



MALIGNED JESUITS.

The Truth about the Order's Suppression.

DOCUMENTARY EVIDENCE.

Status in Prussia and Russia and how Pius VII. Restored them.

Among the many historical falsehoods and barefaced calumnies that, thanks to honest and conscientious historians, disprove the pages of the Encyclopaedia Britannica (vol. xiii. pp. 645-636, article on the Jesuits) are to be reckoned the following, which concern the existence of the Society of Jesus in Prussia and Russia after the suppression of the Order by Pope Clement XIV. in 1773.

THE TRUTH ABOUT THE JESUITS OF PRUSSIA. In these four statements of our learned and fair-minded divines we detect several flagrant falsehoods. To begin with the first, the real facts, as revealed by historical documents, are in impeccable authority, are simply the reverse of those advanced by the Society.

It is highly interesting to see how clearly Cardinal Galini put the case in a memorial bearing his signature and seal, addressed to Pius VI. on the 24th of April, 1780.

Like Frederick of Prussia, the Empress Catherine II. was an infidel, but like him, too, she possessed remarkable powers of government; and, apart from her appreciation of the value of the Jesuits as an Order, she was anxious to use them as a means of consolidating the disaffected provinces recently annexed to her dominions.

THE PAPAL BRIEF NOT PROMULGATED IN RUSSIA. In September, 1773, came the news of the suppression of the whole Society by Clement XIV. Catherine at once dispatched peremptory orders to all the Catholic Bishops within her dominions forbidding them to obey the brief, and enjoining them to remain at their posts and attend to their duties as before, assuring them at the same time that she would meanwhile take the necessary steps to make things right with the Pope.

THE SUPPRESSION OF THE SOCIETY OF JESUS IN RUSSIA. A few years later, when Joseph II., of Austria visited Russia, he inquired from the Bishop of Mohilev how it happened that the Society of Jesus, suppressed throughout Europe, still flourished in that Empire, and he received the following laconic but expressive reply: "Demi-impérialisme, impérialisme, Rome taceant."

deserve the reproach of disobeying him whom we revere as the Supreme Ruler of the Church. NOBLE SELF-SACRIFICE OF THE JESUITS IN RUSSIA.

In the face of such events, who can call the Superior of the Society in Russia rebels or schismatics, because after doing their best to procure the publication of the Brief, they waited the word of command before disbanding their troops? In connection with this subject we here transcribe from a copy of a manuscript preserved in the Stonyhurst Library, England, the following words of Father Charles Flowden (1785), which contain a forcible commentary on the strange petition quoted above, where the Jesuits were earnestly asking their superior to be driven from their houses, and to be deprived of a state of life which they preferred to every other.

WHY THE EMPRESS CATHERINE RETAINED THE JESUITS. Later on, at the accession of Pius VI. the Empress dispatched to Rome a special messenger bearing her autograph letter to the Pope, in which she thus summed up her motives for retaining the Jesuits: "This Society of peaceful and innocent men continues to remain in my Empire because, among all Catholic orders, they are the best fitted to instruct my subjects and to inspire them with the true principles of Christianity."

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concoiling occasion. The terms of the Bull itself offer a striking proof of the general feeling of administration entertained throughout the Church for the once famous Order, the suppression of which had saddened so many hearts and left so wide a gap in the religious world.

POPE PIVS VII. ON THE ACT OF RESTORATION. This act of justice on the part of the Holy See so nobly represented in the person of Pius VII., was practically a denial of the charges alleged against the Jesuits at the time of their suppression. According to the Pope's own statement he acted on the demand of all Catholic Christians. The Pope expresses himself thus: "The Catholic world, in union with Jesus. We daily receive most earnest petitions to this effect from our venerable brethren, the Archbishops and Bishops, and from other eminent persons."

THE ASTRONOMER LALANDE'S TRIBUTE. Thus was repaired the evil to which Lalande, the distinguished astronomer, alluded when speaking of the suppression and of the chief cooperator, he said: "Orville (Pombal) and Choiseul have irretrievably destroyed the finest work of man unrivalled by any human institution. The human race has lost that wonderful and invaluable assembly of twenty thousand men, interested and unceasingly occupied with the most important and most useful to men."

A SHIKING SCENE AT THE RESTORATION. It is related, says a modern writer, that when the Bull of Restoration was read in the City, Pius VII. could not control his emotion. After celebrating Mass, he lay prostrate on the altar steps, and rose at length lashed in tears. But the Vicar of Christ was thus moved, deeper still must have been the emotion of the one hundred and fifty surviving members of the former Institute present on that occasion, who hailed with heartfelt gratitude the restoration of their mother, the Society of Jesus.

