

course of study; while one of the journals kept alive mainly to glorify the public school system has openly confessed that there is danger from the parochial schools, and that it can be averted only by straining every nerve to make the public schools what they ought to be. But, with our parochial schools giving an education adapted to the wants of the people, based on solid religious principles, infusing stanch and intelligent patriotism, the public schools must, by the ultimate decision of results, show their inferiority in all that constitutes moral excellence.

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#### THE SUPPRESSION OF THE JESUITS BY POPE CLEMENT XIV.

THE Jesuits are always a burning question. The warfare upon the Society is perennial, determined, and never-ending. It is said that the holy founder of the Society, St. Ignatius Loyola, prayed that the Society might never cease to be persecuted, and the facts of history for the last two hundred years serve to confirm the conviction that the prayer was a prophecy which is quite likely to be fulfilled. Even in our own enlightened age, when "men run to and fro and knowledge is increased," and when the progress of light and liberty has served to soften the prejudices and liberalize the minds of all intelligent, right-thinking people, there is a remnant of bigots (a race, by the way, which never dies out) who seem determined to do their utmost in the fulfilment of the prayer of St. Ignatius by keeping up the agitation and perpetuating the persecution of the Society.

In the assaults of these determined enemies of the Society there is, perhaps, no more plausible and telling argument, none upon which the changes are more constantly and persistently rung, than the fact of their expulsion, at different times, from several countries of Europe, and especially their final suppression by Pope Clement XIV. in 1773. Indeed, so constantly and perseveringly has this been represented by these enemies of the Society as convincing evidence of the corruption and dangerous character of the Jesuits, that the mass of the people who are unacquainted with the facts of history are easily persuaded to believe it, and there is too much reason to fear that even many Catholics are stumbled by the fact that the suppression was effected by the Pope, to whose deci-

sions, even outside the sphere of his infallibility, they are accustomed to assent almost without question; and they cannot resist the impression that there must have been something radically wrong about the Society, or the Pope never would have resorted to such an extreme measure.

What, then, was the real reason for the suppression of the Jesuits? In one word, it was the choice between two evils, which had been forced upon Clement by a powerful and unscrupulous political combination, the least of which evils seemed to him to be the suppression of the Society. In other words, it was a measure extorted from an unwilling Pope, who was friendly to the Jesuits and had no confidence in their traducers, to save France, Spain, and Portugal from following the example of England by throwing off their allegiance to the head of the Church, thereby apostatizing from the faith and driving the whole Church in those kingdoms into all the untold evils of schism. The history of the machinations by which this melancholy result was brought about constitutes one of the saddest, most deplorable passages in the history of nations.

The spirit of the age was favorable to such a scheme. Two hundred years' experience of the blessings of the "glorious Reformation" had developed a sad condition in the religious world. The spirit of Protestantism had pervaded society to such an extent that faith in Christianity had been very generally undermined, especially among the aristocracy and the leading influential politicians and officials of State. The masses were still Catholic, and the reigning monarchs of the Bourbon type (of unsavory memory) were nominally Catholic; the Catholic religion was the religion of the State, but, unfortunately, the monarchs were weak men and were all under the control of prime ministers who were ambitious, unscrupulous, and in sympathy with the infidel philosophy of the age. Aranda, Prime Minister of Charles III. of Spain, Choiseul of Louis XV. of France, and Pombal of Joseph I. of Portugal, were all members of an infidel oligarchy which at that period really dominated Europe, and they were all jealous of the Church and bent on her destruction. With a keen appreciation of the best means of accomplishing their object, they waged an exterminating war on the Society of Jesus. Without conscience or scruple they used the basest means to destroy the Society because its members were the most able and the most constant defenders of religion and the Church. The history of their infernal machinations to destroy the Order, root and branch, and to expel them from all their countries, is simply a history of infamy of the deepest dye, and the only reason why the conduct of these men is not universally condemned and held up for the execration of mankind by all historians and writers

on the subject is the fact that party bias leads Protestants if not actually to justify and sympathize with them, at least to extenuate and apologize for their sins by representing them as having been the authors of great reforms in Church and State.

