

church which they had stirred up even in Catholic countries, so that several Popes had been obliged to punish them. Seeing then that the Catholic sovereigns had been forced to expel them, that many bishops and other eminent persons demanded their extinction, and that the Society had ceased to fulfil the intention of its institute, the Pope declares it should be suppressed, extinguished, abolished, and abrogated for ever, with all its rights, houses, colleges, schools, and hospitals; transfers all the authority of its general or officers to the local bishops; forbids the reception of any more novices, directing that such that were actually in probation should be dismissed, and declaring that profession in the Society should not serve as a title to holy orders. Priests of the Society are given the option of joining other orders or remaining as secular clergy, under obedience to the bishops, who are empowered to grant or withhold from them licenses to hear confessions. Such of the fathers as are engaged in the work of education are permitted to continue, on condition of abstaining from lax and questionable doctrines, apt to cause strife and trouble. The question of missions is reserved, and the relaxations granted to the Society in such matters as fasting, reciting the hours and reading heretical books are withdrawn; while the brief ends with clauses carefully drawn to bar any legal exceptions that might be taken against its full validity and obligation. (See *Encyclopædia Britannica*, Vol. XIII., under Act Jesuit, by Rev. R. F. Littledale, LL.D. The E. B. is on the curriculum of the Manitoba University of which Father Drummond is a shining member, and where we sat together as co-examiners in modern languages.)

THE POPE HIMSELF SPEAKING.

But, so far, you have heard, brethren, only a summary of Clement's XIV. famous brief "Dominus ac Redemptor Noster." I will now quote this brief as given by Crétineau Joly *Histoire, religieuse, politique et littéraire de la Compagnie de Jesus*, Paris, Jacques Leccoffre, 1859). Crétineau Joly is a friend and apologist of the Jesuits.

The brief as given, by Crétineau-Joly, after being translated, reads as follows (what C.-J. omits does not refer to the Order of Jesus):

THE BRIEF "DOMINUS AC REDEMPTOR NOSTER."

"Guided by these and other precedents, of the utmost weight and of the highest authority, and ardently desiring to carry into effect with assurance and decision the

resolution, which we will explain further on, we have spared no trouble nor omitted any research, whereby we might thoroughly acquaint ourselves with everything that concerned the origin, the progress, and the actual state of the religious order commonly known as the Society of Jesus.

We have ascertained that it had been established by its sainted founder for the salvation of souls, for the conversion of the heretics, and especially of the infidels, and for the furtherance of piety and religion.

We have also ascertained that in order to attain this desired result more easily and more successfully, the Society had been consecrated to God by the strictly binding vow of evangelical poverty, both for the community and the individual member, with the exception of the scholastic and literary establishments, which were allowed to possess a small revenue, so arranged, however, that no part of this said revenue might be diverted from them nor appropriated for the advantage, the utility or the use of the said Society.

It was according to these and other equally wise laws that Paul III., our predecessor, had originally given his approbation to the Society of Jesus by his bull of Sept. 27th, 1540, and had given to it permission to draw up statutes which would ensure its tranquillity, its existence and its government.

Although, when the Society commenced to exist, he had restricted its number to sixty members, still, by another bull issued February 28th, 1543, he permitted the Superiors to admit into it all persons whose reception might seem to them useful and necessary.

Then the same Paul, our predecessor, by a brief dated November 15, 1549, granted very great privileges to this Society, and conferred upon its generals power to introduce into it twenty priests as spiritual coadjutors, and to invest them with the same privileges, favor and authority as the professed members of the Society. He willed and ordered that this permission should be extended without any restriction and without limitation of number to all persons considered worthy of it by the generals. Further, the Society itself, all members of it and all their property were entirely exempt from all subjection to and jurisdiction and discipline of the bishops, and this Pope took them under his protection and under that of the Apostolic See.

As time went on our predecessors acted with the same munificence and liberality towards this Society. Indeed Julius II., Paul IV., Pius IV. and V., Gregory XIII., Sixtus V., Gregory XIV., Clement VIII., and other Sovereign Pontiffs either con-