THE CATHOLIC RECORD.

THE JESUITS.

6

A Reply to the Rev. J. J. Roy, B. A. innipeg, by the Kev. Lewis Drummond, S. J.

DELIVERED AT ST. PATRICK'S CHURCH OTTAWA, MONDAY, MARCE 25, 1889.

From a Verbatim Report by Mr. F. Mallin From a Verbatim Report by Mr. F. Mullin-My DEAE FRIENDS-I am not going to preach a sermon; I am simply going to repel an attack made against the Jesuit Order and against myself in par-ticular, and to reply to some of the principal points of the attack. It will be impossible for me to go through them all, as time will not allow it; but I shall deal with the most important of them. A few days ago there appeared in many parts of this city hand-bills adver tising a lecture by the Kev. J. J. Roy. One of these sheets reads thus, "The

tising a lecture by the Kev. J. J. Roy. One of these sheets reads thus, "The Jeauit Order, or an infallible Pope, who 'being dead, speaketh' about the Jeauits.'" This very title is fabricated on what is called the top-knot come down principle of interpreting Scripture. In the early part of this century it was the fashion in England, not very dis similar to a fashion that exists in our own day, for ladies to wear top knots on their foreheads. A certain Anglican elergyman could not bear the sight of those top knots; he determined to find a text which should destroy them, and sure enough he one day rose in the those top knots; he determined to find a text which should destroy them, and sure enough he one day rose in the pulpit and gave out as his text "Top-knot come down' (Matthew xxiv.17) The people, who all had their New Testament, looked up the chapter and found the passage 'Let him who is on the house top not come down," The title of this advertisement is got up on top-knot come down principle—"An in fallible Pope who being dead, speaketh about the Jeauits;" the only words taken from the Scripture are "being dead, speaketh "—"A reply by the Rev. J J Roy, B A, to Father Drummond of the Jeauit Order at St. Boniface College, Manitoba." Then follow the contents, "For sale at every book store, price 15 cents" Next comes a quotation from the Winnipeg Sun of March 11, 1889: "St. George Courch was packed to the doors, windows and ante-rooms, last night by an eager audience, to hear the Bey J J. Roy presen a sermon on the Jeauit question, and before the hour at which service begins crowds were turned away, unable even to secure a nines to

Jesuit question, and before the hour at which service begins crowds were turned away, unable even to secure a place to listen in the porches. The sermon was a very interesting and deep refutation to Father's Drummond's letter to the Free Press, with the Pope's brief." I am very glad indeed, to hear he had such an audience, because I know that on the last of a series of services are revealed.

on the last of a series of sermons he gave last summer, a gentleman who was in a house close to the church, counted the number of people who came out, and there were just twenty three. So I have the subject that drew the people there If you want to get a crowd anywhere you have only to announce that you are going to blackguard the Jesuits. Then es another advertisement.

"1 Dialogue on the Jesuit Question Between a Clergyman and a Parishioner."

"PARISHIONER -What is your opinion

Reverend Sir, of the Jesuit Question which is now occupying so much public atten "CLERGYMAN - An episode of the

"French Question." "P.-And what is the 'French Ques

"P.—And what is the 'French Ques-tion?" "O.—The question, which to decide who is to rule in this Dominion; or the question, whether or not, ambitious, arrogant, greedy priests (by the meaus of a separate, distinct, ignorant, foreign, French, anti-English nationality, of their own making, and by the means of poli-ticians a la Mercier-LaRiviere, their own multical 'children, toased to and fro. and bolicial children, tossed to and fro, and carried about with every wind of doc-trine,') shall make seris and slaves of the English Protestant people of Canada, and live out of their pockets."