Louis XV. of France, all the world knows and all the world knew at the time, to the great scandal of the government and people, was governed by his mistresses. The notorious courtesan, the Marquise de Pompadour, hated the Jesuits because they would not countenance, in any shape, the immoral relation subsisting between her and the king, and she used all her powerful influence against them. She was backed by a combination of all the elements of opposition to revealed religion and the purity of public morals. The whole party of Encyclopedists, free thinkers, and infidels of every stripe were naturally their enemies. The remnant of the Jansenist party longed to be revenged on them for their able defence of Catholic truth in opposition to their insidious errors, which had been condemned by the Holy Office. As usual, the Society was misrepresented, reviled, and accused of all sorts of crimes. The Duke de Choiseul, who was in sympathy with the free thinkers, was not at all backward in pressing their suit with his royal master, and in November, 1764, Louis XV. confirmed the edict of Parliament by which the Jesuit colleges were closed and about 4000 of the Fathers, in the most cruel and heartless manner, were compelled to leave France.

Aranda, in Spain, who had acquired complete control over the king, Charles III., labored with unceasing diligence and unrelenting hostility to destroy the Society throughout the Spanish dominions. Some idea of the means employed for the accomplishment of this end may be formed from the fact that forged letters were at times circulated, purporting to have been written by the General of the Jesuits in Rome to the Spanish provincial, containing sentiments of the most offensive and dangerous character. One of those letters ordered the provincial to stir up insurrection among the people; and at another time a letter was placed under the king's eyes purporting to have been written by Father Ricci, the General of the Order, but which the Duke de Choiseul, the French Prime Minister, was accused of fabricating, announcing that he, the General, had succeeded in collecting documents which incontestably proved that Charles III. was the offspring of adultery. This absurd invention made such an impression on the mind of the king and so incensed him against the Society that he at last determined upon their expulsion.

But perhaps the most active, determined, and unscrupulous agent for the destruction of the Society was the infamous Pombal, Prime Minister of Joseph I. of Portugal. This notorious and un-

principled schemer had spent some time in London as Portuguese ambassador, and had imbibed sentiments in sympathy with the Protestantism of the English Church establishment. Having returned home and being, after some time, elevated to the premiership, he determined to attempt the reformation of the church after the English plan throughout the Portuguese dominions. It is probable that he had very little faith himself of any kind, but the mass of the people being still Catholic, he was obliged to act with caution, and hence his whole proceedings were veiled under a thinly-disguised hypocrisy. In pursuance of his nefarious measures he saw the necessity of attacking the Jesuits and, if possible, of expelling them from the kingdom. Hence, under hypocritical professions of a desire to reform the Society of Jesus, he petitioned the Holy Father, Benedict XIV., for a brief of authorization to proceed against them. For this purpose he caused his agents at the Vatican to present to the Holy Father certain documents carefully prepared and full of the most outrageous and barefaced lies, charging the Jesuits with the most infamous crimes. Benedict was on his deathbed. In his heart he did not believe the representations made to him. He had too much reason to know, or at least to suspect the designs of the men who were clamoring for the reformation of a Society which had always been the most efficient agent in the reformation of the people. He did not know, indeed, but that individuals might have been guilty of conduct inconsistent with the spirit and principles of the order, though even of this he had no satisfactory evidence. Yet so earnestly and persistently did these heartless agents press their suit upon the dying Pope that he at length felt compelled to yield to their demands, though not till he had, as he supposed, carefully guarded against the possibility of injustice being done. He was careful in his brief to insist upon their having a fair and impartial trial, and he laid great stress on the necessity of the inquiry being made in such a manner that the innocent should not be made to suffer with the guilty, if, indeed, any guilty should be found, which the whole tenor of the brief showed he was unwilling to believe.

