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1. See Opposite.
2. Haskins, G. F. St. Ignatius and
the Society of Jesus.... Boston.
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THE JESUITS;

A LECTURE,

DELIVERED ON,

TUESDAY EVENING, DEC. 23, 1850,

IN THE

MUSICAL FUND HALL,

introduced
By Joseph F. Berg, D. D.

PHILADELPHIA:

E. S. JONES, CORNER OF FOURTH AND RACE STREETS.

1851.

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THE JESUITS:

A LECTURE DELIVERED IN THE MUSICAL FUND HALL,

ON TUESDAY EVENING, DECEMBER 23, 1860.

BY J. F. BERG.

The sixteenth century was signalized by two great events, which may be regarded as constituting antagonistic eras in the world's history: I mean the great Reformation and the establishment of the Order of Jesuits by Ignatius Loyola. They occur chronologically at an interval of twenty-three years; the former during the commencement of the Reformation in *Germany*, in 1517, and the latter in 1540. The contiguity of these events is remarkable, and if the Reformation was, as we believe, of God, it will not be difficult to determine the great originator of its deadly opponent. The one makes "Light" its watchword, and proclaims its mission to be the diffusion of light—it holds forth the book of God as the heaven-enkindled torch, the lamp ordained by the wisdom and goodness of almighty God to pour the blessings of divine love and peace upon the family of man; it moves in light, and the progress of the race in science, in arts, in manufactures, in commerce, in national wealth, and national happiness has followed it throughout the earth. The other shrouds its form in darkness, like the pestilence; it wastes at noon day, and the victim sees not the arrow, nor the hand that aimed it, but sinks poisoned, plague-smitten and palsied. If the scriptural test of character, "By their fruits ye shall know them," be as philosophical and positive as all men of sound mind and heart hold it to be, then are the whole mechanism, and the entire operation and practical influence of Jesuitism, a world-confessed abomination! The personal history of Loyola is a confirmation of the aphorism, that truth is often stranger than fiction, and that the realities of history may, at times, be more wonderful than the vagaries of romance. In the present instance, however, it must be conceded, that the sources of our information are not of the most reliable character. The biographers of Loyola are generally persons more or less deeply tinged with the cold, dark fanaticism of the order which he instituted, and as their principles allow a very large margin, in which to amplify their narrative, without any very special regard to the truthfulness of the story, the candid inquirer will frequently be constrained to pause doubtingly, and to say, with the unbelieving Roman, *Credat Judæus!* It will be necessary to glance at a few of the prominent facts in the history of Loyola, in order that we may be prepared to appreciate the principles of the fraternity which claims him as its founder. He was born at the castle of Loyola, in Giupuscoa, A. D., 1491. Of his early history little is known with certainty. In his youth, he became a page to Ferdinand V., King of Spain, and subsequently entered the army as an officer. At the siege of Pampeluna, in 1521, he signalized himself by his valour, and was

dangerously wounded, his right leg being broken by a cannon ball. So soon as his condition permitted, he was carried to his paternal home, in the castle of Loyola; but whether from the imperfect manner in which the bones of his broken limb had been set, or from injuries sustained in the journey, the story runs, the surgeons deemed it necessary to break the bones anew, in order to replace them in their natural position: to all which Ignatius submitted, of course *without a groan*, as all well written heroics express the fortitude of their hero. At this period Ignatius was a man of the world, ardently addicted to its pleasures; and the idea of sporting a crooked limb, for his person was remarkably elegant, was intolerable. The operation was performed, and a fever was the result, which was nearly fatal. His medical attendants gave up all hope of his recovery, and Ignatius resigned himself to his fate, and *went to sleep*, as a dutiful patient ought, when the physicians recommend rest and composure. And as he slept, behold, he had a dream: St. Peter stood before him! What St. Peter said, I know not, but it appears that he had great regard for the sufferer, for he cured Ignatius with his own hand. The sick man awoke convalescent—his pain removed—his strength restored. This fondness of the Apostle for Ignatius Loyola is shrewdly conjectured by his biographers to have been owing to a poem which he had composed in honour of Saint Peter; but how that is, I do not pretend to say. Ignatius seems to have been an obdurate sinner, at least at this period of his life, for, notwithstanding his miraculous recovery, he was not converted. His crooked limb troubled him. St. Peter had cured him, but still somewhat awkwardly, for the bone protruded, and the shape of his boot was any thing but elegant. He determined to have it right, if there was any virtue in surgery; accordingly the bone nipper was applied, and the deformity was cut away: Ignatius meanwhile, as a hero must, never saying a word, or so much as changing countenance. Still the limb was crooked. Ignatius was determined it should be straight; and as the next means, an iron machine was devised and employed. It was all of no use; every experiment failed—the limb remained crooked, the apt representative and emblem of the crooked ways and the crooked walk of himself and his followers from that day to the present.

Ignatius was compelled to keep his bed, and in order to while away the tedious hours, as he lay upon his back, trying by iron braces to bring his rebellious limb into submission, he asked for a romance. They brought him "The Lives of the Saints." He read it, and lo! he was converted! He prepared to leave his father's castle, but before he set out, he was favoured with another vision. The Virgin Mary appeared in a blaze of light, with the infant Saviour in her arms, and relieved him for ever from an inordinate affection, which had been the source of great annoyance. He proceeded to the monastery of St. Benedict, in Montserrat, and there, before the image of the Virgin Mary, he devoted himself to her, as her true knight. The devotion of Loyola was tinged with the chivalric spirit of the age. Thus, on his journey to the shrine, he coolly deliberated the question of duty in the following case of conscience:—Having heard a Mahomedan speak disrespectfully of the Virgin, he inquired whether it was not his duty to kill the fellow, and decided this question by turning his horse's head in pursuit of the offender; dropping the bridle upon the animal's neck, he determined to let the issue depend upon the course the horse should

take on reaching certain forks of the road. The beast, like Balaam's ass of old, had more charity than his master, for it decided that the Mahometan should be unmolested, and thus Ignatius, the converted sinner—the favoured saint—blessed with all manner of sacred visions, was induced to forego his purposed exhibition of holy zeal. It would be of little advantage to recite the marvellous incidents, and the special revelations and rhapsodies, with which St. Ignatius was favoured, for I fear many of my readers would not believe more than half of them, and some might be so incredulous as to denounce them all incontinently as sheer fables, and thus scandalize the memory of a canonized saint; and as this, if not absolutely heretical, would at least savour of heresy, we will not detain you with many details of this kind. To be candid, I must confess, I have some hesitation myself in avowing an unqualified belief. It appears that from this period, Ignatius began to macerate his body by severe austerities. In the way of chastisement for the sins of his youth, he amused himself by daily flagellations with an iron chain, four or five times in the course of twenty-four hours. By the aid of this instrumentality and similar means of grace, the work of sanctification made rapid progress. Visions and ecstasies were multiplied amazingly, and he was favoured with a very remarkable rapture of eight days' duration. The good people thought he was dead, and were proceeding to bury him outright, when he awoke, just in time, with a pious ejaculation: "No one knows," says one of his biographers, "the secrets which were revealed to him in that long ravishment; for he would never tell; and all that could ever be extorted from him was, that the graces with which he was favoured were inexpressible." No doubt they were. After performing a pilgrimage to Jerusalem, he prosecuted his theological studies in the university of Spain. He seems to have been an indifferent student, for he was more intent upon promoting the practice of his spiritual exercises, and making proselytes, than upon learning what his teachers were disposed to impart. Having been forbidden to interfere in this way with his fellow students, and still persisting, he was threatened with a whipping for his contumacy, and preparations had already been made for the public infliction of the penance, when Ignatius, by means of a single interview with the principal of the college, made so powerful an impression upon him, that instead of giving the signal for the castigation to the assembled students, he threw himself at the feet of the arch Jesuit, implored forgiveness before them all, and rising, declared that Ignatius was a saint. In 1526, he was imprisoned and impeached before the inquisition, but the holy office discovered that Ignatius, far from being a heretic, was a true saint, and he was liberated. After this he went to Paris, and laid the foundation of his new order; his institutes were presented to Pope Paul III. for confirmation, and after some hesitation on the part of the venerable Pontiff and the cardinals, they were confirmed, and in 1540, the order of the Jesuits was by papal statute duly established. From the day of their institution, the Jesuits, whose oath binds them to uncompromising obedience to the superior of their order, have been the acknowledged missionaries and emissaries of Rome, with the exception of an interval of about forty years. Selected, according to their various qualifications, for different posts, whether at the court of kings, or amid the comfortless scenes of pagan and savage life, they every where exhibit the same un-

wavering fidelity to the principles of their constitution. Their great aim is to Romanize the world, and any means with them are sanctified, which will best accomplish this end. And yet, it is marvellous, that after three hundred years of unremitting toil, they have accomplished so little that is really permanent. Their success, although at times wonderfully rapid, resembles the storied apparition of the Indian juggler's tree, which sprouts before you, and presently shoots up a stem and branches, on which leaf-buds and blossoms expand, covering the shrub with foliage and flowers, and anon offering fruit in various stages of maturity, but as suddenly vanishing, when you attempt to pluck and eat. These are the men who proclaim the downfall of Protestantism, and speak vauntingly of its decline. That this boast is premature, I have already endeavoured to show; but a few more facts, to which my attention has been called by Rev. Mr. Malin, officially connected with the American Board of Commissioners for foreign missions, will not be out of place in this connexion.