Now the gentleman who spreads these

(5)

"religious orders" in the Province of Quebec only." I shall take occasion later on to speak of what he calls "the enormously wealthy religious orders in the Province of Que bec."

religious orders in the Province of Que bec." "(b) The abolition of the axorbitant rights and privileges erjoyed, by the Quebco hierarchy. (c) The illegality for all religious orders, both as a community and as individuals to hold property. "(d.) Taxation of all property, except public property. "(e) A uniform school system, with the Bible as one of the text books in every school,"

Bible as one of the text books in every school." which would be directly against the Catholic Caurch. Now to say the least of it, as the Catholic Church is the oldest of all religions, it may be said to have a greater right to exist than any other; and we do not make the Bible, as doctored up for us by Protestants, a text-book in our schools. "Gne official language only." You cannot force those who speak a different language to give up their mother tongue. It is a utopia that has been tried only in this country. Any man who has lived in Europe and who knows tha tenacity which with people of different languages hold to their lan-guage—the Germans, Bohemians and others—must understand that the idea of one language in a country where immi-gration is so common is a utopia that cannot be realized. "P.—I would like to know more about this 'Jeauit question."

this 'Jesuit question." "C.--Well may you wish to do so, on the simple ground of self-defence. "P.--What do you solvise me to read on this topic actions and the self-defence.

"P --- What do you advise me to read on this topic, as my pastor? "C.--By all means, read and dissemin-ate everywhere, 'The Jeauit Order, or, "An Infallible Pope, who 'being dead yet speaketh' about the Jeauits,' by the Rev. J. J. Roy, B. A., Rector of St. George's Church, Winnipeg.'" After the adertisement comes the lecture itself-

lecture itself-

THE TEXT. "My beloved bretbren, my text is taken in part from Hebrews xii, iv, and reads thus: 'An Infallible Pope, who, though 'being dead yet speaketh' about

though being dead yet speaked. the Jesuits. "I will endeavor, brethren, to keep closely to my text—but, so as to avoid litigation and libel suits. I will use as few words as possible of my own, and speak in the language of infallible authority." He seems to care more for litigation and libel suits than for the inter

truth. "In the Free Press of Winnipeg, Feb. 26th, 1889, I have seen many things about the Jesuits, but I quote the following only, as the rest does not bear on the text." And then he gives or pretends to give

a letter which I wrote to the Free Press in reply to a certain Mr. Dyke, The Rev. J. Dyke had preached a sermon in which be quoted what is called the Jesuit's Oath, a fabrication that had been Jecuit's Oath, a fabrication that had been running through the newspapers for a few weeks past. He gave also several other quotations; but I insisted especi-ally on that Jecuit Oath. I wrote to deny that that Oath had ever been ad-ministered to me, and to say that I had never seen it. Now Mr. Roy pretends to reproduce my letter, yet leaves out the most important part, which he covers it is true, by a few asterisks in one place, but as he does not put them elsewhere, the conclusion would be that nothing important has been thero omitted. This is my letter in full. Father Drummond's Letter.

Father Drummond's Letter. To the Editor of the Free Press :

To the Edutor of the Free Pres: SIR—I have no intention to make a long defence of the Order of Jesuits to which I belong. For my friends who have read history aright, no such de-fence is needed; tor my foes that are honest, study would dispel their ignor-ance; to dishonest foes an array of facts would only irritate them. I will, there-fore, merely ask you to reproduce the following, allowing me to add a few words: words : THE JESUITS' OATH.

To the Editor of the Empire : SIR-The Mail does itself no credit when it reproduces such a tissue of

created) after a partial suppression. This order is doing very much earnest work in teaching and preaching." Here I put in the sentence "It is not a secret society ;" but the printer, whether intentionally or not, left out this sentence. I called at the Free Press Office next day to expositulate with the editor, could not find him, and then thought of writing another letter pointing out the omission, but allowed the matter to drop, thinking it was per-haps done insdvertently. I see now that I ought to have been more exacting, as Mr. Roy takes advantage of this, but I now supply the omission. "Its not, above all, a useless secret society whole only purpose is to breg and bluster about loyalty and consign the Pope to eternal flames. "The figures given by the Rev. J. Dyke, are misleading from his point of view. The Pope does not rpend on himself six hundred dollars a year. Most of his income goes to support the standing committees (Roms nongregations) which administer the affairs of more than a thousand dioceses throughout Christen-dom. In proneytion to the Chesho.

