



THE JESUITS.

Lecture by Rev. Father Drummond, S.J., on the Origin and Principles of this Society.

ST. MARY'S CHURCH CROWDED BY CATHOLICS AND PROTESTANTS.

The Latter Enjoy Hearing "The Other Side" Ably Presented.

The announcement that the Rev. Father Drummond, S.J., would lecture in St. Mary's Church, Winnipeg, on Whit Sunday evening on "The Jesuits," attracted a large number of Protestants of different denominations, in addition to a large number of Catholics who attend that Church, to hear what so able an advocate would say in favor of the Society of Jesus. After the celebration of the prescribed services Father Drummond ascended the pulpit. He observed in the outset that he did not intend to enter into the burning controversy of the time, but to state the Jesuit side of the case, having great confidence in the maxim "Great is the truth and it will prevail." He first spoke briefly of religious orders in general, stating that such had existed, under some form or other, from the very beginning of Christianity. When the Holy Ghost came down upon the apostles at Pentecost, such a change was wrought in them that, from cowards and worldly men, thinking only of their own aggrandizement, they were turned in one moment into heroes and martyrs, and almost the first thing they did was to put all their goods in common and to lead the life of religious orders. It was almost impossible to put one's finger upon any period of the Church's existence when religious orders were not found; but they were placed more definitely about the third and fourth centuries. The speaker mentioned St. Anthony, the father of the Monks of the east, St. Benedict, of those of the west, St. Bernard, of a later date, the Mendicant Friars in the 13th century, the Dominicans and the Franciscans, the new orders started to suit the wants of the times during the 16th century, the time of the so-called reformation. It was a mistake to say that the Jesuits were the only order that arose then, as three or four other resembling to a certain extent the Society of Jesus were formed then. Since that time religious orders and congregations of men and women had been formed without number. Our own century had witnessed an extraordinary outgrowth of them in all countries of the world. The lecturer quoted from the works of several Protestant authors testifying to the influence for good of religious orders, in carrying the light of truth to distant nations, in educating youth, in advancing art and science, and in assisting the sick, the wretched and condemned. The speaker refuted the false idea current among some people that religious orders are secret associations. All their constitutions, he said, are

Open to Examination, by any one who wished to see them. The Catholic Church condemns all secret societies, holding that secrecy is the mother of hypocrisy and injustice. The constitution of the Society of Jesus may be found in any of the large libraries of Europe or America. As to the "Monita Secreta" or Secret Instructions said to be given to the Jesuits and not communicated to the rest of the world, if there was such a work he (the speaker) ought to have seen it, because he had been admitted into the inner circles of the society; but he had never seen it; and he knew from Protestant testimonies that it was a forgery. It was probably the creation of the vivid imagination of a Jesuit who had been expelled from the order for misconduct. The lecturer mentioned a number of articles and authorities in support of this statement. He proceeded to give an account of the foundation of the Society of Jesus, commencing with 1521, when the Spanish cavalier Ignatius Loyola had both his legs broken by a cannon ball while he was holding out with a few others against the French in the north of Spain. Through the sufferings which resulted he was led to study the life of Christ and the lives of the Saints, and to see that he had been losing his time in the vanities of the world. Little by little these thoughts, coming from the Holy Spirit, made him an altered man, and he resolved to devote his life to the service of Christ and the greater glory of God. When 22 years of age he gave up his wealth, and exchanged his sword for the sword of the spirit; and spent a year in a cave, sometimes visiting the hospitals, and going about as the hermit of the rocks; so that the very children asked at him, "Who understand what it was to be humble with Christ?" and there he laid the foundations of his own association. He

as the manual of every Jesuit and the instrument of innumerable conversions. When the lecturer said the book was inspired, he did not mean anything so high as the inspiration of the Holy Scriptures, but a special providential assistance granted to the author.