Protestant England has opened the way for the free and unrestricted circulation of the Scriptures among the one hundred and fifty millions of India, and a pure Christianity is winning new conquests every day, through the power of this sacred instrumentality. In Ceylon, where Jesuit missionaries planted the cross of Rome two centuries ago, and gathered congregations of what they termed converts, scarcely a vestige of the results of their labour remains, and at this very hour, the buildings erected by the emissaries of the Pope are occupied by the missionaries of the American board.

What has been their success in Japan? The government of Japan, in consequence of the intrigues and interference of the Jesuits, not only banished them from the country, but has ever since closed its ports against commerce with Christian nations, and every year the expulsion of the followers of Loyola is celebrated by the public ceremony of trampling on the cross, which has been the emblem of their falsehood and craft, all the world over.

How have they fared in China? Similar interference with the affairs of government occasioned the suppression of the order, and its banishment from the empire, and left the prejudice of jealousy, which still remains, though generations have passed away since the Jesuit yoke was broken, and spurned with indignant contempt, even by the Chinese. Their operations, still carried on in China, are all secret, and the result of three hundred years of toil amounts to this sum total, that Jesuitism, in that vast empire, is proscribed and despised. What has been the result, on the other hand, of Protestant missions in that country? Within the last thirty or forty years, since the establishment of the first Christian missionary station in China, the Bible has been given to the Chinese, in their printed language, and thus the sacred oracles have been made accessible to the four hundred millions, nearly one-half the population of the earth, who dwell in that hitherto benighted empire; for it must be remembered, that amid all the diversity of dialects spoken in China, the written language is the same throughout.

Remember, also, that the missionaries connected with the American Board of Commission for Foreign Missions alone, have reduced fifteen oral languages to writing, and given not only the Bible, but a Christian literature also, to nations that, until recently, were in the lowest condition of savage life. Let it be recorded also, that Protestant Mis-

sionaries have already given the Bible to the nations of the earth, in 250 different languages and dialects, and are now circulating the Scriptures by millions of copies annually.

And now, take one fact more, as an illustration of the relative power of vitality of Jesuitism and Protestantism: Roman Missionaries, sons of Loyola, have been operating for 150 years on the Pacific Coast, upheld by the Mexican government, and yet it is a sober truth, that natives of that region are actually sending their children to the Protestant Mission schools in the Sandwich Islands, in order to secure a liberal education, though the Protestant mission has been established there only within the last twenty-five years! No wonder that the Parthian Archbishop fled across the water, and hied away to his master in Rome, to tell the "Man of the Age," as he calls him, Pius IX., what an exploit he had performed, in trumpeting forth the approaching overthrow of Protestantism, and how, ere he fled, he had turned to shoot an arrow, that had pierced between the joints of the harness into the heart of their great enemy, and prostrated it to the earth, bleeding, declining, dying! How Pius will rejoice when he hears it! It will be news to him, as it was to us all, for his bulls have groaned with lamentation and woe, extorted from his pious heart by the acknowledged increase of Protestantism in the heart of his own Italy. The Archbishop forgot that. He ought not to contradict his infallible master.

This however is an episode. The establishment, by a Papal bull, of the order of the Jesuits was obtained with difficulty. The cardinals, to whom the rules and constitutions of the fraternity were submitted, deemed them dangerous, and it was only by inserting a specific clause, pledging its members to perfect obedience to the Pope, and placing them under positive obligations to act as his emissaries in all parts of the world, that the boon was granted. Abject, unscrupulous submission to the will of the Pope was the condition of institution. The event justified the sagacity of the Pontiff. In less than fifty years the power of the Jesuits was felt in the revival of Popery in every country that retained its allegiance to the See of Rome, and the wealth and influence of the order increased to such an extent, that the Jesuits became the most numerous, powerful and enterprising order in the Church of Rome, and were feared by its enemies as much as they were applauded and caressed by its friends. Loyola was appointed as the first general of the society. This devout son of the Church was surprised, nay, even afflicted, by the honour conferred upon him. He could not think of accepting it; but the electors to whom the matter was referred by Ignatius, persisted in their choice. What was he to do? He came to a resolution at last. He left the matter to the decision of his confessor, with the pious declaration, that if his confessor enjoined it upon him "in the name of Jesus Christ, he would obey, blindly." To the astonishment of Ignatius, his confessor commanded him to accept the appointment, and nothing was left but blind obedience. Accordingly, Loyola was duly installed. He had wonderful visions about this time, and the blasphemy of the arch-hypocrite, (its atrocity is too gross for irony,) reached its climax in the declaration which fell from his lips, that on his journey to Rome, whilst engaged in prayer, he saw the Eternal Father presenting him to Jesus Christ, who was bearing a heavy cross, who, after having received Ignatius from his Father, said to him, "*I shall be propitious to you at Rome.*" The Jesuit Bou-

hours, the biographer of Loyola says, "The Eternal Father placed Ignatius with his Son!"

The original number of the professed members of the order was limited to sixty, but this restriction was subsequently annulled. Ignatius now addressed himself to the work of preparing his constitutions. Francis Xavier was despatched to India, Salmeron and Brouet were sent into Ireland; Laynez proceeded to Venice, Bobadilla to Vienna, Le Jay to Ratisbon, and Faber to Madrid. The first named of these distinguished leaders was afterwards canonized as a Saint, and many miracles, exceedingly well authenticated, are recorded respecting this eminent man. One, out of many, which you will find in the *Lives of the Saints*, published by authority and with the full sanction of the Romish authorities of this country, I will recite. Francis Xavier, *Saint Francis* I mean, pardon the omission, whilst on a voyage, engaged in devout contemplation, dropped a crucifix into the sea. He was disconsolate on account of the loss, and was afflicted greatly during the entire journey, as he well might be. At length, they reached the desired haven, and, as Xavier stepped on shore, he observed a crab moving towards him with difficulty, and holding something in its claws. Judge of the Saint's surprise, when he saw the animal approach him and lay the long lost and much lamented crucifix at his feet, and then depart, with all the deliberation of a sober and dutiful creature, back to its home in the sea! The delight of the Saint may perhaps be imagined; I shall not attempt to describe it! Not without reason does our archbishop say, "While Protestantism has converted none, Catholicism has converted all!" It has power even to change the heart and renew the nature of a crab!

Loyola died in 1556, sixteen years after the Papal sanction of the order of Jesuits was secured. He was succeeded by Laynez, who improved, if he did not perfect, the system of spiritual tactics devised by its founder.

The constitution of the order of Jesuits invests the general for life with supreme and independent authority over its members. He has the sovereign control of the revenues, and can impose upon any member of the fraternity whatever mandate or task he deems most important or expedient. His word is law. The Jesuits are at his disposal, as clay in the hands of the potter. A more complete despotism never was devised or instituted. The policy of the order renders their chief familiar with the character and abilities of every one of his subjects. The novices who offer themselves as candidates are required to lay open to the superior the inmost recesses of their soul, and to reveal all their constitutional propensities. Not content with this, the professed members act as spies upon the conversation and actions of the novices, and report the results of their observation. A special and rigid examination of heart and conscience is repeated every six months, and thus, by the time the novice has reached the age of 33 years, and becomes a professed member of the order, the superior is able to transmit to his general a complete moral and intellectual daguerreotype of the qualifications of every candidate for the full degree of a Jesuit. He is made acquainted with the character, temper, abilities, attainments, experience and physical powers of endurance of each person, and is therefore prepared to select the department in which every member may be most useful. The reports of the provincial superiors are duly

registered at Rome, and the general need only run his eye over his index and the schedule of qualifications, to select the men best fitted for any duty that he may assign. The novice makes a threefold vow of obedience, poverty, and chastity. In addition to this, the professed Jesuit makes an express vow of obedience to the Pope and his successors, by which he is bound to go to any part of the world, among the faithful, or among schismatics, heretics, infidels, or pagans, at the discretion of the Pope, for the prosecution of any enterprise whatever, that may inure to the advantage of the Church of Rome. The order is divided into four classes. They are, beginning at the lowest grade, 1st, *Novices*; 2d., the *Scholastics* or *Scholars*; these are in a kind of special probationary pupilage, in the course of which their peculiar qualifications are ascertained; they may become priests of the order, or be admitted to any other spiritual station as may be deemed best by the papal authorities. 3d., *Coadjutors*, who aid the society in matters spiritual and temporal; they are the lay brothers, and are bound by the three simple vows already specified. The fourth and last order consists of the Professed, who are trained and ready for active service. With this complete mechanism, running out into the most minute ramifications, and penetrating every class in society, exerting their special influence in favour of the policy of Rome, the Jesuits have, from the first, been the most dangerous enemies and the most treacherous friends to all, except to the members of their own fraternity. Their operations are secret. They work in the dark. They assume all manner of disguises, worm themselves into every position of influence, and whether as controllers of the public press, as professors in Roman Catholic, or in Protestant colleges and schools, as politicians or civilians, every where, they labour, either openly, for the aggrandisement of the Papacy, in countries where Popery is already established, or seek covertly in Protestant lands to introduce a muffled Romanism, and to poison the fountains of public intelligence and public instruction with a false sympathy, enervating the tone of Protestantism, and introducing a mawkish charity, which stigmatizes the very truths of past history and present experience, as the prejudices of bigotry, and which will not tolerate the earnest protest of an honest heart against the infernal machinations of Rome.