administer the affairs of more than a thousand dioceaes throughout Christen-dom. In proportion to the Oatho-lie population, the Cathilic Church of Quebec is not so wealthy as the Protestant churches are in proportion to the Protestant population of the said Province. And, even granting that the Sulpicians be wealthier than the Bank of Montreal, what of that, if, with its wealth, St. Sulpice builds and supports twenty or thirty churches and ministers to the wants of one hundred self-deny-ing priests ? Has the Bank of Montreal ever done as much for the interests of virtue ?" Of this letter Mr. Roy reproduces only

ever cone as much for the interests of virtue ?" Of this letter Mr. Roy reproduces only a small part, that in which I say that those who have read history aright see that the order to which I belong needs no defence; another passage where I speak of loyalty, and a third wherein I say that the Society is not a useless secret society. Then he proceeds: "The Jesuit has thrown the gauntlet, we pick it up and accept the challenge." Now, as for myself, I did not provoke this. I have been three and a half years opposite the City of Winnipeg, continu ally hearing attacks made by those who come there to hold forth against the Jesuits, and this is the first letter I have written on this question. I wrote it Jesuits, and this is the first letter I have written on this question. I wrote it because I had been asked to do so. Is it right, then, to say that I have "thrown down the gauntlet?" I have simply lefended myself. "But so as to avoid litigation and libel

suits, and keep close to the text, we must speak the ianguage of 'Infallibility,' "says he. "None but Popes are infallibles. So we must let the Jesuits settle the con-troversy with the Pope himself."

Something About Mr. Rey.

Before settling the controversy with the Pope himself, I think it well that you should know what sort of a man I have to deal with. The Rev. J. J. Roy nave to deal with. The Rev. J. J. Roy is a French Canadian, born in the Pro-vince of Quebec. He belonged to a family that was Catholic until about thirty eight or forty years ago, when in the district where he lived there occurred some difficulty about a new church that was to be built. The parish priest desired to leve a tay upon each of church that was to be built. The parish priest desired to levy a tax upon each of the members of the parish for the pur pose of erecting the church, and some of the people in the parish who were disposed to rebel created a disturbance. Thereupon Protestant ministers were sent in by Bible Societies, or other similar associations, to persuade them to seceede from the Catholie Church, because by so doing, they would avoid paying their dues. Several families took the bait, and among those seems to have

their dues. Several families took the bait, and among those seems to have been (I will not vouch for the truth of all this, but this is the report that I have heard), the family of Mr. Roy. He him self was, however, too young to have any voice in this change; still his Protestant-ism seems to have arisen from a ques-tion of money, and therefore it is not surprising that he should be so excited when there is money in the back ground when there is money in the back ground. Mr. Roy was for some time parson in an Anglican church in Montreal, and there distinguished himself by his virulent attacks against the Catholic Church. He

misfortunes from Catholic aggression ; and remember that, at present in Mani-toba, we are not more than one-fifth of the population—hardly one fifth. Count-ing Indiana, we are hardly 20,000 out of 110,000. There is not much to be leared in the fact of conversion from the ing Indians, we are hardly 20,000 out of 110,000. There is not much to be feared in the way of aggression from the Indians, nor even from the half breeds. Then he went further and gave a sermon on the celibacy of priests and the chas-tity of nuns, in which he raked up the vilest things such as no honest man would mention; he distinctly stated that these vows and promises of the clergy and nuns were only a clock for unbridled promiscuity. This was con-sidered so shocking by most of the Pro testant papers in the country that they refueed to publish any more of his ser-mons. One of them even stopped short without publishing that sermon. A few days afterwards, a Catholic wrote a letter over his own signature to one of the papers, in which he protested against this sermon. Mr. Roy prepared an answer, and went to the editor of the Call. He wished to have this letter published. Mr. Burrowes, the editor of the Call, said No. He would not pub-lish it; he bad enough of this. "But," Mr. Roy ssid, 'you must publish it." 'Mr. Roy ssid, 'you must publish it." 'Mr. Roy, I am master in my office." "Well," said Mr. Roy, "you have no right to answer it." "Yea," said Mr. Burrowes, "but it is the first time that Catholics have epoken and you have been speaking for weeks." Mr. Roy persisted and Mr. Burrowes had to take him by the shoulder and put him out of the office. Now what can be the reason of this othange; keeping silence for two years, mingling with those dangerous

