

I obliged to tell that man that he is guilty of theft, and that he must make restitution of what he has abstracted? Gury says "no," and I defy Mr. Austin to say in his conscience "yes!" It is very easy, however, to garble cases of this kind, to twist the meaning of one or two words in Latin, and then cry out, oh horror! Gury, a Jesuit, teaches robbery, murder, perjury, and every other crime from pitch and toss to manslaughter.

Therefore the record is bad, and therefore the Jesuit Fathers, who were the first white men in Canada West, who first planted the cross on every promontory of our great lakes, who, in spreading the Gospel of Christ, crimsoned Canada's soil with their martyrs' blood; therefore these holy Fathers, who "shine like stars in the Heavens," are no better in Mr. Austin's eyes than "immoral lepers," "hordes of Ishmaelites," "a thousand degrees worse than the heathen Chinese," as declared ex-cathedra by Bishop Carman a few weeks ago in the columns of the *Toronto Globe*. Further on, Mr. Austin says: "The moral theology of the Society of Jesus is shockingly bad, from a Christian standpoint, to-day." "The whole basis of the society is immoral. The conduct of the society, springing as it does from wrong principles, cannot be other than immoral," etc., etc. It is really astonishing how men guilty of such outrageous attacks, such insulting inuendoes, and withal such obtrusive vulgarity, can have the cheek to lecture others on "delicacy and refinement." Those choice epithets and beautiful comparisons with thieves, lepers and murderers, of men distinguished for learning and piety, entitle Mr. Austin and his bishop to exceptional honors as masters in the art of repelling injustice with a "calm, unruffled and philosophic spirit."

A chief head of accusation and condemnation of the Jesuits, among the controversialists, is their blind obedience to rule and to the head of the Order. Mr. Austin has several times dragged this grievance into his letters, saying untruly that Loyola taught that one's conscience and intelligence should be sacrificed to the superior. He admits, however, it is the band which binds the Order together. Most certainly it is. How could any society exist without obedience to rule? How could a railway company exist? How could an army exist? Implicit, or if you will, blind obedience, is necessary for the existence of any organized body. Hence the members of every religious order bind themselves by a vow of obedience, and hence they live and flourish.

What would become of an army or of a railroad if the strictest obedience were not enforced? It is want of obedi-