Do you ask why is the public press especially in our large cities so completely, I had almost said hermetically, sealed, with here and there an honourable and solitary exception, against every thing that might, by plain construction, be regarded as offensive to the Roman hierarchy in America? Ask the proprietors and editors, and if you are in their confidence, perhaps some of them will answer, with a significant shrug of the shoulders, "THE JESUITS!" Now, making all allowances for the peculiar and often delicate relations of political journals, and admitting that in matters which pertain to religion, their position, if not openly avowed to the contrary, must be one of strict neutrality, why is it, that when the truce is broken, it is so generally at the expense of Protestantism? How is it that the sly inuendo and the cowardly sneer are so often insinuated against efforts to bring out the truth, in its fair and honest proportions, before those who are desirous to listen to it? We are disposed to believe the true answer to these interesting inquiries has already been given; it may be repeated in two words—"THE JESUITS!" It will not be many years, I am persuaded, before the

secular presses of this country will discover that the power of Rome is *civil*, as well as ecclesiastical, and they will be compelled to speak out against the *Church* of Rome, because they will learn that it is but another name for the *Court of Rome*! They will find Jesuits pulling the political ropes so adroitly, that the politicians will see their occupation, like Othello's, *gone*; and as *they* are not bound by vows of obedience to the Pope, there may peradventure be trouble and perplexity in some of the wigwams. The time must come, in the very nature of the case, when the great issue, absorbing all questions of minor moment, will be between Jesuitism and Protestantism, despotism and liberty! Some may doubt this. Let me say, therefore, in a few words, why I presume to speak thus confidently of the future. I do so, because the nature and the whole past history of Jesuitism prove, that this is as necessary a consequence, as a logical inference from plain premises. The very meaning, the *instinct* of the Order, is Papal supremacy. Take this away, and you rob Jesuitism of its significance. Its motive power is gone; its vitality is extinct. Why are the members of that fraternity ready, at a moment's warning, to brave, if need be, the snows of Greenland, or encounter, if required, the burning air of an African desert; to take their appropriated station in Italy and France and Germany, or move in their allotted sphere in England or America? Avowedly for the purpose of establishing the supremacy of the Italian despot where it does not exist, and of maintaining it wherever it is established. The end justifies the means, according to the acknowledged creed of Jesuitism. If it can be accomplished by fair means, all the better; if foul means are requisite, it is still well and good. If truth will answer, use truth; if falsehood will do better for the present purpose, "*jura, perjura, et denega veritatem*:" *swear, forswear and deny the truth*, is the practical motto of the Jesuits. As the advantage of the Society would be greatly promoted by obtaining influence over persons in high rank, the generals of this order have, from time to time, propagated "a system of relaxed and pliant morality, which accommodates itself," (to use the language of Robertson, the historian of Charles V.) "to the passions of men, which justifies their vices, which tolerates their imperfections, which authorizes almost every action, that the most audacious or crafty politician would wish to perpetrate." From the very first institution of the order, a fundamental maxim has been secrecy. The rules of their order were not to be published, and though they have been printed, the Jesuits are indebted for this act of kindness to Protestants, or to governments, which, after expelling the Sons of Loyola, have exposed the enormities of their creed, as a justification of their banishment. Even before courts of justice, the Jesuits have refused to produce the regulations by which they were governed, and it is a strange fact, that any government should authorize the establishment of an order of men in the bosom and heart of society, professing supreme allegiance to the triple crowned prince of despots at Rome, and governed by laws which are confessedly concealed with a solicitude that ought to convince every honest mind of their turpitude. On the principles inculcated in the doctrinal casuistry of the Jesuits prevarication and perjury are no longer crimes, and the basest acts which a human creature can perpetrate become virtues when performed for the advantage or profit of the Church of Rome! I say this boldly, and I am prepared to furnish the disgusting evidence from the language,

not of the enemies of the Order only, but from their own authors. I know they are a slippery race, a cool-headed and a long-headed fraternity. Apostolic sanction is sometimes claimed for the use of the angling rod, but that is no reason for encountering the inconvenience of wading through muddy streams in quest of eels, which are Levitically unclean, and yet if a respectable member of that tribe swallows my hook, one of two things is certain; either he must break the line and carry off the barb as a keepsake, or I shall do my best to hold him, and in due season bring him to shore and show him some terrestrial beauties, before he is flayed, salted, laid on the griddle, broiled, and effectually and finally discussed.

Now, what has been the experience which all countries, Roman Catholic, Protestant, and Pagan, have made, after Jesuitism has established itself in the soil? Its fruit has been bitter; its shade has been deadly; its roots, throwing out their ten thousand fibres, have impoverished, and exhausted, and corrupted the ground which has nourished them; the kingdom or empire has been cursed like the land and the air that sustain the upas, and self-defence has required its extirpation. This is its history, in a single sentence; and there is a blank in the record which has not yet been filled up. It has always interfered with the civil policy of the States which have tolerated its order, and what it always has done, Jesuitism always will do, and is now doing, in every country on the face of the earth, where its emissaries can obtain permission to skulk and prowl, and do the bidding of the tyrant at Rome. Always, and every where, with assiduity unwearied, with recklessness of the scruples of conscience the most unfaltering, with winning smile, and servile complacency, but with a will strong as iron, and a heart as cold as marble, and as hard, it is labouring for this one great object, the subversion and extinction of liberty, and the exaltation of the worst forms of tyranny and cruelty the world has ever groaned under, upon the ruins of righteousness and truth? But some will be ready to say, the Jesuits cannot injure us in free America. Why not? There are not enough of them, and besides, the American people are too ardently devoted to their peculiar institutions and their precious privileges ever to permit it. I acknowledge, if the subversion of the liberties of this Republic were to be attempted by dint of Jesuit cannons and bayonets, we might laugh at all their artillery and munitions of war; but this is not the point from which danger is to be feared. Fraud can often accomplish what force may attempt in vain. Tell a Jesuit in republican America, "Sir, you are the emissary of a despot who hates the very name of liberty; you are plotting its overthrow in this country, and no true American can trust you," and with a countenance expressive of pious grief and holy horror of the suggestion, he will reply in substance, "Alas! my friend, I deplore your prejudices, I am really grieved, and my brotherly heart is pierced with sorrow, when I see you, naturally so generous and unsuspecting, disposed to regard *me* as an enemy. No! my friend, the Order of the Jesuits is grossly slandered by a few Protestant bigots; we are persecuted! persecuted in a land which offers equal privileges to all!" Many a simple-hearted Protestant is deceived by just such an apology as this, and the Jesuit laughs at his simplicity. He has gained all he asks, when he has permission to plot and work without being watched or even suspected. Have we not experienced something of the restlessness of

Jesuitism in our own country? Why, then, that tampering with our public school system, six years ago? Whence that attempt to banish the Bible, and snatch it from the hands of those little children? Who originated that impudent assault? Are they not the disciples of a fraternity who have signalized themselves, in a neighbouring State, by burning two hundred copies of the Scriptures at a public bonfire? The men who since 1540 have done more to show their hatred of the Bible and of those who love it, than any other order in the Bible-hating Church of Rome? The men who have trampled upon the new Testament and the old, before hurling the copies upon which they could lay their hands into the fire which consumed their owners? And, not content with this, did not this same brotherhood, with characteristic modesty, ask your Controllers to submit even books of history to their expurgatory pen, that the facts, the stubborn facts of history might be pruned into a shape that would be well pleasing to the Pope? Failing in this, as they needs must, until this community shall have lost its self-respect, they express their disaffection towards the public school system. The Jesuits—do not misunderstand me—have no objection to public schools, provided, only, you will give the control of them into their pious hands. In one generation after the institution of their Order, they effected wonders for the papacy in this very way, and scapulars, beads, sacred trinkets and images, which the fathers had discarded with contempt, became very precious to their children. No considerate and consistent Protestant will send his children to a Romish seminary, or a Jesuit school. Are there no traces of the working of Jesuitism in the present crisis of our Republic? I believe there is strong presumptive evidence of their handiwork. Why is it, that never since the United States have been a nation, have we passed so nearly to the verge of a civil war and a disruption of the Union? A merciful God has guided the good ship, freighted with the happiness of the world, safely through the narrow strait, preserving her from the rocks upon which traitors were driving her, and her ensign of union and liberty still streams from the mast-head—not a star has fallen from its place in her banner, and the voice of patriotism has met and blended in one loud chorus of devotion to the Union, ascending heavenward from every State, North, South, East and West, and honest hearts and true are beating gratefully this day, for deliverance from most imminent peril. Now, I ask, who are they—what are they—who talk thus flippantly of disunion? Certainly they are not all Jesuits, but if a few of the most violent pro and anti-slavery presses, North and South, were controlled by Jesuits, what would be the issue? To the Jesuits, this would involve nothing incongruous or inconsistent. They have nothing to do with any principles except devotion to the Church of Rome, and implacable hatred of all who hate Rome's yoke and her engines of oppression. In the North, your Jesuit may be an abolitionist, filled with apparent wrath against slavery, and burning with holy sympathy for the poor slave. In the South, his brother Jesuit may be a rank pro-slavery champion. He will swear terribly, as that famous army in Flanders, against the Northern fanatics? He will be equally true to his great Patron at Rome, North or South, East or West, if he can stir up sectional jealousies and divide the heart of this mighty nation. He is ready, if you will give him the helm, to pilot the ship with her head upon the breakers, if his master can be enriched by the

