

would ever obtain anything of him by violence and force, and he would always yield to the wishes of the most Christian King then this sovereign did not exact of him the renunciation of his character as "Supreme Pontiff" and common "Father of the Faithful."

While he said these things, his actions demonstrated that, after the demands of France, with which country both Spain and Naples were anxious to associate themselves, he had lost every hope of being able to save the Jesuits. He therefore made preparations so that the suppression of the Jesuits might take place quietly. But for this, time was needed. It was necessary, therefore, to calm the fury of the court of France and to demonstrate that the two months accorded to him were not sufficient for the drawing up of a bull stating the grounds for his action.

Clement XIV. thereupon wrote with his own hand a letter to King Louis. It was written in French, because his scanty knowledge of this language enabled him to say with a certain obscurity, that which he had not got the courage to say openly—that he was going to suppress the Jesuits. The letter, however, satisfied the king, who wrote in reply:

It remains with your Holiness to decide the form which may seem to you the most suitable to manifest to the Christian world what may be your judgment concerning an affair so essential to the repose of the Church of the Catholic States, and to the personal glory of your Holiness.

The Jesuits and their supporters soon perceived the importance of the Pontiff's action. This is proved by an apocryphal document first published in the Gazette of Florence, and from this in all the principal journals of Europe. The authorship of the letter was attributed to the Pope, and it purported to be addressed to the King of France, and urged reasons for protecting the Jesuits. Instead, however, of attaining the desired end, the falsifiers obtained the opposite result.

The Pope, indignant at so much infamy, and wishing to unmask the fraud at once, availed himself of the new pressure brought to bear against the Jesuits by the court of Spain, officially to announce his intention to suppress the order, in a letter written by his own hand, November 30, 1769, to Charles III., King of Spain.

The die was cast; it was not possible to withdraw without creating a schism. Confidence, therefore, is restored in the three courts, who assist at the preparations for the great blow, without claiming any fixed day for its infliction.

From this moment the direction of the negotiations passed, with the approval of the French court, to the court of Spain.

The slowness with which the difficult task was conducted frequently shocked the confidence of the courts in the fidelity of the Pope's promises. But the Pope no longer allowed himself to be threatened; nay, he became aggressive himself, threatening those who instigated him to put an end to the Jesuits speedily, to abdicate the Pontifical throne, and to retire into Castle Sant' Angelo there to end his days. The question of the suppression of the Jesuits, practically considered, presented difficulties which did not appear at first sight. In the hands of that order was the direction of the seminaries, missions and many other ecclesiastical institutions; therefore it was necessary to take the requisite precautions that confusion and disorder might not result. On the other hand the courts had tangible proof that every new delay created danger for them. At Lisbon occurs an attempt against the sovereign; at Madrid, popular tumults; whose fault is it? Perhaps the Jesuits had nothing to do with it; but in the existing state of things, we could not condemn the courts of Portugal and Spain, if they suspected them, and if they took occasion to ask the Pope to hasten their suppression. Clement XIV. could not save himself from doing something. On the 12th of February, 1770, the direction of the Seminary of Frascati, was taken from the Jesuits, and given to the secular priests. In the following year a congregation of cardinals were created to examine the economical condition of the Roman Seminary, to find remedies for the decline of theological studies, and for several abuses which had been introduced in the direction of the students. The Jesuits had introduced an innovation in the form of the OATH taken by the students of foreign pontifical colleges. To the obligation assumed by the alumni, returning to the missions of their respective countries, to depend on the Holy See, the Propaganda, and their respective bishops, they added, "and on the General of the Society of Jesuits." The Pope suppressed this addition, and also took away another abuse created by the Jesuits, namely, the obligation laid upon the alumni to confess to the Jesuits only.

The Pope, after having communicated to the courts his resolution, isolated himself, and completed, all by himself, the great event. On the 21st of July, 1773, the brief "Dominus ac Redemptor noster" was signed. Only after it was transmitted to all the bishops of the Catholic world, and when it began to be executed, was official notice given to the ambassadors of the event. Following up what he had previously done, the Pope conferred upon the principal bishops of the Papal States

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