THE CATHOLIC RECORD.

THE JESUITS.

6

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.

Mr. Roy proceeds to speak of the death of the Pope : "Clement XIV, followed up this Brief From a Verbatim Report by Mr. F. Mullin CONTINUED FROM LAST WREE.

CONTINUED FROM LAST WEEK. Mr. Roy translates "herein above." The difference in French is the differ-ence of only one letter; it is the differ-ence between ci-dessus and ci dessous. I would not charge him with making a wilful blunder. I wish to give him the benefit of the doubt; but it is a most serious mistake. If you take the text seconding to Mr. Roy's version, the publication of this Brief was all that was needed for the actual suppression; but when you read "in the form and manner that we have herein below prescribed," a summary powers against all who should attempt to retain or conceal any of the property. He also threw Lorenzo Ricci, the General, into prison in the Castle of St. Angele, where he died in 1775. In September, 1774, Olement XIV. died after much suffering, and the ques-tion has been hotly debated ever since, whether poison administered by the Jesuits was the cause of his death." Now, I ask you if the General of the Order was imprisoned, and all the mem-bers of the Order near and round about were suppressed and hourded down by all the governments, how do you suppose they could haveigot into the Vatican to poison the Pope ? Of course the enemies of the Society who never met a Jesuit are accus-tomed to stories about crypto-Jesuits and lay Jesuits. On their theory, you never know in what unexpected situations you may hit upon a Jesuit. Perhaps your cook or your housemaid may be a Jesuit. That when you read "in the form and manner that we have herein below prescribed," you have to examine what follows. Now, in the rest of the Brief, such as it is, there is nothing at all about the manner in which the suppression is to take place; but we know that, together with this Brief was sent to each of the bishops in the Catholic world, a docu-ment explaining how the suppression ment explaining how the suppression was to be effected. The formalities to was to be enected. The formalities to be observed were so intricate as to place a bar to the complete fulfilment of the purpose expressed in the Brief. Some pretend that Clement XIV. wished to satisfy the chemics of the Society, and yet did not wish to have the work com-bletely done. However, this mere here yet did not wish to have the work com-pletely done. However this may be, it is well known that especially for Roman documents the observance of all formalities is absolutely necessary to their validity. The formality required here was this: The bishop of each did-cess was to collect together all the jesuits of each college, to send a dele-gate, or to go to them himself and read to them the Brief of Suppression. Without that, the Brief would not have its effect; for it was not addressed to any one in particular, and it was not addressed to Mr. Roy bimself, despite his anime, merely inslauates it a la Littledale. On the Suppression and what followed it you will allow me to quote from an any one in particular, and it was not posted up on the danse of St. Peter's at Rome, as is generally the case with im-

Kome, as is generally the case with im-portant Papal documents. Mr. Roy has no right to side with the Pope when the Pope suits him, and then oppose or ignore him according to cap-rice; he has no right to blow hot and lished on this subject :" "The Brief of Suppression is a valuable cold in one breath. If he wishes to make capital out of the Holy See, he document in the history of the Society of Jeaus, and it is especially remarkable, because, as is observed by Protestant His-torian Scheell, it condemna neither the doctrine, nor the morals, not the discipline must take the Fop^{-5} documents in the Papel way. Now, from the Papal stand-point, the Society was not suppressed in Prussia, in Russia, and probably not in the Particle of Chabter for the particular of th of the Jesuits. The complaints of the Court against the Order are the only motives alleged for its suppression. In Rome, alleged nu fortunately some of the cardinals and prelates only too faiththe Province of Quebec, for we have no proof that the Bishop of Quebec ever read to the Jesuits the Brief of Suppression. He obtained permission from Rome to read it and to allow them to refally served the interests of the Bourbo Taily served the interests of the Bourbon Courts against the Society, the testimony of Cardbal Antonelli, one of the most eminent members of the Sacred College, gives ample evidence that this feeling was not universal, and in a report addressed to Pius VL, only two years after the suppres-sion, he thus expresses bimedfine The main as they were. Other bishops ob-tained the same permission, so that the Jesuits were not at all suppressed in some parts of the world. They remained more especially in Russia. At the beginning of the pontificate of Pius VI., who was the successor of Clement XIV., the Russian Jesuits were in a great state sion, he thus expresses himself :- The impartial world recognized the injustice of of conscientious preplexity. Of course these who are deeply prejudiced against as will refuse to admit that we can have any conscientious scruples ; but precisely as the best way to know the history of a