At the age of 33 he set to work with children in the primary school to learn Latin, and after that studied philosophy. In all things he aimed at his own sanctification and that of others; the companions who gathered around him saw there was something marvellously holy about him. These, however, fell away, and he experienced persecution. He went to Paris and there studied theology. During his sojourn at the then world renowned University of Paris six distinguished graduates, all of whom afterwards left their mark upon the history of their time, determined to imitate Loyola's abnegation, and on the 15th of August, 1534, the seven companions took the vows of poverty and chastity and bound themselves either to go and labor in the Holy Land, or, in the event of their not being able to do so—and it afterwards turned out they could not—to offer their services

Unreservedly to the Pope. Saint Ignatius saw that the great misfortune of the 16th century was the denial of all authority and obedience to constituted superiors. He determined to fight against this unreasonable revolt, and therefore made it a point with his followers that they should be specially devoted to the Vicar of Christ. They presented themselves to the Pope and submitted a summary of what was afterwards the constitution of the society. The Pope examined this formula, and was reported to have said "The finger of God is there." It has been asserted by some superficial people that the Jesuits rule the Pope and the Bishops and the Church; but they could not have been recognized by the Catholic Church if the Pope had not approved of them. Not only do they depend upon the Pope absolutely for their existence, but upon the Bishops for the exercise of their jurisdiction. No Bishop can introduce the Jesuits into his diocese unless he gets permission of the Pope; and no Jesuit can enter a diocese without permission of the Bishop.

The speaker could not preach in this church without the authorization of Archbishop Taohs and the approbation of Father Ouellette, the parish priest. The order was first approved in 1540, and approbations followed in 200 years from nineteen different Popes. Clement XIV. suppressed the society, and since that time the society has been approved by every Pope. Ignatius died in 1556, having had 16 years in which to develop the constitution. Everyone of his fundamental rules was examined by him in the presence of God, and sent out for practice into all parts of the world. St. Ignatius was a reformer of the true Christian Catholic type; he was not a destroyer, but a reconstructor. The world had religious orders which had done very much good, but something different was wanted, and that he supplied. As in an army there are troops of the line, artillery, cavalry, hussars, dragoons, all necessary to the integrity of the service; so in the Church the Pope is the commander-in-chief, the Bishops the generals of divisions, and the secular priests the troops of the line, who are always the great bulk of the army of Christ, and other troops that may be called on are the orders Dominicans, Franciscans, Benedictines, Trappists, Jesuits, Oblates, and different congregations and orders. No Bishop is obliged to use one or the other of these, and every Bishop has power to keep them away. The Society of Jesus, like other orders, is not to be found in every locality; each order is destined to a certain sphere. It has been said that the followers of St. Benedict chose the mountains, those of St. Bernard chose the valleys, those of St. Francis the small towns and the Jesuits generally the large cities. There may be rivalries and sometimes quarrels, but there are no signs that the orders are not working towards the same objects. The aim is to be as perfect as possible. At the end of the sixteenth century the Jesuit order had

begun to be a Power in Europe and to be mixed up with the history of all countries. In those days political and religious questions were intimately united; kings claimed Jesuits as confessors. The whole tendency of the Society of Jesus has been in the direction of the sanctification of souls. There was a general movement to attack the Society towards the beginning of the 18th century, when Desluz began in England and afterwards spread into France. The Desluzs found that their battle was first of all against the Roman Catholic Church, and the most prominent men in it were the Jesuits. Ignatius said of them, "We must sweep away these grandsons of the Holy See, before we can attempt to do anything else." The lecturer attributed the suppression of the

