THE JESUITS.

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Their Apologists and Their Enemies.

A Locture Delivered in St. Patrick's Church, Ottawa, Sunday Evening, February 24th, 1889.

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BY REV. M. J. WHELAN.

(CONTINUED FROM LAST WEEK.)

(contributed PROM LAST WEEK.) "A JEGUIT IN THE BACK-GROUND" As for William Watson and his pamphlet "Important Considerations," also cited in the Ecoyologo dia Britannica as a witness against the Jesuita, the value of his testimony will appear from the follow-ing relation of facts, and his own confes-els on the scaffold : In 1603 some disappointed courtiers and others—had formed a plot to seize James I. To strengthen their party by the scceesion of the Catholics, they made evertures to Watson. The latter scema to have thought that if by a counter-plot, he could then rescue the King, the royal gratitude would thenceforth befriend the otholics. He drew into his schemes another priest of the name of Clarke. Whilst he was contriving his notable scheme, it was discorrered by several parties, and amongs the rest by Father Gerard and some other Jesuits. The laster informed Garnet, their Superior, as well as Blackwell, the Arch-priest, who commanded them, as it was evident to coordingly, Gage, a Catholic gentleman, and Fracis Barnaby, a secular priest, informed Bancroft, of London, whilst Father Gerard sent word to James by a Sootch Catholic, one of the King's ser-vants, who, finding that it had become koown the day before, made no commun-ication. Being well versed in the arts of his father and of Walsingham, Cecil vants, who, finding that it had become known the day before, made no commun-ication. Being well versed in the arts of his father and of Walsingham, Cecul allowed the conspiracy to ripen; but finding it abandoned, seized its pro-moters. One of these declared on his trial that it was exceeded by Longe the moters. One of these declared on his trial that it was suggested by James him-self, as a means of testing the loyalty of the young nobles. The chief agents were imprisoned; but George Brooks and the two priests, Watson and Clarke, suffered the death of traitors. Watson, when arrived at the scaffold, was so much more concerned for his sin than for the cruel death before him, that he expressed his wish that he had a life to forfeit for every one "whom he had by his treachery drawn into his treason." (Ibid). PENAL LAWS NOT THEIR OWN APOLOGY.

PENAL LAWS NOT THEIR OWN APOLOGY. But what of those other peual laws, too numerous to mention, enacted under Elisabeth's successors ? Why not blame the Jesuits for the whole series ? Dr. Luttledale knows full well that the mere fact of a Coercion Bill being placed among the Statutes is not in itself sufficient proof of its necessity. This has been brought home time and again of late, with telling effect, to the minds of the English people, but never, perhaps, more clearly, more pointedly, and more authoritatively than it was in open Court, during the trial of Lord George Gordon, on February 5th, 1781. The then Attor-ney-General, who was Prosscutor in the ease, said in his opening speech :

ney-General, who was Prosecutor in the ease, said in his opening speech : "In the latter end of the year 1778, an Act of Parliament passed to repeal cer-tain provisions affecting the Roman Catholics in this country, contained in an Act of Parliament made in the elevanth and trailith years of the eleventh and twelfth years of the reign of King William III. The particular provisions which it was the object of this provisions which it was the object of this Act to repeal were these : By the Statute of King William, every Popiah priest ex ercising any part of his function in this Kingdom, was liable to perpetual im-prisonment; every person of the Popiah religion, keeping a school or taking upon himself the education, government or boarding of youth, was liable to the same unnishment. And by another part of punishment. And by another part of this Act, Roman Catholics were rendered incapable of inheriting or taking by device or limitation any estates from