country is to blong to it, so the best way to know the history of an Order is to be a member of it. Whatever people may say, I have never found greater sincerity than in the Society of Jesus. The Jesuit fathers in Russia were ex-tremaly avariated in their consistence. The Jesuit Fathers in Russis were ex-tremely exercised in their consciences to know what they should do. The Brief could not be published unleast the bishops read it out to the Jesuits, and the bishops read it out to the Jesuits, and the bishops read it out to the Jesuits, and the bishops read it out to the Jesuits, and the bishops read it out to the Jesuits, and the bishops did not promulgate it. So long as it was not read to them, they were bound by their vows of porests, secular or religious, of course the vow of chastity does not change. On the other nand, they heard in the newspapers of Europe that the Brief had been pub-lished in other countries. They wanted to know what they should do. The secular or religious, of course the vow of chastity does not change. On the other nand, they heard in the newspapers of Europe that the Brief had been pub-lished in other countries. They wanted to know what they should do. The secular or religious, of course the vow of constity does not change. On the other nand, they heard in the newspapers of Europe that the Brief had been pub-lished in other countries. They wanted to know what they should do. The met in council. Some of them said

takes. Only when there is question of solemn definition is he preserved from error. The limits of infallibility are very clearly marked, and this Brief has absolutely nothing to do with them, it is quite outside of them; it might have been a mistake from beginning to end, so far as infallibility is concerned. Like the care of Galileo, it does not enter into the sphere to which infallibility is recomised.

Cardinal Antonelli is correct. I think there are some inscurates in ft. If is is the second in the opinion of a fallible man who was to a singht to expected in the solution of or a fallible man who was the solution of a soluti by appointing a congregation of car dinals to take possession of the tempor-alities of the Society, and armed it with summary powers against all who should attempt to retain or conceal any of the official declaration, asserted that the Pope's death proceeded solely from natural causes; and their testimoay was con-firmed on oath by Father Marzoni, Gen-eral of the Franciscana, and the intimate friend of Clement XIV., whom he at-tended during his last illness "

or your housemaid may be a Jesuit. That is the Jesuit of fiction ; the Jesuit of fact, the real Jesuit is very different. There

friend of Clement XIV., whom he at-tended during his last ilinese." I will now quote to you the words of three Protestants giving their general opinion of the jastice or injustice of the suppression of the Society: "SCHOELL.—Cours d'histoire des Etats Europeens, vol. 44, p. 71, says: War ageinst the Jeeuits became popular; or rather, hatred and persecution of an order, whose existence was bound up with the Catholic religious and the throme became a claim to the title of philosopher." claim to the title of philosopher."

claim to the title of philosopher." All that was required to pose as a philosopher was to declare oneself against the Jesuits. There must be a great many philosophers about just now. "Secondly, SCHLOSER-History of the Political and Literary Revolutions in the 8th century, vol. I: Some people had sworn irreconcilable hatred to the Cath-olic religion * * * To complete this interior revolution and to take away from the ancient Catholic system its excellent pamphlet recently published by the pastor of St. Pstrick's Caurch, my dear friend Father Whelan. It is one of the best I have ever seen. "I shall now read," says Father Whelsn, "from a reliable hand book lately pubfrom the ancient Catholic system its chief prop, the several Bourbon Courts. not knowing that they were thus going to place the instruction of youth in very different hands, united sgainst the Jesu-its from whom the Jansenists had long since filched, often by dubious means, the esteem they had enjoyed for cen-turies"

So Schlosser admits that it was a war So Schlosser admits that it was a war of prejudice carried on by the Jansenists, a body that called themselves Catholics, but were steadily repudiated by the Catholic Church as heretical. "GUIZOT-Hist, France, Vol. V. 5, ch. 54. A strange and striking reaction in human affairs; the condemnation of the Leavity may the province of the

