

are done with it. For the last 20 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 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 license you thus make life more easy."

We have indeed certain permissions not to observe the days of fasting, if we have a sufficiently good reason. I was working a good deal last week, occasionally preaching three times a day, besides hearing confessions for 5 or 6 or 8 hours a day, and being besieged by all sorts of persons coming to see me—not to attack me, I must say—the enemies of the Order never come to interview 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. "And 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 easy life, all I should have to do would be to find out that I have been mistaken in the doctrines of the Catholic Church, and set to work and proclaim that I have been perverted by Goldwin Smith, or Mr. Roy, or somebody of that sort, and start out in a crusade against the Jesuits. What a sensation that would create! I 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 not 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.

"And one of the reasons," says Mr. Roy, always speaking in the Pope's name, "as given in my Brief of July 21st, 1763, for suppressing your Order in perpetuity, is it not 'your seeking after the riches of this world with too much eagerness and avidity?' And everybody knows of your commercial transactions in Paraguay and the infamous bankruptcy of Father Lavallette."

I will say just one word about that. 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 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 houses are in debt. In Montreal, when first I taught there, there was a debt of \$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.