their parents or others, unless they should take oaths and subscribe a declaration, which by their religion they could not conscientiously do, and their estates were to go immediately over to their next of kin being Protestants, and them and their families left to starve. There was another provision too which made them incapable of taking any made them incapable of taking any estate by purchase. "This Act, containing such severe penalties, could only be justified by the necessity of the case, for the salvation of the State and our religion. It is the height of severity to punish men for serving God in their own way, or in employing themselves in one of the most important duties to society, the education of youth: that men shall serving tota in their own may, of the employing themselves in one of the most important duties to society, the education of youth; that men shall for these reasons alone be doomed to a loathsome prison for their lives, and to the perpetual society of the most profligate and wretched of membrand is ormal and horrid. The of the most profligate and wretched of mankind, is cruel and horrid. The other part of this Act was extremely severe in depriving a man of his birth-right and inheritance. "The history of the times, does not fur-minh ANY PROOF of the necessity, nor afford AN APOLOGY for the hardship of these provis ions. An account of the commencement and progress of the act the tot the commencement AN APOLOGY for the hardship of these provis ions. An account of the commencement and progress of the Act is given by a very learned divine, who was at that time a member of the House of Peers, Bishop Burnet. It origin-ated in party faction, in oppo-sition to the Court at that time. The Bill was brought into the House of Com mons that the Court party might reject it, and draw upon themselves the odum of a measure in favor of the Catholics. of a measure in favor of the Catholics, for those that brought in the Bill did not mean it should pass; they were disappointed in their view, for the Court pointed in their view, for the Court party made no opposition to it. They then wished to drop it, but they could not, upon which Bishop Burnet says they added very severe and unreason-able clauses to the Bill and sent it up to the House of Lorde, in hopes that that House would reject it; in this they were disappointed, too, for the House of Lords did not reject the Bill, but suffered it to pass with the severe penalties and party made no opposition to it. They then wished to drop it, but they could not, upon which Bishop Burnet says they added very severe and unreason. able clauses to the Bill and sent it up to the House of Lorde, in hopes that that House would reject it; in this they were dia popinted, too, for the House of Lords did not reject the Bill, but suffered it to pass with the severe penalties and punishments I have stated. It is too much, in my opinion, (adds the Attor.

THE CATHOLIC RECORD.

who shall produce a bone fide passage that will convict the Januits, or any Januit, or any approved Catholic theologian, of teaching the deciring that maxim is vulgarly understood. This ofter will stand until the 12th day of July next, being the first anniversary of she Jesuits' Estates Bill of Quebec. (See annext), lately published, on this and History"), lately published, on this noy General) for any party or faction to stake upon their game the liberty and fortunes of others." VOLTAIRE VERSUS PASCAL & CO. Having floished with what Dr. Little-ale is pleased to call the "political hos-lity" to the Jesuita, let us take up Appendix) Time will not permit to night an ex-

dale is pleased to call the "political bes-tility" to the Jesuits, let us take up some of the most prominent charges against them on moral and doctrinal grounds. The assault made on their moral theology in the famous "Provin-cial Letters" of Blaise Pascal, issued from January, 1656, to March, 1657, is the poisoned source from which the anti Jesuit literature of the day is drawn. Of Pascal's productions, Voltaire, assur-edly no friend of the Jesuits, wrote thus : "In good faith, is it by the ingenious satire of the Lettres Provincials that the morality of the Jesuits must be judged, and not rather by the teaching of Pere Bourdaloue, of Pere Cheminais, and other preachers, and by their mission-aries ? Let any one draw a parallel be-tween the Lettres Provinciales and the ser-mons of Pere Bourdalous. In the first may be learnt the science of raillery, the skill of presenting things indifferent in themselves under a criminal aspect, and the art of insulting with eloquence. From Pere Bourdaloue a man will learn to be severe to himself, indugent towards others. I ask, then : On which side is true morality, and which book is most useful ? I venture to say that nothing can be more injuitous, more contradictory, more disgraceful to humanity, than to accuse of lax morality men who in Europe lead the most austere lives, and who seek death in the distant regions of Asia and America." Correspondance, 7th February, 1746. Of the "Monita Secreta," to which reference has already been made, pro-Appendix) Time will not permit to night an ex-smination of Gury on the question of "mental reservation," suffice it to say, that, here again, cariosture and libel miserably fail to smirch his character as a casuist. Those rigid moralists who affect to be scandalised, at the Jesuit principle of "mental reservation," must be filled with holy indignation at the lady who is not "at home" to the caller she does not desire to receive, or the prisoner in the dock who pleads "not guilty" rather than oriminate himself for mere truth's sake. Why do they not point the finger of their rightcous scorn at such "lax moralists," as Jeremy Taylor, who says: "to tell a lie for charity, to save a man's life, the life of a friend, of a husband, of a prince, of a useful and a public person, hath not only been done at all times, but commended by great and wise and good men;" Milton, who saks: "By which of the commandments is a lie for-bidden ? You will say, by the minth. If them my lie does not inpure my neighbor, certainly it is not forbid-den by this commandment; " Paley, who says, "there are falsehoods which are not lies, that is, which are not crim-inal," and Johnson, who states, "the general rule is that truth should never be violated; there must, however, be some exceptions. If, for instance, a murderer should ask you which way a man is goe." SUPPRESSION OF THE SOCIETY: man is gone."