pillage of the wreck. But how will you prove this? I will let the work prove itself. You can tell when rats have undermined a wall, even though you have not witnessed the operation. If one of the main fomenters of the agitation which has perplexed the nation be Jesuitism, then are the members of that fraternity only carrying on the same system of tactics which has procured their expulsion from every country under heaven, (except our own,) that has ever tolerated them. And are there no Jesuits in America? He is not well informed, who does not know, that the Pope is concentrating upon our shores a larger force of these militant ecclesiastics and lay brothers also, than in any other country in the world. What are they doing here? Not long ago, within a few months, you may remember to have seen a paragraph in the public prints, respecting a plan, or a plot of a southern confederacy, which was to include Mexico, the details of which were black treason and perfidy throughout. A Southern confederacy, including Roman Catholic Mexico! Who devised that, think you? Was it the conception of an American mind? If so, then had that head and heart been thoroughly Romanized and Jesuitized. No, no, the origin of that vile conspiracy which was crushed under the heel of the indignant patriots of the South, is as plain as the relation of the cockatrice to its parent. And now, is it not a rare exhibition of coolness and calm assurance, when these venerable fathers complain that they are persecuted? Dear, innocent lambs that they are! To hear them bleat when a rough hand is laid upon their wool, you might indeed think they were as meek and gentle as young merinoes; but have you never read in the good book, that the papal dragon has a voice like a lamb? These reverend and very reverend gentlemen, who talk so prettily of equal rights and liberty of conscience, and what not, when they wish to convince the simple of the purity of their purposes, and the excellence of their principles, hold very different language, when they teach their students of theology the dogmas of the church! Equal rights—liberty of conscience, forsooth! Why, they deny that any such things ought to exist! They denounce them as the greatest evils and pests of the age! In their books of theology, published within the last twelve years, they proclaim, that heresy is not to be tried or proved, but extirpated, unless there may be reasons which may render its toleration advisable! On the abstract question of the right treatment of heretics, the principle is roundly stated, that *heretics ought to be put to death!* There is no mincing of the thing at all. And yet the Jesuits are a persecuted race, continually suffering from the rancour of Protestant bigots! Now, for very shame's sake, they ought to make some attempt to amend the murderous dogmas of their bloody creed! But there they stand—as black as ink can make them—“Baptized infidels, such as heretics and apostates usually are; also baptized schismatics, may be compelled, even by corporal punishment, to return to the Catholic faith and to the unity of the Church. The reason is because these by baptism have become subject to the Church, and therefore the Church has jurisdiction over them, and the power of compelling them, through appointed means, to obedience, and to fulfil the obligations contracted in baptism!!!” Liberty of conscience, indeed! Out upon you, Sirs! Do you think we have not heard of you before? Do you really deem the generosity of the American people so great that they will one and all consent to ignore the facts of history and the evidence of their

own senses? Undeceive yourselves, sons of Loyola! We know who have been the prime instigators of the wars and massacres and persecutions, by which Europe, and Asia too, have been stained with innocent blood during the last three centuries. Your master at Rome may amuse himself on the Thursday before each Easter festival, with a public pronouncement of the anathemas of the Bull in Coena Domini, which curses all Protestant Churches in Christendom, and consigns them all bodily to perdition, and the only penalty you shall suffer for your hypocrisy, until you are *detected* in overt acts of conspiracy against our liberties, shall be the contempt and pity of every intelligent and honest man! Cease for the sake of common decency from these expressions of concern, as though you feared that "the rights of conscience" were invaded, when your master, by public proclamation every year, gives the lie to your protestations of sincere regard and affection for the great principles of American liberty! You tell us, all religions stand on a footing of perfect equality before the American constitution. Then, suppose, that in the development and for the test of this principle, the priests of Juggernaut should come to this asylum of the oppressed with a host of their infatuated devotees. Very well, say you, they will be welcome! I admit it, they will, and by none more heartily than by Protestants, for it will save us the trouble of sending Missionaries out of the country to convert them. Well—They erect splendid temples—their priests, gorgeously attired, swing their censers before the shrine of their idol, and the spacious edifice is filled with the perfumes of the East. Their dancing girls, attired with all the taste which can adorn female loveliness, assist in the imposing ceremonies of the *Church* of Juggernaut. Strains of ravishing melody subdue, enchant, and awe the worshippers, and the dim religious light, struggling for entrance through the stained windows, is mellowed by the light of flickering candles which illumine the altar. The lovers of the sentimental and the sublime in external worship are captivated. The secular press, or a portion of it, is vocal with ecstatic eulogy, and the bigotry of the sour Christians who can see nothing to admire and venerate in all this, is duly reprobated and denounced. The priests of Juggernaut are fairly installed in the confidence and regard of the godless crowd, who discard the Christian creed, and in due time they feel their power. Caressed and flattered by those who would secure their political countenance, they begin at length to conclude that the period has arrived when a demonstration of their peculiar ceremonies, and of their most imposing forms of worship, may be safely celebrated. The car of Juggernaut is rolled out, and the ponderous engine, escorted by a crowd of priests and devotees, moves heavily through the streets. The plaintive notes of a dirge wail mournfully as the car rolls lumbering on its way. What means that shriek? Another and another scream of anguish and terror! There is blood in the idol's track! Horror is stamped on the features of humane spectators, and the dark and cruel procession is arrested. How now? The priests of Juggernaut complain! They protest, this is a free country! They claim their rights of conscience! They declare all religions stand on equal footing before the American Constitution! They wax indignant, for they are persecuted! They had deemed this a land of freedom, and they find it governed and inhabited by intolerant bigots! Sons of Loyola! if Americans will not tolerate Juggernaut unmasked, much less will they

tolerate you! If they will not permit the priests of Juggernaut to shed the blood of their own devotees, much less will they suffer you to murder those whom you stigmatize as baptized infidels! Remember that! So long as you are content with talking, we will pity you; but if you openly fling your black banner to the breeze; if you smite with the fist of wickedness; if you attempt to practise what you preach, you will learn, to your sorrow, that there is a power in the laws and in the people of this Republic, that will grind their oppressors to powder. Like the ancient hero, you may sow the dragon's teeth, but if armed men leap up from the furrow, America is wide enough to furnish graves for them all! It ought to be proclaimed, and every man who is able to comprehend a single idea should be invited to look at the truth, that Jesuitism, in all its proper principles and its legitimate fruits, is a thing not tolerated by the laws either of this country or any free, enlightened Christian nation upon earth. What then is the true statement of the principles of religious liberty guarantied by the American Constitution? It is this—every religion which does not interfere with the life, liberty, or pursuit of happiness of its friends, or of its foes, is sanctioned. Every other is not only not tolerated, but is forbidden by its righteous provisions. To avow any other policy is to represent our Constitution as its own destroyer, and make Liberty a suicide.

To attempt a discussion, or even a detailed exposure of the principles of the Jesuits in a single lecture, would weary an auditory even as cordial and indulgent as that which I am now addressing; but a few statements respecting the secret instructions of this fraternity will be necessary to a proper understanding of their history. These secret instructions, so soon as they were discovered and promulgated, after vain attempts to get them out of the printer's hands, were of course repudiated. The Jesuit fathers, like a flock of harmless doves, bemoaned the cruelty and injustice of the imputations which were cast upon them. This was to be expected; they declared they were godly men, who were suffering persecution, but unfortunately these secret instructions tallied so exactly with the practical operation of the system, and furnished a clue so perfect for unravelling the mysteries of their iniquity, and were, besides, from the face of their internal evidence, so manifestly the work of the master spirits of Jesuitism, that the disclaimer has had no effect in changing the convictions of any person of common intelligence or honesty, who is at pains to investigate the matter. None but a Jesuit could have prepared them, and none but the Jesuits have ever attempted to carry them into practical effect. They have notoriously done the latter, and therefore we deem the authorship a fair inference. They embody as complete a system of perfidy, cunning, and falsehood, as can well be framed, and their design was, or is, to concentrate in the hands of the Jesuits the complete social and spiritual control of every community. This is effected by a system of regular espionage, maintained chiefly, or at least regulated by the confessional. I am disposed to believe that the religious preferences of every family in this city, having Roman Catholic servants in their employ, are as well known to the priests as to any members of the household; and it may be well to remember that a plan has recently been exposed in the British papers, of making this kind of influence tell for the advancement of Popery. Females are important aids to the Jesuit fraternity in carrying forward their machinations; and for this end they have established Jesuit sisterhoods, under various titles

of charity and piety, and they endeavour, even by deeds of apparent light and mercy, to ingratiate their system of darkness and cruelty into the public favour. I know well that such declarations will awaken the rancorous clamour of malignant opposition, but the priests may as well seek to stay the rough north wind by whistling against it, as endeavour to put down the voice of truth by whining remonstrance. From them I ask no quarter, and I will give none. The sword of truth has a keen edge, and in the end will be too much even for armour that is case-hardened. That is the only sword which I wish to use. The weapons of error cannot prevail. I pray God I may not sin against charity; but I desire that charity may not sin against truth. The precept is a good one, though it be plain Saxon—

“Speak truth, and shame the Devil!”

