

complaints had been made by the Jesuits had meddled in it. It came to this decision:—

These troubles times are by the fault, or on the part of the Jesuits, or on the part of the members, is attacked in an evil spirit, and to God will and affection of blessed memory, cultivate so as to be a blessing, and where, also, Jesus Christ necessary, the Congregation is to obtain from the Pope, and to prevent, as possible, even through the Pope.

What was to be done with the professed members of the Society who wished to enter another Order? Solemn vows are taken by the professed members of the Society generally about seventeen years after they have entered the Order. The Pope expressly stipulates that, "if they had taken solemn vows, the time of probation shall only be six months." Which shows that the Pope thought of them; he did not consider them as criminals; criminal would not be allowed to enter any religious order in the Catholic Church; and the fact that he only required the short probation of six months showed what opinion he had of their virtue.

Now we come to a very important translation made by Mr. Roy. The Pope says in the original:

"For it is our will that the suppression and atrophy of the whole Society as well as of all its officers, should from this moment immediately, fully and entirely take effect, in the form and manner that we have herein before prescribed."

TO BE CONTINUED.

FATHER TEEFY'S LECTURE IN WOODSTOCK.

The following is a summary of Father Teefy's lecture, for which we are indebted to the Woodstock Sentinel-Review.

MY DEAR BRETHREN—I appear this evening to speak on a subject that has attracted a great deal of public attention and which, on account of the methods by which the question has been discussed as well as on account of certain issues that have been introduced, has excited a great deal of bad feeling. I am here to address you on the Jesuits. My remarks are not intended to be a direct defence of the order so much as an indirect defence against the attacks that have been made upon this illustrious community. And this for many reasons. Defend the Jesuits! They do not thank me for defending them. They are never so happy as when they are persecuting them. Many a saintly Jesuit is thanking God and smiling as he bears the sneers of those who in the public halls, the pulpits and the columns of the press are vainly howling their hatred against his community. Defend the Jesuits! Against whom? Against their calumniators? You cannot defend a man against calumny. It is like the slaying of the Hydra-headed monster of old. As soon as one head is taken off two fresh ones come in its place. The calumnies against the Jesuits have been so varied that it would take a dozen lectures to defend them. Besides, a direct defence would necessitate the discussion of political questions, and I have no desire to enter into that kind of defence. In the sanctuary in which I stand, the only religion is that of the Gospels—it is taught—those lessons of charity and virtue—I am prevented from entering into a warfare in which, so far as the other side is concerned, personalities account for argument, and abuse of adversaries made to make up for lack of theology. But I desire to answer some objections. Friction produces heat and the rubbing of the stones will not send forth the scintillation of light. And so from an animated discussion of this subject a clearer knowledge and a higher appreciation of this great community will result; and I am only too delighted if I can bend my energies to impart to you a conception of the learning, the sanctity and the principles of the illustrious Jesuits.

Now that the Jesuits' Estates Bill has been so ably discussed and so unanimously decided in the highest halls of our legislature, it will become one neither a lawyer nor a politician to revive an issue that should be considered dead. But I have something to say on the subject as a Canadian. I protest against the unparliamentary manner in which we wish to continue that quarrel, some too, who pretend not only to be Christians but leaders of Christians. Our cause is not different from that of the Jesuits. They go through the length and breadth of this Province and say that their quarrel is not with Catholics but simply with the Jesuits. Make no mistake. You cannot strike one of our religious communities without sending a thrill of sympathy through the whole Catholic body. And we are not here on sufferance. We are here to stand by the rights and privileges which the constitution of our country has given us. We are not here to pick a quarrel with any party; we are here to live at peace and in the bonds of fellowship with all mankind. We are not here to tear this country to pieces by setting man against man and brother against brother in that worst of all strifes, the strife of religious difference. We are here to obey our country's call, to build up its institutions, and by our light and example to work for the spiritual and temporal welfare of this young Dominion.