SUPPRESSION OF THE SOCIETY: We shall now revert to the history of

Correspondance, 7th February, 1746. Of the "Monita Secreta," to which reference has already been made, pro-fessing to be the authoritative "Secret Instructions" drawn up by Aquaviva, 5th General of the Society, and given by the Superiors of the Company to its various officers and members, the most favorable thing that Dr. Littledale can asy is: "The truth seems to be that, although both caricature and libel, it was drafted by a shrewd and keen observer, who seeing what the Jathers did, trav-elled analytically backwards to find how they did it, and on what methodical system, conjecturally re constructing the SUPPRESSION OF THE SOCIETY: We shall now revert to the history of the Jesuita. In the second half of the 18th century, the infidel powers behind the Bourbon Courts-the most corrupt in Christen dom-governing so called Catholic coun-tries, conspired to destroy the Society. In France, in Spain, in Portugal, and finally in Austria, their machinations were followed by barbarous crueity towards its members. Imprisonment, confiscation, death and exile had to be suffered. The reigning Pontiff, Clement XIII., watched with sorrowful alarm the development of this crussde against the Jesuits. He stood alone to defend them ; but no human power could hush his courageous voice, which continued to the end to uphold the cause of right. But Clement was already an old man, and on the 2nd Febuary, 1769, in his seveny eight year, he died. Now was the hour of the enemy. The Jesuits were defenceless-maligned, threatened and insulted-in the midst of their foes. Defenceless, but brave, resolute and defant. Instances of hurgen fraility and system, conjecturally reconstructing the process, and probably coming very near the mark in not a few details. * * * the mark in not a few details. * * * It had a wide success and popularity, passing through several editons, and though declared a forgery, by a Congrega-tion of Cardinals specially appointed to examine it, has not ceased to be re-printed and credited down to the present time." What a striking similarity there is be-tween the work of Pascal & Co. and the Times' "Parnellism and Orime" forger-ies! Like the "Provincial Letters" and the "Married Letters" and the "Secret Instructions," is the so-called "Jesuit's Oath,"-caricature, libel,

were defenceless—maligned, threatened and insulted—in the midst of their foes. Defenceléss, but brave, resolute and defiant. Instances of human fraility and individual weakness they had indeed furnished—as what society has not i here at one period, there at another; but, as a body, the Company of Jesus stood before the world as pure and as fervent at the end of two hundred years as in the first glorious days of its institution. The Conclave for the election of a successor to the deceased Pope opened on the 15th February, and straightway the most infamous intrigues were brought about to bear upon its mem bers. Among the Cardinals, De Bernis was the chief offender in this respect. His correspondence reveals, day by day, the dark schemes by which the desires of the Bourbon sovereigns were only too the "Secret Instructions," is the so-called "Jesuit's Oath,"—caricature, libel, and forgery. BOME "JEBUIT MAXIME." Dr. Littledale claims that Pascal's censures have been in the main justified by the subsequent teaching of the Society, for "the lax casuistry, which he held up to ridicule has been formally reproduced in the most modern text book on the subject, that of Father Gury. In this and in kindred works," he says, "it will be found that the principles of fjustification of means by ends,' and of 'mental reser-vation' are recognized maxims of the Jesuits." The worthy Dr. pretends to speak whereof he knows. But he does not know in every case. For instance, he has written quite lately a letter to the doctrine of Tranubstantiation, and says, of the Bourbon sovereigns were only too faithfully carried out. No species of bribery, threat, or persussion was spared to secure the election of a Pope inimical to the Jesuits. All the Cara has written quite assignment on the second of t

NOSTER." I shall now read from a reliable hand-book ("The Jesuits : "Their Foundation and Bistory"), lately published, on this subject : ubject : "The Brief of Suppression is a valuable

