

## THE SOCIETY OF JESUS.

The enforcement of the French law of associations against the Jesuits in France, and their consequent expulsion from that country, has led an English writer to resurrect some of the hard things which Roman Catholics have in the past said about the "Society of Jesus." Here is an extract from the Bull of Pope Clement XIV., dated July 21, 1773:

"Under the reign of this same Clement XIII., the times became more difficult and tempestuous; complaints and quarrels were multiplied on every side; in some places dangerous seditions arose, tumults, discords, dissensions, scandals, which weakening or entirely breaking the bonds of Christian charity, excited the faithful to all the rage of party hatreds, and enmities.

"Desolation and danger grew to such a height, that the very sovereigns whose piety and liberality towards the company were so well known as to be looked upon as hereditary in their families—we mean our dearly beloved sons in Christ, the Kings of France, Spain, Portugal, and Sicily—found themselves reduced to the necessity of expelling and driving from their states, kingdoms and provinces, these very companions of Jesus; persuaded that there remained no other remedy to so great evils; and that this step was necessary in order to prevent the Christians from rising one against another, and from massacring each other in the very bosom of our common mother the Holy Church. He said, our dear sons in Jesus Christ having since considered that even this remedy would not be sufficient towards reconciling the whole Christian world, unless the said Society was absolutely abolished and suppressed. After a mature deliberation, we do, out of our certain knowledge, and the fulness of our apostolical power, suppress and abolish the said company."

The Jesuits in those days happen to have been either a very bad lot, or a very badly abused lot, of people. It would be interesting to know what Pope Leo thinks of the official pronouncement of his great predecessor, Pope Clement XIV.

An effort is being made in the United States Congress to secure legislation making the ability to read in their native language the condition of admission of persons coming from a foreign country to become citizens of the American republic. The bill proposed has a clause providing that "an admissible immigrant, or a person now in, or hereafter admitted to this country, may bring in or send for his wife, his children under eighteen years of age, and his parents or grandparents over fifty years of age, if they are otherwise admissible, whether they are so able to read or not." The Western Presbyterian, which regards the proposed legislation as desirable, points out that with the above exemptions from educational test, very few immigrants from Germany, Norway, Sweden, Denmark, Switzerland, France, Great Britain, Ireland and Finland would be excluded, and these are the people who push out into the west when they come to America to live. On the other hand, the illiterates

are mostly from Asiatic Turkey, Russia, Austria-Hungary, Southern Italy, Portugal, etc., and of these a large part, on coming here, remain in the cities of the East and help to swell the slum population and increase the unfavorable condition of those great centers. The Western Presbyterian, in its comments, says: "Unless people can read who come here to find a new home they will have little ability to fit themselves to be citizens helpful either to themselves or to their fellow citizens. This test will spur intending immigrants to learn to read who cannot now do so." The parliament of Canada might do worse than give serious consideration to this proposed legislation by the congress of the United States. If our neighbors shut out illiterate immigrants they will be very apt to overflow into Canada. We have enough of them now.

The citizens of Pascagoula, Miss., recently invited the Legislature of that State to visit their town on a Saturday to see its industries, its harbor, etc. The Legislature accepted the invitation, but changed the day to Sunday. The Commercial Club sent reply that on Sunday they would take pleasure in entertaining them in their homes and churches, but "because of the day, they would be unable to take them over the channel, river, harbor," etc. Some of the papers are speaking of this as a "timely rebuke." Was it not rather a declaration by the Christian people of Pascagoula that as God has reserved the Lord's day for his service they could not take it from him for a junketing tour. The people of Pascagoula seem to have manifested a liberal degree of Christian backbone.

The retail clerks in the grocery stores of Louisville, Ky., with the consent and co-operation of many of the employers, recently requested the Mayor of the city that he would enforce the law forbidding the transaction of business on the Sabbath day. They complained that because of the opening of these stores on Sunday, they were compelled to work on that day; and stated that their employers, while desiring to keep closed on Sunday, were compelled to keep open, because neighboring stores would open on that day. The Christian Observer enforces the correct principle in this direct fashion: "Must a Christian merchant violate the Sabbath by selling and delivering merchandise because his neighbor does so? Because our neighbor steals must we do the same? Because someone else chooses to violate the sixth commandment, must I feel 'compelled' (such is the word that men use in this matter) to do the same? Whether our neighbors keep or break the fourth commandment, God calls on us to keep it."

## Literary Notes.

The Bible for March contains two short stories by William Morris, entitled "The Story of the Unknown Church," and "Lindenberg Pool." They are good

specimens of his delicate prose style. T. B. Mosler, Portland, Maine.

A remarkable proclamation by the Governor of Shansi, China, is reproduced as a frontispiece in the *Missionary Review of the World* for April. The translation furnishes food for thought, as it shows the impression made with Chinese by a refusal of Missionaries to demand indemnities. Several articles on India make interesting reading. There are also excellent articles on Cuba and its Evangelization. Preaching to the Hathi, The New Reformation in France, Advancement in Liberia, Student Volunteers in Toronto, Morality of Islam, etc. Funk & Wagnalls Company, 30 Lafayette Place, New York.

The Nineteenth Century and After for February contains among other things, an interesting article on "Shakespeare and Oral Tradition," by Sidney Lee, which is specially opportune just now when we are threatened with a revival of the Bacon Shakespeare craze. "The coming of the Submarine—The new British Boats," by Archibald S. Hurd, reveals the dread possibilities of future naval warfare. The monthly political chemicque by Sir Wemyss Reid, is of more than usual interest. It deals with the present political situation in England. The writer is friendly to Lord Rosebery, but tries to do justice to all parties. There are three articles on different aspects of the South African question. Many other matters, scientific, are discussed by competent writers. Leonard Scott Publication Co., New York.

The Contemporary Review for March contains several articles specially interesting to Canadian readers, among which may be mentioned "The Real Lord Rosebery," by Hector Macpherson; "The Belgian Curse in Africa," by Edmund D. Morel; and the Anglo-Japanese Agreement from the Japanese Point of View, by Alfred Stead. In the article on "The Real Lord Rosebery" Mr. Macpherson writes much that Rosebery's admirers in this country will take exception to. We have only room for a couple of extracts. "It was once said of Mr. Gladstone that he had the intellect of an advocate and the soul of a martyr. Of Lord Rosebery it might be said he has the intellect of an advocate and the soul of an artist. In politics, as in literature, he is essentially an impressionist. His mind is kaleidoscopic. When the public come for guidance, he presents them with a series of dissolving views. His speeches are so many intellectual fireworks, exquisite to gaze upon, but affording no light for the weary pilgrim. . . . The real obstacles in his path are not his political rivals, but his own cold, critical temperament, his morbid self-consciousness, and his lack of fundamental coherent convictions. Nature has given him great oratorical power, high social position, the artistic temperament, and, above all, a fund of undoubted humour, by means of which he is enabled to hide his poverty of ideas and his unsteadiness of purpose. . . . The personal equation in the case of Lord Rosebery will cease to interest, unless in theological language, he be 'born again.' There is no limit to the splendid influence His Lordship might exert in his day and generation, if, in addition to his manifold gifts and personal charms, he had a baptism of political righteousness." The Leonard Scott Publication Company, New York.