

speaking ex-cathedral in the name of Jesus Christ on dogmas of faith and morals to the Catholic world, that his decisions are accepted as infallible, from which there is no appeal, because he is the supreme judge, and his teachings are founded on Scripture, on the writings of the fathers and the universal tradition of the Church. None of those conditions are found in the Brief "*Dominus ac Redemptor Noster*" for the suppression of the Jesuit Order. Instead of founding his condemnation on Scripture or the writings of the Fathers, he makes up his mind to suppress them on the strength of "complaint," which may have been one-sided—of accusations of "heathenish practices," from which the Jesuits did not get a chance to exculpate themselves in any court or tribunal, and from "Maxims detrimental to sound morals," which one word of explanation could have set right. Whether the complaints came from princes or from bishops, makes little difference (weak bishops and immoral princes existed in those days), as long as the persecuted Fathers got no fair trial. If Pope Clement yielded to the fear of losing France, Spain and Portugal, as was threatened, and thus suppressed the Jesuits, he regretted it to his last hour; in fact, some writers maintain that the grief of it broke his heart. Is Mr. Austin horrified that a Pope should display weakness? It speaks volumes for Mr. Austin's good opinion of Popes and bishops. But Peter, in a moment of weakness, denied Christ, even with an oath. He, however, repented immediately, the Gospel says, "and going forth he wept bitterly." The words of the Brief of Suppression, which I have read in Darras and other Church histories, is not exactly couched in the words used by Mr. Austin. Here is the version, and the true one: "Inspired, as we humbly trust, by the Divine Spirit," said the Pope, "urged by the duty of restoring unanimity to the Church, convinced that the Society of Jesus can no longer render those services for which it was instituted, and moved by other reasons of prudence and state policy, which we hold locked in our own breast, we abolish and annul (not annihilate, as Mr. Austin says) the Society of Jesus, its functions, houses and institutions." This version is found also in "Ranke," a Protestant historian, and differs altogether from the "damning and annihilating" of Alma's little Principal. "The Pope," says the historian, "was like a master, who, to save his ship, sacrifices his most precious goods." This occurred on the 21st July, 1773. Pope Clement died one year and two months afterwards, on the 22nd September, 1774, miraculously assisted in his last moments by St. Alphonsus Liguori. Strange to say, it tells how God always