"The Brist of Suppression is a valuable document in the history of the docisty of Jesus, and it is especially remarkable because, as is observed by the Protestant Historian Schoell, 'it condemns neither the doctrine, nor the morals, nor the discipline of the Jesuits. The complaints of the Courts against the Order are the only motives alleged for its suppres-aion." "The Pope begins by alluding to the

sion." "The Pope begins by alluding to the example of his predecessors in the sup-pression of various congregations, omit-ting, however, to state that the forms of justice observed in the case of these con-gregations were wanting in the case of the Jesuita. Thus, in 1310, the Templars were suppressed by Pope Clement V.; but before the sentence was pronounced the Bishops of Christendom were assem-bled, the accusations and the defence were carefully examined, and the Tem-plars were individually summoned be-fore provincial councils to be judged. The Jesuits, four centuries later, were suppressed without being informed of the charges against them, and much less allowed to defend themselves. "It would be too long to give the entire text of the famous Brief. After referring to the religious orders which at different times the Holy See had thought it necessary to abolish, the Pope proceeds to mention, on the one hand, the approbation bestowed upon the Society by many of his predecessors, and, on the other, the dissensions which at various periods had broken out beiween the Jesuits and the secular clergy. He then enumerates the accusations brought forward against the Order, without, how-ever, either confirming or denying them ; and lastly, he lays great stress upon the breard against the order, which are in the property of the second ever, either confirming or denying them ; and lastly, he lays great stress upon the disturbance caused by the existence of the Society, and upon the supplications addressed to him for its suppression. In this last paragraph lies the key note to the Briet. It was a sacrifice to peace, but, as events subsequently proved, a sacrifice made in vain. The Pope concludes by pronouncing the suppression of the Order throughout Christendom, and re-gulates the details of the execution of the sentence. * * * In Rome, although unfortunately some of the cardinais and prelates only too faith-fully served the interests of the Bourbon Courts against the Society, the testimopy of Cardinal Antonelli, one of the most eminent members of the Sacred College, gives ample evidence that this feeling was not universal, and in a report ad-dressed to Pius VI, only two years after the suppression, he thus expresses him self:---"The impartial world recognizes the injustice of the act, and those who do not recognize it must be either blind or else bear a mortal hatred to the the judgment rendered against them ? Were

the judgment rendered against them? Were they listened to? Were they allowed to bring forward their de fence ? Such a mode of proceeding proves that there existed the fear of finding that there existed the iear of finding them innocent. As for me, I affirm, without fear of error, that the Brief is null, invalid and iniquitous, and conse-quently 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 few." The Cardinal then enumerates the reasons which, in his opinion, invalidated the Brief. 1 — When the Pope promised to suppress the Society he was only a prirate individual, unable to estimate the full consequences of his act. 2 — The Brief was extorted from a man, fettered by his previous engagemen', by those whose only object was to ruin the Church. 4 — In this infamous transaction, false promises, criminal threats and open vio-lence were made use of towards the Head of the Church; 4.—The Brief was des-titute of the canonical forms requisite

torians, and the enemies of the Jesuits deny it. Thus, in the letters of Gavani and Malvessi, both men who had taken an active part in the suppression, the obarge is contradicted ; and Frederick of Prussis, writing to D'Alembert, on November 15th, 1774, says : "nothing can be more false than the runpors of the Pope having died of pouson. * * * He often reproached himself for the weakness with which he had sacrificed an order like the Jesuits to the caprice of his rebellious obildren, * * * During the latter part of his life his temper became gloomy and remorse, and this contributed to aborten his days." Moreover, the Pope's physicians, Seliostti and Adinolf, in an official declaration, asserted that the Pope's death proceeded solely from natural causes; and their testimony was con-firmed on oath by Father Marsoni, General of the Franciscans, and the in-timate friend of Olement XIV, whom he attended during his last illness. (Ibid.) RESTORATION. After darkness-dawn. After death