THE RESTORATION A FULL AND COMPLETE VINDICATION. We have purposely dwelt at some length on the details of this event, viz: the Restoration of the Society of Jesus, first, because by so doing we thought we should effectually dispose of Little-dale's malignant assertion (p. 635) that Pius VII. in restoring the Society to its past glory, "renewed all the vindictive animosities of the Jesuits from the heavy charges in the Brief of Suppression."

NEW YORK, February 15.—The Rome correspondent of the Catholic News reports that the Pope has received a letter from the bishops of the United States, signed on their behalf by Cardinal Gibbons, expressing sympathy with His Holiness because his enemies render his "daily life one of the ignominy, grief and of oppression." The letter refers to the taking of Rome by the Italian army eighteen years ago as a great sacrilege. It says that the Pope's enemies endeavored to lacerate and corrupt his people by bad laws, irreligious and immoral institutions and evil examples, and declares that his intention is to deprive the Pope of all power of governing the church throughout the world.

ROME, Feb. 15, 1889.—Only two cardinals received the hat yesterday, the Archbishop of Catania and Macchi, D'Annunzio being too sick to attend the ceremony. The proclamation of the following bishops took place:—John J. Foley, to Detroit; John J. Haesuey, to Wichita; Thomas Helle, to Natchez; I. G. Dowling was translated from Peterboro, Ont., Canada, to Hamilton, Ont., Canada, and Dean O'Connor was named for the latter see. Bishop John J. Keen, rector of the American Catholic University, was named to the titular see of Ajaccio, and in the consistory Mgr. O'Connell, rector of the American College in Rome, asked for and received the pallium for Archbishop Janssens of New Orleans.

THE JOYOUS EVENT OF 1814. In Russia only the direct descent of the Order had never been interrupted: the Fathers there had been trained according to the rules of their Institute by the members of the ancient Society, who, alone in all Europe, had continued to live as Jesuits after 1773. They were, moreover, singularly fitted body, having acquired, by their exile from Russia they were dispersed throughout the different provinces of the Society, where they powerfully contributed to give fresh life and energy to the efforts of the present. But now let us pass to the auspicious day of the re-establishment of the Society of Jesus throughout the Catholic world.

ROMAN CATHOLIC AGGRESSION. The Liberals seem to have Made All the Concessions to the Church.

[Toronto World.] The Church of Rome is a religious organization, and it is a political organization as well. With the former The World has nothing to do; that concerns the theologians. Nor have we any intention of casting the least reflection on that admirable system of piety, charity and the practice of virtue taught by our Catholic clergy, or the noble work of the various educational and charitable institutions and the sisterhoods that control them. We are dealing with the Church as a political organization. That it is a political organization may be questioned by some, but whoever watches European history must know that one great issue concerns the Pope's temporal power, and whoever has read his oracles from Gladstone to Goldwin Smith, or watched the course of Blomcrand and the championing of the Catholic position, must know that the Church claims a political as well as a spiritual dominion. The World is therefore dealing mainly with the political side of the Church, with the conduct and course of our politicians (provincial and federal) toward the Church, and the conduct of those Protestants who aid or abet, or do not oppose, what is called Catholic aggression.

Let us now come back to the Jesuit Bill. The attitude of the press of Toronto toward it is various.—The Mail says it should have been vetoed by the Dominion authority. The Globe starts out to say the same thing but ends in a fizzle. The Empire is notoriously weak and wobbles all over.

Who were the politicians that passed the Jesuit Bill? The Liberal Mr. Merler and his followers. Where does he get his support and comfort outside of his province. From the Liberals of Ontario and the Liberals at Ottawa.

What is the common ground on which these Liberals rally? Provincial rights, Provincialism. What does Provincialism uphold? This Jesuit bill, Riellism, Nationalism, (French Canadianism) and opposition to a strong central government and the maintenance of powerful local ones.

What was the beginning of this aggressive policy of Mr. Merler? The Edgar-Levor treaty before the Champ de Mars meeting and the Inter-provincial conference at Quebec where Mr. Merler and all his colleagues were active spirits.

And where is this spirit of Catholic aggression showing itself besides in Quebec? In Ontario. And who are the men in Ontario who are making the concessions? The Liberal Mr. Mowat, his Minister of Education, and his followers.

Who, then, does it behoove those who are opposed to Catholic aggression to watch? Primarily, our Liberals in Ontario, and the representatives of Quebec when they go to Ottawa on a marauding tour. Then is the time also to watch Sir John Macdonald and his party.

away like chaff. But should the church continue only to grow greater and stronger in Quebec and should she endeavor to extend to the rest of Canada those practices which she upholds in Lower Canada, then it becomes necessary for the people of Ontario and the rest of Canada to cross to Ottawa and reconstruct so reactionary a province and so aggressive an engine as the church there will have become.