Professedly acting under the authority of this brief, Pombal, instead of instituting a formal inquiry, proceeded at once—in fact, before the brief was properly authenticated—to condemn the Society without trial and without the slightest particle of evidence. It is not necessary here to repeat all the outrageous cruelties perpetrated by this remorseless tyrant, this second Henry VIII., in order to accomplish his nefarious purposes; his attacks on the leading Catholic aristocracy who stood in the way of the successful carrying out of his designs; the moral certainty that he concocted the celebrated scheme of assassination in which innocent

men and women were implicated, by suborned witnesses, and, finally, as an after-thought, the including of the Jesuits in the general charge and incarcerating them without trial; his cruel, heartless murder of men and women of high position and spotless reputation. Nor need we recall that most infamous and painful transaction, the ruthless destruction by Pombal of the Jesuit missions of Paraguay, the "Reductions," as they were called, in which those devoted Fathers, with incredible labor, patience, and sacrifices, for two hundred years, had succeeded in redeeming thousands of savages from barbarism and forming them into intelligent, peaceful, and prosperous Christian communities, all, with a heartless cruelty not exceeded by savages themselves, sacrificed to the wicked caprice of a tyrant who had sworn the destruction of the Society and who never rested till he had expelled the whole order from the Portuguese dominions. That act stands out in bold relief as one of the blackest pages in the history of the world, and furnishes infallible evidence of the infamous character of the man who was the principal agent in the final suppression of the Jesuits by Clement XIV.

Among these innocent men, driven from the Portuguese dominions as well as from France and Spain, some were feeble with infirmities of age, or weakened by disease and hard service in laboring for the good of their kind; others were youthful postulants, many of them from aristocratic families, in which they had been brought up in luxury and ease. Yet, with a heroic self-denial and determination worthy of martyrs, all endured the horrors of the middle passage on shipboard as they were transported to Italy, where hundreds of them were landed and thrown upon the charity of the Holy Father and their friends in the most absolute destitution and even squalor, having been deprived not only of all their earthly possessions, but even of decent clothing and sufficient food.

Choiseul, Aranda, and Pombal had their agents in Rome, who were laboring with unceasing diligence and pertinacity to influence the Sovereign Pontiff against the Society of Jesus. Unfortunately, there were not wanting in those days unworthy ecclesiastics who had been corrupted by power and place and who were employed as tools for the accomplishment of the designs of their ambitious masters. These men had been forced upon the Holy Father against his will, and he could not get rid of them. They had neither conscience nor principle, and they knew, for they were given distinctly to understand, that their favor with their masters and their ultimate reward would depend upon the degree of their success in influencing the Pope. These men were aided in their disreputable work by the Jansenists, the open and declared ene-

mies of the Jesuits, who, notwithstanding their condemnation by the Holy Office, still sought, by subterfuge, hypocrisy, and chicanery, to carry their point. Their agents at Rome were men of ability and extraordinary *finesse*, and they were backed by a powerful influence from the strongholds of the heresy, especially in France.

This strong combination of able and determined men had tried their hand with Clement XIII., who succeeded Benedict XIV. in the Papal chair; but he was firm and unyielding, and though they made his life miserable by their importunities, their slanderous falsehoods and misrepresentations, and though they threatened all sorts of evils to the Church unless he yielded to their unholy demands, he remained immovable and loyal to the Society to the last. When the Spanish Government, through the most iniquitous means, succeeded in banishing the Jesuits from all the Spanish dominions, including the Spanish possessions in the New World, Pope Clement XIII. appealed to the infatuated king in favor of the Society. His Holiness called God to witness that "the body, the institution, the spirit of the Society of Jesus were innocent; that it was pious, useful, and holy in its object."

