miracle which was most insisted upon as a supernatural confirmation of the Jesuit's innocence and martyrdom was the story of Father Garnet's Straw. It is related at great length, and with a full detail of circumstances, by Eudæmon-Joannes, by Father More, and almost all the earlier historians of the English mission. In Spain, a "Ballad of the Death of Father Garnet," with the legend and figure of the miraculous straw, was circulated generally through the provinces, and excited so much attention that the English ambassador was directed by James to require its suppression by the Spanish government.† The original fabricator of this miracle was supposed to be one John Wilkinson, a young Roman Catholic, who, at the time of Garnet's trial and execution, was about to pass over into France, to commence his studies at the Jesuit's college at St. Omers. Some time after his arrival there, Wilkinson was attacked by a dangerous disease, from which there was no hope of his recovery; and while in this state he gave utterance to the story, which Eudæmon-Joannes

\* Bishop Hall's Sermon before the King, Sept. 19, 1624.

† Winwood's Memorials, vol. ii. p. 336.

relates in his own words, as follows :—“ The day before Father Garnet’s execution, my mind was suddenly impressed (as by some external impulse) with a strong desire to witness his death, and to bring home with me some relique of him. I had at that time conceived so certain a persuasion that my desire would be gratified, that I did not for a moment doubt that I should witness some immediate testimony from God in favour of the innocence of his saint; though as often as the idea occurred to my mind, I endeavoured to drive it away, that I might not vainly appear to tempt Providence by looking for a miracle where it was not necessarily to be expected. Early the next morning I betook myself to the place of execution, and, arriving there before any other person, stationed myself close to the scaffold, though I was afterwards somewhat forced from my position as the crowd increased.” Having then described the details of the execution, he proceeds thus :—“ Garnet’s limbs having been divided into four parts, and placed together with the head in a basket, in order that they might be exhibited according to law in some conspicuous place, the crowd began to disperse. I then again approached close to the scaffold, and stood between the cart and the place of execution; and as I lingered in that situation, still burning with the desire of bearing away some relique, that miraculous ear of straw, since so highly celebrated, came, I know not how, into my hand. A considerable quantity of dry straw had been thrown with Garnet’s head and quarters from the scaffold into the basket;

but whether this ear came into my hand from the scaffold or from the basket, I cannot venture to affirm; this only I can truly say, that a straw of this kind was thrown towards me before it had touched the ground. This straw I afterwards delivered to Mrs. N., a matron of singular Catholic piety, who inclosed it in a bottle, which being rather shorter than the straw, it became slightly bent. A few days afterwards Mrs. N. showed the straw in the bottle to a certain noble person, her intimate acquaintance, who, looking at it attentively, at length said, 'I can see nothing in it but a man's face.' Mrs. N. and myself being astonished at this unexpected exclamation, again and again examined the ear of the straw, and distinctly perceived in it a human countenance, which others also coming in as casual spectators, or expressly called by us as witnesses, also beheld at that time. This is, as God knoweth, the true history of Father Garnet's Straw."

Such is Wilkinson's circumstantial account of the miracle. In those days of ignorance and superstition, when the public mind was in a state of great excitement respecting Garnet, it was a story well calculated to attract attention. Among the lower orders of the people in particular, the prodigy was circulated with much diligence, and believed with implicit confidence; while the higher class of Roman Catholics who knew better, or ought to have known better, chose to foster the delusion. The story, which was originally confined to the vulgar, gained ground by frequent repetition, until at last, and within a year from the time of Gar-

net's death, by that love of the wonderful, and that tendency to exaggeration, which are the natural results of popular ignorance, it was declared, and currently believed, by Roman Catholics both in England and abroad, that an undoubted sign from heaven had been given for the establishment of Garnet's innocence. Crowds of persons of all ranks daily flocked to see the miraculous straw. The Spanish ambassador saw and believed; and the ambassador from the Archduke, not only saw at the time, but long afterwards testified what he had seen by a written certificate, which is published *verbatim* by Father More.\* In process of time the success of the imposture encouraged those who contrived it, or who had an interest in upholding it, to add considerably to the miracle as it was at first promulgated. Wilkinson, and the original observers of the prodigy, merely represented that the appearance of a face was shown on so diminutive a scale, upon the husk or sheath of a single grain, as scarcely to be visible unless specifically pointed out; but a much more imposing image was afterwards discovered. Two faces appeared upon the middle part of the straw, both surrounded with rays of glory; the head of the principal figure, which represented Garnet, was encircled with a martyr's crown, and the face of a cherub appeared in the midst of his beard. In this improved state of the miracle, the story was circulated in England, and excited the most profound and universal attention; and thus depicted, the miraculous straw became generally known throughout the Christian world.

\* More's Hist. Soc. Jesu, p. 330.

“ I had thought (says Bishop Hall in a contemporary letter, alluding to the ‘ noise which Garnet’s straw had made’)—I had thought that our age had too many grey hairs, and with time, experience, and with experience, craft, not to have descried a juggler ; but now I see by its simplicity it declines to its second childhood. I only wonder how Fawkes and Catesby escaped the honour of saints and privilege of miracles.”

Such, however, was the extent to which this ridiculous fable was believed, and so great was the scandal which it occasioned among the Protestants, that Archbishop Bancroft was commissioned by the Privy Council to call before him such persons as had been most active in propagating it, and, if possible, to detect and punish the impostors.

The archbishop commenced the inquiry in November, 1606, and a great number of persons were examined ; but as Wilkinson, who was supposed to be the chief impostor, was abroad, and as the inquiry completely exposed the fraud, though the hand that effected it remained undiscovered, no proceedings seem to have been taken to punish the parties concerned in it. It appeared upon this inquiry, that “ Mrs. N., the matron of singular Catholic piety,” mentioned with so much parade in the declaration made by Wilkinson at St. Omers, was the wife of one Hugh Griffiths, a tailor, with whom Wilkinson lodged ; and the “ noble person, her intimate acquaintance,” who was supposed to have first seen the face of Garnet in the straw, turned out to be a footman named

Laithwaite, in the service of a lady of quality. Griffiths and Laithwaite were separately examined by the archbishop, and varied materially in their accounts of the discovery. The tailor, in his first examination, on the 27th of November, stated that "Wilkinson had brought home the straw from Garnet's execution, and given it to him, and that he had delivered it to his wife, charging her to take great care of it, and to enclose it in something which might prevent the spots of blood upon it from becoming effaced." He further stated, that his wife, with the assistance of Wilkinson, enclosed it in a glass bottle. He at first said that this was done about nine or ten days after Garnet's execution; but in a subsequent examination, he corrected himself, saying that, upon consideration, he recollected that it was done on the very day on which the execution took place; but that, as Wilkinson lodged in the house for seven weeks afterwards, he might have subsequently had it in his possession. At the time of the enclosure of the straw in the bottle, and for some time afterwards, he said that nothing was seen of the face. Griffiths then went on to depose, "that about the 18th of September, nearly five months after Garnet's death, he was looking attentively at the ear of straw (which he gives no reason for not having done before, except that he had not leisure), and thought he perceived a face depicted on it, which he immediately pointed out to his wife and one Thomas Laithwaite, then present." Laithwaite was then examined, who contradicted Griffiths materially, inasmuch as he

claimed for himself the honour of having made the first discovery, which was indeed originally ascribed to him by Wilkinson. "I was one day sitting," says Laithwaite,\* "by the fire in Griffith's house, and looking intently at the straw, when I thought I saw a man's head upon it. The day was dark and cloudy, so that, as I sat in the inner part of the room, the appearance was not very distinct; for which reason, I took it to the window, where I discerned the face beyond all doubt. Mrs. Griffiths wondered why I examined the bottle so industriously; upon which I pointed out the face to her, and afterwards to her husband and to Wilkinson. It was visible to all three of them, and all of them declared that they had never seen it before." Previously to the institution of this inquiry, the straw had been withdrawn or destroyed; but several persons were examined by the Archbishop of Canterbury who had repeatedly seen it, and were therefore fully capable of describing it. Among these one Robert Barnes, a gentleman of Cambridgeshire, declared,† "that the straw having been shewn to him by Griffith's wife, he had discoursed of it to several persons when walking in St. Paul's, and told them at the time, as his real opinion was, that it seemed to him a thing of no moment; that he saw nothing in the straw but what any painter could readily have drawn there; that he considered it so little like a miracle, that he never asked the woman how it was done. The

\* Examination, Dec. 2, 1606.

† Examination, Nov. 27, 1606.

face," he said, "seemed to him to be described by a hair or some very slender instrument; and that, upon the whole, he saw nothing whatever wonderful in the thing, except that it was possible to draw a man's face so distinctly upon so very small a space." A painter, named Francis Bowen, who had been shewn the straw by Garnet's devoted friend, Anne Vaux, was also examined by the archbishop. He made a drawing of the straw from recollection, upon the margin of the paper which contained his examination, a copy of which drawing was published in Dr. Abbott's Antilogia. Bowen said\* "he thought that beyond all doubt a skilful artist might depict upon a straw a human countenance quite as artificially as that which he had seen, and more so; and therefore that he believed it quite possible for an impostor to have fabricated this pretended miracle." With respect to the exaggeration of the miracle after this period, the testimony of Griffiths himself, given in his first examination, is sufficiently conclusive. "As far as I could discover," said he, "the face in the straw was no more like Garnet than it was like any other man with a long beard; and truly, I think, that no one can assert that the face was like Garnet, because it was so small; and if any man saith that the head was surrounded with a light, or rays, he saith that which is untrue."