him by the aboulder and put him out of the office. Now what can be the reason of this change; keeping silence for two years, mingling with those dangerous Jesuits in the examination matters of the University of Manitoba, showing no dis-position to quarrel with us and then suddenly bursting forth ? I do not know. However, I have been told by some that it was the result of my having incurred his displeasure. It happened one day while we were correcting examination papers in French. There was one ex-aminer from the Manitoba Presbyterian College, the Bev. Prof. Hart, one of the most straightforward and kindly men I have ever met; the second was Mr. Roy, the third myself. Prof Hart said to me, "I understand that you are going to give a lecture in a few days" to which I re piled, I was. "Well," said he, "I stall be very glad to attend and Mis. Hart would like to go also." I then said I would asend him tickets. Mr. Roy re mained there like a sphinx, not moving a muscle nor showing any interest in the matter. I did not feel it my duty, know-ing what his sentiments were before, to foist an invitation upon him. Some time

ing what his sentiments were before, to foist an invitation upon him. Some time afterwards we had a dramatic entertainment at the College to which we invited some Anglican and Presbyterian ministers, and several of them were very much pleased with the performance, but we did not send any invitation to Mr. Rey did not send any invitation to Mr. Key for the reason given above. While some say that that was the cause of his out burst, I do not know, but it is quite possible. Having now explained to you what sort of a man we have to deal with, I will proceed to consider his lecture. "The Jesuit has thrown the geuntlet, let the Decenich it up and main inverse."

accepted by the Pope. He says: "In a word, there was herdly an accu-sation of the most serious nature that was not brought up against this Society; and the peace and tranquility of Chris-tendom were thereby disturbed for a long period of time."

and the peace and tranquility of Chris-tendom were thereby disturbed for a long period of time." But the Pope does not say that these socusations were true. Any one ac quainted with papal documents knows that they are extremely clear and direct, that they are painfully tiresome in their reiteration; they are, in a word, perfect legal documents. And here there is noth ing said in support of all these scuese. ing said in support of all those accusa

tions. "Thence arose thousands of complaints

"I hence arose thousands of complaints against this religious community." But nothing is said as to their being proved. Then the Brief goes on to quote a very marked approval of the Society after all those complaints: "Gregory XIV., of blessed memory, had but ascended the Pontifical throne when he can around by the Bull of Lunce