Jesuits was the precursory sign of the violence and injustice which was soon to be committed in the name of the most sacred rights and liberties * * * The destruction of the Jesuits served neither to justice as well as to liberty; it was the wages and the bitter fruit of a long The act." Cardinal Antonelli herespeaks boldly. "And those who do not recognize it must be either blind or else hear a mortal "And those who do not recognize it must be either blind or else hear a mortal "And those who do not recognize it must be either blind or else hear a mortal "And those who do not recognize it "And those who do not recognize it must be either blind or else hear a mortal"

hatred to the Jesuita. What rule was observed in the judgment rendered against them? Were they listened to? Were they allowed to bring forward their defence? Such a mode of proceeding proves that there existed the fear of find-ing them impocent? mitted, but lately, in the hame of religion, against justice and liberty." The Society of Jesus was restored in 1814 by Pope Pius VII., no longer by a Brief, that is to say, a document of secondary importance, but by a Bull, a more solemn document, and in that Bull he says

ing them innocent." The Pope had written Christophe de Beaue says : "Tne Catholic world unanimously demands the restoration of the Society of Jesus. We daily receive the most earn. est petitions to this effect from our venerable brethren the Archbishops and Bishops, and from other earnest persons. We should deem ourselves guilty of great negligence before God, if, in pres ence of the perils that threaten Christen.

Society. Father Jones in Montreal, is, on both his father and mother's side, a descendant of U. E. Loyalists. You cannot easily get anything more loyal than that. Father Kenny is a son of Sir than that. Father Kenny is a son of Sir Edward Kenny, who was for some time acting Governor of Nova Scotia, and who is the very quintessence of loyalty. Everybody in Halifax knows who the Kennys are, and you would be laughed at if you suspected them of being dis-loyal. My father was Attorney General of Lower Canada for some years, and among other measures that he assisted in passing was the Reciprocity Treaty with the United States from 1854 to 1864. which as many say, produced an era of great prosperity. He also was the prin-cipal factor in the drawing up and passing of the Seignorial Tenure Act. In passing of the Seignorial Tenure Act. In ooing this, he showed considerable loy alty to the best interests of Eastern Canada: for, in reducing the rent roll, he brought himself into disfavor with his most intimate friends, his father in law in particular, being the owner of four seigniories. eigniories. But Lewis Thomas Drummond held

But Lawis Thomas Drummond held bravely on his course for the take of the country; he got the measure passed, and his legislation endures to the present day. Earlier than that he began his career of loyalty. He was born in the most loyal country in the world—the north of Ireland. Is there any place in the most of the take the neutron soliton of the world where the patron saint of loyalty might show himself with more effect than there ? My father was born effect than there ? My father was born in the extreme north of the north of Ireland, at Coleraine. He was brought up among people who had nothing but reverence for British rule. I remem-ber some years ago, when I was in Eng-land, he used to send me Canadian papers, but if there was any seditious article in them, he would carefully cut it out as a matter of conscience, least it should corthem, he would carefully cut it out as a matter of conscience, least it should cor-rupt my loyally. He came to this coun-try at the age of twelve, studied French thoroughly, and when the Rebeilion broke out in 1837, he was able to view all sides of the question. Having recently come to the Bar at that time, he was chosen to defend the rebels. This was at a time when the whole country was a ferment. His outspoken defence on behalf of the rebels established his reputation as a for-ensito orator: but those that heard him ensic orator ; but those that heard him say that what they admired most was the polite respect he showed towards the judges who held in their hands the lives of Julges who held in their manus the liver of those misguided men, a respect redolent of loyalty. My grandfather, on my mother's side, was the Hon. Peter Dom-inic Debarizsh, who was a member of the Legislative Council in the Province of Legislative Council in the Province of Qaebec some fifty years ago. When that rebelion began in 1837, he thought it neither lawful nor wise; he believed like all the Catholic prisits, with the exception of one, that the movement ought not to be encouraged; and so he set his face against it. The result was that he nar-rowly escaped death. He risked his life in order to be loyal to the Brittsh Orown. Only a counde of years ago I sont in St

years in horrible durgeons with hardly enough to keep body and soul together. Father Malegrida, who was considered a saint, and who had, both in Europe and in South America, labored with unsparing devoledness as a true hero, was strangled in the public quare by Pombal's orders in 1761. Pombal himself was disgraced after the death of the sing; he was even condenmed to death for his judicial mur-der and enormous thefa, though the did, no one would bury his corpse. The share a lacut. That was their revenge. Deventy. Mr. Roy proceeds: "Your self deniat and poverty! You now brag and bluster; and that you work for your food and and that you work for your food and painent duly," No; I did not speak of self-denial. What Lasid was as a work and that you work for your food and painent duly," No; I did not speak of and adds:

