

CHRONICLE OF OUTSIDE EVENTS

We are sure that our readers will be interested in reading the summary of an article that appeared in the « Studies » of the Fathers of the Society of Jesus.

The Catholic Church in 1800 and in 1900. — Has the 19th century been favorable or contrary to the development of the Church? Is the Catholic Church in 1900 stronger and surer of the morrow than in 1800? As Catholics have we reason to complain or to congratulate ourselves with reference to the century just ended?

With some particular exceptions, the results on the whole are surprising and even marvelous. The 19th century has, as far as the Catholic Church is concerned, witnessed a splendid phase of resurrection and progress in connection with the diffusion and promises of the devotion to the Sacred Heart of Jesus.

At the dawn, as at the decline of the century, the Pope is a prisoner.

Pius VI dies a captive at Valencia in 1799; in 1900 Leo XIII is a prisoner in the Vatican. What a difference however! Pius VI, a victim of the French Convention, dies in isolation leaving the churches of France, Italy, Germany and Austria either in the midst of storms or a prey to the errors of Gallicanism, Jansenism, Josephism or great abuses; while Leo XIII, sure of his authority which the Council of the Vatican has placed forever beyond discussion, sees the three errors that were the plague of the 18th century, dead at his feet; and the churches, then so weakened, appear to him more united, more compact, more devoted to the Holy See. The Pope sees ranged at his side the official representatives, not only of Catholic countries but of Holland, Prussia and Russia, while he himself maintains permanent apostolic delegates at Washington, Constantinople and in British India.

With the suppression of the Society of Jesus and the revolution of 93, the great missionary movement is arrested through want of apostles and resources.

Here comes the resurrection. The Society of Jesus is restored, the Spirit of God raises up on all sides Congregations full of vigor, such as the Redemptorists, Passionists, the Fathers of the Holy Ghost, the Marists, the Oblates of Mary Immaculate etc. The recruiting of the clergy is assured. To replace the sovereigns who were formerly the born patrons of the missions, God raises up the popular alms of the Propagation of the Faith which in sixty years spends three millions.