Many other persons were examined, but no distinct evidence could be obtained as to the immediate author of the imposture. It was quite clear, however, that the face might have been described

\* Examination, Nov. 27, 1606.



on the straw by Wilkinson, or under his direction, during the interval of many weeks which occurred between the time of Garnet's death and the discovery of the pretended miracle in the tailor's house. At all events, the inquiry had the desired effect of checking the progress of the popular delusion in England; and upon this the Privy Council took no further proceedings against any of the parties, wisely considering that the whole story was far too ridiculous to form the subject of serious prosecution and punishment.

We think we have stated enough of the acts of the Jesuits in England, (though we have not recounted a twentieth part of their intrigues and wickedness,) to show that we are quite justified in warning the British people to "BEWARE OF THE JESUITS."

One fact we wish to allude to before we close this part of our work, and that is, the readiness with which the Jesuits always used the Inquisition. The Inquisition and the Jesuits, indeed, appear formed to accompany one another; they are the two great weapons of Anti-Christ, "to wear out the saints of the Most High." Most frightfully have they been employed by the "Man of Sin," in days past, and as frightfully will they be employed again for the same purpose, if God prevent not. It is, perhaps, unnecessary to do more than allude to this public connexion, which always has, and always doubtless will subsist, between the Jesuits and the Inquisition. It is the less necessary to dwell upon this point, because (to

say nothing of their great apostle XAVIER having actually established the Inquisition at GOA) there is no account of the Inquisition, either ancient or modern, in whatever countries it may have existed, in which the Jesuits are not proved to have been active and cruel members of that sanguinary tribunal of tyranny and oppression.

The apology of GERSON, the Jesuit, contains the following avowal: "Inasmuch," says he, "as *from the nature of their institute* and their fourth vow, it belongs to the Jesuits to exercise the office and functions of inquisitors, in countries where no Inquisition is established, as appears from the bull granted by PAUL III., in the year 1549, in favour of the Jesuits;"—and he then proceeds to show their mode of putting kings on their trial among themselves, and employing their devotees to execute their intentions of destroying them. The Bishop of ANGELOPOLIS, in his letter to Pope INNOCENT X., speaking of the persecution which he and his clergy experienced from the Jesuits, observes, "They employed at the same time the jurisdiction of Inquisitors, who, under pretence that the people of my diocese cared little about excommunication, imprisoned many of the laity who resisted them, and threatened them with still rougher treatment if they would not submit."\*

\* See also Dellon's Account of the Inquisition at Goa, and other histories of the Inquisition.

## CHAPTER XII.

## THE "SECRETA MONITA."

THIS volume would not be perfect without some reference to the *Secreta Monita*, or secret instructions of the Jesuits. An English translation of them has been published by Seeley, and can be examined by our readers. The general character of them may be very fairly estimated by the specimen we give at the close of this chapter.

By some means, these extraordinary records, the *Secreta Monita*, were brought to light, but their authority was strenuously denied by the Society of the Jesuits, who attributed their production to the malice of their enemies. When we recollect, however, that the Jesuits held that it was lawful to deny most solemnly any accusation brought against them, even confirming that denial by oaths, we shall hold their vehement protestations on this point to be of no possible value: the more so, when we consider the following facts. When Christian Duke of Brunswick took Paterborn, in Westphalia, he seized upon the College

of the Society there, dispersed its members, and gave their library and manuscripts to the Capuchins. These monks, while examining the documents in the archives of the rector, discovered the secret rules. In the Colleges at Prague, upon their suppression, other copies were found. In the library of the British Museum, there is a book printed at Venice in 1596, and entitled, "*Hæ formulæ diversarum provisionum, à Gaspare Passarello summo studio, in unum collectæ; et per ordinem in suis locis annotæ*" which work formerly belonged to the Jesuits, and has inserted at the end some pages containing, in writing, the *Secreta Monita*; with solemn injunctions that they are to be carefully guarded, communicated but to few, and those only the well-tryed members of the society. In 1669, Dr. Compton, Bishop of London, published a translation, which, though derived from another source, is precisely similar; and in different parts of Europe, similar publications were made at various times, all agreeing in substance. The disclosure of springs of action so detrimental to the welfare of society, so wanting in every principle of rectitude and morality, and prostituting religion to the vilest purposes, could not fail to open the eyes of the world to the dangerous tendency of the influence and power of their possessors. Every means was, therefore, tried by the order for the suppression of these rules, and where that was impossible, to cast discredit upon them as the fabrication of their foes.

But if we weigh well the evidence which has

been handed down to us by historians, if we peruse the writings of the Jesuits themselves, and maturely consider the doctrines therein promulgated, and their practical tendency, we can scarcely fail to be convinced of the authenticity of the *Secreta Monita*. If these are not sufficient, let the sceptical examine carefully the policy of the society at all periods, and in all countries, and from its working he will discover abundant collateral evidence of their genuineness. There is no doctrine contained in them, however apparently improbable to be gravely propounded from its iniquity, which has not been fully borne out and sustained by the conduct of its members.

Gretser, the Jesuit, with the sanction of the society, published a denial of their genuineness, but this bare assertion can have but little weight in the scale of impartial opinion; more particularly when the character of the man, and the fact of his being one of the party interested, is taken into consideration. Indeed, the spirit breathing through all his writings savours so strongly of the principles that these secret rules would inculcate, that we are compelled to look upon his denial as "*vox et præterea nihil.*" If we turn to his defence of Cardinal Bellarmine, printed at Ingoldstadt, in 1609, we shall find that he makes his own, all the errors and excesses of that Jesuit and others, invalidating the authority and independence of sovereign princes, when opposed to the Papal or Jesuitical domination. Again, in his "*Vespertilio heretico-politicus*, he says, "We are not so timid and cowardly as to be deterred

from openly asserting that the Roman Pontiff can, when necessity requires, *absolve Catholic subjects from their oath of allegiance*; nay, we add, that if this be done by the Pope with prudence and caution, *it is a meritorious act.*”

From the testimonies we have given, it may, we think, be with no small degree of certainty, fairly considered, that the *Secreta Monita* were truly the rules and principles by which the whole order was actuated, and on which was based that baneful policy which fomented the disorganization of kingdoms, debased all earthly wisdom to the basest ends, and with hardened blasphemy, made the name and profession of Christ pander to their passions, philosophically turning religion into a procress for their insatiable lusts.

We subjoin an extract from the *Secreta Monita*, and having done so, we must leave our readers to weigh the evidence we have brought before them, and form their own conclusions.

“Princes and distinguished persons must by all means be so managed (by the members of the society) that they may gain their ear, which will easily secure their hearts; so that all persons will become dependent upon them, and opposition be prevented. Since ecclesiastics secure the greatest favour by winking at the vices of the great, as in the case of *incestuous marriages, &c.*, such persons must be led to hope, that through their aid, a dispensation may be obtained from the Pope, which he will no doubt readily grant. It will further their object if their ministers insinuate themselves into Foreign Embassies, but

especially those to the Pope. Favour must, above all, be obtained with the dependents and domestics of princes and noblemen, who by presents and offices of piety, may be so far biassed as to impart intelligence of their employers' inclinations and intentions. Princesses and females of rank, may be gained by women of their bed-chambers, who must, therefore, be *particularly addressed*, whereby there will be no secrets concealed from their members. Their confessors must allow greater latitude than those of other orders, in order that their penitents, being allured by such freedom, may relinquish others, and entirely depend on their direction and advice. Prelates must be engaged to employ the Jesuits, both for confessors and advisers. Care must be taken, when princes or prelates found either colleges or parish churches, that the society always have the right of presenting, and that the Superior of the Jesuits, for the time being, be appointed to the cure, so that the whole government of that church and its parishioners may become dependent on the society. Whenever the governors of academies thwart their designs, or the Catholics or heretics oppose their foundations, they must endeavour, by the prelates, to secure the principal pulpits. Their members, in directing the great, must seem to have nothing in view but God's glory; and not immediately, but by degrees, interfere in political and secular matters, solemnly affirming that the administration of public affairs is what they engage in with reluctance, and only as compelled by a sense of duty. In order to

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induce rich widows to be liberal to the society, they must be provided with confessors, who may urge their remaining unmarried, by assuring them that they will thereby infallibly secure their salvation, and effectually escape the pains of purgatory. That the widow may dispose of her property to the society, she must be told of those who have devoted themselves to the service of God, and be led to expect canonization from the Court of Rome. Confessors must also inquire of their penitents what family, relations, friends, and estates they possess, and what they have in expectancy, as also their intentions, which they must endeavour to mould in favour of the society. Such members as make a scruple of acquiring riches for the society must be dismissed; and if they appeal to the provincials, they must not be heard, but pressed with the statute, which commands implicit obedience from all. Such as retain a love for other orders, for the poor, or their relations, must be dismissed, since they are likely to prove of little service. All, before dismissal, must be prevailed upon to subscribe and make an oath that they will never, directly or indirectly, either write or speak anything against the order; and the superior must keep an account of the sins, failings, and vices, which they formerly confessed, to be used against them, if occasion requires, in order to prevent their future advancement in life; and noblemen and prelates, with whom they may have credit, must be prevailed upon to deny them their protection. All must be caressed, who are distinguished either for their



talents, rank, or wealth ; especially if they have friends attached to the society, or possessed of power ; such must be sent to Rome, or some celebrated university, for study ; but if they prefer the provinces, the professors must inveigle them into a surrender of their effects to the society, and the superiors must show a particular regard to such as have allured any promising youths into the society. The preceptors must not chastise or keep in subjection young men of good genius, agreeable persons, and noble families, like other pupils ; they must be won by presents and the indulgence of liberties peculiar to their age ; but on other occasions, especially in exhortations, they must be terrified with threats of eternal punishment, unless they obey the heavenly invitation of joining the society. If any member expects a bishopric, or other dignity, he must take an additional vow always to think and speak honourably of the society ; never to have a confessor who is not a Jesuit—nor determine any affair of moment, without first consulting the society. The society will contribute much to its own advantage, by fomenting and heightening (but with caution and secrecy) the animosities that arise among princes and great men, in order that they may weaken each other.”