Poverty. Mr. Roy proceeds: "Your self denial and poverty! You now 'brag and biaster' about your self-denial and poverty, and and that you work for your food and raiment only." No; I did not speak of self-denial. What I said was we worked for our country's best interests with no earthly reward but our food and raiment. Put this assertion of mine on a basis of statistics In this compensation for the Jeants' Estates, how much is to be given to the Society? Do you know how much the sum amounts to for each indi-vidual? By the Pape's distribution, we Jeautits get, out of \$400,000, only \$160,000. We are over 200 Jeautis in Canada, about one-third of whom are priests like myself, the rest atudents preparing for the priestone-third of whom are priests like myself, the rest students preparing for the priest-hood, or lay-brothers, who do the manual work in our houses, some of whom are carpenters, others tailors, or shoemakers, or bakers and cooks, generally very poor cooks. Now, divide up \$160,000 among 200 men. That does not give you much. Call it \$1,000 capital at 5 per cent. It world give \$50 a year. We live cheaply, but not quite so cheaply as that. It costs about \$200 a year to heep each of us about \$200 a year to heep each of us going. We do not spend any money uselessly, we do not wear fashionable licitessiy, we do not wear issuitable of clothes, we want about one cassock a year, which costs something like \$14. Then we are not allowed to wear gold watches or jewellery. We use no money except in so far as we need it for travelling exin so far as we need it for travelling ex-penses or for immediate wants, we only use that with permission of our superiors, and the superior of the house has to give an account to bigher superiors of the way in which the money is used. We carry no books with us. If we want to read a bock, we find in each house that we go to a common library, we select a book and put it bock when we are done with it. For the last twenty years, I have always made my bed, swept years, I have always made my bed, swept my room and blacked my boots, and I expect to do so until I die. If that is not poverty, what is ? It is not misery, but it certainly is not wealth. What is

Mr. Roy's answer to that ? "Do you not hold a license not to

"Do you not hold a license not to observe the days of fasting, not to abstain from forbidden meats, and not to recite your prayers at the canonical hours, to advance or retard the reading of your breviary ? and by your lieense you thus make life more easy."

We have indeed certain permissions not We have indeed certain permissions not to observe the days of fasting, if we have a sufficiently good reason. I was work-ing a good deal last week, occasionally preaching three times a day, besides hearing confessions for five or six or eight hours a day, and being beseiged by all corts of persons coming to see me-not to attack me, I must say-the enemies of the Order never come to inenemies of the Order never come to in-terview me, not, at any rate, as enemies. But all this is very tiring, very wearing upon the human frame, and, therefore, I think, constitutes a sufficient reason to excuse from fasting. As to the breviary, that is not a very important permission, because every priest in the Catholic world has it now just the same as the Jesuits. "Aud by your license, you thus make life more easy." It is just the contrary ; I find it a busy life, not at all an easy one. If I wanted to lead an ence of the perils that threaten Christen. dom, we neglected the assistance given ito us by Got's special providence; and if, placed at the helm of the bark of Peter, tossed by continual tempeta, we refused to employ vigorous and experi-be might escape those who were threaten-in order to be loyal to be British Crown. Only a couple of years ago I met in St. Paul, a gentleman eighty years old, who told me that he had spirited away my be to find out that I have been mistaken in the dootrines of the Catholio Church, and set to work and proclaim that I have APRIL 27, 1889.

Mr. Roy holds this up to us as a crime, and adds :

and adds: "And besides, was not your order suppressed in Canada in 1774 by a royal decree of the Imperial heretical Parlia-ment of Great Britsin ?" There is no proof that it was suppressed

There is no proof that it was suppressed as a society, for the last Jesuit was known to be a Jesuit, living in Quebec in 1800. He was Father Casault. He was known to be the heir of all the Jesuit revenges, which then amounted to about \$5,000 a year. It was known that he always had his pockets full pf money, that the good old priest would go about the streets of Quebec giving money to every poor person who asked him for it. He spent every thing he had on the poor. This fact is undeniable. On education Mr. Roy says: "You claim to have done much valu-able work in teaching. How dare you i Read my Brief and refresh your memory i In the boson of your Society, scarcely out of the reference of the senter.

In the bosom of your Society, scarcely out of its cradle yet, various germs of discord and jealousy had sprung up, which led them to set themselves up sgainst the universities, the colleges and the public schools. There is hardly an accusation of the most serious nature that was not brought up against your Order.