On the 19th of May, 1769, Cardinal Ganganeli was elected Pope under the title of Clement XIV. He was a friend of the Jesuits and had been appointed Cardinal by their recommendation. All the agencies of evil which failed with Clement XIII. were set to work, with an energy stimulated by disappointment, to accomplish their object with the new Pope. The majority of the Sacred College was completely in favor of the Jesuits, and the Pope, when he began to yield to the resistless force of the arguments that were brought to bear upon him, finding that his natural counsellors remained firm and unshaken in their opinions, became isolated and had to withstand alone a pressure of most extraordinary and terrible character. His Holiness desired to gain time, and writing to Louis XV. of France, candidly says: "I can neither censure nor abolish an institute which has been commended by nineteen of my predecessors. Still less can I do so since it has been confirmed by the Council of Trent, for, according to your French maxim, the General Council is above the Pope. If it be so desired, I will call together a general council of the Church, in which everything shall be fully and fairly discussed, for and against." But this was just what the infidel ministers did not want, for they knew very well that they would stand a much better chance of coercing the Pope into compliance than of influencing a council of bishops who, to a man, were in favor of the Society. They would brook no delay. In the most importunate manner they declared that the king of Spain had become so excited that he would lose his reason unless

he obtained a formal promise that the Society should be suppressed. Threats were made that kingdoms would throw off their allegiance to the Church unless the prayer were granted, and these threats certainly had some significance when we call to mind the political system of Europe, which allowed the masses of the people to be ruled and kept down by a corrupt and tyrannical oligarchy. The example of England, forced into schism by the reckless tyrant Henry VIII., stood out as a warning of what might occur again if some concession were not made to the combination of tyrants who were now really laboring for the same end, and who were determined on the suppression of the Jesuits—the Pope's body guard, as they were called—as the most effective mode of storming the castle itself and carrying the citadel of the Church by assault.

It is a fact worthy of note that, in this unholy and disgraceful warfare upon the Jesuits, two nations stood aloof and gave the suppressed Order the benefit of their countenance and support. These were Prussia and Russia. Frederick II., of Prussia, though himself a Protestant, or rather an infidel, and in sympathy with the free-thinking philosophers of the time, knew well that the Jesuits were not only perfectly innocent of the charges brought against them, but were among the foremost and best defenders of social order which had revealed religion for its principal support. He knew that the infidels of Europe were merely hastening the revolution by attacking the Jesuits, and, therefore, declined to join in the persecution of men who were really the firmest supporters of constitutional authority. He was in constant correspondence with the infidel philosophers, and on one occasion wrote to D'Alambert: "What progress has your boasted philosophy made? You will reply, we have expelled the Jesuits. I admit it; but I can prove to you that it was pride, private revenge, cabals, and, in fact, self-interest, that accomplished the work."

Again, writing from Potsdam to his agent in Rome in 1773, the year of the suppression, he says that in the treaty of Breslau he had guaranteed the *status quo* of the Catholic religion, and he had never found better priests in every respect than the Jesuits. "I am determined," he says, "to retain them in my states."

To the eternal credit of the Empress of Russia, she not merely approved of the Society, but she gave the strictest orders that it was to remain in her dominions. She saw the folly of persecuting the staunch friends of the throne and the Altar, and when they were expelled from other countries they were invited to her dominions, and remained there unsuppressed.

But the agents of Satan seemed to be inspired with diabolical hatred and with an invincible determination to succeed, and they pressed their suit with such insolence and brutal disregard of the

feelings of the Holy Father that he at length felt compelled to yield, not because he thought it was right in itself, not that he had lost confidence in the Jesuits, not because he approved of his own action, but simply to avoid what he was made to believe would be a greater evil. Not only were threats used that kingdoms would throw off their allegiance to the Church, but in 1772 the Spanish Ambassador determined to terrify the Pope into submission, and with extraordinary pertinacity bullied the Holy See by this solemn warning on a certain occasion in public audience: "Beware, lest my master, the king, approve the project which has been entertained by more than one court, the suppression of all the religious orders! If you would save them, do not confound their cause with that of the Jesuits." "Ah," replied the Pontiff, "I have for a long time thought that this was what they were aiming at. They seek even more—the entire destruction of the Catholic religion—schism, perhaps heresy, such are their secret designs." "This conversation," remarks the historian,<sup>1</sup> "raises the veil and shows that the abolition of the Jesuits was merely considered expedient for fear of greater evils. The Vicar of Christ was placed in a dilemma of the most grave and difficult character. He neither censured the Society, nor believed in the absurd calumnies launched against it, but, administering the affairs of the Church, considered it advisable to bow temporarily to the storm for fear of that greater injury to faith and morals which might be the sequence of another line of conduct."