What would come of a disallowance of this Act? Is it probable that Mr. Merler would dissolve the Legislature and come back with a stronger majority than ever? Is it probable that the Act would pass the Quebec Assembly again by an unanimous vote? Is it probable that the Ottawa Government would disallow the Act a second time? Is it probable that the disallowance would precipitate a bitter and a civil war—one in which constitutional rights would be with the French Roman Catholics? Is it probable that the result of entering upon such a struggle would be the smothering of the Confederation into its original fragments?

Again we ask, should the Bill be allowed or disallowed? A Protestant of a practical turn of mind may well answer, "I can't tell—six of one and half-a-dozen of the other." Continued on third page.

LE CARON'S ARTFUL SCHEDULES. The Spy tried to Involve Powderly in Duplicity and Deceit.

PHILADELPHIA, Feb. 15.—General Master Workman Powderly arrived in this city last evening to attend the regular monthly meeting of the General Executive Board of the Knights of Labor. Concerning the informer and star witness for the London Times against the Irish leader, Mr. Powderly said to The World correspondent to-day that in his opinion Le Caron was a cold-blooded villain of the worst type and that no one should put the slightest reliance in whatever revelations the wretch might make, even on his oath. Nearly three years ago he made an unsuccessful attempt to entrap Mr. Powderly into a conspiracy, as the following letter—sent to Mr. Powderly by Le Caron from the Southern Hotel, St. Louis, April 3, 1886, and now made public for the first time—will show.

As such a time as this a few words of advice and encouragement may be of service to you, and may possibly serve to solve the very difficult problem so suddenly thrust before you. A successful law-abiding strike will never conquer such a power as you now have to deal with. Moral suasion, so good in trivial cases, becomes of no use when applied to such a gold-hearted fiend as J. Gould. Threat, argument and sympathy appeal to him in vain, and though they plead with him in thunder tones, the sound falls on his deaf ears. You must reach him by the blank space on his sheet; return it to me without name even, and I will manage the rest. Whatever is to be done must be done quickly. I know you by reputation; I can and can trust you. All I ask is your confidence and in return I promise the most gratifying results.

Mr. Powderly took no notice of the communication further than to file it away and warn the men engaged in the Southwestern strike to avoid Le Caron. Mr. Powderly also showed The World correspondent a letter sent to Michael Davitt by him, inclosing a copy of the above letter. Mr. Powderly wrote in his letter to Mr. Davitt that he was not at all surprised at the most of his testimony, so far as it is reported on this side, is inaccurate. I was present at the Chicago Convention in 1881 and acted as one of the Secretaries. * * * The Cian-na-Gael cut no figure there that I could see, and, in fact, there was no possible chance for it to do so. We had one organization represented, whose name I do not recall, but a drop of Irish blood in their veins. A society of Englishmen had five representatives there. The speeches which Le Caron reports as having been delivered by Father Sheehy were never heard in the convention and are never delivered. I was present at the Philadelphia Convention in 1882. Every session of the convention was in favor of peaceful and constitutional settlement of the Irish question. I know that the few advocates of force were summarily set down upon the stars and were not heard from after the first three hours. * * * All the way through the Irish agitation in America, the vast body of our people, who are not Catholics, have stood by yourself and Parnell; because we thought you were pursuing the proper course, and had it been made evident that either of your favored violent measures the enthusiasm would have died away long ago.

Go on with your agitation. The eyes of the world are on you now. Maintain the firm and impregnable position you have gained, and may God's blessing rest upon your labors.

TORONTO, February 17.—The Jesuit question formed the subject of discussion in various city clubs to-day. Bishop Walsh of Montreal, at St. Mary's said that the Roman Catholic Church is persecuted and misrepresented by people who know nothing of it. Father Finnelly, of St. Thomas, went into a history of the Jesuit order at the Cathedral. He said the agitation is confined to Ontario, that the Protestant community of Quebec have no objection to the arrangement arrived at and that the people, when they come to understand the question, will find that they have been made the dupes of political tricksters. Dr. Wild said the law of Canada had no power to incorporate the Jesuits and certainly the Province of Quebec could not assume that power. He doubted whether if a man were shot a Jesuit on the street that the British law would punish him. It is treason against the British constitution for a Jesuit to exist in the Dominion. He forecast that the next move would be to ask the Dominion Parliament to pay the \$400,000.