

izing theft, falsehood, perjury, immorality, and, generally speaking, every passion and crime, by teaching occult compensation, equivocation, mental reservation, probabilism, and philosophical sin; doctrines which would tend also to destroy all instincts of humanity among men, by favoring homicide, parricide, to destroy all royal authority, etc., etc. (Quoted from Paul Bert La Moraledes Jesuites, Paris, 1881.)

A USELESS "SECRET SOCIETY."

The Society of the Order of Jesus, we are told, "is not a useless secret society whose only purpose is to 'brag and bluster.'"

But, the Jesuit Order is a "secret society." In the time of Pope Clement XIV. there was, in the very heart of the Catholic Church and nations, much "brag and bluster," which, according to this Pope, was stirred up by the "Secret Society" of Jesus.

And the Pope himself, at that time, among his own people in the very bosom of his Mother Church, could not stop the "brag and bluster" without suppressing the "Secret Society" of Jesus.

Peace and tranquility will not be restored to our Dominion, and the "brag and bluster" will not cease until Pope Clement's remedy be applied by Her Majesty's Protestant subjects.

AN ADVICE.

We have been advised to study history better, and if we do so the Jesuit Order we are told, will "need no defence." An honest and sincere Jesuit, who thus ventures to speak, shows that he must have read the history of the Jesuits, as written by themselves only. But, as we are all blind to our own faults and never see ourselves, as others see us, I would strongly advise Father Drummond, before he again lectures the general public on the study of history, to widen the range of his readings and see how impartial, trustworthy! nay infallible writers, have written the history of the Company of Jesus!"

A WORD OF WARNING.

The Order of Jesus was too much for a pope. Extinguished it revived again. To-day, the order is too much for the bishops, who are afraid of it. Romanism is now synonymous with Jesuitism. Jesuit leaven, has leavened the whole lump.

The suppression of the Order of Jesus by Clement XIV. was but temporary, as it was not followed, by a radical reform of the Roman church. The Order of Jesus is born of the spirit that animates that church; and not till that church is regenerated,

will she cease to give birth to like creatures, though disguised under other games.

The Roman hierarchy cannot, now, control the Jesuits. The Jesuits, are masters; the bishops and the pope, servants. If a suppression of the order is to come, it will not be effected, by the pope and bishops; but, by the combined efforts of the liberally-minded Roman Catholic laity, and the whole Protestant population of the Dominion and the United States of America.

A change must come. A change will come. Your rights must not, your rights cannot be thus trampled upon. It is impossible, that in a Province of the Protestant Empire of Great Britain, on the continent of America, in the presence of forty millions of Protestants, you should be governed by a handful of unscrupulous politicians, headed by a Knight of St. Gregory, whose conscience is so very delicate, that it forces him to give to the Jesuits though not "legally but only morally bound" the sum of \$400,000, and which amount, the delicate conscience of the Knight, will not shrink to extort from your own pockets!!!
QUIS CUSTODIET IPSOS CUSTODES?

CLEMENT XIV.

AND

The Suppression of the Jesuits.

BY PROFESSOR BERTOLINI.

[From an article in the *Nuovo Antologia of Rome*, Italy, November, 1886.]

Fully to understand the great act of Clement XIV., one must go back to the pontificate of Clement XIII., under whom the Jesuit question caused such exasperation as to produce a complete rupture between the Western courts and the papacy.

The battle was begun by Portugal. This country more than any other had suffered from the pernicious influence of the Company of Jesus. It had, therefore, the right to raise a cry of alarm against a corporation which, holding in its hand the empire over consciences, disdained all authority and justice. A French diplomat, an ex-Jesuit (Georgel), thus describes the omnipotence of the Jesuits at the court of Lisbon. "They were," he writes, "not only the directors of the consciences and conduct of all the princes and princesses of the royal family, but the king and his ministers asked their advice even in questions of the greatest public importance. No resolution was taken in the government of Church or State without having had their previous approbation." How did they lose this influence? The