## CHAPTER XIII.

THE SUPPRESSION OF THE JESUITS AND THEIR  
REVIVAL.

Is it astonishing that a body of men thus proved to be dangerous to society, and to the peace of kingdoms, should be finally hunted out of all countries into which they had obtruded their order? Is it not a greater wonder that they were so long tolerated amongst the civilized states of Europe? No nation could repose in peace which contained them within its bosom; no monarch could sleep in safety, or move with freedom amongst his people, whose dominions were infested with such a plague. Can we marvel, that at length monarchs on their thrones, and enlightened governments in their council chambers, and universities and nations rose against the Jesuits and thrust them from their midst?

Portugal had been the first to suffer by the hypocrisy and ambition of the Jesuits, and she was among the first to discover it. The manifesto of

King Joseph was the first blow levelled at them, and under which they eventually fell. They were expelled from England by James I., in 1604, from Venice in 1606, from Savoy 1729, from Portugal in 1759, from France in 1764, from Spain and Sicily in 1767, from Malta and Parma in 1768, and they were totally suppressed by Pope Clement XIV., in 1773. From 1555 to 1773, they suffered thirty-seven expulsions from various states. Clement XIV. took four years to deliberate; in which time he referred the consideration to a commission, consisting of five cardinals, and several prelates and advocates. He himself searched the archives of the Propaganda for documents relative to the mission of the Jesuits. He considered both the accusations brought against them, and the apologies in their favour; and he read every publication, both for and against them. He communicated his brief privately to several cardinals and theologians, as well as to some of the sovereigns interested in their suppression, before he issued it. At length he promulgated the important document, which sealed the fate of the *most wicked* and the *most treacherous* body of men that ever disgraced the earth. Clement never doubted that his death would be the penalty of his magnanimity. After signing the instrument, he remarked:—"The suppression is accomplished. I do not repent of it, having only resolved on it after examining and weighing everything, and because I thought it necessary for the Church: and if it were not done, I would do it now; *but this suppression*

*will be my death.*" His prophecy was soon verified. A pasquinade soon after appeared on St. Peter's Church, the initial letters of which Clement himself interpreted to mean, "*the Holy See will be vacant in September.*" Several attempts were made to destroy him by poison, but without effect; but in June, 1774, he died, with every appearance of having been poisoned. His throat, stomach, and intestines, were in a state of the highest inflammation. Immediately after death his whole body turned black, his flesh fell off, and he became so offensive, although remarkably thin, that it was impossible to approach him. There can be no doubt but that Clement died by poison; and there can be as little doubt that Jesuits were the administrators, and thus did they close their first career with a crowning deed worthy of their iniquitous principles, and their former execrable conduct.

Such was the *first career* of the Jesuits. From their past conduct we may pretty conclusively guess what will be found to be the character of their present career.

Pope PIUS VII. restored the order by a bull, dated the 7th of August, 1814. Though the bull of CLEMENT XIV., suppressing them, had declared, with all the pomp and circumstance of infallibility, that that suppression should be "*for ever and to all eternity,*" yet another Pope rises, who declares with equal authority and equal infallibility, that that suppression shall NOT be "*for ever and to all eternity.*" Behold a specimen of the unity of the fathers of the Papal Church! Behold a prac-

tical exemplification of what Rome means when she plumes herself upon being "*semper eadem.*"

Pope PIUS VII. knew well enough what he was about when he restored the Jesuits, and therefore his guilt in doing so is all the greater. It admits of no extenuation. The Papal archives abounded with ample evidence against them. He quotes the bull of CLEMENT XIV. in his own bull, and therefore had before him the deliberately and reluctantly formed judgment of that Pontiff in utter condemnation of the Jesuits. But Pope PIUS knew that the Jesuits, though dangerous to the world at large, were powerful instruments for propping up the sinking fortunes of the Popedom, and thus he speaks from the Pontifical chair in this memorable bull: "We should deem ourselves," says he, "guilty of a great crime towards God, if amidst these dangers of the Christian republic, we neglected the aids which the Special Providence of God has put at our disposal; *and if, placed in the bark of Peter, tossed and assailed by continual storms, we refused to employ THE VIGOROUS and EXPERIENCED ROWERS who volunteer their services, in order to break the waves of a sea, which threaten every moment shipwreck and death.*"

It was, the reader will observe, in a moment of danger to the Church of Rome, that the Jesuits were summoned to commence their first career. It was in a moment of peril to the Church of Rome, that they were revived and let loose upon the world once more to carry on their destructive

intrigues against free and civilized states, and convulse the world with their baneful policy.

Whatever excesses they may now commit, may plainly be laid to the charge of the Papacy. Before, some excuse might have been made for the Church of Rome; it might have been said, that in sanctioning the order of Jesuits, it was impossible to foresee that their career would be stained with so many and so terrible crimes; but that excuse will not avail now; Rome deliberately revived the order which had perpetrated all these enormities, with the clearest record of their guilt before her eyes, and therefore must be considered responsible for all they now do. If the times should be unfortunately revived when kings fell beneath the steel of the assassin, and countries were convulsed with all the commingling horrors of social discord, religious animosities, secret assassinations, and regicidal deeds of blood, we know upon whose shoulders the blame should rightfully be laid.

## CHAPTER XIV.

## THE PRESENT POSITION OF THE JESUITS.

THE Jesuits are not idle ; they are unfortunately fast regaining their old position of influence and importance. They are active in Portugal, and keep alive the fast dying out embers of Popery, in that and the Spanish kingdom.

In Austria, Silesia, in Prussia, in Hanover, in Holland, in Belgium, in Switzerland, in France, they are carrying on their projects with success.

In China and the South Seas, as well as Australia and New Zealand, they are working mightily. In America they are stronger than most people imagine, and more audacious and successful than is good for the safety of the Commonwealth, the freedom of its institutions, or the social happiness of its people.

We find Protestant ministers of every denomination in the United States, complaining of the Jesuits. In Philadelphia, an extensive organization of Protestants of all denominations has recently been effected under the name of "the

**American Protestant Association in Philadelphia,"** for the express purpose of counteracting the active exertions of the Order. In New York, a similar society has existed for some years. In an address of the Board of Managers of the Philadelphia Protestant Association,\* we find these

\*The following gentlemen are the officers of the "American Protestant Association in Philadelphia," which clearly proves that the apprehension of evil from the activity of the Jesuits is not confined to any one sect or party, but is felt by all Protestants alike. It is a token for good, that members of Christ's flock, distinguished by different denominational distinctions, meet in their defence of the glorious Gospel of the Blessed God, against the aggressions and perversions of the great Anti-Christ.

President, E. F. Backus, Esq.

Vice-Presidents, Rev. Stephen H. Tyng, D. D., Rev. John Kennaday, and Rev. George Bride.

Corresponding Sec., Rev. Henry A. Boardman.

Recording Sec., Rev. William W. Spear.

Treasurer, Mr. A. H. Julian.

#### LAY DIRECTORS.

Samuel Agnew, Joseph A. Davidson, Old School Presbyterian.

George W. M'Clelland, Anthony Green, New School Presbyterian.

Frederick W. Porter, John Farr, Protestant Episcopal.

Robert Lambertson, Daniel Murphy, Associate Presbyterian.

Richard Benson, George Stephens, Methodist Episcopal.

Robert Hancocks, William Rorer, German Reformed.

Thomas H. Dickson, Wm. K. Hemphill, Associate Reformed.

James M. Rinnard, Thomas Watson, Baptist.

John Alexander, John Evans, Reformed Presbyterian.

A. H. Burtis, Francis Mitchell, Independent.

C. Schrack, William M. Heyl, Lutheran.

William Hinckle, John Finn, Methodist Protestant.



gentlemen, after referring to the rapid spread of Popery and its wonderful resuscitation in the United States, attributing it to the Jesuits. They say, "this renovation of her (the Papal Church's) decaying powers is probably to be ascribed in no small degree to the efforts of the Jesuits . . . . Many of the priests in this country are known to be of this fraternity, and they have several institutions here for training priests."