tions. When we consider the circum-stances in which this Brief was issued by the Pope; when we know that in all the Bourbon courts of Earope there was a conspirecy formed to destroy the Society of Jesus, we see why is it that he has to content himself with citing those accusa-tions and not confirming them. There is one little translation of Mr. Roy which is rather surprising. He save: "The vary for which it was instituted, and approved of by so many of the Popes, our prede-cessors, who had granted to it splendid privileges; being convinced further that it was next to impossible, indeed entirely impossible, for the Church to enjoy real and lasting peace while this Order exists * * * we annihilate and we abro-gate all and every one of its office," etc: This is the method of the office, " to the tions and not confirming them. There is one little translation of Mr. Roy which is rather surprising. He says: "The very bosom of the Society of Jeens itself was torn to pleces by external and internal dissentions." The word used in the French is "dechire," which does not mean torn to pleces. "Torn to pleces" would imply the destruction of life, and those who know that at the time of the sup-pression there were 22 000 Jesuits all over the world, especially in distant missions, where they worked with great success, cannot admit that the order was torn to pleces. The Brief continues: "And, among the many charges brought against that society, there was the charge of seeking with too much esgenees and avidity, after the riches of this world." Aggin, this is mentioned merely as a charge. Next come words quoted from a decree of a Congregation of the Order. The Order's supreme Council is called the Congregation. It meets on the death of a Superior, or whenever certain members of the Order who are sent from our pro-vinces every three years to the centre, whether it be in Rume or at Fiorence, as This is the motive of the whole Brief. It was to bring a certain amount of peace-into the Caurch. What was the reason that the suppression of the Jesuits was so necessary for peace ? I will prove to you from Protestants authorities that it was because there was a vast conspiracy against the Catholic Church in the last century, at because there was a vast conspiracy against the Catholic Church in the last century, at the time of the supprossion of the Society. The Society of Jenus was considered— rightfally or wrongfally I will not chose to decide—as the principal defaceder of the Papal authority and of Papal doctrine. Therefore, to clear the ground for an attack upon the fortress of the Catholie Church, its enemies must first destroy the Society of Jesus. The Pope yielded, hop-ing that this might save the Church from further attacks. Subsequent events proved that he was very sadiy mistaken ; and many think that, had he remained firm, the French revolution might pos-tibly never have taken place. At any rate he sacrificed the Jesuits in order to have peace. A few lines further on in the clause— "Ail the statutes, customs, usuages. the Order who are sent from our pro-vinces every three years to the centre, whether it be in Rome or at Florence, as it is now, decide that a Congregation should be held; and this Congregation can set aside the decisions of the General. The constitutions of the Order are a wonderful combination of the mon-archical and republican principles. Napoleon himself was so atruck with this as to say that if he had the constitutions of the Society of Jesus to apply to his empire, he could rule the whole world. The superior General is elected, the other superiors are named by him; each

APRIL SO, 1

APRIL 20, 1889.

paragraph on Purgatory, in his bock "Plain resears against joining the Church of Rome." I was asked to write a paper for the Month, a periodical published in Lordon. I took up the quotations of Dr. Littledale, and went to the authority to verify them. At first sight is seemed that Dr. Littledale was right, and that the author from whom he quoted was not faithful to Catholic doctrine. That was the conclusion to which I was indined to come to at first ; but after I had examined the ponderous follo from which he had taken his extract. I found that the con-text on the top knot come down principle, and then huri it at you as a most convinc-tog argument. Dr. Littledale is a marvel of learning, but learning prostituted to dishonest uppore; and this is the marvel of learning, but learning prostituted to dishonest uppore; and this is the marvel of learning, but learning prostituted to dishonest uppore; and this is the marvel of learning. but learning prostituted to the source agreent to garge and the provent, as and then works are quoted by the Pope ac has desmed to prove a sequence of event hough and the stop knot come down principle. These words are quoted by the Pope ac has desmed to prove a sequence of though and to prevent, as and the words are quoted by the Pope ac has desmed to prove a sequence of the sequence. These words are quoted by the Pope ac

did not support his view at all. Therein was his skill, to take a text out of the con-text on the top knot come down principle, and then hurl it at you as a most conviace ing argument. Dr. Littledale is a marvel of learning, but learning prositituted to dishonest purposs; and this is the man whom Mr. Boy takes as his great authority on the Jesuit question. If one hundredth part of what Dr. Littledale says in that article on the Jesuits were true, I would leave the Society of Jesus at onco. ""Now the Pope himself speaks : But so far you have heard only a summary of Clement's famous Brief 'Dominus ac re-" demptor noster.' I will now quote this Brief as given by Cretineau Joly. Histoire, " demptor noster, Jacques Lecoffre, 1869 Cretineau Joly is a friend and apologist of the Jesuit. ""The brief as given, by Gretineau Joly, ""The brief as given, by Gretineau Joly.

de Jenus, Paris, Jacques Lecopte, toto f Cretineau Joly is a friend and spologist of the Jenuis. "The brief as given, by Gretineau Joly, after being translated, reads as follows." "We have observed with the deepest sorrow that these remedies, as also many the conversant with the French, and it to and a counter of the brief as given discound this Society is and that our other predecessors, Urban VIII, ander VII, and VII, and Sendit XIV. have value endeavored to restore the destrable tra-gulity to the Ohurch by means of the facusations against the Order, but soarcely aby of these accusations were scoepied by the Pope. Ho eave: "The aword, there was hardly an accu-"The aword, there was hardly an accu-

