

THE JESUITS.

A Reply to the Rev. J. J. Roy, B. A., of Winnipeg, by the Rev. Lewis Drummond, S. J.

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

From a Verbatim Report by Mr. F. Mullin.

My DEAR 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 particular, 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 advertising a lecture by the Rev. J. J. Roy, one of these sheets reads thus, "The Jesuit Order, or an infallible Pope, who 'being dead, speaketh' about the Jesuits." 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 dissimilar to a fashion that exists in our own day, for ladies to wear top knots on their foreheads. A certain Anglican clergyman 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 pulpit and gave out as his text "Top-knot come down" (Matthew xiii, 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 come down." The title of this advertisement is got up on top-knot come down principle—"An infallible Pope who being dead, speaketh about the Jesuits," 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 Jesuit 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's Church was pecked to the doors, windows and ante-rooms last night by an eager audience, to hear the Rev. J. J. Roy preach a sermon on the Jesuit question, and before the hour at which service begins crowds were turned away, unable even to secure a place to listen in the pews. The sermon was a very interesting and deep refutation to Father Drummond's letter to the Free Press, with the French accent."

I am very glad indeed, to hear he had such an audience, because I know that 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 reason to suppose that it was probably 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 comes another advertisement,

"A 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 attention?"

"CLERGYMAN—An episode of the 'French Question'."

"P.—And what is the 'French Question'?"

"Q.—The question, which to decide who is to rule in this Dominion; or the question, whether or not, ambitious, arrogant, greedy priests (by the means of a separate, distinct, ignorant, foreign, French, anti-English nationality, of their own making, and by the means of political children, tossed to and fro, and carried about with every wind of doctrine,) shall make serfs and slaves of the English Protestant people of Canada, and live out of their pockets."

Now the gentleman who spreads these hand-bills broadcast is a French-Canadian. His name is not pronounced Roy, but Roon, and he speaks English with a marked French accent.

"P.—What are the best steps to guard against Jesuit aggression?"

"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?"

"C.—To unite together as Protestants, and return to Parliament representative that are sound on the 'French question,' so as to settle that question by constitutional 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.—On this 'French Question' it cannot be otherwise. The Jesuits have dragged their religion into politics, and to resist the encroachments of the Jesuits and defend ourselves we are forced to resist them with their own weapons."

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

"P.—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-Monks."

"P.—What then?"

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

"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 Quebec."

"(b) The abolition of the exorbitant rights and privileges enjoyed, by the Quebec 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."

"(f) The abolition of the exorbitant rights and privileges enjoyed, by the Quebec hierarchy."

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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 expostulate 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 perhaps done inadvertently. I see now that I ought to have been more exacting, as Mr. Roy takes advantage of this, but I now supply the omission.

"It is not, above all, a useless secret society whose only purpose is to bring and bluster about loyalty and consign the Pope to eternal flames."

"The figures given by the Rev. J. Dyke, about the wealth of the Church of Rome, are misleading from his point of view. The Pope does not spend on himself six hundred dollars a year. Most of his income goes to support the standing committee (Roman congregations) which administer the affairs of more than a thousand dioceses throughout Christendom. In proportion to the Catholic population, the Catholic Church of Quebec is not so wealthy as the Protestant churches are in proportion to the Protestant population of the said Province. Quebec, even granting that the Catholics are 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-denying priests! Has the Bank of Montreal ever done as much for the interests of virtue?"

"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, continuing 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 right, then, to say that I have "thrown down the gauntlet." I have simply defended myself.

"But so as to avoid litigation and libel suits, and close close to the text, we must speak the language of 'infallibility,'" says he. "None but Popes are infallible. So we must let the Jesuits settle the controversy with the Pope himself."

Something About Mr. Roy.

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, a French Canadian, born in the Province of Quebec, and now residing in 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 levy a tax upon each of the members of the parish for the purpose 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 secede from the Catholic Church, because by so doing, they would avoid paying their dues. Several families took the bait, and among these seems to have been the family of Mr. Roy. He himself was, however, too young to have any voice in this change; still his Protestantism seems to have arisen from a question of money, and therefore it is not surprising that he should be so excited when there is money in the back ground. Mr. Roy was for some time person in an Anglican church in Montreal, and then distinguished himself by his virulent attacks against the Catholic Church. He came to Winnipeg in the year 1886. He was chosen as an examiner for the University of Manitoba. I have worked with him on the French examinations, and found him to be a good student and a painstaking man. We got on amicably; and I was almost thunderstruck when last summer he 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 propose a vote of thanks. The circumstances were these: It was the 7th of March, 1888; I 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 forgotten 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 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 celebration, 12th July, attacked him for having dared to get up on the same platform and in any way corroborate 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 corroborate my statement, and to get on the substantial correctness of the French spoken in Canada. All the Protestant papers of Winnipeg and the neighborhood castigated Mr. Roy for his bigotry. They said there was nothing in my lecture that any Protestant would not approve of, and in fact, one paper, the Manitoba Free Press, said that the only reply it would make to such an attack as Mr. Roy's was, that in the Western States, when a man behaved in that way, they gave him notice to quit the town, and he had to be off before a fortnight. Then Mr. Roy delivered a series of sermons threatening Protestants with all sorts of

misfortunes from Catholic aggression; and remember that, present in Manitoba, we are not more than one-fifth of the population—hardly one fifth. Counting 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 chastity of nuns, 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 cloak for unbridled promiscuity. This was considered so shocking by most of the Protestant papers in the country that they refused to publish any more of his sermons. 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. Burrows, the editor of the Call, said No. He would not publish it; he had enough of this. "But," Mr. Roy said, "you must publish it."

"Mr. Roy, I am master in my office."

"Well," said Mr. Roy, "you have no right to refuse me; you have published this letter for me, and I have a right to answer it."

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paragraph on Purgatory, in his book "Plain reasons against joining the Church of Rome." I was asked to write a paper for the Month, a periodical published in London. At first I thought it 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 inclined to come at first; but after I had examined the ponderous folio from which he had taken his extract, I found that the context did not support his view at all. Therein was his skill, to take a text out of the context on the top knot come down principle, and then hurl it at you as a most convincing argument. Dr. Littledale is a marvel of learning, but learning prostituted to dishonest purposes; and this is the man whom Mr. Roy takes as his great authority on the Jesuit question. One hundredth part of what Dr. Littledale says in that article on the Jesuits were true, I would leave the Society of Jesus at once.

"Now the Pope himself speaks: But so far you have heard only a summary of Clement's famous Brief 'Dominus et redemptor noster.' I will now quote this Brief as given by Cretenauve Joly, Historien, religieuse, politique et litteraire de la Compagnie de Jesus, Paris, Jacques Lecoffre, 1859. Cretenauve Joly is a friend and apologist of the Jesuits."

"The brief as given, by Cretenauve Joly, after being translated, reads as follows: 'I find that Mr. Roy has on the whole translated it creditably. He is thoroughly conversant with the French, and it is no wonder that he should have made a pretty good translation. There is one curious fact about this document. There are many ways of saying the same thing, and Mr. Roy looks at it in the only possible way, and that is, he is certainly not right, but this one is certainly not right, for he takes it as an infallible document. However, I will first suppose that it might be considered as quiet correct, and yet on that view it gives to the Society of Jesus a very fair showing of its merits in the examination of the Brief. Roy looks at it in the only possible way, and that is, he is certainly not right, but this one is certainly not right, for he takes it as an infallible document. 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