"We see," they go on to observe, "as the acknowledged leaders of the Roman Church in the United States, a large and increasing body of ecclesiastics, mostly foreigners, who have no ties of birth or blood to attach them to our soil, and whose Bishops are bound by their *oath of office* to "defend and keep the Roman Papacy and the *royalties of St. Peter*, against all men." We see these ecclesiastics attempting to drive the Holy Scriptures from our systems of public education; —an urging argument (we may add) for the attainment of this object, which *assumes* that there are *fundamental and irreconcilable differences* between their principles and those on which our social and political institutions repose. We see

The 4th Article in the Constitution of this Association is as follows:—

Article IV. The officers of the Association shall be a President, three Vice-Presidents, a Treasurer, a Corresponding Secretary, a Recording Secretary, and two lay directors from each denomination represented in the Association, to be elected annually, together with all the ministers belonging to it; who shall form a Board for the transaction of business, of whom any seven, at a meeting duly convened, shall be a quorum. The stated meetings of the Board to be quarterly.

them boasting that they hold the balance of political power, and as often as their own ends are to be subserved by it, banding together their deluded followers, and exhibiting the serious and alarming character of an avowed religious party in politics—a party governed by a foreign head, guided by priests the greater part of whom are not naturalized citizens, and impelled by sympathies at war with our republican institutions. We see the secular press, with a few honourable exceptions, abstaining from any censure of these bold and threatening movements, and frequently, in communities four-fifths of which are Protestants, paying a paramount deference to the sentiments and wishes of Romanists, and lending its influence in an incidental but powerful way, to the support of Popery. We see Popish chapels multiplying throughout the Middle and Western States, and, not unfrequently, relying upon nominal Protestants to fill them. We see their Colleges and Seminaries springing up in every part of the valley of the Mississippi, and sustained mainly by Protestant families. We see a powerful Association, the “Leopold Foundation,” organized in Austria, under the patronage of Prince Metternich, a prime friend of despotism and Popery, for the purpose of propagating Romanism in this country: and a similar society at Lyons, sending here for the same object during the last year, the sum of 177,000 dollars. And now, we see a gigantic scheme set on foot in Great Britain for disseminating Popery here, by planting large colonies of Papists in our Western

States—a scheme whose inherent impracticability does not make it less significant of the designs which are entertained concerning that Valley at Rome.

“ These things and many others of a similar character convince us, that if there be any one thing certain about this revival of Popery, it is that the church of Rome has determined to spare no effort or expense for the purpose of *securing a controlling influence in the Valley of the Mississippi*, and thereby, a political predominance in the country at large, and an expansion of her power and influence which would be felt throughout the world.”

In Canada the Jesuits have effected a firm lodgment, the results of which are felt throughout its districts. The *Montreal Herald* of Thursday, January 19th, 1843, thus speaks of their recent doings in that part of the world.

“ In our editorial columns of the 17th instant, we brought before the notice of our readers the outrage perpetrated by the Jesuit Telmont at Chazy, in committing to the flames, in the most public and offensive manner, hundreds of copies of the sacred word of God.\* In the remarks

\* The Roman Catholic newspaper of London (the *Tablet*) contains the following account of this discreditable outrage done to God's most holy word, and gratuitous insult to the feelings of our Protestant brethren in America:—

“ Some five or six Bibles, as we” (the *Cincinnati Catholic Telegraph*) “ have heard, were burned in Canada by the advice, it is said, of a Canadian priest. Others think it took place in New York, somewhere near the boundary line. Wherever it occurred, it was certainly wrong, but for

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which we felt called upon to make, commenting on such a proceeding, *we carefully, and we trust*

*this reason only*, that it offended the prejudices of the Protestant community. No doubt Catholics had been grievously insulted by having those spurious and mutilated editions of the Scriptures forced upon their families; but still they should not have committed them *publicly* to the flames. Those impudent people, who frequent Catholic houses to insult the inmates, by offering them their false copies of the Word of God, ought to be hereafter warned by parents and guardians of youth to desist; and if they persevere, *then let their books and tracts be thrown after them into the streets.*"

So then, according to these Popish writers, it is quite right to burn the Bible; only it should not be done publicly, for fear of offending the prejudices of Protestants! The idea of calling the Protestant version of the Bible spurious, is absurd. The Church of Rome has never yet given her children an authorized version of the Scriptures; and the versions generally known as Roman Catholic versions, are many of them mutilated and perverted in the most shameless way, for the express purpose of bolstering up the peculiar dogmas of the Papacy. The Papists call the Protestant version "mutilated," because it has not in it the apocryphal stories of Bel and the Dragon and Susannah and the Elders. Is this any reason why it should be burned? Rather the reverse. Supposing the apocryphal books all inspired—which they evidently are not, seeing that they contradict themselves, and recommend the awful crime of suicide—what then?—would it be right to burn a Bible which did not possess those books? Certainly not. Shall we burn all the New Testaments in circulation because they have not the Old Testament bound up with them? The idea is absurd. But the apocryphal books are not the word of God, and the Papists sin against the Holy Ghost in printing them with the Bible.

In the foregoing extract, it appears that Roman Catholics consider it an insult to be offered a Bible. Is this the reason why the Church of Rome has never yet presented her followers with a Bible? It would be an insult to them. Of course it would. They are far wiser than Protestants, and

*effectually, avoided any allusions* which could be construed by dishonest politicians, or disingenuous persons of other sects, into a wish to commence a religious crusade, or to condemn a whole community for the acts of some of its members. As a subject of grave importance, touching most vitally the interests and the honour of the colonists, we endeavoured to discuss it quietly and dispassionately ; meaning nothing offensive to any party or any sect, we believe it has been received in the spirit in which it was presented. We therein expressed a hope that the Catholic Bishop of Montreal would explain, or cause to be explained, the part which was attributed to him by American writers ; for has not this colony been already enough torn, and sufficiently agitated by the conflicts of political parties, without the fierce

know what tells for or against their system. We could not have a better test to try churches by, than their treatment and appreciation of God's word. Let a Protestant go to a Popish priest and ask him for the best book to guide him to the true church—what will he give him?—the Bible? Not he—he would not give it him for the world. He would give him some of the jesuitical writings of Popish doctors, who studied all their lives how to make the worse appear the better cause. But, on the other hand, let a poor Papist go to a Protestant minister of Christ and ask him for the best book to guide him to the true church, and what will he immediately, without the least hesitation, give him? Not subtle works of man's writing, but the blessed book of books—the Bible. The Protestant churches are not afraid of being tried by the touchstone of the inspired volume, but Rome is. What is the reason? Simply because the Church of Rome is throughout opposed to the clear tenor of Scripture; while the Bible, and the Bible alone, is the religion of Protestants.

strife of religious animosity being introduced among us, to sow the seeds of discord under every roof, to set every man's hand against his brother, and kindle a virulent and undying hatred between races already too distinctly hostile?"

Since that article was written, through the medium of French Canadian journals, particularly that published by the Bishop's Chaplain, and styled *Mélanges Religieux*, we have been put into possession of information that must fill the minds of all good Catholics, as well as Protestants, with alarm, regret, and indignation:—THE SOCIETY OF JESUITS IS FORMALLY RE-ESTABLISHED IN CANADA. Yes, under the auspices of the Bishop of Montreal, this society, whose chronicles are written in blood, whose history, from the date of its establishment until its overthrow, presents one continued scene of violence, avarice, and licentiousness; whose ruling passion was the lust of power, and whose tenets acknowledged no law of God or man that could stand between its members and their object; this society has been inaugurated in Montreal to be, as it has ever been, the most satanic curse that ever strewed a land with slaughter, steeped it in superstition, or corrupted its morality, and retarded its improvement.

The following is a translation of the announcement of its re-establishment:—

“ On Sunday last, at the festival of St. Nom de Jesus, there was chanted in the cathedral, during mass, at which the Rev. Mr. Martin officiated, the *Veni Creator*, to inaugurate the establishment of the sect of Jesuits in this city. The Rev. Mr.

Linset delivered an excellent sermon on the sacred name of Jesus, our light, our strength, our consolation, during our earthly pilgrimage. These two Jesuit priests will have the superintendence of the Noviciate at Montreal, and commence, from this date, their religious residence in that capacity, but the noviciate will not be regularly opened till next spring. The reverend gentlemen will employ themselves during the winter in the exercises of their sacred ministry, under the superintendence of the Bishop. His lordship intimated on Sunday, previous to the ceremony, that they were to aid the reverend priests in the city. The duties of the curé of Laprairie continue to be discharged by the Superior, and the Fathers Tellier and Hanipaux. It is said that the Rev. Mr. Duranquet is studying the Indian language at the Lake of Two Mountains to enable him to become a missionary."

Already have about twenty of the Fathers of this Order arrived in Canada; already has an application been made to the government for a grant of land for the erection of a college; already in the neighbouring state has an earnest been given that the intolerant rule and presumptuous arrogance which marked the Society in former ages, will soon be exerted here, as when in olden time its machinations shook the civilized world, and turned the powers of empires to its own aggrandizement."\*

\* STRENGTH OF THE ROMISH CHURCH IN CANADA.—The strength of Popery in this part of the province may be estimated from the following statistics:—There are three

Switzerland, at the present time, is groaning with the baneful influence of the Jesuits, rapidly poured into its Cantons. The Continental papers, in the interest of Rome, are continually bishops, with two coadjutors ; seventeen vicars-general ; two hundred and thirty-seven curates and vicars ; three seminaries, superintended by fifty-six priests and professors ; five colleges, four of which are superintended by thirty-seven professors and masters, and six nunneries. The French population numbers about 500,000. There are various seminaries in different parts of the province, under the care of the priests. The Church of Rome has acquired a great increase of wealth, and consequently of influence, by a late decision of the Imperial legislature, recognising the priests of the seminary of St. Sulpice to be the seigneurs of the island of Montreal. A Missionary Society was formed a few years ago, in connexion with the Société de la Propaganda ; and it is believed that much of their lately acquired wealth has been employed in sustaining and enlarging its operations, for a number of Jesuit missionaries have since arrived in the province, and a number of schools have been opened, and placed under their care. A seminary for the instruction of young ladies has lately been opened at St. Joseph de l'Achican, and is under the direction and management of nuns recently from France. A number of Jesuit missionaries (nineteen) have arrived in the last eighteen or twenty months. Some of these are employed in education. Others have been appointed to take charge of the parish of Laprairie, where, it is reported, they intend to found an institution ; no doubt with the design of counteracting the neighbouring Protestant mission at Grand Ligne. A branch of the Society of Jesuits has been lately established in this city (Montreal), and two individuals have been appointed to the special office of instructing and preparing novitiates for entering the order. The Society of Jesuits is proscribed by the law of England ; but, in contempt of this statute, has been revived here with all possible publicity, and with all the honour which the ceremonies of the Church of Rome can be framed so as to render to it.—*Report of the French Canadian Missionary Society.*



detailing fresh powers conceded to the Jesuits in that interesting country, and fresh movements undertaken by them to render it a bigoted slave of the papal tiara.