But you see these are only trasted as hearsay by the Pops, "or concerning the interpretation and practice of certain heathen ceremonies, which the Order toierated and admitted in many places whilst it excluded those approved by the Church Universal"

This is a serious charge and the Pope seems to admit it, but I think that with seems to admit it, but I think that with a word of explanation you will under-stand that the fault was not such a great one. If it was a fault, it was want of judgment, but it was not a wilful sin on their part against the teachings of their Church. In Chins, where there were many Jesuits at the time, there were many observed in some of the famile customs observed in some of the famil-ies of which it was not easy to say if they were heathen coremonies or simply traditional practices in which there was no harm. Imsges of Confucius and memorial tablets of the ancestors of the family were kept in private bouses, and what sort of a main we have to deal with, I will proceed to consider his lecture.
"The Jesuit has thrown the gualtel, let the Pope pick it up, and we, ignorant Protestant libellers, take the post in of passive spectators."
"The passive has thrown the gualtel, let the Pope pick it up, and we, ignorant Protestant libellers, take the post in of passive spectators."
Then he gives a summary of the Papal Brief. This summary is not correct. It is not according to the Brief as we find; the Brief he quotes from. For instance, this sentence, this not make the the Brief he quotes from. For instance, this sentence, this not make the Brief he guates from. For instance, this sentence is not according to the Brief as we find; the Oder without any judicial form." This paragraph is one contained in the senter define of the Order admit that containing and diamising the members of the the Brief of Suppression. Then the superiors of the Order admit that only showed that the Order really observed its rules and had medided in politics, but that only showed that the Order really observed its rules and had medided in politics, but that is and the whole world the sharpest disting the photograph of his dead most for of angel; we not oncerning the doctrines of the Order of men who stick to the world state whole world the sharpest distors of the Order of men who stick to the provide the whole world the sharpest distors of the Order of men who stick to the whole world the sharpest distors of the Order of men who stick to preserve faell. After having given this set whole this before see as son as they knew that the Pope whas he says : """. See Encyclopicita Britarini

ry individual we I ask you, are these

leader who is condemn jects? When he rays

jects? When he fay, cherishes every membe Jesus which he is abou he not show the spin formed that act ? Do probable that what h true, that, after he sup he spent his few remain and in a sort of despain hells of the Vatican say and it? "The second

halls of the varies second s to do it ?" The second s XIV., Pius VIL, said when Napoleon in the century was arging hi was against his con

was against his cont make these concession me to die mad like Cle I do not youch for thi I do not wouch for thi being the private con VII. with his secretar but it shows what was ion at the Papal Court

ion at the Papal Court What was to be done members of the Soci-enter another Order f taken by the professe Society generally about after they have entere-Pope expressly stipul had taken solemn wow bation shall only be si shows what the Pope t did not consider them inals would not be air religious order in th and the fact that he

short probation of what opinion he had o

Now we come to a translation made by M says in the original : "For it is our will t

and atrogation of the well as of all its officer moment immediately, take effect, in the forr we have herein below p

FATHER TREFYS

The following is a Tesfy's lecture, for debted to the Wood

MY DEAR BRETHE

evening to speak on attracted a great deal and which, on account

which the question

well as on account of

have been introduced deal of bad feeling. you on the Jesuits,

intended to be a di order so much as

against the attacks th

against the attacks it npon this illustrious this for many reas Jesuite! They do no fending them. They as when the world is

Many a caintly Jecu and smiling as he bear who in the public he

the columns of the

bowling their hatred the ity. Dafend the whom i Against the You can't defend a m It is like the slaying of monster of old. As

taken off two freeh place. The calumnies have been so varied to dozan lectures to defe

a direct defence we discussion of politics have no desire to enter

defence. In the san stand, the spot from w ion is taught-those le virtue-I am preven into a warfare in w other side is conce

other side is conce account for argume adversaries made to m theology. But I des objections. Friction the rubbing of stome flash forth the scintilla

TO BE CON

WOODS!

dcast is a French Canadian. His name is not pronounced Roy, but Roca, and he speaks English with a marked French accent. "P.-What are the best steps to guard

sgainst Jesuit sggression ? "C.-For the Protestant clergy to be

wide awake, instruct themselves on the 'French question,' and then instruct their own people. "P.-But what practical method would

you suggest?

you suggest ? "C.— To unite together as Protestants and return to Parliament representatives that are sound on the 'French question, so as to settle that question by constitu-tional means, and thus avoid a civil war.'

