

the right, with full powers, of visiting the houses of the Jesuits situated in their respective dioceses. The first to receive this power was Cardinal Malvizzi, Archbishop of Bologna.

The rector of the College of Santa Lucia having refused to obey the orders of the Holy See, and to publish to the students the prescripts of the Pontiff, Malvizzi was obliged to resort to force. The rector was led away from the college by soldiers, and was expelled from the Ecclesiastical States, and the students who wished also to resist were transferred to the country house of the Bolognese Seminary to await their relatives to take them to their homes.

When the Pope learned these facts, he commissioned the Legate of Pesaro and Urbino and the Bishop of Montalto to take possession of the property of the Jesuits situated in their respective territories, and ordered that seals should be affixed upon the archives of the novitiate of the society in Rome. A few days after he signed the brief of suppression, and created a congregation of cardinals "concerning the affairs of the extinct Society of Jesus." For twenty-eight days the Pope kept the act of suppression secret, and during all that time he observed toward the ambassadors that reserved and mysterious demeanor which he had assumed with them since he first secluded himself. On the evening of August 18 the mystery was solved. The Pope by his prelates published contemporaneously to the General and to the rectors of all the colleges possessed by the Jesuits in Rome the brief of suppression and immediately took possession of their houses. The following day Clement XIV. promulgated the brief to all the apostolic nuncios, and on the 20th of August the document was freely circulated. On the 22nd the Pope finally granted to the ambassadors the ardently desired audience.

By this proceeding, justly observed Theiner, Clement XIV. demonstrated overabundantly that in all this affair he had acted freely and independently of every influence of ministers and courts. Thereupon the act of suppression acquired a value and importance which ought to have guaranteed that it should be observed and respected as long as the Roman Church lasted.

AN ARRAY OF FACTS

BY

PROF. GOLDWIN SMITH.

"For dishonest foes, an array of facts would only irritate them."—Father Drummond, Free Press, Feb. 26, 1882.

ENDOWMENT OF JESUITISM.

I say the "endowment" of Jesuitism, because it is obvious that the pretence of *restoring* Jesuit property it is a mere subterfuge. Neither under the French government which had suppressed it, nor under the British government which had recognized it only for present purposes, could the order be the holder of any property at all. Scarcely less certain is it that the endowment, though it may come ostensibly from the province, will come really, though indirectly, from the Dominion, which will be made by the pressure of the French screw to compensate the province by a grant of some kind, so that the responsibility for this measure will extend to the whole country. Refuse incorporation to Orangeism, and then endow Jesuitism out of the public funds! If this is justice, what is iniquity?

If Jesuitism were like the other monastic orders, a religious brotherhood, to endow it out of public funds would still be a flagrant breach of the fundamental principles of our polity. But it is not a religious brotherhood. It is, and has been from the beginning, a conspiracy against civil society and government. There is no record in history approaching in criminality to that of the Jesuit. On him rests the guilt of the bloody extermination of Protestantism in Bohemia, of thirty years' war in Germany, of the revocation of the edict of Nantes, and the murderous proscription of the French Protestants which ensued, of the countless religious murders committed by the Spaniards in the Low Countries. Whenever I hear of the Jesuit I think of Motley's description of the poor servant girl in the Netherlands who, because she would not renounce her faith, was led out between two Jesuits to be buried alive. Jesuit doctors preached tyrannicide, and in the background of each great crime, the murder of William the Silent, the murder of Henry of Valois, the murder of Henry IV., the Gunpowder Plot, appears the figure of the Jesuit. With political plotting the Sons of Loyola in time mingled financial cupidity; and the scandalous bankruptcy of a mercantile house connected with them, in the last century, filled the cup of public indignation against them and was one of the immediate causes of their fall.