A French writer, M. De Pradt, tells us, that in one of the French Colleges over the altar, an allegorical painting, illustrative of the ambitious schemes of the Jesuits was displayed. The Church was represented as a ship, on board of which appeared the Pope, Cardinals, Prelates, and all the papal hierarchy, while the rudder was held by the Jesuits. A goodly crew to look at, no doubt; but let them see to it, or they may find that breakers and a lee shore, will be too much for an old bark, that is hardly sea-worthy at best. At any rate, let them ship some other pilots, or the pilots may unship the rudder.

Were I to attempt a sketch only of the prominent scenes in which the Jesuits have been actors, I should scarcely know where to end. Who were implicated in the assassination of Henry III. of France? The Jesuits. Who planned the Spanish Armada, which the tempests of heaven and British valour sunk to the bottom of the deep seas? The Jesuits. Who devised the gunpowder plot, to destroy the British parliament at a blow? The Jesuits. Who procured the murder of Henry IV. of France? The Jesuits. Who brought about the revocation of the Edict of Nantes, and raised again the howl of bloody persecution against the Huguenots? The Jesuits. Who have been commingled with the most deplorable scenes of national commotion and war, which have desolated Europe for the last two hundred years? The Jesuits. What name has passed into a proverb, indicating all that is artful, base and treacherous? Jesuit is that name. And yet this is the Order that finds apologists in Republican America! An order that has been proscribed by the different governments of the world, and expelled from all countries in which it ever established itself, which has been no less than THIRTY-NINE times suppressed and banished, at intervals prior to its total abolition by the Pope in 1773! These are the THIRTY-NINE ARTICLES of Jesuitism! If there is one Pope, in the long list of 263 Pontiffs, (though some of the earlier names entered on the catalogue belonged to persons who were as much Pope of Rome in their day as I am in mine,) if there is one Pope, who has been a benefactor of the human race, it is Pope Ganganelli, or Clement XIV., “the man of the age,” who braved the wrath of the Jesuits, and died the victim of poison, administered through their agency, and who nobly, boldly and faithfully bore his testimony against that society as the bane of Christendom! He charges upon the Jesuits, “dangerous seditions, tumults, dissensions and scandals,” justifies their expulsion by the Kings of France, Spain, Portugal, and the Two Sicilies, because, to use his own words, “it was absolutely necessary to prevent the Christian people from falling on, exasperating and tearing each other

to pieces, in the very bosom of our holy mother—the Church!” The sons of Loyola have always been the staunchest advocates of the Pope’s infallibility. But if the Pope is infallible, what are the Jesuits? But, alas! the Pope is not infallible, or, if Ganganelli was, in 1773, Pius VII. was not, in 1814, for he reinstated the Order, and since his day, the Jesuits, the wiser for their experience, but none the better, have gone forth over the earth, as the unclean spirits—like frogs issuing from the mouth of the apocalyptic dragon. In our own land, you hear their croaking, and you see their slime. If they are wise, the less attention they attract by inviting discussion of their principles, the less of lofty and overbearing haughtiness they exhibit, the more will it be to their credit. Let them not boast that they are destined to rule this country! That eagle is not to be hawked at and slain by the mousing owl; nor is the honour of free America to be laid in the dust, because in pity she has opened the clefts of the rock to a generation of vipers. A merciful God will not so utterly crush the hope and liberty of an oppressed world. He will not permit the cross of the Jesuit to obliterate the stars which spangle the blue field of our national banner, and change those glorious stripes into yellow flames, blazing out Rome’s fiercest hatred against all who know and love the truth. No! No! He will not suffer that ensign which is honoured on every sea, and envied on every land—which, wherever its ample folds unroll their gorgeous drapery, and float over the wide ocean, displays a banner that never was stained with infamy, and never was unfurled to shelter tyrants.—He will not suffer it to be defiled with the accursed heraldry of Rome! Never! Never!

Perhaps, some friend may wish, that, before I close, I should at least say something of the Jesuits that may relieve the dark side of the picture. PARAGUAY may be possibly selected as a field upon which better fruits have been reaped than ever grew on any soil that has been cultivated by these spiritual husbandmen. The aborigines of that country were a mild, inoffensive race, and the Jesuits found them docile enough to submit without any great difficulty to their discipline, but as to any real spiritual advantage accruing from their labours, I am extremely skeptical, and I have the authority of a Jesuit father as my warrant in this remark. With more frankness and simplicity than is usually exhibited by the disciples of *Saint Ignatius*, he says, “If, according to St. Paul, amongst other nations, faith enters by the ear, with the savages of Paraguay it can only be thrust in by the mouth. Hence our anxiety, lest cattle should fail us.” I fear that if *beef* is to be the instrument of conversion, it can only be in the case of them “whose god is their belly.”

If I am asked, may nothing *good* be learned from the Jesuits? I say, certainly. The self-sacrificing spirit exhibited by many of them—the devotion to literature and science for which some of them have been distinguished, may serve as a rebuke to those, who, professing a purer faith, have not adorned it with corresponding works. “*Fas est, et ab hoste doceri.*” Neither will I deny that there have been exceptions, and bright exceptions, to the general rule, in the personal piety of individuals connected with that Order, but these have occurred in cases in which individuals were ignorant of the secrets of their Order; I do deny, however, that Jesuitism ever made any man holy, and I affirm that to assert that it has, is to outrage both reason and experience.

. Permit me to avail myself of this opportunity to express my acknowledgments to those editors of public journals, both secular and religious, who have inserted in their columns my late answer to Archbishop Hughes, on "the Decline of Protestantism." My thanks are due first and foremost to the "Daily Sun" of this city, and to the journals in New York, which have aided in circulating the 75,000 copies of that address, which have been issued from the secular press. The amiable editor of the New York Tribune expresses the opinion, that the Archbishop has the advantage of greater suavity. I believe he is right. I am persuaded, that I never shall be able to say smooth things of Popery. I avow that I hate it; but there lives not a Roman Catholic on earth to whom I do not wish well, both in soul and body, Archbishop Hughes and his master, not excepted. Perhaps, when I have more leisure, I may be able to make some progress in gentleness, by perusing the political editorials of the Tribune. My thanks are due to the Christian Observer, and the Baptist Chronicle of this city, and to the Baptist Recorder of New York, who have helped to swell the number to nearly one hundred thousand copies, including pamphlet editions. From report, for I have not seen it, I owe the Catholic Herald a profound obeisance, for associating my name with my honoured old friend, Dr. Brownlee, of New York. He is palsied. A generous foe would perhaps refrain from assailing one in old age, whose tongue and pen can no longer be heard or felt in his own defence. Let the Herald lay to heart what Esop says of the ass that courageously kicked the sick lion.

I love to make the characters of those noble Protestants a study, who were counted worthy to suffer, not only reproach, but death for the sake of the gospel, and in the words of the fearless Jerome of Prague I shall conclude what I have to say this evening. He had been sentenced to die at the stake, by the Council of Constance. The Bishop who prefaced the execution of the sentence, as was the pious custom, with a sermon, performed his office. And there sat Jerome, his brow of flint, and his eye of fire, turned towards the speaker, with the calm consciousness of the truth of that doctrine, the power of which sustained and comforted him. He is led out and fastened to the stake. The wood is piled around him, and the cowardly executioner skulks trembling, with a lighted brand, to kindle the fagots behind his back. Jerome looking at him with a smile, calls to him, "Courage, my friend! light the fagots before my face; if I had feared your fire, I should not have been here to-day!"

Haskins, G. F. *Harvard University*
From G. F. Haskins

ST. IGNATIUS

AND THE

SOCIETY OF JESUS;

THEIR INFLUENCE ON

CIVILIZATION AND CHRISTIANITY.

A SERMON,

DELIVERED IN THE

Church of the Immaculate Conception,

IN BOSTON,

ON SUNDAY, AUG. 4, 1867.

BY REV. G. F. HASKINS,

RECTOR OF THE HOUSE OF THE ANGEL GUARDIAN.

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Gift of

Rev. Ugo. Everett Watkins
of Boston

(A.C. 1826.)

CORRESPONDENCE.

BOSTON, AUGUST 5th, 1867.