No; I did not say anything in my letter to the Free Press about the worl letter to the Free Press about the work we had done; I spoke of the work we are doing As to the past, I have shown that Pope Clement XIV. does not pre-tend to infallibility on this point, as the very form of his Brief proves, and, in this particular passage he sums up his entire indictment as an accusation and pathic more. In present to reliable nothing more. In regard to religion, Mr. Roy, with a heavy kind of humor,

says : "You have written in black and white that your whole lives were devoted to religion, and religion is the bulwark of society. But my rebellious son, which religion do you mean ?"

religion do you mean 7" In what sense Mr. Roy can personate my father, it is not easy to imagine. But let this pass. I mean of course the religion which I profess, the Roman Catholic Apostolic religion. Mr. Roy embraces the Protestant religion; let him make the best of it, but I hold that mine is best.

"If the religion of Christ is the bulwark of society that religion is certainly not your own."

Mr. Roy, you are not infallible. Then he speaks on patriotism, s matter which I have already touched upon. But what seems to have stung him to the quick is what I said about a useless secret society. "The Society of the Order of Jesus, we are told, is not a useless secret society when any man useless secret society, whose only pur-pose is to brag and bluster. But the pose is to brag and bluster. But the Jesuit Order is a secret society." Mr. Roy's sfirmation is no proof, and he gives no other. I have already told you that I distinctly denied this in my MS. letter to the Free Press, and my denial was omitted by the printer. Mr. Roy continues: "Peace and tracquility will not be re-

stored to our Dominion, and the brag and bluster will not cease until Pope Clement's remedy be applied by Her

APRIL 27.

And yet Jesuitism

Catholicism. The following piec is worth reading as a "The suppression Jesus by Clement X ary, as it was not fo retorm of the Ron Order of Jesus is bo snimates that Chu that Church is re cease to give birth though disguised un "The Roman hiers

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his tirade should other pecple's p Mr. G He tacks on to of Facts," by Pr Smith is a very bodybody know large has no (judgment, and charging Jesuits sounds suprem of a strong and of his I read wh the Winnipeg p paregraph and that is true. I dale, is too well really did aces merely borrow vuite in Dr. Li both insinuate, Base insinuatio Base includion the ignorant in peculiarly jesu both these gen acteristics of

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met in council. Some of them said : "We are bound to submit to the Pope;" others said : "Yes, we are bound to sub-mit to the Pope, but, according to his canonical regulations, you cannot leave the Order until you are canonically sup-pressed. Until that is done, you have on right to use money as your own you Antone il goes on : "As for me, l sfirm, without fear of error, that the Brief is null, invalid and iniquitous and consequently that the Society of Jesus is not destroyed. My assertion is founded on a number of proofs, of which I shall be satisfied with bringing forward a fear." are bound by your vow." While in this great state of preplexity, they sent a forward a few."

Mark well that this was written only

Mark well that this was written only two years after the suppression. "The Cardinal then enumerates the rea-sons which, in his opinion, invalidated the Brief. 1.--When the Pope promised to suppress the Society he was only a private individual, unable to estimate the full consequences of his act. 2.--The Brief was extorted from a man, fettered by his previous enzagment, by these whose only great state of preplexity, they sent a messenger to Rome to see Pius VI., and messenger to Rome to see Pius VI., and Pius VI. said to this messenger: "I want the Jesuits to remain as they are in Russia." He would not give any written document, for the times were too troublous, the French Revolution was at hand and the Governments of Portugal, Spain and France would have clamoured against him; but he allowed them to avist there and hefore the ord was extorted from a man, lettered by his previous engagment, by those whose only object was to ruin the Ohurch. 3 — In this infamous transaction, false promises, criminal threats and open violence were made use of towards the Head of the Church. 4 — The Brief was destitute of church. 4 — State and a state in a solemen them to exist there, and before the end of this century Pius VI. formally re-established them in the kingdom of the two Siellies. In the first decade of this century, Pius VII. re-established them canonical forms requisite in a colemn sentence of this description. It is helleved in England, where they had always re-mained since the suppression. In Maryland, Archbishop Uarroll, formerly a Jesuit, and the first Catholic bishop in the United States, bailed with

adds the Cardinal, that Clement XIV. pur posely neglected these formalities, in order to render the Brief less binding. 5 - Ir the execution of the sentence, the eccles-iastical and civil laws of justice were equally violated. 6 — The sentence rests upon unproved accusations, and upon calumnies which it is easy to refute. 7 joy the re-establishment of the Society in that great Republic. Finally in 1814 Pius the VII. solemnly re established the Order all over the world. Hitherto, making a concession to Mr.