One objection that has been made to the Jesuits' Estates Bill is that it called in the aid of a foreign potentate, the Pope. What a dreadful thing to think of! Such an objection was calculated to rouse the bigotry of 300 years; it was enough to rouse Henry VIII. in his grave that the Pope was summoned to interfere in the affairs of a British province. That objection was unfair, because it was untrue. The Pope, the Minister of Justice says, and says rightly, was not called in because he was a foreign potentate, but because he was the head of the Church between the members of which the question of settlement lay.

every individual we tenderly cherish in the Lord," etc.

I ask you, are these the sentiments of a leader who is condemning rebellious subjects? When he says that he tenderly cherishes every member of the Society of Jesus which he is about to suppress, does he not show the spirit in which he performed that act? Does not this make it probable that what historians tell us is true, that after he suppressed the Society, he spent his few remaining days in sadness, and in a sort of despair, going about the halls of the Vatican saying, "I was forced to do it!" The second successor of Clement XIV., Pius VII., said to Cardinal Pacca, when Napoleon in the beginning of this century was urging him to concede what was against his conscience: "I cannot make these concessions. Do you want me to do more like Clement XIV.?" Now I do not much for his say more than for the private conversation of Pius VII. with his secretary, Cardinal Pacca; but it shows what was the common opinion at the Papal Court.

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TO BE CONTINUED.

SIR CHARLES RUSSELL.

One of the most prominent, honorable and honored among the public men of the British Empire, at this moment, is the Right Hon. Sir Charles Russell. The pre-eminence abilities, high character, and hitherto successful career of this able lawyer have placed him in the very van of the great characters which in England and Ireland attract the attention and just now command the admiration of Europe and America. The honored name of Sir Charles Russell will be forever mentioned along side of the new historic names of Mr. E. Gladstone, Michael Davitt, Earl Spencer, and Charles S. Parnell. No doubt for Irish hearts and for national gratitude no names occupy a higher place than those of John Dillon, Wm. O'Brien, T. S. Knox and T. Healy. But although Sir Charles Russell was an honored member of Gladstone's cabinet, which sought to grant Home Rule to Ireland, yet until very lately his name and fame were comparatively known but to the immediate circle of his political friends within the borders of Great Britain. Today the name of Sir Charles Russell stands boldly forth and prominent on the list roll of the great political characters, who, in a critical hour, saved the honor and vindicated the fate of Ireland. It is the name of a leader, Ireland's fame and Mr. Parnell's honor were so closely allied and so intimately connected that it was utterly impossible one could be tarnished without the other being irretrievably blackened. Had Parnell been covered with disgrace Ireland would have been pained to the quick; her spirit, now so exalted, would have been broken; and all her hopes of speedy restoration to nationhood been blighted for an indefinite period. Fortunately one of her own sons occupied a prominent, perhaps the most prominent, position at the English bar. Sir Charles Russell took charge of the cross-examination of the Times' perjured witnesses, and did not allow one of their number to leave the court without his character for villainy being exposed and his word and oath proved valueless. The cross-examinations of McDonald, director of the Times newspaper, of Houston, Orange Secretary of the Union League, and of Richard Pigott, the blackmailer and arch forger, were so adroitly, so masterfully and so overwhelmingly conducted that the evidence was left in a state of confusion and the character of Mr. Parnell and his party, as reported in the columns of the Times, and repeated again and again, to the disgust and horror of the whole English public, in its pamphlet, "Parnellism and Crime." The total and disgraceful collapse of what Mr. Gladstone styled a vast fabric of lies is due to a great measure to the wonderful forensic talents and persevering industry of Sir Charles Russell in conducting the most important for Ireland, and the most momentous for society and civil liberty, of all the great causes celebrated of the present century. In years to come, when historians will relate the story of how "Home Rule" was obtained for Ireland, and of how Mr. Parnell and his confederates escaped from the net-work of perjury and forged documents cast around them for their utter destruction, the name of Sir Charles Russell will stand out as the central figure of those who played in the last tragic drama of Ireland's struggle for freedom.