REVEREND SIR:

The undersigned desire to express their unqualified admiration of the able sermon delivered by your Reverence yesterday, before the congregation of the Church of the Immaculate Conception, upon the life of St. Ignatius Loyola and the labors of the Society of Jesus, and respectfully beg for a copy of the sermon for publication, if agreeable to yourself.

In behalf of the members of the Congregation.

FRANCIS McLAUGHLIN.

JOS. A. LAFORME.

HUGH CAREY.

HUGH O'BRIEN.

WILLIAM S. PELLETIER.

TO REV. GEO. F. HASKINS.

[ANSWER.]

BOSTON, AUG. 9, 1867.

GENTLEMEN:

I have delayed replying to your very kind note in order that I might take counsel of wiser heads than mine. They have referred me back to you. If, in your judgment, the publication will serve the interests of religion, you may have it.

I must, however, inform you, in justice to myself, that the substance of the discourse appeared some years since in an article contributed by me to "Brownson's Review," but the Panegyric is re-written and in many respects entirely new.

With great respect,

I am, gentlemen,

Yours faithfully,

GEO. F. HASKINS.

TO MESSRS. FRANCIS McLAUGHLIN, JOS. A. LAFORME, HUGH CAREY, HUGH O'BRIEN, WM. S. PELLETIER.

SERMON.

I. KINGS, ii. 35—"I will raise me up a faithful priest, who shall do according to my heart and my soul; and I will build him a House that shall stand, and he shall walk all days before mine Anointed."

THIS faithful priest thus solemnly promised by the Holy Spirit—this priest who should prove a true servant of God, and whose influence and power should stand the test of ages—was the prophet Samuel, whom God raised up and inspired to supplant the sons of Eli, and punish them for their crimes. The great crime of which they had been guilty was, contempt for the ordinances of God and the rites of religious worship, and thus "withdrew men from the Holy Sacrifice."—ii. 17.

It was this crime of apostacy that aroused the anger of God, and brought upon the guilty ones a terrible retribution. The sin of apostacy was not unfrequent under the Old Law, and has been oft-times repeated under the New. In all cases it has been met and confounded by men commis-

sioned for that purpose by God himself. The apostacies of the Jews were encountered by the prophets; that of the Arians by St. Athanasius; that of the Donatists and Pelagians by St. Augustine; that of the Albigenses by St. Dominick; that of the rebel Angels by St. Michael; and that of man by Jesus Christ.

The greatest apostacy of the Christian era, carrying in its train impiety, blasphemy, rebellion and war, rivers of blood, infidelity and Atheism, was engendered of lust and pride about the middle of the 16th century, and swept like a fiery blast over the earth, leaving after it a blight and a scorch plainly visible to-day.

All great projects and events for good or evil, in the spiritual order and in the temporal, are brought about through the agency of men. Such is the order of Providence.

It was a proud and ambitious monk—with the bearing of a maniac—who unrolled the banner of religious independence and license, and sounded the tocsin of revolt. The sound found an echo and a re-echo among all irreligious and malignant spirits; and the response, borne back on eddying whirlwinds—at times tornadoes—which threatened to “draw down the third part of the stars of

Heaven and cast them to the earth"—(Apoc., xii. 4)—the response were shrieks of joy—*bravos*, rather—from Pandemonium. Laws, human and divine, were laughed to scorn. Spirits of darkness roamed at large. Rome was sacked and pillaged. The Holy Father barely escaped with his life. The Church herself was menaced with ruin, and the impious in their rage eagerly listened for the crash.

It was at this moment, when the earth seemed about to be riven into shatters, and men's hearts were failing them for fear, and their knees sinking from under them—and even the faithful among the faithless were looking tremblingly for succor to Him who had pledged them that the gates of Hell should never prevail—it was then, when no other eye could see, no other arm save, that the eye of the Eternal saw, and His arm saved.

Then it was that there arose, or descended from Heaven, a multitude of holy men—blessed peacemakers—fearless and victorious champions of the Faith—a Thomas of Villeneuve, a Bartholomew de M^ortyribus, a Charles Borromeo, a Francis of Sales, a Philip Neri, a Vincent of Paul, a John of the Cross, and on the chair of St. Peter, a Paul IV. and a Pius V.

Among these and in the foremost ranks seeking

the post of greatest danger, wherever the fiercest battle raged, were St. Ignatius Loyola and his Spartan band of Soldiers of the Cross. These were the men whom God raised up to stem the torrent of spiritual rebellion, and lead back the nations to the bosom of the Church. Indeed, it is a remarkable fact, that at the precise epoch when Luther was sustaining the thesis of his apostacy in the Diet of Worms, St. Ignatius was composing his *Spiritual Exercises* at Monresa. At the time, too, that Henry VIII. proclaimed himself spiritual head of the Anglican Church, and ordered, under penalty of death, that the very name of the Pope should be stricken from every document, St. Ignatius was laying the foundations of an order that professed in a special manner reverence for the Sovereign Pontiff, and allegiance to the Holy See.

From the commencement of the Society in 1540, the Jesuits stood forth an impregnable breastwork against the armed legions of error, and advanced, shield over shield, a Macedonian Phalanx, to battle against the enemies of God. The force of their onset gained the victory. The torrent of infidelity and atheism, which, like an ocean surge, was inundating Europe, was driven back and hemmed within

bounds, where it was left to roar and waste itself in impotent fury. Entire nations that had fallen victims to the delusions of heresy, hailed with joy these messengers of Heaven and returned to the bosom of the Church. New kingdoms and tribes were converted to Christianity and to civilization, insomuch that many more souls were gained in America and the Indies than had been lost in Europe.

Ignatius calmly surveyed the field and saw without shrinking the magnitude of the work before him. Like a brave and experienced general, he drills and marshals into the field the handful of soldiers that have rallied about him, equally eager for combat or for death. These soldiers, armed only with faith and zeal, advance gaily to the conflict. They obey without questioning. They press on without hesitating.

Henry VIII. of England divorced himself from his lawful wife and took another; but to do it, separated himself and his kingdom from the Catholic Church, and then, to browbeat his subjects, set on foot the most terrible system of persecution ever recorded in the annals of despotism. The Scotch and English ignominiously succumbed. But the Irish—the Irish—the noble, incorruptible Irish—

stood firm. They remained steadfast Catholics. Their fidelity to God drew down upon them the most cruel, cold-blooded, relentless infliction of wrongs and sufferings ever experienced by any people. Ireland palpitating under the knife—her sons and daughters perishing or languishing in dungeons—the venerable Archbishop of Armagh appealed to the Holy Father for succor. Ignatius is summoned. Two of his company, Brouet and Salmeron, are at once charged with the perilous mission. With tears of joy they consented, and immediately left Rome without companions, without provisions, without money, like apostles of Christ.

In 1542, they arrived in Ireland. But what tongue can describe the desolation and distress that met their eyes at every turn! Penury, prisons, massacre! The two missionaries lived on alms. Soon, however, they gained the confidence of the people, and were surrounded by a flock bold as themselves. Their zeal had no bounds. They traversed the isle from one extremity to the other, shriving, administering all sacraments, whispering peace to the troubled, animating the strong, strengthening the weak, encouraging all. Widows and orphans were provided for. Churches

were restored. Altars were erected. The Holy Mass again celebrated. The object of their mission was accomplished.

Italy even—the palpitating heart of the Church—was aimed at. The companions of Ignatius rushed to her defence. They erected a rampart of their own breasts. They withstood the onslaught. They drove back the invaders. Errors were corrected. Abuses set right. Monasteries reformed. Ecclesiastics devout and zealous. Apostates of every rank reconciled to the Church. False teachers confounded. Charities of every sort established and endowed.

The German States, under the tutelage of Luther, Melancthon, Bucer and Carløstadt; and France and Switzerland, under that of Zuinglius, Calvin and Beza—had become a noisy arena of acrimonious controversy, where each one claimed for himself that infallibility which he denied to the Church. Here was generated a multitudinous and feculent progeny of fanatics, victims of the most extravagant errors, and in their turn perverting and corrupting millions.

This was the field that Lefevre, one of the earliest companions of Ignatius, was sent to cultivate. Lefevre was a profound theologian, an accom-

plished orator, and a virtuous priest. On his arrival in October, 1540, he applied himself chiefly to the spiritual resuscitation of Catholics, particularly of the clergy. He went from city to city, giving retreats to all classes, to bishops, prelates, electors, ambassadors, doctors in theology, priests, and multitudes of the people. Germans, Portuguese, Spaniards and Italians crowded around him, and adopted the rule of life he recommended. The *elite* of the nobility regarded him as their spiritual father, and bore with them to their homes the sweet remembrance of his counsels and the fragrance of his virtues.

LeJay and Bobadilla continued the work thus inaugurated. In Augsburg, Catholic worship was restored. Marvellous conversions occurred at Ratisbon, Nuremburg and Ingolstadt. Heresy and irreligion trembled and fell before them, like Dagon before the Ark of the Lord.

