

Mr. Roy translates "herein above." The difference in French is the difference of only one letter ; it is the difference 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 according 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," 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 document explaining how the suppression was to be effected. 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 enemies of the Society, and yet did not wish to have the work completely 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 diocese was to collect together all the Jesuits of each college, to send a delegate, or 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 posted up on the doors of St. Peter's at Rome, as is generally the case with important 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 caprice ; he has no right to blow hot and cold in one breath. If he wishes to make capital out of the Holy See, he must take the Pope's documents in the Papal way. Now, from the Papal stand-point, the Society was not suppressed in Prussia, in Russia, and probably not in the 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 not to read it and to allow them to remain as they were. Other bishops obtained 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 of conscientious perplexity. Of course those who are deeply prejudiced against us 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 belong 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 extremely exercised in their consciences to know what they should do. The Brief could not be published unless 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 poverty and obedience. In regard to priests, secular or religious, of course the vow of chastity does not change. On