You see how important he makes the issue when he points to a civil war. "P.—Do you then advise the clergy to

step into the sphere of politics? "C —Oa this 'French Question' it can

not be otherwise. The Jesuits have dragged their religion into politics, and to resist the encroachments of the Jesuits and defend ourselves we are forced resist them with their own weapons."

I shall have occasion to reply to that in the course of my remarks on his lec ture.

-To what will the Jesuit question lead if, eventually, the Jesuits succeed in their pretences ?

"C - A temporary calm, disturbed only by a mob of hungry politicians, rushing to worship at the feet of the Jesuit Moloch. "P.-What then?

"I am no prophe", nor do I profess to be one, but the signs of the times seem to indicate that after the calm there will be a terrible outburst of public indigna.

"P -And with what result?

"Confederation may be scattered to the wind, and annexation to the States or Imperial Federation take its place." If there are any here who are in favor

of Imperial Federation, they will see how he considers it almost as great a calamity as Annexation. "P.-What, then, would be the new

as Annexation. "P.--What, then, would be the new order of things!" "C,--(a) Secularization of the immense property owned by the enormously wealthy thirty and more incorporated has ever favored disloyalty to any legiti-mate government. "As to the money question, which merely a matter of restitution to an Order which was re-established (not

came to Winnipeg in the year 1886. He was chosen as an examiner for the Uni-versity of Manitoba. I have worked with him on the French examinations. I found him to be a good student and a painstaking man. We got on amicably; and I was almost thunderstruck when last summar he came and with a most calumnies as that "Jesuits' Oath" which it published a few days ago. The whole "oath" is a despicable concoction, a ven-omous libel from beginning to end. It will, however, serve many a disreputabl libeller's turn after the Mail has don s done libeller's turn after the Mail has done with it, and may even pass into the com-mon stock of anti Catholic fiction, taking its place side by side with that famous "Pope's Curse" (from "Triatram Shandy"), which devout Protestants have been taught to believe is one of the daily prayers of the Roman Breviary. Vours ato and I was almost thunderstruck when last summer be came out with a most violent onslaught on one of his fellow parsons, Canon O'Meara, of Winnipeg, for having dared to get up at the close of a lecture which I delivered and pro-pose a vote of thanks. The circum-stances were these. It was the 7th March, 1888; I had been asked to deliver a lecture which I am going to deliver Yours, etc., N. D. F." March, 1888; 1 had been asked to deliver a lecture which I am going to deliver next Sunday here, and to which you are all invited, ladies as well as gentlemen, on the "Unreasonableness of Unbelief," After I had finished the lecture, as the gentlemen who had invited me had for-gotten to appoint the mover of the vote of thanks, suddenly there arose in the middle of the hall Canon O'Meara, whom I know personally very well. He spoke N. D. F." I do not know who this gentleman is, but as I found this letter accurate, I sent it to the Free Press. Then I added what is particularly opportune at this moment, when one of the Ottawa papers has set me down as being only twenty-six years of age. Ohildren are not ad-mitted into the Society of Jeaus. When I entered it, I was in full presession of my faculties, nineteen years old, and had finished a course of classics and philos-ophy two years and a half before my en-trance. I am now forty. I know personally very well. He spoke with the greatest enthusiasm for about twenty minutes of what I had said. Others rose to second him. Nobody had found fault with this until Mr. Roy last summer, about the time of the Orange allabration 12th Intersteeld