The Brief contradicts itself, asserting in one part what it denies in the other. 8 -Roy. I have considered this Brief as if it It contains confused and ambiguous ex-pressions, and in the part relating to the simple and solemn vows, the Pope attriere infallible, but no Catholic theologian—and Catholic documents, if used against us, must be examined on Catho-lic principles—holds that it is an in-fallible document. An infallible docu--and Catho butes to himself powers that no Pontifi ever claimed. 9.—The motive alleged for the suppression of the Society might, under the suppression society might, ment must be one which defines a do trine, and not simply a letter (Brief under the same pretext, be applied to every religious order, and the Brief is means letter) containing a judicial sen-tence. The Brief of Suppression is not a Bull defining matters of faith or morals. All spree that such a letter is not an in-tailible document. Catholics know very well that the Pope is infallible only when spreaking, as achieved, that is to say, from the chair of St. Peter, teaching the whole world doctrines that touch on faith or morals. Protestants of course, who are enlightened, will know the same thing. Even Mr. Roy must be aware of this, for he quotes the very words of the Vatican Council. Outside of the circumstances in which infallibility is prom-ised to him, the Pope may make mis-

ed seamen to master the waves that threaten every instant to cause destruc-tion and death."

threaten every instant to cause destruc-tion and death." A few years ago, a certain Catholic clergyman, who had prejudices against the Society of Jesus, astempted to prove that the present Society of Jesus was not the old Society, but simply a new congregation. He published what pur-ported to be a learned work on the subject, but it had not been long pub-lished before it was condemned by the present Pontiff, Leo XIII. Afterwards Pope Leo XIII. addressed a letter to the General of the Society of Jesus, in which he shows that the Society was the same as it had ever been, and in which he confirms all the privileges granted to the Society by a score of Popes, except those privileges that were incompatible with the common law of the Church, as it had been modified since the time of those Popes. He thus restored everything that could be restored in the Society Popes. He thus restored everything that could be restored to the Society, that could be restored to the Society, and he expressly said that it was the same Society as it had ever been. So, taking the Pope's view of it, there can be no question but that the Society has been re-established, as I said in my letter, and not re-created. Mr. Roy proceeds to make some Apparently facetious remarks which he

apparently facetious remarks, which he prefaces with large print.

"fhe Dead Lecturing the Living."

"The Pope though 'being dead, yet speaketh' and, speaketh with infallible authority. He does more than speak, nay, he lectures. Hear, then, a dead infallible Pope giving a lecture to a living Januit " Jesuit."

This makes me feel rather proud-to this makes me teer tatter producto think that the Pope should take 'he trouble of speaking to me.

ing the whole family. I think, therefore, that we have a right to speak about our loyalty. The fact is that in all countries in the world, the world, the Jesuits, instead of being opposed to loy-alty, have been remarkable for their defence of legitimate government. I do not think there is any country in the take to myself a wife. That would be world where they were more attacked than the whole family do not think that I should have any difficulty in gathering in about \$3,000 or \$4,000 a year. Then I might like to take to myself a wife. That would be easy. And if she happened to die, I might take a second wife, as Mr. Roy did not very long ago. That, however, would be very different from the sort of a life I am living; I think it would be a good deal easier; but I have an idea that I could nor feel, perhaps, as much ease of conscience, and that I might have some difficulty in getting on that side in the next world where I wish, and pray that I may spend my eternity. not think there is any country in the world where they were more attacked than in Ecgland, and yet several Jeaulis who died on the scaffold because they would not believe in the spiritual supremacy of the Queen, took good care to easy that they loved and reverenced Queen Elizabeth (Ignoring the scamy side of her character), and their they mered for would not submit to her as Pope. They did not submit to her as Pope. They did not believe that she was appointed by Jesus Christ. In the United States the Jesus Christ. Jeaus Christ. In the United States the Jesuits have always been first and fore most in loyalty to the Republic. Father Neale, who afterwards became coadjutor to the Archbishop of Baltimore, was a great friend of George Washington. Oa the 22nd of February, Georgetown, our oldest college in the United States, celebrated the centenary of its foundation. The President of the United States. that I may spend my eternity.