In Bavaria, it is a well known fact, that the Jesuits possess considerable, probably paramount influence, with the existing government.

Prussia is not free from the intrigues of these subtle and designing men. Though the laws of that country are similar to those of our own, and prohibit the entrance of Jesuits, yet the correspondence of the Roman Catholic Archbishop of Cologne has shown us that Jesuits have been designedly introduced in numbers, for the purpose of advancing the interests of the Papacy in that kingdom.

The Editor of "L'Europe Protestant," could speak as follows, in the month of September, 1838:—

"It is very easy to see that Rome occupies a position from which she can extend her ravages into England with frightful rapidity. The Jesuits have drained Austria of much of her Protestant and best population. In Geneva, it has been discovered that there is an open and easy path from Neology to Romanism. The great proportion of the schools of France is under the yoke of the priests. In Belgium, the papal power is paramount. In Holland, one of the most Protestant parts of continental Europe, the priests are gaining ground, much in the same way as in England; and whether the results shall be disastrous or otherwise, the untiring exertions of the Church of Rome, more especially in this

country, are too obvious to be denied or regarded with indifference."

In our own country they are numerous and active, though the laws forbid the entrance of any Jesuit into the land, yet they find means to evade the law and obtrude themselves into British society. In England, in Ireland, and in Scotland, Jesuits are at work : and at work for what ? Can we hesitate to say, for the subversion of the Protestant Throne of these realms, the annihilation of our Protestant Church, and the resurrection of all the horrors of Papal supremacy ? In a few words, the whole policy of the Jesuits in England is to UNPROTESTANTIZE the Nation, the Church, the Throne, the Parliament, the Army, the EVERYTHING ; to fill the ten thousand parish pulpits of the land with Priests of Rome, each post of authority and honour in our courts of law, our offices of state, and our national establishments of every description, with minions of the Pope, to bow the neck of our legislative assemblies beneath the proud foot of a Papal legate, and to fill the throne itself with a crouching sycophant of Rome.

The Jesuits have now a collegiate establishment of their own at Stonyhurst in Lancashire, and another at Castle Brown, near Maynooth in Ireland.

A brief account of these two Jesuit establishments may not be uninteresting to the reader.

About the year 1795,\* a small fraternity of Jesuits, described in the Roman Catholic Laity's

\* This outline will be found in the Appendix to a Sermon preached in Canterbury Cathedral, by the Right Rev. William Grant Broughton, D.D. Bishop of Australia.

Directory for that year as *the "gentlemen of the English Academy at Liege,"* were driven by the fury of the French Revolution to seek an asylum in this country. They established themselves at Stonyhurst, near Clithero, in Lancashire; of which house and estate a long and advantageous lease was granted to them by the owner, Mr. Weld, a gentleman of an ancient and wealthy Roman Catholic family. They consisted at this time, according to the description given by their apologist, Mr. Dallas, of "*a few ancient men,*" whose settlement in the country excited no suspicion or alarm; but was rather greeted with a share of that public sympathy which was so honourably and charitably displayed towards all the victims of revolutionary violence. The professed designs of these fugitives went at first no further than to undertake, as a means of providing for their own subsistence, the education of youth. The title assumed in the prospectus of the infant establishment is that of "*the College of Stonyhurst;*" which was described as conveniently prepared for the accommodation of 150 scholars. In addition to the pupils, whose circumstances enabled them to pay the regulated charges for boarding and tuition, it was generally understood that a certain number of the children of poorer parents were received, for gratuitous education, upon the foundation of the college, who might be afterwards adopted into the society, and employed in forwarding its designs, as they should be found to unite a suitable inclination for the service, with promising talents and the requisite degree of flexi-

bility. Thus without one dissenting voice was a foundation laid for the re-establishment of an order which had been finally expelled from England, A.D. 1604. An instance was now to be given of the pertinacity with which it adheres to the design of its institution ; and of the expansive vigour with which its growth advances wherever any germ is suffered to make a lodgment. The design proceeded prosperously. The proposed number of pupils was speedily obtained ; and with the funds thus placed at their disposal, the directors proceeded to prepare for far more extended operations. Continued improvements of the estate were accomplished. The mansion, which when first occupied by the society had become much dilapidated by time and neglect, was gradually put into a state of complete repair : and, at a very great expense, a large and handsome building was added to the original fabric. Means were thus obtained for a great extension of the original scheme ; insomuch that the number of students for several years past may not have been short of 300. As their resources thus increased, more extended plans occupied the thoughts of the Fathers ; and while, by means of the influence which their large expenditure secured to them, the work of proselytism continued to extend in the neighbourhood of Stonyhurst, and to make some progress in other parts of the kingdom, through the exertions of those judiciously planted agents, who were issuing yearly from the college, the immediate successors of that feeble band which had professed to seek no more than a refuge from overwhelming

misfortune, found themselves in a situation to extend their exertions beyond the limits of England.\*

The Parliamentary foundation of the Roman Catholic College of Maynooth, had given in Ireland the first promise of a revival of Roman Catholic influence. Yet there were still some circumstances which diminished the satisfaction

\* The following extract from the *British Review*, as late back as 1817, page 431, will serve to show that the establishment of the Jesuits at Stonyhurst has been a most extensive and extending curse in England.

“ We have already intimated that a large Jesuit college at this moment exists in the very heart of the British dominions, at Stonyhurst. The college has room for four or five hundred students, independent of the professors, messengers, and domestics. By their exertions, Popery has alarmingly increased in the duchy. It is certain that before their arrival, there were not half a score of Papists about Stonyhurst. The greater part of the population in that vicinity, to the amount of thousands, are now Roman Catholics; and the present Jesuit priest of Preston is said to have made a boast that when he came to the place, a *little more than twenty years since, a small room would have accommodated his whole congregation, whereas now two large chapels, which have been since erected, and are each capable of containing two thousand, are not sufficient for their converts.* It is a fact that these Jesuits have regularly and systematically preached for years past in the populous town of Preston, against the English Church and faith; while it is said that even the booksellers of the town are afraid publicly to expose for sale any books against Popery, though there is a bookseller in the town whose windows and shop are covered with anti-Protestant publications.

“ In the towns of Manchester, Preston, and Liverpool, there were confirmed by the Romish bishop, in 1813, no less than three thousand children.”

with which the institution was regarded by such of the titular hierarchy as held what are termed ultra-montane sentiments. The heads of the Roman Catholic Church in Ireland had generally sided with the Jesuits. They are believed to have unanimously accepted the Bull Unigenitus; and to have acquiesced in other edicts which had a like tendency to exalt the Papal power. They appear, therefore, to have viewed with displeasure and alarm, the disposition towards Jansenism manifested at Maynooth, and even threatening to obtain there a positive ascendancy. As an instance of its prevalence may be mentioned, that Dr. Ferris, one of the Professors, a man of learning, and highly esteemed among the pupils, had, in lecturing his class, ventured so near the borders of heresy, as to affirm, that "the merits of the saints, compared with the merits of Christ, were no more than a drop of water compared with the ocean." It was thence obvious that measures could not be too speedily taken to meet this pressing danger, and to restore the tenets of Jesuitism to their proper ascendancy.

For the accomplishment of this object recourse was had to the establishment of Stonyhurst; on the perfect orthodoxy of which not a shade of suspicion had ever been cast, and which was now in circumstances to afford very important aid. The Rev. Peter Kenny, who had been educated partly at Stonyhurst, and afterwards in the College of Palermo, was translated from the former residence to Maynooth, where he filled the office

of Vice-President ; that of President being at the same time held by Dr. Murray, the present titular Archbishop of Dublin. In addition to the proper duties of his collegiate office, Dr. Kenny was also entrusted with the occasional charge of conducting the "Retreats," or those seasons at which the students are accustomed to retire for the sake of meditation and discussion. The subjects for consideration at such times are fixed by the conductor, who also delivers every day one or more hortatory discourses ; and may, at the conclusion of the Retreat, hear the confession of such students as apply to him. Mr. Kenny thus enjoyed most ample and favourable opportunities of inculcating the principles of his order, and of eradicating any opinions of an opposite complexion which, through his intimate acquaintance with the most secret sentiments of the students, he might discover the slightest tendency in any of them to adopt. The testimonies which he had given of the most devoted and resolute attachment to the cause of the society, were so many proofs of the wisdom of those who selected him to fill these situations, where his zeal and his talents might be directed to the best account. He had, it appears, from his own evidence, taken the simple vows of the order, during his residence in England ; but doubts having arisen whether he could be lawfully aggregated in a country where a restoration of the society, by the Pope, had not taken place, he was compelled to seek elsewhere an opportunity of being unquestionably incorporated. The order, most seasonably for his pur-