trance. I am now forty. "I have been more than twenty-one years in the Society of Jesus, and have last summer, about the time of the Orange celebration, 12th July, attacked him for having dared to get up on the same platform and in any way corrobor-ate my statement. In point of fact, Canon O'Meara had not joined me on the platform. He had done precisely what the Rev. J. J. Roy himself did on the 25th of November, 1886, when he rose, after my lecture on the French Element in the Canadian Northwest, to corrobor ate what I had said about the substan-tial correctinges of the French spetzen in been admitted into its innermost circle; and yet I have never saw the so called "Jesuits' Oath" till a friend showed it to me in a newspaper lately; nor did I ever see any of the passages quoted in the Rev. J Dyke's sermon until that sermon was reported by you in to day's issue. I need hardly add that I and all my brother Jesuits most distinctly re-pudiate every treasonable sentiment at-tributed to us. We are the sons of wellknown Canadians, sprung from families famous for loyaity. We work for our country's best interests with no earthly

country's best interests with to earthy reward but our food and raiment. Our whole lives are devoted to religion, and religion is the best bulwark of loyalty. We are therefore justified in challeng ing anyone to prove that the Jesuit order has ever favored disloyalty to any legiti

came to Winnipeg in the year 1886. He

summarv Mr. Roy says : "See Eccyclopæila Britarniss, Vol. zili, Ar'. Jesuit, by Rev R. F. Littledale. The Eacyclopæils Britannics is on the curricu lum of the Manitobs University, of which Father Drummond is a shiring member, and where we sat together as co examiners in modern languages."

The Encyclopædia Britannica.

It is true that we sat together as co-examiners, but it is not true that the Encyclog mits Britannics is now on the curriculum of the Maniroba University. Probably he was not aware that this Probably he was not aware that this was not correct. In regard to modern languages, I was an araminer in French, English and Italian. On the English pro-gramme we had the question of ethnology and ethnography. We could not get any estificatory text book on the spur of the moment; so Dr. Bryce, of the Manitoba University, suggested to Dean Griedsle, an Auglican, and to me, that we chould take the article in the Encyclopedia Britannics on ethnology and ethnography; but when we came to consider the article, we found that it was altogether subversive of Chris-tian principles, and in explaining it to their pupils, Dean Griedale and Dr. Bryce had to correct the fundamental errors against Ohristianity contained in it. We had to correct the fundamental errors against Obristianity contained in it. We therefore abandoned the Encyclo; ædia Britannica altogether, and it is no longer on the curriculum of the University. I mention this as showing what an untrust worthy authority Mr. Roy relies upon when he quotes the article on Jesuits in the Encyclo; æ ita Britannica. I have had considerable experience with the E B, and am convinced that on all religious questions it is not to be trusted, especially when he constitutions is a static or and the second states as an orbit of the second states as an orbit of stiful misrepresents in the Society of Jesus to apply to his bigory. They interstole appendix the states as an orbit of stiful misrepresents in the societ as and the site as a static and the societ as and the societ asocit as and the societ as and the societ asocie

anbiect a clearer know appreciation of this gr result ; and I am only can bend my energies conception of the le and the principles

Now that the Jesui been so ably discusse ously decided in the h legislature, it will ill b lawyer nor a politician that should be consid have something to say Canadian. I protest otic manner in which tinue that quarrel; sou not only to be Christ Christians. Our cau from that of the Jesuli the length and bread and say that their q Catholics but simply Make no mistake. Yo of our religious con sending a thrill of syn whole Catholic body. here on sufferance. V by the rights and pr nstitution of our co We are not here to p any party ; we are he and in the bonds of mankind. We are n man and brother aga worst of all strifes, th difference. We are country's call, to build and by our light and for the spiritual and t this young Dominior. One objection that the Jesuits' Estates B in the aid of a foreign p What a dreadful thing

an objection was calcu bigotry of 300 years rouse Henry VIII. in Pope was summored affairs of a British pro tion was unfair, becaus Pope, the Minister of J rightly, was not called foreign potentate, but head of the Church be head of the Church of which the question