Louis XV., and refused the Communion unless she quitted the court. Again the Jesuits were accused of writing a letter in which Charles III., King of Spain, was represented as not a legitimate child; the Duke of Alba confessed to having forged this letter himself because, being an Infidel, he hated the Jesuits. Clement XIII. asked for proofs of the Jesuit conspiracy. The only letter that was sent to him as a convincing document was one which, on being held up to the light, was found to bear a water-mark two years later than the date at which it was supposed to have been written. Yet Charles sent an order to all his colonies that on a given day and at a given hour certain accompanying papers should be opened and the orders immediately executed. These were, turn out the Jesuits from their homes, put them on ships and send them to the Papal states. So 6,000 men were cast into vessels and sent away without being asked to give a defence of their conduct. But it is no dishonor, it is a very great honor to be persecuted by accusers and unreasoning despots. When Clement XIV. was about to be elected, influences were brought to bear upon him in the Conclave, and he was induced to say that the Pope who might be elected might think it his duty to suppress the Society of Jesus. He was persecuted and urged to do the act, and in a moment of weakness he yielded; he reported to have gone out of his mind afterwards. Pope Pius VII., when asked for concessions, said: "I cannot consent to them; do you want me to die mad like Clement XIV.?" The Pope himself, after the suppression, took all means to make it as inflexible as possible. If he had wanted to make it binding, he would have issued a bull; but instead, he suppressed the society by a brief which no one considers inflexible. Then the brief of suppression must be read to all the Jesuits of the town or village called together. Frederick the Great, an infidel and a great friend of Voltaire, also Catherine II., Autocrat of Russia, would not allow it to be read. If the society had been completely suppressed that would not have been anything against it. The Pope was in a most fearful storm and he thought by sacrificing a part of his cargo he might save his vessel; he had no intention to condemn the action of his nineteenth predecessors. Father Drummond went on to speak of the vows of

Poverty, Chastity and Obedience, which all religious orders make according to their constitutions. These vows are intended as a protest against the three sources of evil—the love of riches, the love of pleasure and the feeling of pride or the love of honor. A member of a religious order does not use money or anything of value without permission from his superiors, and only according to the constitution. If he has to travel, he must ask his superior to give him what he needs, and he cannot require more than his superior sees fit to give him. There must be nothing in his clothes or room, or anything he uses that bespeaks wealth. He cannot wear gold chains or a gold watch, or silver clothes; everything must be simple and plain. It is a great misapprehension that a profession of celibacy, or chastity is a reproach against married life. Marriage is recognized as a holy estate, a sacrament. But while, with St. Paul, these orders believe marriage to be honorable and holy, they believe there is something better still, a state of celibacy for the love of God, in order to work better in His service. A profession of celibacy imposes a sacrifice of family ties, which involves a struggle, an agony of spirit; it is entered upon, not because the members love their parents less, but because they love God more. The speaker gave an instance showing how, by joining an order, a man brought about the conversion of his father, a Catholic who had not been to confession for 27 years and had not received holy communion in 40 years. With reference to the vow of obedience the lecturer explained why this vow is taken. It gives the one who takes it an assurance that he is doing the will of God for the rules of his order are approved by the highest authority on earth; by the very Representative of God,

and thus whatever is done according to rule is sure to be pleasing to God. In this, as in all other questions, the speaker stated that the Jesuits have not, as is commonly supposed, distinctive doctrines, but only those of the Catholic Church. He denied the doctrines of Dr. Littledale's translation of the rules of the society, particularly in regard to obedience under pain of sin. He explained that there is nothing in the rules of the society that pledges a member to obedience under pain of sin unless the superior commands in the name of Jesus Christ or in virtue of holy obedience. The translation complained of was to the effect that the constitution does not involve an obligation to commit sin unless the superior commands as above. There is no question, the speaker maintained, of doing things that are sinful in the ordinary way; it is provided that if the superior commands anything that is sinful, it must not be obeyed. As for the member being an "employee" or a "staff" in the hands of his superior, the same explanation might be made of the relation of a soldier to his captain or of a colonel or general.

THE REAL PRESENCE.

A Short Instruction in Answer to Prevalent Heresies.

It is an article of faith, that after the Consecration the body and blood, together with the soul and divinity of our Lord Jesus Christ, are contained "truly, really, and substantially" in the Sacrament of the Most Holy Eucharist. This is what is called the doctrine of the Real Presence. The doctrine of the Real Presence was one of the first truths taught by our Lord, as it was one of the first assailed by the principles of heresy.