Sir Charles Russell was born at Newry in 1833. His father, Arthur Russell, was of the Russell family of Killybegs, County Down, one of the most distinguished surnames of which was the late lamented and able president of Maynooth College, Dr. Charles William Russell. St. Malachy's College, Belfast, and St. Vincent's College, Cash, of which the late Archbishop Lynch was for one time professor, were the theatres of young Charles Russell's first experience in Latin, Greek and English literature. On leaving school he was articled to an obscure attorney in the quiet town of Newry. Soon afterwards he entered as a student of Trinity College, Dublin, where he graduated in due course, taking his degree.

In 1856 he entered his name as a candidate for admission to the English bar, of which three years later on he became a member. A writer in a London periodical some time since remarked: "It is strange that an Irishman should come over here and put himself at the head of our great exclusive 'Trades' Union. But it is a fact, and one which is not only accounted for simply because Sir Charles has a mighty brain and a kind of tact which is almost as valuable as his subtle, analytic intellect." Mr. Russell gained enormous practice on circuit; his valuable services were called for and brought into requisition at every stage in the London and Liverpool districts, until he acquired a large fortune, and his name became famous all over England as a most reliable, thoroughly honest, painstaking and powerful advocate. By dint of his mental superiority, matchless assiduity, and spotless personal character, the young Irish barrister won the reputation which was to be the foundation of the highest personal honors in the gift of the English nation. In 1871 Sir Charles Russell was appointed a Queen's Counsel. On two occasions he sought in vain the suffrages of the electors of Dundalk as a supporter of Mr. Gladstone. On each occasion he was defeated, because he was of the Whig party. The Irish people were determined to elect no man but one who was free from all parties, and bound to Ireland's interests solely. The time came when the eyes of Sir Charles were opened to the necessity of adopting a thorough and sweeping change in the laws that kept Ireland bound in chains to landlord rapacity. He again solicited the people's vote in Dundalk and was triumphantly elected in 1880. Five years later Sir Charles was appointed Attorney General for England in Mr. Gladstone's Cabinet, and received the honor of knighthood. Speaking of him at this period Mr. John Morley described him as the greatest advocate in England and declared that he had shown in debate in the House of Commons a breath of intelligence, a luminousness of mind, a great capacity of grasping arguments, and the power of

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presenting statements from different points of view which had won a prominent and distinction amongst Parliamentary orators.

The services which Sir Charles Russell may yet render to the cause of Ireland are but foreshadowed in those which he has already given her, both as a gifted statesman and a constitutional advocate. It may not be out of place here to mention that Sir Charles is a brother of the gifted and poet-editor of the Irish Monthly, Father Matthew Russell, S. J., while his three sisters are saintly nuns, one working for God in far off San Francisco, and the other two rendering fervent service in the cloister in their native town. The Irish Catholic, from whose columns we derive most of our information concerning Sir Charles Russell and his noble Celtic Catholic family, declares that "eminent as is Sir Charles Russell as a lawyer, as a Parliamentarian and as a public man, he is not less worthy of renown as a devoted husband, a loving father, and a loyal and generous friend."

In 1859 Sir Charles was married to Miss Mulholland, sister of the well known and talented authoress, Miss Rosa Mulholland, daughters of Dr. Joseph Mulholland, of Belfast. His family is composed of several daughters, who are all very clever and highly accomplished young ladies, and of one son, bearing his father's name and following his footsteps in the study of the law. The latter has finished his course of studies in law, and is already being considered as one of the most promising of the rising "Juniors" at the English bar.

P. S.—Since writing the above, we have learned from the Irish Catholic that Sir Charles' eldest son is a solicitor, in large practice in London; it is said that his son, Arthur Russell, who is making his own fame at the English bar, as his father did before him.

TO BE CONTINUED.