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pose, had been re-established in Sicily, by a special brief of the Pope, in 1804, and Mr. Kenny, therefore, proceeded to Palermo, where, in 1808, he became formally and certainly aggregated as a member of the Society of Jesuits. This display of resolution, and of indefatigable perseverance in the cause, clearly pointed out this individual as one whose services might be relied on, whenever a suitable opportunity should present itself for employing them in the great and growing design of which the Jesuits were at the head. And such an occasion was not long wanting. The College of Maynooth, it should be observed, being expressly limited to the education of ecclesiastics, did not completely fulfil the wishes of the leaders of the society; whose object was then, as it ever has been, by means of their peculiar system of education, to obtain influence, not over the clergy alone, but over the minds of men of all ranks and professions; especially of those who might probably rise to eminence and influence in political and secular pursuits. An attempt had, therefore, been made to erect a lay college within the walls of Maynooth; but the design was defeated, after having made some progress, by the firmness of the late Mr. Abbot, afterwards Lord Colchester, who justly thought that such a proceeding was a plain infraction of the condition upon which the college was endowed. The design, however, was too advantageous to be altogether abandoned. Negotiations were set on foot for the purchase of suitable property in a convenient situation, and towards the close of 1813,



an agreement was made with the proprietor of Clongowes Wood, in the county of Kildare, and six miles from Maynooth, for the surrender of that estate, as the site of the proposed lay seminary or college. It was opened in July 1814, for the reception of scholars; Mr. Kenny having been appointed to the office of President. All circumstances, indeed, seemed to concur most favourably for the advancement of the design; for at the same precise period of time, (viz. in August, 1814,) the Pope, with a memorable coincidence, issued his bull for the restoration of the order of the Jesuits; and so far as the validity of the vows are concerned, they were from that moment re-established throughout the world.

There was now, therefore, no longer any question as to the regularity and sufficiency of a profession made in this country; and great facility was thus afforded for the aggregation of members. Mr. Kenny was joined at Clongowes by others of his order, who undertook, with him, the task of education; and the affiliation of the younger establishment with the parent institution of Stonyhurst, was thus rendered complete. The two societies have since maintained constant intercourse and mutual good understanding; and with force more effective because united, have proceeded in the design to un-Protestantize the British Empire. A striking circumstance in illustration of the rapid revival of the influence of Romanism, may be mentioned upon the authority of Mr. Kenny, who states upon oath, that there were but two members of the Jesuit order besides

himself in the whole of Ireland, when he was appointed Vice-President of Mayrooth. When he, after a short interval, removed to Clongowes, the number of priests, and of those who might become priests, had increased to nearly twenty. And from a return ordered by the House of Commons to be printed, 15th of June, 1830, the number of persons in Ireland, bound by the Jesuit vows, appears to have been 58; in England at the same time, 117. These, with any increase which may have taken place since that period, have grown up principally as suckers from that, in appearance exanimate, root which was planted at Stonyhurst not forty years before.

This design for reviving the Roman Catholic faith in England has been thought deserving of more than domestic encouragement. It has attracted the attention of foreign states, and has its branches extended especially to Rome. "The English Catholic Library" is established with the avowed purpose of obtaining proselytes, by lending gratuitously books treating of religious controversy and piety, "especially to their Protestant countrymen," when under the influence of admiration of the ceremonies of the church in "that seat of Catholicity." "Many proofs," it is boasted, have lately been given "of the *happy effect* of those books of instruction;" and certainly, when it is considered what crowds are attracted to Rome of Protestants ill-grounded in the principles of their own faith, and most favourably situated for receiving the desired impression, as well as how extended may be their influence in multiplying

the same impression, on their return home, this source of conversions is not to be thought lightly of. An institution of more direct influence is "the English College" at Rome, which is carefully cherished and mainly relied on, as an effective instrument for advancing the cause of the Romish Church in this country. A very remarkable proof of the deep policy, by which it has recently been thought worth while to attach the students of this institution by redoubled ties to the service for which they are destined, was afforded in October, 1827; when, for the first time during several centuries, the Pope himself visited their summer retreat, about fourteen miles from Rome. This has been repeated again and again, while at the public examinations, or rather exhibitions of the talents of the various young men destined for foreign service, those destined for England are received with the loudest enthusiasm, and encouraged by the warmest praises and most substantial incentives. A very striking account is extant of the Pope's visit in 1827, above mentioned, written by a former student of Stonyhurst, but then a member of the English College, who was present on the occasion. A most animated picture is drawn of the extreme affability and condescension of his Holiness, allowing them to kiss his foot and his hand, blessing their beads, dining at their table, conferring upon them, as they knelt before him, the very significant appellation of "*the hope of the church*," and after his departure sending them as a present, a beautiful young calf, ornamented with flowers, and, moreover, issuing

directions to his masters of ceremonies, that in the procession of Corpus Christi, the students of the English College should carry the Baldacchino, or hangings, which are borne over the Pope as he carries the Holy Sacrament. Such attentions are not lavished without an object; and when the period chosen for this manifestation is considered in connexion with other well-known circumstances, but slender doubts can remain as to what is "the hope of the church," or how it is expected to be realized.

There can be no doubt that a design is now in progress of execution of establishing in England the Roman Catholic religion. The chief agency is evidently entrusted to the Jesuits. That the Church of Rome should have lent its sanction to the restoration of a fraternity which she herself had condemned and suppressed, as the sources of ineffable enormities, proves that, with her still the end is considered to justify the means, and that it is lawful to "do evil that good may come."

The society being restored, and once again planted in England, has directed all its energies to recover for the Roman Catholic Faith its lost dominion over the people. Other of the regular orders, encouraged by the example of the Jesuits, have resumed operations. Seven colleges, besides Stonyhurst, under the direction of one or other of these orders, are now in activity upon a very extended scale, in various parts of the kingdom; and as described in the Laity's Directory for the year 1843, the Roman Catholic chapels in Great Britain, are in number 571, besides 27

stations where service is performed. Besides which there are 25 convents in England, 3 monasteries, 9 Roman Catholic bishops, and 648 missionary priests. There are also 23 Roman Catholic bishops and 2 archbishops in the British colonies and possessions.

But let it not be supposed that the government of our country is altogether blind to the evil of permitting Jesuits to multiply, or even to remain, in England. Let it not be imagined that there were no laws which, if put in force, would save the nation yet from the ruin contemplated by this mischievous fraternity. The government of the country, knowing the evil tendency of the principles of the Jesuits, and the enormous amount of detriment to the national interests, likely to accrue from their continuance in the land, caused to be inserted certain clauses in the Roman Catholic Relief Act of 1829, 10 George IV. cap. 7, having, in their avowed object, *the gradual suppression and final prohibition of the order in these realms*. These clauses run as follows:—

“ 28. And whereas Jesuits, and members of other religious orders, communities, or societies of the Church of Rome, bound by monastic or religious vows, are resident within the United Kingdom ; and it is expedient to make provision for the gradual suppression and final prohibition of the same therein ; be it therefore enacted, that every Jesuit, and every member of any other religious order, community, or society of the Church of Rome, bound by monastic or religious vows,

who at the time of the commencement of this Act shall be within the United Kingdom, shall, within six calendar months after the commencement of this Act, deliver to the Clerk of the Peace of the county or place where such person shall reside, or his deputy, a notice or statement, in the form and containing the particulars required to be set forth in the schedule to this Act annexed; which notice or statement such Clerk of the Peace, or his deputy, shall preserve and register amongst the records of such county or place, without any fee, and shall forthwith transmit a copy of such notice or statement to the chief secretary of the Lord Lieutenant, or other chief governor or governors of Ireland, if such person shall reside in Ireland, or if in Great Britain, to one of his Majesty's principal Secretaries of State; and in case any person shall offend in the premises, he shall forfeit and pay to his Majesty, for every calendar month during which he shall remain in the United Kingdom without having delivered such notice or statement as is herein-before required, the sum of fifty pounds.

“ 29. And be it further enacted, That if any Jesuit, or member of any such religious order, community, or society as aforesaid, shall, after the commencement of this Act, come into this realm, he shall be deemed and taken to be guilty of a misdemeanour, and being thereof lawfully convicted, shall be sentenced and ordered to be banished from the United Kingdom for the term of his natural life.

“ 30. Provided always, and be it further enacted, That in case any natural-born subject of this realm, being at the time of the commencement of this Act, a Jesuit, or other member of any such religious order, community, or society, as aforesaid, shall, at the time of the commencement of this Act, be out of the realm, it shall be lawful for such person to return or to come into this realm, and upon such his return or coming into the realm, he is hereby required, within the space of six calendar months after his first returning or coming into the United Kingdom, to deliver such notice or statement to the Clerk of the Peace of the county or place where he shall reside, or his deputy, for the purpose of being so registered and transmitted, as herein-before directed; and in case any such person shall neglect or refuse so to do, he shall for such offence forfeit and pay to his Majesty, for every calendar month, during which he shall remain in the United Kingdom, without having delivered such notice or statement, the sum of fifty pounds.