There is no article of faith, perhaps, more clearly implied in the Sacred Scriptures than the Real Presence. Our Lord Himself first taught it in the Synagogue at Capharnaum, one year before His passion. The day after our Lord fed the five thousand in the desert with the five loaves, the crowd went to Capharnaum in quest of Him. Christ rebuked them because they set greater value on earthly bread than the bread of the soul; and they asked of Him a "sign" for His authority. The miracle of the day previous was not, in their minds, enough. Did not God feed their fathers with manna for forty years in the desert? which was by a greater miracle than the multiplication of the loaves and fishes. Christ answered that He was the true bread that came down from heaven and that belief in Him was the food of the soul, as the manna was the food of the body. Then Christ goes on to say, "The bread which I will give" is (not My doctrine, but) "My flesh." The multitude, hearing the words of Christ, exclaimed, "How can this man give us his flesh to eat?" And "many of His disciples," as the Gospel remarks, "went away and walked no more with Him." But our Lord, instead of explaining to them that he meant only to say that they must believe in His doctrine, repeated His former assertion in the most solemn manner: "Amen, amen, I say to you unless you eat the flesh of the Son of Man and drink of His blood, you shall not have life in you. My flesh is truly food and My blood is truly drink."

The Capharnaumites were the first Protestants. The Protestants of the present day, like the Capharnaumites of old say, "How can this Man give us His flesh to eat?" "This is My body. This is My blood. And the bread which I will give you is My flesh for the life of the world." It is to them an intolerable doctrine. But heresy never dies. About the middle of the eleventh century Beungarius, Archbishop of Angers, France, assailed the Mystery of the Eucharist. He maintained "that the presence of the body of Christ in the Sacrament was only real in so far as it was conceived," and that there was no real or objective change in the bread and wine after consecration. Beungarius, more than once retracted his error, but only to reassert it. Finally he made a recantation from which he seems not to have recoiled. Dying on the feast of Epiphany, his last words were: "To-day being the day of His manifestation, my Lord Jesus Christ will appear to me either, as I hope, to raise me to glory for my repentance, or, as I fear, to punish me for the heresy which I have been instrumental in spreading." Beungarius in his heresy anticipated Luther and the so-called Reformers of the sixteenth century. In the period of the Church's existence was the belief in the Real Presence more violently assailed than in the sixteenth century, Luther informs us how on a certain night Satan appeared to him and by arguments and threats forced him to prescribe the Sacrifice of the Mass. After this conference with his Satan's majesty, he wrote to his fellow-laborer, Melancthon: "I will not again celebrate private Masses for ever." Zwilling, the founder of Protestantism in Switzerland, informs us also how he was furnished with arguments by a nocturnal visitor to explode the doctrine of the Real Presence. He states that he did not remember whether his nocturnal visitor was "black or white"—probably black, for the devil loves darkness.

Protestantism, true to the instincts of its founders, abolished the Holy Sacrifice of the Mass, while it totally denied the belief of the Real Presence of Jesus Christ in the Eucharist. To-day Protestantism presents the strange anomaly of a religion without a sacrifice. It has driven the Sacrament, like the Chaldeans of old, from the temple of God, and the "visible manifestation of Jehovah's presence" is no longer found in His Eucharist. Not only this, but it has broken the union between God and man, drying up the stream of grace which ought to flow into the soul of each individual from the Cross on Calvary.

If our Lord and Saviour has insisted upon any one thing, it is on the necessity of partaking of His Body and Blood. "Except you eat of the Flesh of the Son of Man and drink His Blood, you shall not have life in you." "My Flesh is meat indeed; and My Blood is drink indeed," are words which clearly as the light of day indicate the necessity of eating and drinking the Flesh and Blood of our Lord Jesus Christ, even at the risk of our eternal salvation. How, then, can we fulfil this command of our Lord imposed on us at the peril of our souls? Must we go back to Calvary to find the living flesh and blood of our Saviour? No, this is impossible. Where, then, shall we find that Victim of Whose flesh and blood we must partake, in order to have life everlasting? Where, except in the Sacrament of the Altar, where the Flesh and Blood of the Victim are made present to the faithful? O Protestants! The day upon

which you abolished the Sacrifice of the Mass and rejected the belief in the Real Presence, you dried up the fountain of God's grace and separated man from his true life—Jesus Christ!