FATHER KEALY'S DEPARTURE FROM FRENCH SETTLEMENT.

Special to the CATHOLIC RECORD.

Sunday, March 24, a large congregation assembled at Mass in St. Peter's church, French Settlement. The occasion was a sad one for us. We went to hear our beloved pastor, Father Kealy, preach his farewell sermon to us and our children. Father Kealy came to us over four years ago. The parish was in a dreadful state, the people scattered and disheartened. He undertook to do God's work among us, and by his kind ways and noble priestly conduct, he won the hearts of all—French, German and Irish. It was then a sad day for us when we were told that Father Kealy was to be sent to another field of labor.

On Wednesday, March 27, he said Mass in the German church, Zurich, after which Messrs. Dunn, Ducharme, Smith Foster and Zittle called upon Father Kealy, and read the following address:

To Rev. Father Kealy, Pastor of French Settlement, Zurich, Switzerland.

REV. AND DEAR FATHER KEALY—We, your parishioners and your many friends of Zurich and French Settlement, feeling sincere regret at your departure from our midst, beg to express our sorrow. At the same time we are glad that you have found a field to help us to save these two parishes from destruction. You have since your coming to us, won for yourself by your noble Christian conduct, the love, respect and admiration of all your parishioners and you are highly esteemed among our separated brethren.

We desire to say that your stay with us has been a source of great blessing. We wish you every success in your new mission, and we ask you, Rev. Father, to accept of this gold watch and chain as a token of our warm affection and respect towards you.

WENDALL SMITH, JOHN FOSTER, ALFRED FOSTER, JOHN DUNN, CHRISTOPHER DUCHARME, JOHN LAPORE, MOHAR DENORHAR, JOHN HIRAN, PETER COUTINE, ROBERT DENYAL, GEORGE DENYAL, JOHN DUNN.

Zurich, March 27, 1889.

The usual Lenten devotions were held the same afternoon in St. Peter's church, French Settlement. After Benediction Mr. J. Laport stepped forward and read another address in behalf of the people of that mission.

ADDRESS.

To the Rev. J. A. Kealy, P. P. of French Settlement.

REV. AND DEAR FATHER KEALY—We, the members of this parish, having learned with deep regret of your coming departure and appointment to another field of duty, cannot but be grieved to see you go away without showing the respect, admiration and affection which you have won during your stay with us. For four years you were appointed by your venerable bishop to the parish of French Settlement, a parish of great want. You found it a state of great want, and during the short period of your residence among us you have won the admiration of all with whom you came in contact, whether regard to religious denomination. And by your zeal for our welfare and your zealous spirit of religion you have raised us from the state of a scattered flock to that of a united and flourishing parish. You established the Society of the Sacred Heart of Jesus, and the Altar Society among the ladies—a result of the latter being the purchasing of a magnificent statue of the Blessed Virgin—and many other pious objects you introduced which were not before considered useful by us. These will remain to us as relics of your devotion and piety. Many other instances can be mentioned to show your ability as administrator of a parish and your faithfulness as an apostle of Christ. But it is difficult on the occasion of sorrow to express ourselves in terms suitable to justify your noble qualities. In conclusion we beg of you to accept this present as a token of the respect and esteem with which you were held by this parish. We hope you will remember us when you offer up the Holy Sacrifice of the Mass. As for us we will ever remember you in our prayers.

Signed on behalf of the parish of French Settlement, CHRISTOPHER DUCHARME, JOHN LAPORE, MOHAR DENORHAR, JOHN HIRAN, PETER COUTINE, ROBERT DENYAL, GEORGE DENYAL, JOHN DUNN.

Father Kealy made a suitable reply, during which he spoke of the relations between a pastor and his flock. This brought from him one of those eloquent speeches that we loved to hear from him. But it was sad to know that we were listening to him for the last time. We envy the people of Corunna and Courtwright, where he has gone with our best wishes of prosperity.