Canisius, one of the most solid and brilliant spirits of his age, had listened with delight to the discourses of Lefevre and became a Jesuit. Throughout the German empire he raised and unfolded the standard of the cross, and by his expositions of Christian doctrine dissipated, in a measure, the clouds of anarchy and false doctrine

that, in whirling gusts, were driving over the land. Such successes attended the labors of LeJay, Canisius and Lefevre, that Ignatius or his companions were demanded wherever heresy appeared. With the word of God in one hand, and the crucifix in the other, they gently forced the people back to the religion which their fathers had ingloriously abandoned.

France was saved, at least for a century, by the labors of the Jesuits, who, despite a thousand obstacles, found means to penetrate to the raging battle-field. It was the Jesuit who made head against the fanaticism of Calvinism on the one hand, and the treachery of Jansenism on the other. It was he who dared preach to his kings of judgment.

The field of the civilized world was large. But it was not large enough for the zeal and charity of Ignatius. In 1542, he despatched Francis Xavier to the Indies, who found the natives and foreign settlers addicted to the grossest superstitions and crimes, resembling men in nothing but outward shape. In less than six months all was changed. Children surrounded Xavier as once they had the Saviour. Through the children he reached the hearts of parents, who abandoned their vices, and,

with tears in their eyes and contrition in their hearts, threw themselves at the feet and on the guidance of the missionary. A like success attended him every where. He was endowed with the gift of tongues and other miraculous powers. In a day he baptized 10,000 persons. His fame extended, and from every quarter the heathens flocked around him, demanding baptism. With his one right arm he baptized a million Pagans.

In 1549, the companions of Ignatius, not satisfied with their successes in India, but eager for other fields, crossed the Atlantic, and announced the Gospel in America. Brazil, where they began their work, was in a state of barbarism. Vice existed under every form. The people were cannibals. They were merciless and without natural affection. The Jesuits found here a field just suited to the extent of their charity and the ardor of their zeal. They traversed the country, plunged into the forest, entered the very huts of the savages, and gradually gained their attention and their confidence. The wandering tribes of Indians were gathered into settlements, and taught catechism and the arts of civilized life. Churches arose. Schools were opened. Colleges endowed. Convents established. In a few years Brazil

became a Christian empire. In less than fifty years the Fathers of the Society had increased in number from six to upwards of two hundred, and all the nations along the coast, as far as the Portuguese settlements extended, a range of more than two thousand miles, were collected in villages under the superintendence of the Fathers. (Southey's *Hist. of Brazil*, ch. 13.) A few years later and the empire of Brazil could show to an astonished world five archbishoprics, 27 bishoprics, 400 monasteries, and innumerable parish churches. (Ranke B. 7, V. 2, p. 91.) All this, notwithstanding that sixty-eight Jesuits had been butchered in cold blood on the high seas by Calvinists and Huguenots. Their only crime, that they were Jesuits on their way to Christianise Brazil.

Peru, Chili, New Granada, Buenos Ayres, Guyana, Paraguay, Uruguay, Guatemala, and in North America, California, Mexico, Florida, Canada, and the Indian tribes, Hurons, Algonquins, Illinois, Flatheads, Snakes and Crows, presented each a field for the apostolic toils and sufferings of the Jesuits:—For a Peter Claver in New Granada, who was more than once transfigured before the people, seen in a blaze of light, wrapt in the glory of Heaven; for a Father Lombard in Guyana; for

a Valdiva in Peru; for an Ortega and Barsena in Paraguay, pioneers of an army of the Sons of Ignatius, subjecting to the sweet yoke of the gospel more than a million of Indians, teaching them to surpass all other nations in civilization and simple piety, and making the howling wilderness smile and blossom as the rose; and in our own day, for a Father DeSmett in Oregon and Columbia, west of the Rocky Mountains, who, like his brethren on the mission, succeeded in realising the dreams of philanthropists and converting ferocious tribes into Christian communities, extinguishing in them the spirit of cruelty and revenge, and breathing into them that of meekness, docility and love; insomuch that scarcely an Indian can now be found there but from his neck hangs the image of Christ upon the cross.

All honor to St. Ignatius, his companions and successors! They marched gaily forward to combat, not their own enemies, but the enemies of God. Under brave and skilled generals they fought bravely, not for honor, not for wealth, *not for life*, but for Him alone who had been crucified, and for sinners, to lead them back to God. Nor did they contend in vain. In every quarter, success. No defeat. Not in a single instance.

Scarcely had a century elapsed since the establishment of the Society when it had spread over the four great continents, and had borne the standard of the cross to the remotest isles. It had missionary stations in Japan and Ethiopia—in India and Peru—in Brazil and Mogul—in Africa and on the Bosphorus—under the cedars of Lebanon and in the wigwam of the Illinois—in China and in Canada—at Madras and Thibet—in Goa and in Baltimore. Not wild fanatics, these men; nor mad enthusiasts. Not ignorant men, nor of little learning. Not rough hewn and drafted mostly from classes ignorant and uncouth.

They were men of rare intelligence and penetration—most skilful readers of men's souls; of accomplished manners, fitted to move as gracefully in the *salons* and *boudoirs* of princes and nobles as in the hut of the peasant or the wigwam of the savage. They were men of profound learning, thoroughly trained in theology, philosophy, history, civil polity, and all science.

Their ranks were recruited from every class and station in life. Kings laid aside their crowns, Cardinals the Roman purple, Bishops their mitres, young men of rank their heritage and honors—in order to live and die Jesuits;—to toil and suffer,

unhonored except by opprobrium, to bring souls to God. Among kings, Charles Emanuel of Piedmont; among cardinals, Odescalchi; among bishops, O'Connor of our own country.

And now living as we do in the midst of various sects of Protestants—enjoying all the wealth and all the honors of the freest and mightiest nation of the earth—it may be instructive for us to know the means by which the Jesuits gained such glorious and amazing and abiding conquests.

No patronage of kings was theirs. No armed attendants. No gold nor silver. No wish for any. No wagon loads of baggage. No trundling carriers. No servants. The Jesuit went forth like the Apostles of Christ—frequently barefooted—no outer garment save a cassock, from the girdle of which depended rosary and crucifix;—a pilgrim's staff in one hand, Breviary in the other; on his back a portable altar with all things necessary for the august sacrifice. Thus equipped he plunged boldly into forests vast and dense; he toiled through morass and prairie; he waded shallow streams and swam the deep ones; he clambered over mountain ranges, and scaled the beetling crags; he traversed desert plains under a scorching sun; he confronted all sorts of fero-

cious beasts, and more ferocious men—and still pressed on, joyous and bold—more and more so as perils and toils increased.

And all for what? Not for wealth or fame or praise of men, but simply and only to gain souls to Christ. Wherever he met a savage he embraced him as a brother man, and by signs made him comprehend the object of his mission. By looks of kindness, and smiles betokening peace, he sought to allure him to the way of the cross. If the wild men scowled and threatened, then the undaunted Jesuit threw himself at their feet, bedewed them with his tears, and, by the most earnest demonstrations of love, strove to gain their confidence. If they still refused to yield, he was no way discouraged. He cheerfully became their servant—their slave. He yielded to their caprices; he followed them in the chase; he became a partner in their toils, their sufferings and their amusements. Like the Apostle, he made himself all things to all—infirm with the weak, ignorant with the unlettered, accomplished with the refined, wise with the learned. In China he was a mandarin, in Japan an astronomer, in Carthagena a slave, in Hindostan a Brahmin, in India a Bonze, in the wilds of North America a hunter and a fish-

erman—and all, in all places, with a single eye to the GREATER GLORY OF GOD. That, to compensate for the apostacy of nations in the old world and to repair the scandal, they might conduct new nations and new worlds and lay them at the feet of the successor of St. Peter, the Vicar of Christ.

Many, indeed, fell victims to their zeal, and bedewed the earth with their blood; but new warriors and in greater numbers instantly appeared on the field, to occupy the posts of the slaughtered, till little by little the ignorant were instructed, the barbarians were civilized—and the victory was won.

Having viewed the children of Ignatius as missionaries, and accompanied them to the extremities of the earth, and seen them suffering and dying in order to convey the blessings of Christianity to the savages of the North, to the cannibals of the South, and to the idolaters of the East—let us now regard them in other, and, if possible, still more amiable toils; in rearing the youth of every land, and training them to wisdom and virtue.

The system of education as laid down by Ignatius in his *Constitutions* must have been the result

of extraordinary sagacity and foresight, inasmuch as after an experience of three hundred years it hath diminished naught in energy nor success; while nothing has been found to add to it—nothing to take away. Indeed, it has displaced and superseded nearly all other systems in all countries. Its leading features have been grafted upon the schools and colleges even of Protestants and Infidels. It constitutes the basis of all that is substantially good in the Universities of Oxford, Cambridge, Gottingen and Paris. From it has been borrowed most that has given a high name to the boasted free schools of New England.

Its distinguishing feature—that which marks it among all other systems—is, its marvellous aptitude to penetrate the hearts and appreciate the sympathies of childhood—and its subjection of mere human education to moral and religious culture. Its first object is to make of the boys Christians. The second, men and scholars.

