

mics of the newspaper name *Portugal*, and innumerable fictions about the Jesuits, on occasion of the late elections; such were the causes of the accusation that we meddled with politics.

As for the *Mensageiro*, its articles are open to all who choose to read them, and the doctrines there expressed as to the responsibility of the electorate in regard of legislation and its execution, as to the solidarity of the members of our party, its traditions, programme, and political life, are after all only those which are common amongst every people with whom the principles of civic culture and the social obligations of Catholics have not been so lamentably forgotten as with us. Only those who realise how utterly all is ignored which has been ventilated in these subjects outside Portugal, by episcopal pastorals, ecclesiastical instructions, and the zealous propaganda of the press, can explain the astonishment of many Portuguese, to whom conclusions concerning morals and conduct which elsewhere were familiar to all seemed altogether novel.

But however we may differ in regard of such matters, what kind of liberty would a country enjoy in which a theologian or moralist was not permitted to express the doctrines in which he believed or to write in periodicals on subjects of his special study? As to the journal *Portugal*, a letter from its Editor-in-chief, published a few days ago, may take the place of a reply. In it he declares that during the latest phase of the paper, precisely that in which it was most fiercely attacked for its polemical attitude, the Society had no share whatever.

In saying this I have no desire to shirk responsibility, or to express disapproval of the energy displayed by the Catholic Press. Far from it. Truth must be vigorously championed, and the more so in proportion as the enemies of religion claim for themselves unrestrained license of language and calumny. They cannot, indeed, be fought with their own weapons, which honor and Christian charity forbid us to use, but at least they must be encountered with unflinching courage and resolute independence.

A revolutionary journal lately published a letter of mine in which I asked a correspondent to interest himself in obtaining support for those responsible for the *Portugal*. I say nothing of the surreptitious publication of a private letter, nor of the insidious comments by which it was accompanied. I would only observe that the interest which I exhibited in this undertaking shows no more than that its general drift was in accord with my own views. Is there any offence in this?—even were it a fact that the articles written during the last stage of this newspaper were in reality ours.

Finally, as regards the last elections, I must absolutely deny the fables circulated concerning my brethren by an unscrupulous press. I say nothing of the silly tales of Jesuits, crucifix in hand, threatening all who voted for the Government with everlasting damnation. Such nonsense proves only how little those who spread these stories know about us. More than this, not one of my brethren took part in any electoral propaganda. Some Catholics even will be surprised to learn that very few of us recorded our votes, this abstention being justified in most cases for serious reasons, by which alone can it be justified in such circumstances.

As to advice given by us when privately consulted, and in matters of conscience, I should not say anything, but for the factitious indignation exhibited by the hostile press, and its misrepresentation of facts divorced from their circumstances.

The last Government of the Monarchy from its commencement not only showed itself distinctly anticlerical, but after variously infringing the rights of the Church, began a persecution of religious orders, affording clear evidence to all who did not choose to shut their eyes that their purpose in regard of these was no other than that exhibited in the last decrees issued in the King's name the day previous to his deposition, and exultingly proclaimed in the public press immediately after the revolution. Now, I would ask, what Catholic priest wishing to do his duty, in face of such a state of things, would not uplift his

voice against so manifest a danger, and with the Baptist denounce what he holds to be unlawful?

On this particular question of politics, as on many others, I was honored with gratuitous slander by the enemies of the Society, who attributed to my government of the province a new direction given to the Society in Portugal. The truth is that neither as superior nor as counsellor had I ever to interfere, as these insidious writers pretended, with the conduct of ours.

The policy of the Society of Jesus at the present day, as it has ever been, is that expressed in the Lord's Prayer, 'Thy kingdom come, Thy will be done on earth as it is in Heaven.'

The enemies of God and His Church cannot forgive our combat for this ideal and our constant endeavour for its realisation. Hence the implacable hostility wherewith we have ever been assailed, with charges the most diverse which in various times and circumstances have been found serviceable against us. In every case our adversaries have proved to be those of God and the Catholic Church.

What is now in progress proves the truth of what I say. It is alleged that we Jesuits are the worst enemies of the Republic, and must accordingly be treated with exceptional severity. This is a mere pretence. The Society has nothing to do with Republican institutions as such. When absolute monarchies were the rule throughout the civilised world, the foremost Jesuit writers already taught, on grounds of philosophy and divinity, the fundamental principles of democracy, and at the present day none of our provinces are more prosperous or enjoy greater liberty than those established under Republics; it will be sufficient to name those in the United States.

There is, therefore, no such opposition as is pretended between Jesuits and Republics.

It will, however, be objected that in Portugal at least we were anti-Republicans.

But, in the first place, wherever it is situated, the Society, like the Catholic Church, inculcates loyalty to whatever form of government is duly established. And Portugal was a monarchy.

A still more powerful reason precluded our sympathy with the Republican movement in Portugal—namely, that the Republic as exhibited in our national history, was not the Republic imagined by speculative sociologists. It is Republicans who make a Republic, and who were these in Portugal? With few very rare exceptions, they were the declared enemies of religion, either avowed unbelievers, or at best wholly indifferent to all beyond politics. Could we, without being false to our most cherished principles, affect sympathy with such a party?

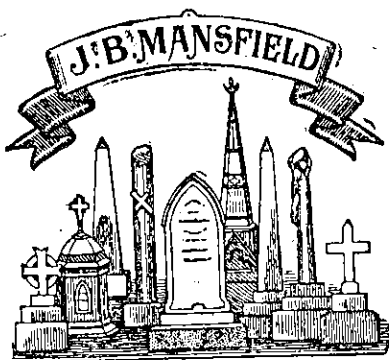
They themselves undertook to show by their actions that we were not wrong; just as the last Government under the Monarchy clearly showed by its action that we were not mistaken in its regard.

I must, however, acknowledge that for all my dread of the revolutionary intolerance of these advocates of liberty, my simplicity was at fault, since I never dreamed of what we are witnessing to-day.

VI.—Reactionary Influence.

As it seems to me, I have replied to all the pretences alleged to justify all the arbitrary tyranny, the spoliations and outrages against liberty of which my religious brethren and myself have been the victims. It remains only to speak of what is proclaimed as the final motive of the laws enacted against us, that our influence is reactionary.

Well! our enemies are right! If this reactionary spirit signifies fidelity and love for the Catholic Church, self-renunciation for Christ's sake, earnest endeavour that no jot or tittle of His Law be neglected; if it means that we have striven to produce in Portugal a body of active and fearless Catholics, who will not confine themselves to prayers, but will labor by word and deed to renew all things in Christ; that to this end we employ every means within our reach, the pulpit, the confessional, lectureships, the press, in order thus to promote the glory of God and salvation of souls—then in truth we are reactionaries, and guilty of the offence laid to our charge.



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