Our Lord and Saviour, in giving Himself to us in the Most Holy Sacrament of the Altar, could not confer a greater gift. Greater love than this God could not show to man. Who could think of it? Who would dream of asking it? It ought then to be the very desire of our souls to increase and animate our faith and love in the Real Presence of Jesus Christ in the Altar; but how often is their faith for the same cold and indifferent? How many Catholics neglect to receive Holy Communion even for years? How many, Sunday after Sunday, absent themselves without cause from the Adorable Sacrifice of the Mass? How few visit Jesus Christ in the Blessed Sacrament? Therefore is the faith of many a Catholic cold and indifferent. Like the infirm man at the pool of Siloe, they are beside the waters of health, but are not healed. They groan under the load of sin, and in their trials and tribulations they are without consolation. Let us arise and eat the Bread of Life.—Catholic Review.

ST. ANN'S YOUNG MEN

Celebrate Dominion Day by a Trip Down the River.

To say that the excursion of the St. Ann's Young Men's society down the river on Dominion Day was a success is a mild way of putting it. When the steamer Three Rivers left the Jacques Cartier wharf shortly after 10 she had on board about 600 of the members and their friends, amongst whom were Messrs. Thomas Morgan, P. Finlay, T. Monaghan, representing St. Gabriel Total Abstinence and Benefit society; P. Kennedy, St. Ann's Total Abstinence and Benefit society; W. Murphy, Young Irishmen's Literary and Benefit society; J. B. Smith, Catholic Young Men's society; M. Flynn, Catholic Mutual Benefit association; McCallum, St. Anthony's Young Men's society, and Mr. O'Connor, of the New York Catholic Young Men's society. Once fairly under way dancing was started and kept up until the dinner bell sounded.

The newest city in the Dominion, Sorel, gay with bunting, and crowded with citizens celebrating the 50th anniversary of her foundation was passed at 1.45. The Three Rivers' head was then turned up the Richelieu and an hour was spent in navigating the beautiful winding river. The wind had now arisen and grateful were the overheated excursionists for it. The afternoon was pleasantly spent in different amusements, of which tripping the light fantastic toe was strongly the favorite. After tea had been partaken of a pleasant concert was given in the main saloon in which the following ladies and gentlemen took part: Misses Berry, K. Geddins, B. Geddins, and Messrs. Wm. Murphy, M. J. Quinn, T. J. Kiley, W. J. Murphy, J. Penfold, J. A. Shea, Geo. Holland, W. E. Finn and James Kiley. Several of the songs had choruses in which several members of the society took part and the majority were heartily encored. It was half-past nine before the lights of Montreal glowing in the distance appeared, and an hour later the last passenger had left the boat, regretting that St. Ann's Young Men's excursion was at an end. The great success of the excursion was no doubt due to the fact that no intoxicating liquor whatever was sold on board and to the exertions of the following committees:—Reception committee, Messrs. J. J. Gethings, president; Morgan J. Quinn, Wm. Murphy, D. Kiley and M. Loughman; concert committee, Messrs. P. Shea, chairman, W. J. Brennan and M. Cullen; dancing committee, Messrs. M. J. Quinn, T. Conolly, J. Penfold and W. E. Finn; general committee, Messrs. J. Johnson, T. Conolly, J. Penfold, J. Bell, M. Jones, J. A. Patrick, and members of the other committees. If particular mention is due to any one it is to Mr. J. J. Gethings, president of the society, who was here, there and everywhere, seemingly indefatigable in his attention to his society's guests.

Tingwick, St. Patrick's Hill.

On Sunday the 23rd ult. there was a beautiful out-door procession in this parish of St. Patrick's after high mass was sung by the Rev. Father Fairns, parish priest. The order of the procession was as follows: First, the banner of the Virgin, carried by a young lady Miss Williams, dressed in white, followed by a large number of small girls in white under the management of Miss Fairns. Next came the banner of St. John Baptist Society carried by Mr. R. Mohard. The altar boys followed and after them came the banner of St. Patrick's Society, carried by M. Walsh. The Blessed Sacrament followed by ladies and gentlemen made up the end of the solemn pageant. There was a very large gathering and many Protestants assisted at the ceremony. The weather was all that could be desired.