Attended during his last illness. (Ibid.) RESTORATION. After darkness-dawn. After death —resurrection. On the 7th August, 1814, at the bidding of Pius VII., the Society of Jesus arcse triumphant from the tomb. The terms of the Bull of Restoration are a complete vindication of the suppressed Order. "The Catho-lic world," it declares, "unanimously de-mands the restoration of the Society of Jesus. We daily receive the most earnest petitions to this effect from our venerable betteren the Arabbishops and Bishops, and from other earnest persons. * * We should deem ourselves guilty of great negligence before God, if, in presence of the perils that threaten Christendom, we neglected the assist-ance given to us by God's special pro vidence; and if, placed at the helm of the bark of Peter, tossed by continual tempeats, we refused to employ vigorous and experienced seamen to master the waves that threaten every instant to cause destruction and death." The Pope then goes on to re-establish the Society of Jesuit throughout the Chris-tian World, and to recommend its mem-bers to the protection of temporal princes, as well to the Archbishops and Bishops of the Church. (Ibid). THE SONS OF BF. IGNATURE IN CAN-ADA. THE SONS OF SF. IGNATIUS IN CAN-

ADA. ADA. The early Franciscan or Recollect missioners in Canada, finding that the field was too vast for their powers, ap-plied for the assistance of the French plied for the assistance of the French Jesuits, who, strong in resources as in energy, would not be compelled to rest on the reluctant support of the civil authorities. Three of their Society, Charles Lallemant, Ede-mond Masse, and Jean de Brebœuf, accordingly embarked, and early in the summer of 1625 Canada beheld for the first time those whose names stard so prominent on her annals, the faithful followers of Loyola. In his "Popular History of Canada"

In his "Popular History of Canada," the Rev. H. Withrow, a clergyman of the Methodiat church, relates how the Society which had belted the world with Society which had belted the world with its missions, gained some of its grandest triumphs and exhibited its most heroic spirit in the wilderness of Canada-"Nowhere," he declares, "did the Jesuit missionaries exhibit grander moral hero ism or sublimer self-sacrifice; nowhere did they encounter greater aufferings. g missionaries exhibit grander moral hero ism or sublimer self sacrifice; nowhere did they encounter greater sufferings, with more pious fortitude, or meet with a more tragical fate than in the wilder-ness missions of New France. They were the pioneers of civilization, the path finders of empire on this continent. With breviary and crucifix, at the com-mand of the Superior of the Order at Quebec, they wandered all over the vast country stretching from the rocky shores of Nova Scotia to the distant prairies of the Far West; from the regions around Hudson's Bay to the mouth of the Mis-sissippi River. Paddling all day in their bark cances; alceping at night on the naked rock; toiling over rugged port-ages, or through pathless forests; pinched by hunger, gnawed to the bone by cold, often dependent for subsistence on acorns, the bark of trees, or the bitter mome; lodging in Indian wigwams, whose acrid smoke blinded their eyes, and whose obscene riot was unutterably whose obscene riot was unutterably whose obscene riot was unutterably loathsome to every sense; braving peril and persecution, and death itself; they persevered in their path of self-racrifice, for the glory of God, the salvation of souls, the advancement of their Order, and the extension of New France. 'Not a cape was turned, not a river was entered,' says Bancroft, 'but a Jesuit led the way.'" Parkman, in one of his works, ("The Pioneer of France in the New World") graphically describles life at Quebec after the arrival of the Jesuits, "A stranger," he says, "shifting Quebec, would have been astonished at its air of conventual decorum. Black Jesuits and scarfed officers mingled at Ohamplain's table. There was little conversation, but in its place histories and the Lives of the Baints were read aloud, as in a mon-attic refectory. Prayers, masses and confessions followed each other with an edifying regularity, and the bell of the adjacent chapel, built by Ohamplain, rang morning, noon and might. Godless soldiers caught the infection, and whipped themselves in penauce for the isins. Debauched artisans outbid with other in the fury of their contrition. Quebec was become a Mission. Indians gathered thither as of old, not from the baneful lure of brandy, for the traffic in it was no longer tolerated, (A point for Parkman, in one of his works, ("The beneful fure of brandy, for the traine in it was no longer tolerated, (A point for the Dominion Alliance) but from the less pernicious attractions of gifts, kind words, and politic blandishments." words, and politic blandishments." A SIMPLE CASE OF RESTITUTION. There remains to be said but a few words about the Jesuits' Estates Act of Quebec. The Jesuits' estates were acquired by grants from the Kings of France, by gifts from individuals, and by purchases made by the Jesuits them-selves. These estates were confiscated by the Imperial authorities under the reign of George III., in 1800, and were afterwards transferred to the authorities reign of George III, in 1800, and were afterwards transferred to the authorities of the former Province of Canada. A large portion of them was, at the time of, and since Confederation, ceded to the Province of Quebec. In all the official documents bearing on the subject, it is asserted that the Government of King George took possession, not by right of inheritance, nor of confiscation, but by right of conquest. Let us briefly examine