ness and avidity? And everybedy knows of your commercial transactions in Parsguay and the infamous bank-ruptcy of Father Lavalette.'" I will say just one word about that. The President of the United States made it a point to be present. Nobody will accuse the Jesuits in the United States of accuse the Jesuits in the United States of being disloyal. In Belgium some years sgo, King Leopold I., a Protestant, said to one of his friends, speaking of the Jesuit colleges in Belgium : "I like the education that the Jesuits give, because they en-courage the true national spirit." The same is remarked in Spain.

Pombal.

One very remarkable instance of Jesuit loyalty and generosity, even to their encouries, is given in all histories that deal with this question. The first person who with this question. The first person who started the persecution in Portugal against the Society of Jesus was the Marquis de Pombal. He had been received at the Ocurt on the recommendation of a Jesuit, who had been deceived by Pombal's hypocrisy. The latter's object was to get the relas of power into his own hands and then unchristianize the Kingdom of Por-tugal. The Jesuits were a bar to his unchristian projects. He determined on their ruin. As soon as he had won the

been perverted by Goldwin Smith, or Mr. Maissty's Protestant subject

Majosty's Protestant subjects." Protestants are thus called upon by Mr. Roy to persecute Catholics. Is this according to the Protestant idea of civil-and religious liberty ? "We have been advised to study his-

tory better." I did not advise anyone ; I leave pom

posity to Mr. Roy. I merely spoke of my friends who read history aright, and of my honest foes who should cease to be of my honest roes who should cease to be ignorant if they studied history better. If this cap fits Mr. Roy, let him wear it: He proceeds : "An honest and sincere Jesuit, who

thus ventures to speak, shows that he must have read the history of the Jeau-its as written by themselves only. But as we are all blind to our own faults and as we are all blink to bur own instits and never see ourselves as others see us, I would strongly advise Father Drum-mond, before he again lectures the gen-eral public on the study of history, to "And one of the reasons," says Mr. "And one of the reasons," says lut. Roy, always speaking in the Pope's name, as given in my Brief of July 21st, 1763, for suppressing your Order in per-petuity, is it not 'your seeking after the riches of this world with too much eager. widen the range of his readings, and see how impartial, trustworthy, may in-how impartial, trustworthy, may in-infallible, writers have written the his-tory of the Company of Jesus." I am thankful to Mr. Roy for this.

He alludes to me as an honest and sincere Jesuit. Now it seems to me very bard to reconcile those two things—that I should belong to such a black, damn-able Order with all those borrible crimes. The Pope does not confirm, he only states the accusation, that we "sought for riches with too much eagerness and avidity." What Mr. Roy says about about it, and yet be an honest and sincere Jesuit, who must have read the his-tory of the Jesuits as written by them-selves. Unfortunately, I am forced to read the other side of the question. It Father Lavalette is partly true. About the year 1765, Father Lavalette, a superior of the Jesuits in Martinique, wanted to clear away the debt. Most Jesuit may be possible for a Protestant to read only one side of it; but in English speakfirst I taught there, there was a debt of ing countries it is absolutely impossible for us not to know all about that Pro-190,000 upon the church and the college, and the only means we had to pay that was the pension paid by the students at the rate of \$150 a year. This testant side. It is thrust down our throats every day. Then comes the finale ;

therefore, an instrument prepared for the general destruction of religious orders.
10.—It annuls, as far as it can, a number of religious orders.
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10.—It annuls, as far as it can, a number of religious orders.
11. The context, without in Winnipeg when so mary of us belong to in Winnipeg when so mary of us belong to invalid, and in consequence the so-called invalid, invalid, and in consequence the so-called invalid; it do not wish to say that this opinion of it do not wish to say that this opinion of it do not wish to say that this opinion of it do not wish to say that this opinion of it do not wish to say that this opinion of it do not wish to say that this opinion of it do not wish to say that this opinion of it do not wish to say that this opinion of it do not wish to say that this opinion of it do not wish to say that this opinion of it do not wish to say that this opinion of it do not wish to say that this opinion of it do not wish to say that this opinion of it do not wish to say that this opinion of it do not wish to say that this opinion of it do not wish to say that this opinion o

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