And here it is worthy of remark that no Bull of Suppression was issued, but merely the brief, "*Dominus ac Redemptor Noster*," which could be revoked at any time without difficulty, and was not binding on the Pope's successors. The usual formalities for its publication and canonical execution were not observed, and the bishops were not commanded, but merely recommended, to notify the contents of the brief to those concerned.

At length, on the 21st of July, 1773, it is said that the Pope exclaimed in a tone of deep sorrow: "The bells of the Gesù are not ringing for the Saints, they are tolling for the dead." On the same day His Holiness affixed his signature to the brief suppressing the Society. Cardinal Pacca tells us, in his memoirs, that after Clement XIV. had affixed his signature he dashed the document to one side, cast the pen to the other, and from that moment was demented. The awful pressure, and the extreme anxiety to do what was best under the circumstances of most fearful difficulty, had unhinged the mind of the Pope. He was sane only at intervals, and

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<sup>1</sup> The History of the Society of Jesus, by A. Wilmot, F.R.G.S. Burns & Oates, London; Catholic Pub. Society Co., New York.



then deplored with excessive grief the misfortunes of the Church of which he had been the very unwilling instrument.

And what spirit did the Fathers of the Society manifest under this crushing blow? If they were such terrible agitators, such dangerous plotters and schemers, such enemies of the human race as they were represented to be, we should naturally look for some resistance on their part. Not so, however. On the 16th of August, 1773, we are told, a prelate, accompanied by soldiers and agents of the police, gave notice to the Fathers at the Gesù of the suppression of the Society throughout the world, and on the 22d of September following Father Ricci, the General; Fr. Canelli, Secretary General; Frs. Le Forestier, Gautier, and Faur were confined in the Castle of St. Angelo. They were simply seized without trial, in violation of all law and justice, and cast into prison, where Fr. Ricci, who was a saintly as well as learned man, died in 1775 at the age of seventy-two, solemnly declaring before God and His Holy Angels, after having received the last Sacraments, that the Society of Jesus had given no cause for suppression, and that he had given no cause for his own imprisonment. At the same time he did not attach any guilt to those who injured the Society, and forgave them most earnestly from his heart. This was the spirit of the Society everywhere. It was their spirit when unjustly and cruelly expelled from Spain, France, and Portugal. It was quite notorious that in Portugal the Jesuits had only to signify their approval of revolution, and wide extended insurrection would have been the result. The missions of Paraguay embraced a large number of trained and disciplined soldiers, with arms and ammunition, and a word from the Jesuits would have placed them in an attitude of hostility which it would have cost millions of money and thousands of lives to subdue. Indeed, the Fathers incurred the displeasure and lost the confidence of their converts by their persevering efforts to induce them to submit to the outrageously cruel decree of Pombal.

Being dispersed by the brief of suppression, these devoted men, thus violently wrenched from the associate life which had become a second nature, and was so dear to them—now a scattered flock—still labored for the greater glory of God, and were distinguished everywhere as men of science and skilful educators of youth. Throughout the civilized world the members of the order, instead of showing resentment and making trouble, achieved triumphs in literature, in science and in the pulpit. They were ready to serve wherever they could do good, and when the time of their restoration came, they were everywhere greeted with the most enthusiastic welcome.

A striking incident, illustrating the true spirit of the Society, is

related in Albert Weld's "Suppression of the Society of Jesus in the Portuguese Dominions."