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this aspect of the case, and see if there be any grounds on which to justify the act of the Imperial Government. In 1760, France lost her Dominion in the New World to the English, who cap-tured Quebec. By the articles of capi-tulation, it was expressly stipulated that the inhabitants "should be left in pos-session of their houses, lands, effects and privileges." Canada being a colony by ocession, its new masters had a right to impose such laws on it as they chose, subject to any treaty that might be had between the contending parties. In February, 1763, the Treaty of Paris was signed, and by it the people of Canada were confirmed in their erjoyment of those rights and privileges granted by the Articles of Capitulation. This establishes the important fact that the terms of the Treaty of Paris and of the Capitulation did not give to the English Government any right of proprietorship over the property of the Jesuits. The title of conquest then, as now, conferred the right of government, or superior dominion, but not of the Treaty

propreservation over the property of the Jesuits. The tille of conquest then, as now, conferred the right of government, or superior dominion, but not of pro-prietorship. The opinions and theories here ad-vanced are substantiated by those who had personal and practical knowledge of the question. The Legislative Council of 100 years sgo, whose members were appointed by the Grown, declared that the Grown could not confiscate these estates without abolishing the Order. It is true, that in 1773 the Pope suppressed the Order of the Jecuits, but the suppression did not confer any rights on the British Government, because the Order had not been officially suppressed in Canada. The illegality of taking possession is therefore clearly established. As was said by an eminent Quebec Juriat, "The set of confiscation was an act of spolia-tion."

tion." That the right of possession is not based on the right of conquest, is demonstrable in another way. If it had been proposed to confiscate the property of each iuhabitant, by virtue of such right, there would have been a mighty ory of grief and protest from one end of the Province to the other. The cry would have been heard in Europe; and though miserable her condition at the time, France would not have permitted this wholesale robbery. Nay, more : the people themselves would have denounced the attempt; they would have held pub-lic meetings to condemn it; and if their peaceful protests proved unavailing they lic meetings to condemn it; and if their peaceful protests proved unavailing they would have armed themselves to resist it. The thing would have been impos-sible. Why then should that which was impossible in the case of a whole popula-tion have been attempted in the case of a few Religious who had not the same means of opposition and resistance? No satisfactory answer can be given. In-deed, only one answer is possible; and it is of such a factious character that not even a Toronto School Inspector would be stupid enough to make use of it. Therefore, when the Imperial Governbe stupid enough to make Therefore, when the Imperi Therefore, when the Imperial Govern-ment declared in 1800, that they took these estates by right of conquest, they invoked a right which did not exist. They violated the terms of Capitulation and of the Treaty of Paris, and infringed

and of the Trenty of Paris, and infringed the rights of man Justice, long delayed, is about to be done by the Jesuits' Estates Act. The main provisions of this Act, at least those which have chiefly evoked public discus-sion, are : 1st-That the Quebec Govern-ment will pay \$400,000 in compensation for the confiscated estates, which sum is to be distributed within the Province as the Pone may suggest : 9d That the the Pope may suggest ; 2nd—That the agreement will be binding only when ratified by the Pope. As regards the amount to be paid, great diversity of opinion exists. Some claim