A congress of the Catholic laity of the United States will assemble in Baltimore on the 5th of November to discuss matters relating to the welfare of the Catholic Church in this country. A number of gentlemen have been invited to prepare papers on literary and educational topics. The congress will meet about the time of the centennial of the Catholic hierarchy of the United States and the opening of the Catholic University at Washington. These events are grouped together in order to give the Bishops an opportunity to see something of the congress, the laymen an opportunity to attend the centennial celebration and both an opportunity to be present at the opening of the Catholic University.

PAPAL CONSISTORY.

Strong Words of Protest From His Holiness.

Allocation of His Holiness in the Consistory of May 24th.

At a time when we have to elect new members of the College of Cardinals and new Bishops, we should be glad to address you, venerable brethren, with a mind more obedient and more at ease, and to speak of nothing but what you would like to hear.

But placed as we are in so difficult a position, how can we? We are beset by the same evils which nineteen years ago followed after the capture of this city. Lapse of time has only made us feel these evils more acutely; and we know not to what excess they may not be carried, when we consider the intentions of our enemies, whose courage we have found by bitter experience increased with success.

You have seen, venerable brethren, the rapid course of events; what has happened and impunity are shown on every side in violating the rights of the Pontiff. These designs are no secret; they are breaking out everywhere, and needs bear witness to them. Every day hatred of Christianity becomes more bitter, while the liberty of the Roman Pontiff is curtailed and cut off. We see popular opinion raised up with impunity against the sacred power of the Apostolic See, and the envy of the multitude inflamed by language threatening its rights more and more.

Such a pitch has now been reached that in this city before our very eyes wicked men have been unafraid to inflict a lasting insult on the religion of Jesus Christ, by raising a statue (an honor due only to virtue) to an apostate.

Catholics in every land are, for these reasons, filled with deep and lasting anxiety. They cannot endure this condition of their common father, nor look calmly on the loss of liberty of the Bishop of their souls in his most august ministry.

A BELOVED PASTOR.

Rev. Father McMenamin Honored by his Parishioners Down by the Sea.

On Tuesday evening, 20th ult., a number of gentlemen appointed by the parishioners of St. Peter, Sheet Harbor, N.S., called at the residence of Rev. D. P. McMenamin, and presented him with the following address and very valuable gold chain and cross, as a token of their esteem and devotion. Father McMenamin is a native of Montreal, and eldest son of James McMenamin, of the Canada Sugar Refinery, of this city.

To Rev. and Dear Father McMenamin:—We, the undersigned, on behalf of your people in this part of your extensive mission, ask you to accept this cross and chain, manufactured out of native gold, and to wear it in remembrance of us. It bears the following inscription: "A souvenir to Rev. D. P. McMenamin, P.E., from his devoted people, Sheet Harbor, June 20th, 1889." During your incumbency of nearly four years, you have labored faithfully for the benefit of the souls whom God has entrusted to your care, and we pray that He will spare you many years of health and grace to continue your good work.

JOHN F. MCKENZIE, ED. QUINNAN, ANDREW McDONALD, THOMAS O'LEARY.

Rev. Father McMenamin responded in the following terms:—

GENTLEMEN:—In reply to your kind remarks, allow me to say that it affords me great pleasure to see you manifest in a special manner your appreciation of my efforts. I fear, however, that you overrate my merits, for if I have succeeded in the discharge of my duties and in gaining your affections, I owe it in a great measure to your encouragement and many acts of kindness of which I have been the recipient for more than one occasion.

As your spiritual father I have always endeavored to fulfill the ends of my priestly mission according to the voice of conscience, which is guided by the spirit and teachings of our holy mother the Church. I thank you gentlemen for this testimonial of your good disposition towards me, also for the handsome present you so generously offer me. It is needless to assure you that this chain will be to me a very precious souvenir of the friendship that binds us together and which I hope time will never destroy. The cross likewise will often serve to recall to mind in moments of trial the inviolable vow of our Divine Master; who has promised eternal reward to all those who labor and suffer for His sake. Thanking you once more for your kind sentiments and generous gift, I pray God to bless you and your families.