“ 31. Provided also, and be it further enacted, That, notwithstanding anything herein-before contained, it shall be lawful for any one of his Majesty's principal Secretaries of State, being a Protestant, by a licence in writing, signed by him, to grant permission to any Jesuit, or member of any such religious order, community, or society as aforesaid, to come into the United Kingdom, and to remain therein for such period as the said Secretary of State shall think proper, not exceeding in any case the space of six ca-

lendar months ; and it shall also be lawful for any of his Majesty's principal Secretaries of State to revoke any licence so granted before the expiration of the time mentioned therein, if he shall so think fit ; and if any such person to whom such licence shall have been granted, shall not depart from the United Kingdom within twenty days after the expiration of the time mentioned in such licence, or if such licence shall have been revoked, then within twenty days after notice of such revocation shall have been given to him, every person so offending shall be deemed guilty of a misdemeanor, and being thereof lawfully convicted shall be sentenced and ordered to be banished from the United Kingdom for the term of his natural life.

“ 32. And be it further enacted, That there shall annually be laid before both Houses of Parliament an account of all such licences as shall have been granted for the purpose hereinbefore mentioned within the twelve months then next preceding.

“ 33. And be it further enacted, That in case any Jesuit, or member of any such religious order, community, or society as aforesaid, shall, after the commencement of this Act, within any part of the United Kingdom, admit any person to become a regular ecclesiastic, or brother or member of any such religious order, community, or society, or be aiding or consenting thereto, or shall administer or cause to be administered or be aiding or assisting in the administering, or taking, any oath, vow, or engagement pur-



porting or intended to bind the person taking the same to the rules, ordinances, or ceremonies of such religious order, community, or society, every person offending in the premises in England or Ireland shall be deemed guilty of a misdemeanor, and in Scotland shall be punished by fine and imprisonment.

“ 34. And be it further enacted, That in case any person shall, after the commencement of this Act, within any part of this United Kingdom, be admitted or become a Jesuit, or brother or member of any other such religious order, community, or society as aforesaid, such person shall be deemed and taken to be guilty of a misdemeanor, and being thereof lawfully convicted shall be sentenced and ordered to be banished from the United Kingdom for the term of his natural life.

“ 35. And be it further enacted, That in case any person sentenced and ordered to be banished, under the provisions of this Act, shall not depart from the United Kingdom within thirty days after the pronouncing of such sentence and order, it shall be lawful for his Majesty to cause such person to be conveyed to such place out of the United Kingdom as his Majesty, by the advice of his Privy Council, shall direct.

“ 36. And be it further enacted, That if any offender, who shall be so sentenced and ordered to be banished in manner aforesaid, shall, after the end of three calendar months from the time such sentence and order hath been pronounced, be at large within any part of the United Kingdom, without some lawful cause, every such

offender being so at large as aforesaid, on being thereof lawfully convicted, shall be transported to such place as shall be appointed by his Majesty, for the term of his natural life.

“ 37. Provided always, and be it enacted, That nothing herein contained shall extend, or be construed to extend, in any manner to effect any religious order, community, or establishment consisting of females bound by religious or monastic vows.

“ 38. And be it further enacted, That all penalties imposed by this Act shall and may be recovered as a debt due to his Majesty, by information to be filed in the name of his Majesty's Attorney General for England or for Ireland, as the case may be, in the Courts of Exchequer in England or Ireland respectively, or in the name of his Majesty's Advocate General in the Court of Exchequer in Scotland.

“ 39. And be it further enacted, That this Act, or any part thereof, may be repealed, altered, or varied at any time within this present session of parliament.

“ 40. And be it further enacted, That this Act shall commence and take effect at the expiration of ten days from and after the passing thereof.”

**SCHEDULE to which this Act refers.**

Date of the Registry.	Name of the Party.	AGE.	Place of Birth.	Name of the Order, Community, or Society whereof he is a Member.	Name and usual Residence of the next immediate Superior of the Order, Community, or Society.	Usual Place of Residence of the Party.

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It is plainly impossible to put these clauses into full and practical operation. The very character of the order whose members are prohibited setting foot upon our shores, precludes the possibility of adhering rigidly to the letter of this enactment, or carrying out its intentions. If a Jesuit does not choose to register his name as required, who is to know anything about it? Who can lay his hand upon his neighbour and say, "Here is a Jesuit?" The very nature of the work in which they are engaged, leads them to court secrecy, and who can divulge a secret which is kept locked up and closely guarded in their own breasts? The Jesuits would be ill-trained indeed for their work, and vastly inadequate and disqualified for the large designs mapped out for their ambition, and the wide extending system of operations in which their energies are embarked, if they could not move amongst us unsuspected and unknown. If they are unknown as Jesuits, it is manifest that the law which inflicts penalties upon them for remaining incognito is a *brutum fulmen*; of what utility is it to pass a law against men concealing their religious profession, when the very circumstance of their concealing that profession, entirely shields them from the operation of such a law? It almost reminds us of the sage suggestion of an ancient senator to prevent the crime of suicide by making it a capital offence: or the still more grave and solid warning attached to the walls of a canal in a certain nobleman's lands, that "all persons found drowned in that canal would be prosecuted with the utmost rigour of the law."

The Roman Catholics of England laugh at the clauses of this Act. "The Tablet," their organ in London, scruples not to declare that they were never intended to be operative by those who framed the Bill, but were simply inserted to pacify the prejudices and appease the apprehensions of sundry very bigoted opponents of the Act. What does this statement amount to in plain English, but an avowal on behalf of the Jesuits, that they despise the laws of England, when interfering with their schemes? Is it not tantamount to an explicit declaration, that they do not intend to abide by its restrictions, but are determined to visit England when they please, and in whatever numbers they see fit. The idea of keeping Jesuits out of England by such clauses is certainly absurd. How shall we put them into force? Are we to raise a body of coast-guard police, and station them at the ports, and upon the whole line of British coast? Where are the individuals to be found qualified to enter upon such a preventive service? So long as Jesuits choose to keep the secret of their profession to themselves, there is no test yet unveiled by which they can be known; there exists no Ithuriel spear by contact with which they can be made to assume their appropriate form and hideous proportions to the eye of man.

The Rev. Robert J. M'Ghee, to whom the Christian Church is indebted to an extent few are able or willing to comprehend or appreciate in the present day,—but to whom posterity may yet

award the praise of having spent his strength and lavished out his extraordinary powers in vain, in warning the British people of the folly and infatuation by which the national conduct with respect to the aggressive movements of the Church of Rome have of late been characterized, has, in his valuable work, entitled, "The Laws of the Papacy," the following remarks on these clauses of the most fatal Act that ever passed the British legislature :—

"Let it be remembered, these are extracts from an Act of Parliament which professes to 'make provision for the gradual suppression and final prohibition' of the order of the Jesuits and other monastic orders; and let us just ask this question—Is there on the records of the British legislature a single law more absurd in its enactment, or more totally worthless and contemptible in its operation ?

"If England were like the Continental countries, where every man that enters, must have a passport, and where a system of universal espionage almost precludes the possibility of a man hostile to government finding his way among the population, then perhaps some little effort might be made to preserve the provisions of such an Act as this.

"But the very principle of an Act to increase the political power of Popery, and yet to place restrictions on her religious observances and orders, is in itself such an anomaly in legislation, that if it did not threaten the very existence of our best

and dearest interests, as a nation, it might excite a smile at the weakness, the credulity, and the ignorance it exhibits.

“ How could it prevent the influx of Jesuits into England? Were all the ships that reached her shore to perform quarantine till the revenue officers had ascertained that there were no contraband Jesuits on board? Was it to be expected or believed that men would make a return of their existence in the kingdom, whose very profession is a system of concealment, hypocrisy, and falsehood?

“ Let the returns to be made to the clerks of the peace within six months after this Act, be produced; let the number of applications to the Secretaries of State be exhibited; let the returns of the licences granted by them to Jesuits, which, by the 28th Section of the Act, were to be annually laid before Parliament; let these be shown to the nation. The thing is utterly absurd. There never was a greater burlesque on legislation, than the provisions of this Act considered as a law, unless it be that the impotency of the executive even to attempt the enforcement of it has stamped the broadest seal of folly on its enactment. In fact, every provision of the Act has been as effectually trodden on, as the oath which it prescribed has been just the consummate demonstration of the ignorance and folly of Protestants, and the perjury and power of Popery. What are the facts of the case since its enactment? That the Protestant Church, which it affected to protect, has been persecuted and crushed; that the oath by which

it professed to restrain Popery, has been but the pretext for perjury—both in the House of Commons and out of the House of Commons ; that the monastic orders which it affected to suppress, have been multiplied, not only in Ireland, but in the heart of England ; that the Jesuits whom it affected to exclude, have poured like a flood into the kingdom ; that instead of the executive carrying the laws into effect against them, the very royal sanction and authority has been procured for their colleges. Their chapels have been erected ; they have purchased estates ; they have set on foot an institute for propagating their faith through the empire ; and, as if to show that they not only violate with impunity, but laugh with scorn at the laws of England, they have published an address from this very institute for propagating their faith, in which it is declared, that the Pope has directly appealed to the General of the Jesuits, to take it under his especial care—so that the very body of men whom this Act proposed to prohibit and suppress, are the very body who are not only working with energy and effect, unresisted and undisturbed, but countenanced and encouraged for the subversion of our Protestant Church, our Protestant institutions, all the blessings of civil and religious liberty, and the very foundations of the British Empire. So that it is clear, the very States of Italy that are subjected to the empire of Austria, the very institutions of Papal Lombardy itself, are more protected from the power of these traitors by profession, than the boasted dominions of the British



Empire ; for not only have they free scope through all the interior, but they have licence of unceasing communications with Rome. So that, in fact, while the folly and ignorance of British statesmen are bartering the foreign and domestic institutions and interests of their country, the Pope is issuing his orders to his agents, erecting his arsenals and fortifications, transmitting his supplies, and establishing his accursed domination through the length and breadth of the British dominions."

