

P R E F A C E.

I TRUST that in the following pages I have succeeded in the task I proposed to myself, of conveying to my readers a just and correct idea of the character and aims of the brotherhood of Loyola. At least I have spared no pains to accomplish this end. I honestly believe that the book was wanted; for liberal institutions and civil and religious freedom have no greater enemies than that cunning fraternity; while it is equally true, that although the Jesuits are dreaded and detested on all sides as the worst species of knaves, there are few who are thoroughly acquainted with their eventful history, and with all those arts by which the fathers have earned for themselves a disgraceful celebrity. The fault does not altogether lie with the public; for, strange to say, there is no serious and complete history of this wonderful Society. I have done my best to supply the deficiency; and I indulge

the hope that, if the book is fortunate enough to challenge public attention, it may be productive of some good. In no other epoch of history, certainly, have the Jesuits been more dangerous and threatening for England than in the present. I am no alarmist. I refuse to believe that England will relapse under the Papal yoke, and return to the darkness and ignorance of the middle ages, because some score of citizens pass over to the Romish communion; but at the same time I do believe that many bold and less reflective persons make too light of the matter, and are wrong in refusing to countenance vigorous measures, not for religious persecution, but to check the insolence and countermining the plots of these audacious monks. It is true that there exists a great difficulty in deciding what measures are to be adopted for accomplishing this end. It is repugnant, doubtless, to a liberal and generous mind, and it is unworthy of a free and great nation, to persecute any sect, and to make different castes in the same body of citizens. But, it may fairly be asked, are monks, and especially Jesuits, really English citizens, in the strictest sense of the word? Do they recognise Queen Victoria as their legitimate sovereign? Are they prepared to yield a loyal obedience to the laws of the land? To all

these questions I answer, No! Even when born in England, they do not consider themselves Englishmen. They claim the privileges which the name confers, but will not accept the obligations it imposes. Their country is Rome; their sovereign the Pope; their laws the commands of their General. England they consider an accursed land; Englishmen heretics, whom they are under an obligation to combat. The perusal of this work will, I imagine, prove beyond the possibility of contradiction that, from their origin, the Jesuits have constantly and energetically laboured towards this object. I cannot too much impress upon the minds of my readers that the Jesuits, by their very calling, by the very essence of their institution, are bound to seek, by every means, right or wrong, the destruction of Protestantism. This is the condition of their existence, the duty they must fulfil, or cease to be Jesuits. Accordingly, we find them in this evil dilemma. Either the Jesuits fulfil the duties of their calling, or not. In the first instance, they must be considered as the bitterest enemies of the Protestant faith; in the second, as bad and unworthy priests; and in both cases, therefore, to be equally regarded with aversion and distrust.

Can no measure, then, be taken against these

aliens, who reside in England purposely to trouble her peace? Cannot a nation do something to protect itself, without incurring the reproach of being intolerant? What! When some English writers and newspapers insist that measures should be taken against certain other foreigners, who trouble not the peace of Great Britain, though they may disturb the imperial dreams of a neighbouring tyrant; and when the local authorities in Jersey have, to a certain extent, resorted to such measures, shall England be denied the right to take steps against the enemies of her faith, her glory, and her prosperity? The important point of the question which I submit to the consideration of those who, indifferent in matters of religion, care very little whether Jesuits convert a half of the nation to Romanism, is this: In England, the religious question involves also the question of national peace, greatness, and prosperity. If one-half of England were Papists, Queen Victoria, in given circumstances, could not depend upon the allegiance of her subjects, nor the Parliament on the execution of the laws. It may be that the priests (to be liberal in my hypothesis) will teach the ignorant and bigoted Popish population to respect and obey the Queen—but most assuredly they will also command them, and, moreover, under

penalty of eternal damnation, to obey, in preference, the orders of the Pope, if they are in contradiction to those of the Sovereign. Their cry will be:—the Pope before the Queen; the canon laws before the civil code! Now, I ask, if the Pope were sure of being obeyed by half the English population, would England long enjoy her liberties, would she prosper in her enterprises, and continue to be, without contradiction, the first and most powerful nation of Europe? Can it be imagined that that admirable combination of rights and duties embodied in the constitution, that respect of the Sovereign for the rights of the citizens, and that unaffected love of the people for the Sovereign, which form the real strength and power of Britain, could long be preserved? I need not insist further on this point. I believe, however, I have said enough to shew that, whether any other measures can be taken against this insidious Order or not, the clause in the Emancipation Act concerning the religious communities should be rigorously executed.

I am sensible that the above remarks would perhaps have been more appropriate to the Conclusion of the work; but, as they have not a general character, but are considerations more particularly submitted to an English public, I

have thought it better to consign them to the Preface, which may be modified, according to place and circumstances, without altering the general features of the work to which it belongs.

In the compilation of this work, I have studiously kept my promise not to advance a single fact for which I could not produce unquestionable authority; and, while I expect that my deductions will be impugned, I can safely defy any one to contradict the facts upon which they are based. When I have quoted original authors, on the authority of others, I have never done so without ascertaining, by my own inspection, or by that of friends—when the works were not to be had here—that the quotations were correct. I have entered somewhat minutely into details in the first part of the History, partly, perhaps, a little influenced by the interminable prolixity of the Jesuit authors I consulted, and partly because I deemed it necessary, in order that my readers might form a correct idea of the mechanism, the principles, and the proceedings of the Society. Once persuaded that the reader was acquainted with the acts and ways of the fraternity, I have abandoned detail, and given such broad features of the principal events as might afford instructive lessons. I have endeavoured to reject from the narrative all that is

extraneous to the subject. I have overlooked embellishments. I do not claim the merit of being an elegant or eloquent writer, still less in a language which is not my own, and in which I was often at a loss to express my ideas. But I must confess that I have some hope that in the eyes of an indulgent reader the consequences I have deduced from the facts will be found to be logical, the language intelligible, and the work not altogether wanting in order.

In the course of the publication, I have received many letters—some friendly, others insulting; but, as they were all anonymous, I could answer neither. In any case, I should only have answered my friends, and thanked them for their advice; while, in regard to the second class of my correspondents, even although the “modest authors” had not deemed it prudent “to conceal their names,” I should assuredly not have condescended to furnish a reply, contenting myself with the simple reflection that it is naturally unpalatable to the culprit to have his crimes dragged into the light of day.

I cannot conclude this Preface without expressing my warmest gratitude to the librarians of the different public establishments in Edinburgh, and especially to the librarian of

the Advocates' Library, and his assistants, for the liberal manner in which they have put at my disposal the books contained in their collections.

Finally, as I am sensible (from a conviction of my own insufficiency) that the work cannot be productive to me of either renown or consideration, my chief hope is, that it may prove useful and beneficial to some portion at least of the English community, otherwise I should indeed have cause immensely to regret my pains and my labour.

EDINBURGH, *December 4, 1852.*