As, in that age so prolific in literature and the arts, religion had been honored by the lyre of Tasso, the muse of Dante, the chisel of Michael Angelo, and the pencil of Raphael, so Ignatius Loyola would that it should be honored and glorified by the piety of guileless youth, on whose

tender souls, more capable of receiving beautiful impressions than the canvas or the marble, he would fain stamp the image of virtue, the impress of God. What depth of wisdom! What breadth of survey!

To revive and extend the blessings of Christian civilization, what mode surer than to mould the minds of youth and train them to piety and virtue, that when they should occupy the places of their fathers on the world's arena, they might shine as the stars and light the path of their fellow pilgrims.

To Ignatius is the world indebted for Normal Schools,—schools to prepare young men to act as teachers, where they are taught the art of making study agreeable to their pupils, and of exercising that mild and paternal discipline which, without the aid of the scourge, touches their young hearts, and makes the learner love his teachers and his books.

In order to fire their pupils with a love for books, the Jesuits introduced into their colleges branches hitherto unknown in schools—polite literature, history, eloquence, poetry, and the exact sciences. To excite emulation and enthusiasm, they invented those classical contests in which

memory is set at conflict with memory, and mind with mind; and they introduced those solemn distribution of prizes—not a few for the most brilliant scholars, but prizes for all, who, by their application and general good conduct, deserved them—during the struggle for which prevails such a virtuous excitement, and which are followed by such blissful remembrances.

Nor in these employments did the Jesuits confine themselves to the civilized nations of Europe; but every where, through all continents and islands, they busied themselves in the same work. Amid the perils of persecution, and the agonies of martyrdom, they were composing elementary books and catechisms. The Indians, Japanese, Chinese, the inhabitants of Western Asia, the Africans, and the countless tribes of North and South America, were astonished to see their languages enriched, under the hands of the Jesuits, by grammars and dictionaries, and useful and entertaining books.

The pursuit of knowledge in all their schools was made an agreeable pastime, and was invested with a thousand delightful associations. Amusements of every sort, historical and scriptural dramas, the arts and sciences, poetry and music,

the electrical machine, the galvanic battery, the microscope and the telescope, were all called to aid in this magnificent design.

A system of education, based on such principles, pursued with such ability, and by such men, in earnest, could not fail of success. Such is, indeed, the fact. It has in every age formed and sent forth illustrious popes, prelates, princes, generals, magistrates and scholars. We may name a Gregory XIII. and a Benedict XIV.—a St. Francis de Sales, a Bossuet, a St. Liguori and a Fénélon—a Cardinal de Fleury and a Frederick Borromeo—with a long retinue of popes, cardinals and prelates, that have adorned the Church by their virtues and talents.

u/ In the magistracy we may name a Montesquieu and a Bouhier, a Malesherbes and a le Jay. In the department of letters, a Tasso and a Galileo, a Moliere and a Fontinelle, an Edmund Burke and a Kemble, a Muritori and a Buffon. In the course of patriotism, among many others, a Richard Shiel and a Daniel O'Connell. But why go on? Time would fail were I to repeat half the names that in every portion of the world, have thrown a halo of splendor around the schools and the educational system of the Company of Jesus.

The Jesuits, with all their zeal for the propagation of Christianity and the education of youth, were not behindhand in the cultivation of the arts, and in the promotion of science and literature. They were Jesuits who discovered the medicinal properties of quinine and introduced it into the modern pharmacopœia; who transplanted the rhubarb plant and the ginseng, and naturalized them in Europe; and who gave to commerce the gum-elastic and vanilla. A Jesuit in India discovered and made known the process and the mordants for printing calico. Another took advantage of a residence in China to learn the art of manufacturing and coloring porcelain, which he communicated to the French government; hence the magnificent porcelains of France, more rich and beautiful than those produced in China itself.

Father Fabri discovered and made known the circulation of the blood, at the same time, if not before the discoveries of Harvey. In the field of philosophy, stands high among the highest the celebrated Suarez, who has been ranked among such men as St. Thomas Aquinas, St. Bonaventura, and Scotus.

In pulpit eloquence the Fathers stood unrivalled. In churches, in the public squares, in the market

places, they produced marvellous effects upon the people, controlling them at will, affecting them to tears, exciting them to joy, nerving them to action. And as the Egyptian sorcerers imitated the prodigies wrought by the Man of God and deceived their victims, so have various opposing sects, by their camp meetings, street preachings and revivals, imitated, and with sad success, the glorious efforts of the Fathers of the Company of Jesus.

Not even in the presence of emperors, kings and nobles did they hesitate to reason of justice, temperance, and judgment; and success attended them such as in other days had followed the teachings of St. Paul, St. Ambrose, St. Augustine, St Chrysostom and St. Bernard. Segneri in Italy, Tolet in Spain, Vieira in Portugal, Coster in Belgium, Canisius in Germany, Bourdaloue in France, I cite but as examples amid hosts, alike distinguished for the charm of their eloquence and the unction of their sermons.

They have historians in every language. In Italian, a Pallovicini; in Spanish, a Mariana; in French, a Daniel, a du Halde and a Bouhours; and so in every nation.

In jurisprudence, brilliant among the stars were Lineck, Schwartz, Stephanucci, Lascaris,

Schmidt, and a host besides, of whose labors and profound studies others have availed themselves, and secured a world wide renown, while the names of the Jesuits are nearly forgotten.

In astronomy and mathematics the Jesuits have been never surpassed. It was Father Clavius that reformed the Calendar, a reform now universally adopted; in mathematics he was the oracle of the age in which he lived. Father Guldin competed with Kepler and easily solved his most difficult problems. Father Gregory de St. Vincent was author of the *Theoremata Mathematica*, and of a treatise equally celebrated on the squaring of the circle. According to Leibnitz,—St. Vincent, Descartes and Fermot constituted the triumvirate of geometry. But these names are all eclipsed by that of Father Riccati. His treatise on the Intégral Calculus is the clearest and most exact ever published. Father Scheiner discovered spots on the sun's disk long before Galileo. Eschinardi, from his observatory in the Roman College, was the first who discovered the great comet of 1668. Other Jesuits, all over the world, perceived it and calculated its progress, while its existence was yet unknown to other astronomers. Father Lana, by scientific study,

discovered the air-balloon; and, a hundred years before the Abbe Sicard, explained the manner of teaching the deaf, dumb and blind to read and write, and communicate with their fellows and with each other.

In 1518, the Jesuit Paez discovered the sources of the Nile; and in 1673, the mouth of the Mississippi was discovered by Father Marquette, who started in a row-boat from Lake Michigan, and followed the course of the river to the Gulf of Mexico. Other Jesuits broke paths in the wilderness and forest, and prepared the way for the discovery and populating of new countries, and made known to commercial enterprise lakes, and rivers, and boundless seas. Father Albonel achieved what soldiers and adventurers had not the courage to undertake,—he opened a road from Quebec to Hudson's Bay; and in this our day, the illustrious de Smet, stimulated by zeal for the conversion of the savage tribes of the West, has penetrated to the Rocky Mountains, ascended the Mississippi and the Missouri to their sources, and thus realized in his own person the desires and prayers of the ancient members of the Institute.

In this discourse I have endeavored to convey,

in a few words, some faint idea of the influence of the disciples of Loyola upon the religion, the education and the civilization of the world during last three hundred years. Men of study, learning and refinement, in this arrogant age of irreligion and social corruption, who loudly vaunt the enlightenment and progress of the nineteenth century in science and invention, have little notion to how much of this they are indebted to the Jesuits. Right willingly they listen to the falsehood of atheists and revolutionists that Jesuitism means cunning and duplicity, but are slow to acknowledge, what they ought to know to be the *truth*, that Jesuitism is inwrought into the very texture of Christian civilization.

Thus, in every age, in every clime, have the children of Ignatius proved not only zealous apostles of Christianity, but also successful promoters of the arts, of science, and of civilization. No clime has been found too severe for their efforts—no savages so wild and ferocious as to repel them—no opposition, no suffering, able to cast a shadow over the serenity and gaiety of their lives—no science that they have not enriched—no grade or class of men from the potentate to the mendicant, that has not given fathers or brothers to the

Company—no people on earth that has not been blessed by their labors. True pioneers in the new world as in the old, they have preceded the soldier, the trader, and the statesman, hewing a path for them, and, regardless of gain, conquest or power, sought only to win souls to Christ, and, having won, to KEEP THEM.

O, my country! beloved above all others—and of others most worthy of my love! Happy art thou, and *grateful* shouldst thou be, to have within thy wide and widening borders communities of these honored Fathers, heralds of the Gospel, teachers of youth, promoters of all knowledge—who, from their peaceful solitudes and their missionary fields, invoke and obtain the blessings of Heaven on thy sons! Happy, my country, art thou in seeing some of thy loveliest slopes adorned with the colleges of Loyola, to illumine with their radiance the path of thy pilgrims, and beckon them on to the light of truth and the fervor of virtue! Thrice happy, O, Columbia! in the glorious results—the cross of the crucified gleaming from thy thousand hills, and nestling in thy thousand valleys—from the Arctic to the Antarctic circles—from the Atlantic surf to the Pacific wave!

AD MAJOREM DEI GLORIAM.

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