It appears that in the kingdom of Denmark they understand the Jesuits better than we do in England. By the 6th chapter and 3rd article of the Code of Christian V., "every monk, Jesuit, or member of the Catholic Clergy, is forbidden, under pain of death, to inhabit, or to make any stay in the Danish dominions ; every subject, who having knowledge of such persons, shall afford them a domicile, or furnish them with any place for the purpose of exercising their worship, shall suffer the punishment decreed against those who shelter outlaws." And again, "Every person who shall have studied at any place or school, where Jesuits are established, is incapable of holding any situation in the Church or in any seminaries."

There was good reason for such laws. History informs us, that in the reign of Christian IV., 1613—1624, a plot, conducted with much art, was discovered, for the re-establishment of the Roman Catholic religion in the north. Several Ecclesiastics, *who outwardly professed the Protestant religion, but who had been brought up in the Romish faith by the Jesuits, at the College of*

*Braunschweig, in Prussia*, were actively and secretly employed in spreading Popery in their parishes.

That Jesuits are actively engaged in England at the present moment is not a matter of doubt, but of ascertained certainty. Their own statements prove it. The columns of the English Roman Catholic Journal contain constant reference to their exertions. They are mentioned at Roman Catholic meetings, their zeal commended, and their successful attempts to increase the influence of Popery in the land, warmly eulogized. The young men trained in their colleges at Stonyhurst and Castle Brown, are not likely to forget the lessons instilled into their minds at those educational establishments. They are doubtless well trained for active service; and if the modern Jesuits have only the ability of their predecessors, it is evident that the increased facilities of acquiring information and accumulating accurate intelligence, the march of science and progress of every kind of knowledge must render them more, rather than less, dangerous than their forerunners. The Jesuit of the 19th century is not likely to be less mischievous than the Jesuit of the 16th 17th and 18th centuries. With greater appliances and more extensive facilities for sharpening his intellect, and keenly polishing his nimble wit; with a less suspicious generation to deal with, and a nobler prize than the visionary brain of Jesuit ever yet beheld as the goal of his tortuous path; the Jesuit of the 19th century is not likely to prove a less apt disciple of Ignatius Loyola,

than his predecessors of the last three centuries; nor is he likely to be less scrupulous in treading implicitly in the road mapped out for his guidance by the institutions and vows of his order, and the writings of the Fathers of the company.

That Jesuits are in England is not a fact to be despised or treated with indifference. If only one existed from Berwick on Tweed to the Lizard's Point, who is to tell whether his next-door neighbour may not be that one? Wherever Jesuits are introduced, social confidence is shaken, and conventional suspicions must exist. But when we know that not one, but scores, nay, hundreds of Jesuits are in England, active, restless, eager, moving heaven and earth to attain their darling object, realize the hopeful wishes and anticipations of their fostering patron at Rome, surely there is a call, loud and emphatic, upon the British people to be watchful and zealous in defence of the Reformation blessings which God has graciously poured forth on our beloved country. For what are the Jesuits really doing? They are actively employed, it is to be feared, in poisoning the sources of information to the public mind; sapping the foundations of our national Protestantism; filling our newspapers and periodicals with anti-Protestant arguments, and pro-Popish falsehoods. They are preparing new mines every day, and hatching fresh plots against the great citadels and bulwarks of our national Zion. **LET US BEWARE OF THE JESUITS!** Like moles they work underground till their plots are ripe for execution, and then they break with startling sud-

denness and overwhelming destruction upon us. **LET US BEWARE OF THE JESUITS!** We know not at what point of the compass their machinations may be ripening—we know not in what quarter of the hemisphere the development of their secret plots may be consummated. They move amongst us in disguise. They work amongst us unknown. All that we can do is to put every one on their guard, and to lift up our warning voice from the centre to the circumference of the empire, “**BEWARE OF THE JESUITS.**” Past experience has taught us that they are stopped by no scruples, they hesitate at no difficulties, they lose no time in considerations of convenience and in fears of personal perils, but they go on fearless, reckless, and shameless, spurning all obstacles, rejecting the control of conscience, warring against the happiness of man, and derogating from the honour of God. In political affairs they are always ready for mischief, they are the general disturbers of the State, and the constant advocates for revolution.

They are a compactly united phalanx, and work wondrously in harmony for mischief. Would that Protestants were as united for good! Would that the benevolent and devout, the lovers of man, and the pure worshippers of God, were as united in their exertions, and as single in their devoted aim at the one great object of their being! Would that every sect of British Christians were completely on their watchtowers, and would unitedly and cheerily put their lips to the trumpet, till its warning blast was heard far and wide throughout the British territories, and every wind wafted

on its bosom the startling cry, "BEWARE, BEWARE OF THE JESUITS!"

The secrecy with which the Jesuits carry on their operations, the darkness in which they shroud their designs, renders it especially incumbent upon British Christians, who value the rich inheritance of liberty and truth, bequeathed to them as a sacred birthright by their martyred forefathers, to "PRAY WITHOUT CEASING," against their plots and evil machinations. Though man cannot fathom their dark secrets, or penetrate the labyrinths of those hidden recesses in which they forge their bolts against the truth and freedom of the country; though no mortal eye may rest upon their busy plots and subtle schemes, for the dethronement of Protestantism from her appropriate seat, as the presiding genius of the nation; though no mind of man may ferret out their deeply-laid and wondrously compacted plans for the degradation of our national Zion, and the quenching of that glorious flame of gospel light which burns brightly upon the national altar; though the many and carefully disguised manœuvres to stay the faithful preaching of the word, and to cover the ministers of Christ with unmerited obloquy and contempt, are hidden up from the gaze of mortal man, and all their works are enveloped in that gross darkness which is the befitting covering for such unheavenly deeds; yet, there is an eye that sleeps not, which watches all their movements, and penetrates through all their artful disguises, and searches out all their deepest plots. There is an eye which slumbers

not in its wakeful vigilance, to which the darkness and the light are both alike, and to which "all hearts are open, all desires known, and from whom no secrets are hid." That eye was open in its merciful benevolence, when the Gunpowder Plot was ripening in the bowels of the earth for the destruction of England's king, England's parliament, and England's hope. That eye watched over the magnanimous and lion-hearted Elizabeth. That eye still watches over the interests of England, and while it beholds the wants and desolations, the woes and trials of His Church, is open also to behold the malicious plots of her enemies, and to engage His own right hand and omnipotent arm to vindicate His own honour, and secure their triumph.

The duty of British Christians is plain and obvious. Queen Mary is reported to have said that she feared the prayers of John Knox more than an army of 20,000 men. Prayer is a never failing weapon with which to meet the secret attacks of the ambushed enemy. The Jesuit cannot hide from God. The omnipresence of the Deity is [a doctrine nations may repose in with confidence, and from which they may derive assurance of safety and protection from foreign and domestic foes, outward war and inward tumult, open aggression and undermining treachery, if only walking honestly and uprightly as the people of a wise and merciful, but holy and jealous God. Like the pious monarch of Israel, let them spread the case of the emperilled battlements of our Zion before the Lord God of hosts. The embattled squad-

rons who are camped against her in hostile array, will fade away as quickly as the proud and boastful legions of Sennacherib. The angel of the Lord will frustrate their schemes, and the finger of the Lord disconcert all their projects. Let prayer be made incessantly to the God of heaven; let His exceeding great and precious promises to defend his Church be pleaded with Him constantly and fervently; let the eye of faith gaze on the chariots of fire, and the horses of fire, that encamp round about the faithful servants of Jehovah, and with bold hearts and fearless spirits, we may bid defiance alike to the subtle Jesuit with his masked batteries, as well as the unblushing infidel, with his open field of artillery. There is no counsel against the Lord. With Him no subtlety can confound, no minuteness escape, no artifice elude. "The eyes of the Lord run to and fro throughout the whole earth, to show himself strong in the behalf of them whose heart is perfect towards him." (2 Chron. xvi. 9.) "His eyes are upon the ways of man, and he seeth all his goings." (Job xxxiv. 21.) "His eyes behold, his eyelids try, the children of men." (Psalm xi. 4.) "The eyes of the Lord are in every place, beholding the evil and the good." (Prov. xv. 3.)

As we commenced this volume so we conclude this latter portion of it, by reminding our readers that the Jesuits were the battalion of papal troops, to whom was committed the task of counteracting the Reformation. The Reformers fought valiantly for Christ and His Church, and quitted

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themselves like men, bravely and well: the Jesuits fought for Anti-Christ and his Church, and acquitted themselves as faithful servants of the Prince of Darkness. The Reformers sat in the school of the Prince of Peace, and learnt their science of spiritual warfare from the Word of God, which was the powerful two-edged sword, by wielding which their exploits were all achieved. The Jesuits were apt scholars in a darker school, and their weapons of warfare were as carnal and cruel as their principles were diabolical and false. With keen and vulture eye they searched out Reform in all its incipient or full-grown developments; with astounding pertinacity tracked and hunted down its promoters; by fair means or foul, sought to clear the world of its followers; and with more than a vulture's rapacity gloated over the victims of their vindictive vengeance. Their cunning was only equalled by their duplicity; their duplicity was only surpassed by their immorality; their immorality only paralleled by their savage cruelty and reckless bloodthirstiness. The blood of mean and insignificant men was not too ignoble for them to shed, while with cormorant avidity they hunted down their nobler quarry, and drank deeply of the blood of princes, of dignitaries, and of kings.

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