diversity of opinion exists. Some claim that it is too great ; others that it is too that it is too great; others that it is too small. Neither objection can very well be sustained. One approximate value of the Jeauits' estates place them at \$1 200,000; another at \$2 000,000. In the tace of such estimates, \$400,000 can not be regarded as excessive. It is but one half of the actual value of only one of the properties which the Jeauits of the properties which the Jesuits bought with their own money. Then there are those who say the sum is too there are those who say the sum is too small. While this may be true in point of fact, it loses its force when taken in connection with previous negotiations. In 1884, when Cardinal Taschereau was authorized to treat with the Government of the Province of Quebec, §400 000 was the sum agreed on between His Emin-ence and the Leader of the Government. This being so, a larger sum could not be demanded now. But it is asked why should the distri-bution of this amount be left in hands of the Pope? To this the Quebec Govern-ment replics: "Because we do not wish to distribute it ourselves Besides the Jesuits there are other institutions claim-ing to be entitled to a portion of this sum according to ecclesiastical law. With the merits of such claims we can sum according to ecclesiastical law. With the merits of such claims we cansum according to ecclesiastical law. With the merits of such claims we can-not be expected to deal. Then there are controversies between the Jeauits and Laval University nto which it would not become us to enter. To attempt such a thing would be to irritate the uncasiness we seek to allay. We have chosen what appears to us the wiser and safer course. In leaving the distribu-tion of the money in the hands of the Pope all possibility of conflict between the Civil and Religious authorities will thus be avoided. He will distribute this sum like a kind father, anzious only to secure the peace and happiness of his children by rendering justice to each. He will give it to whom he wishes. But on one condition—that the amount fixed as compensation shall be expanded exclu-sively in the Province." However, what has been so far discussed are but minor objections. The proposal "that the agreement will be binding only when ratified by the Pope," has called forth the most vehement denunciations, and excited many bitter controversies. The discussion has assumed a two fold aspect. excited many bitter controversies. The discussion has assumed a two fold aspect. It is asserted that the Legislature should not consent to have one of its Acts sanc-tioned by a foreign power; that this is a degrading and humiliating position to occupy. The statement is not a fair one. It is misleading. In all important treaties negotiated by an agent or attorney, rati-fication by the principal is necessary. The agreement under discussion is a case in point. Father Turgeon, who conducted negotiations with the Govern-ment, is only the agent or representative of the Holy See. Bearing this in mind,

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all the Quebec of that after the A-lature, the Pope cipals, will be as prevent further matter may thun tatively settled. In the second Protestants cam Pope as arbiter, be injured by a A few years a between Spain the ownership two Governmen preparation for preparation for gested to refer trator. But to w must be a disin whose nicety of justice to both Pope's mediatic effected an am difficulty. Even

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Estates Act is the epirit of fai vails among every creed, an frown upon and but effectively, so unscrupulo press, on the p pulpit. Every justice and fair trom a propag resort to such -Ishall instan at band-to se In the Toro iuary, under s these : "JESU CF THE POPE a letter is put among other r cus assertions archy declares States (and the to Canada) the tbrough its ch namely, Broun is a kingdom must bave a ard this autho States as we Pope directer this country tution, sell country, and province to N

sovereign), the It is the inter this country." I turn to " for a repudiat and find it pi cal. It is in 2nd article or · A friend i

sends us the paper: "If the P Catholics of th constitution, country to a it as a depen the Little's c to obey_Bro the Archbishop

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ditions that it presupposes in respect of human acts, he proceeds to treat of the sources of morality, or those principles which assign their specific moral charac-ter to human acts or modify them. These ources are three fold : 1-The object

sources are three fold : 1—The object of the act ; 2—The circumstances of the act ; 3—The end of the act. Having established the existence of each of these principles, Father Gury lays down the following conclusions as resulting from them : "1. The election of evil means is always

⁶1. The election of evil means is always evil, but on the contrary it does not follow that the election of good means is always good. Thus, no one is held to be worthy of praise because he abstains from drink out of avarice; and he is to be held culpable who steals money in order to give alms. ⁽⁶⁾2. Whosever chooses an honest means in our honest and particums an act of

"2. Whoseever chooses an honest means to an honest end, performs an act of double honesty, if the honesty of the act in both cases falls within his intention. In like manner, he is guilty of double malice who elects an evil means to an evil end, as for instance, if any one stole money in order to get drunk with it. "3. Whoseever any lease an evil means money in order to get drunk with it. "3. Whosever employs an evil means for a good end contracts only the malice arising from the choice of such means, as for instance, if any one told a lie to free his neighbor from danger. So, on the other hand, he who makes use of honest means for a bad end, contracts only the malice arising from such each only the malice arising from such end, contracts only the malice arising from such end. "4 Whoseever makes use of a means indifferent in itself, that is, not having any specific character of good or evil, in order to a good or a had end, contracts only the goodness or malice arising from