On the death of Joseph I., and the accession of his daughter Maria, Pombal, who had added to his many other crimes by intriguing, though happily unsuccessfully, to deprive the lawful heir to the throne of her rights, had been disgraced, tried for his life, and condemned, but the sentence, through the clemency of the queen, had been commuted to banishment to the confines of his own estate in Coimbra-Pombal, as it was called. "The first city," says the writer alluded to, "which opened its gates to the Jesuits, after their return into the diocese of Coimbra, was Pombal, the place where the minister of that name was exiled and died. Strange to say, for fifty years the remains of this persecutor of the Society had been allowed to remain unburied in a chapel on the Pombal estate, and, as if by a special interposition of Divine Providence, those remains had been doomed to lie unburied till Mass had been said over them by a Father of the Society of Jesus," a truly Christian revenge, as the writer justly remarks, and furnishing a touching, practical illustration of the command: "Love your enemies; do good to them that hate and persecute you." The Mass was celebrated by Father Du Vaux, who, in a letter written March 6th, 1832, gave the following graphic description of the scene: "We were received with the ringing of bells, complimented and led in triumph by the arch-priest accompanied by his clergy. The church where two of our Fathers went to say Mass was magnificently illuminated as on the greatest solemnities. As for myself, moved by a religious sentiment which it is impossible to express, I had slipped away with a Father and a Brother before meeting the good Curé, and had run off to the church of the Franciscans, to pray at the tomb of the Marquis. But the unfortunate man had no tomb. At a little distance from the high altar we found a bier covered by a miserable pall which the Father Guardian of the convent told us was his. It had waited in vain for the honors of sepulture from the 5th of May, 1782. . . . I can say then, in all truth, that after more than half a century of proscription, the first step of the Society, on its solemn return to Coimbra, was to celebrate an anniversary Mass, in presence of the body, for the repose of the soul of him who had proscribed it, and in the place where he passed the last years of his life, disgraced, exiled and condemned to death. What a series of events was necessary to lead to this! I left Pombal scarcely sure if this were a dream or a reality. The presence of the coffin; the name of Sebastian pronounced in the prayer; the sound of all the bells of the parish celebrating the return of the Society, and all this at

the same time! I fully believe that this impression will never be effaced from my heart."

Such is Jesuit revenge ; such the spirit that the Society has always manifested, for they have learned it at the foot of the Cross of their Master and great Exemplar, and we may well apply to them the language of the great Apostle to the Gentiles : " For we preach not ourselves, but Jesus Christ our Lord, and ourselves your servants through Jesus. In all things we suffer tribulation, but are not distressed ; we are straitened, but not destitute ; we suffer persecution, but are not forsaken ; we are cast down, but we perish not. Always bearing about in our body the mortification of Jesus that the life also of Jesus may be made manifest in our bodies."

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#### RELIGION AND THE MESSIAH.

**M**ANKIND seems every day to be drifting farther and farther away from a true knowledge of God. Instead of being, as might be said of it at a no very remote period, an exotic, infidelity has come to be a tree so large and flourishing as almost to make us believe it indigenous to the soil. Long since has the name infidel and the profession of infidelity ceased to excite surprise, much less horror, for long since have people become accustomed to hear both. Indeed, by many it is esteemed the mark of a large and expanded mind to profess infidelity ; more there are who seem to think that to this profession respectability must infallibly adhere ; while few is the number who make the slightest discrimination between Jew and Gentile, Christian and Infidel.

At present, beyond dispute, there is a vast flood of unbelieving men. These, forswearing allegiance to any and all religious creeds, are ever striving to delude themselves into the belief that there is no God, and seek to find comfort in absolute and utter negation. Vain their purpose. They succeed in but deceiving their own hearts. " The fool hath said in his heart, there is no God." So spake Job, many hundreds of years ago. Equally true are his words to-day, despite the vast advances that have been made in science. The geologist, digging deep into the bowels of the earth, may know more about its internal structure and the vast furnaces of heat but poorly concealed by the thin crust on which men walk ; the naturalist by the aid of his microscope may have