stated that "The Sovereign Fourin pos-sessed the right to suppress the Society of Jesus according to the Canon Law, and that it was to be hoped that the future Pope would make every effort to comply with the desire of the Courts," On May with the desire of the Courts." On May 19th be ascended the pontifical throne as Clement XIV. The election over, most of the cardinals seemed to repeat of having suffered themselves to be intimi-dated, for the new Pope, on consulting them, found a majority completely in favour of the Jesuits. But the infidel ministers of those Catholic Courts would brook no delay in the fulfilment of the quas promise they had extracted from him, and began to bluster and threaten in order to gain the end in view. It was only then that Clement aways to a sense only then that Clement awake to a sense of his duty as Head of the Church. With this rude awakening there came a deep feeling of his responsibility, and of the obligations incumbent upon him as Christ's Vicer, and he made strenuous Christ's Vicar, and he made strenuous efforts to extricate himself from the false position on which he had so rashly entered. To the demands of Choiseul, the French representative, Clement ranliad

replied : "As for the Jesuits, I can neither blame nor destroy an Institute which nineteen of my predecessors have praised, especially as the Institute has praised, especially as the Institute has been confirmed by the holy Council of Trent; and, according to your French maxims, a General Council is above the Pope. If it be desired, I will assemble a General Council, where all things for and against the Jesuits may be fairly dis-cussed, and where they themselves shall be heard in their own defence; for I owe to them, as to every religious order, jus-tice and protection. Moreover, the Polish nation, the kings of Sardinia and and Prussia have written to me in their and Prussia have written to me in their tavor. I should, therefore, by destroy-ing them only content some princes by displeasing others." It was too late! He stood alone

It was too late! He stood alone against the crowned heads of Europe, who, pointing to the bond, mercilessly exacted their pound of flesh. Broken in health and in spirits, and utterly weary of resistance, at last he abandoned the Jesuits to their enemies. The Brief of Suppression was dated July 11, 1773. At 8 o'clock, in the evening of that day, it was made known to the 18th General

the sentence the ecclesisatical and civil laws of justice were equally viola-ted. 6.—The sentence rests upon un-proved accusations, and upon calumnies which it is easy to refute. 7.—The Briet contradicts itself, asserting in one part what it denies in the other. 8.—It con-tains confused and ambiguous expres-sions, and in the part relating to the simple and solemn vows the Pope attributes to himself powers that no Pon-tiff ever claimed. 9.—The motives alleged for the suppression of the Society might, under the same pretext, be applied to every religious order, and the Brief is therefore an instrument prepared for the general destruction of

be applied to every religious order, and the Brief is therefore an instrument propared for the general destruction of religious orders. 10 — It annuls, as far as it can, a number of Briefs and Bulls, insued by the Holy See and accepted by the Church, without giving the reasons of this sweeping condemnation. 11.— It was a cause of scandal to the Church, and a subject of joy only to infidels, heretics and bad Catholics. "These reasons," continues Antonelli, "suffi-ciently prove the Brief to be null and invalid, and in consequence the so called suppression of the Society of Jesus is unjust and irregular." The Bourbon Constitutions have for-ever passed away. The monarchs who opposed a Society which was one of the pillars of social order, hastened a revolu-tion which their own corruptions and crimes had long invited. Frederick II. of Russis, possessed a mind of a superior calibre. Writing to his agent in Home, 13th September, 1773, he says, that he had never ound better priests in every respect than the Jesuits, and "I am resolved to retain them in my States." Catherine II. of Russia, did not merely approve of the Society, but gave the strictest orders that they were to re-main in her Dominions. HOW CLE MENT DIED.

main in her Dominions.

but that such Church. No cf it, nor any logically infe far in asserti Catholics in such doctrin We believe appointed ju Catbolics, bu states. The States is no God, and is United State fect right t the Pope ha speculate wh to do, in ca because eve can never oc our country the Little, sufficient to we shall cat lies in the s interfere in only in the spiritual, an tion, but for of individua Well, what adopted by bostility ap end justify the

> At the ev 3rd, Father Last Supe of truth, a l agitator, wh form and i for them !of forty yea and passion testants, alanders ar scandalous, most cowar the challen will not dat terms it ma I now r DRED DOLLA who shall pro