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VIGOROUS RUSSIAN ROOTS OF THE MODERN
SOCIETY OF JESUS

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МОГУТНЄ РОСИЇСЬКЕ КОРИННЯ У СУЧАСНОМУ
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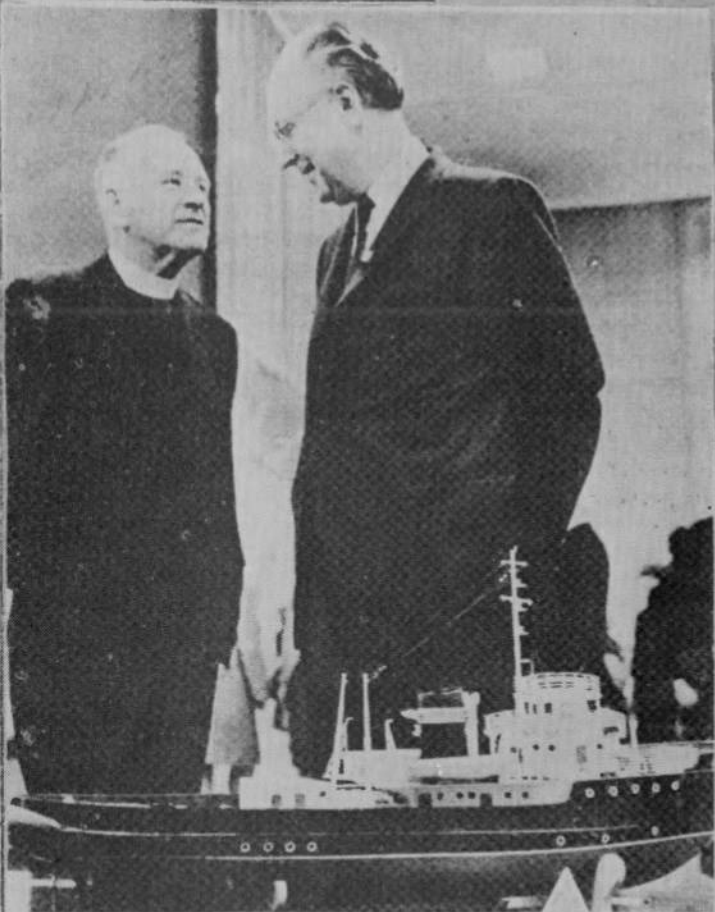
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**“VIGOROUS RUSSIAN ROOTS
OF THE MODERN SOCIETY
OF JESUS”**

Sunday, November 5, 1967

EASTERN CATHOLIC LIFE



NEWTON, MASS. — Father Michael P. Walsh, S.J., president of Boston College, and Soviet Ambassador Anatoly Dobrynin took part in the opening of the first major showing of a Russian educational exhibit touring U.S. cities. The exhibit, "Education-USSR," is designed to display advances made in Russia during the 50 years following the Revolution of October, 1917. Father Walsh recalled that when the Jesuits were ordered to disperse in 1773, the writ of suppression was not executed in Russia because of the admiration of Catherine II for the Jesuit teachers and schools. "And so for 40 years," he said, "until the order was restored to its full life in 1814, it existed legally and flourished without restriction only in Russia. From these vigorous Russian roots the modern Society of Jesus took its rise." (RNSPhoto)

“VIGOROUS RUSSIAN ROOTS OF THE MODERN SOCIETY OF JESUS”

By ROMAN SMAL-STOCKI

The November 5, 1967 issue of *Eastern Catholic Life* carried an interesting photo of two individuals, the Soviet ambassador to the United States and the then president of Boston College. The caption was explicit enough:

Father Michael P. Walsh, S. J., president of Boston College, and Soviet Ambassador Anatoly Dobrynin, took part in the opening of the first major showing of a Russian educational exhibit touring U.S. cities. The exhibit, “Education-USSR,” is designed to display advances made in Russia during the 50 years following the Revolution of October, 1917. Father Walsh recalled that when the Jesuits were ordered to disperse in 1773, the writ of suspension was not executed in Russia because of the admiration of Catherine II for the Jesuit teachers and schools. “And so for 40 years,” he said, “until the order was restored to its full life in 1814, it existed legally and flourished without restriction only in Russia. From these vigorous Russian roots the modern Society of Jesus took its rise..”

(Since this photo was snapped, we may add, Father Walsh has been appointed President of Fordham University.)

Needless to say, Soviet propaganda promptly fastened its jaws on the fact that a Jesuit institution had opened its gates to Russian Communist infiltration. The January 1968 issue of *Soviet Life*, which appears in Washington, D. C., carried an enthusiastic report on the happening in Boston, accompanied by a photo showing Ambassador Dobrynin and the former president of Boston College at the opening ceremony of the vaunted “Education-USSR” exhibit.

It is with no little regret that we undertake this article. Yet we do wish to try to help Father Walsh as regards his embarrassing dilemma and his kow-towing position vis-a-vis “Russia” and Catherine the Great. At the same time we are equally desirous of scrutinizing these “vigorous Russian roots of the modern Society of Jesus.” Indeed, it is our duty to do so and thereby help check any growth of a cult of gratitude to “Russia” as well as a Jesuit cult of gratitude to the Empress (who looms large in some Jesuit eyes at Fordham). For the growth of these cults would tarnish the image of the Jesuit

Order in the eyes of all the non-Russian nations of Eastern Europe and in those of their descendants in the United States and Canada, especially their scholars, educators and clergy.

Let us begin by providing the essence of the facts quoted by the former head of Boston College:

1. Because Catherine II did not allow the Jesuits to execute the Pope's writ of suspension of the Order, the Jesuits "existed legally and flourished without restriction only in Russia";

2. Catherine II was motivated in her action by her "admiration for Jesuit teachers and schools."

As a consequence, some Jesuits feel grateful to the Old Russian Empire, for here is where it happened, with the blessings of one of its well-known rulers, to boot. Moreover, some Jesuits proudly point before the American academic world and the public at large to the "vigorous Russian roots of the modern Society of Jesus."

It is not our intention here to discuss the strictly legal aspects of Canonical Law: whether or not the Order existed "legally in Russia" from the Roman Catholic viewpoint; whether or not the Jesuits in Russia needed the permission of the Orthodox Czarina to obey the Pope's behest, or whether or not the "flourishing" of the Order in Russia was a direct breach of the special oath of obedience solemnly made to the Pope by all Jesuits.

Instead, we should like, first, to re-examine Catherine II, the ruler and the woman, who seems to have been elevated by the modern Jesuit Order as their Russian guardian angel. Some even venerate her as godmother of the "vigorous Russian roots" — an extraordinary contribution to Muscovite imperial iconography. "There was and still is a mutual admiration between Catherine and the Jesuits" — such is the actual thinking of some Jesuits.

In passing, we may note that the *places* of Jesuit activities in "Russia" were not to be found on the Muscovite ethnographic territory, that is, in Muscovy. Instead, it was on the Byelorussian ethnic territory that the Order "flourished." Byelorussia is not Russia, Byelorussians are not Russians. Along with Ukraine, Byelorussia is a charter member of the United Nations.

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As we see from the statement of the former president of Boston College, the notion of Russian Jesuit roots is closely linked with the "empire of Russia" and its empress, Catherine II, to whom the Russian imperialistic historians appended the title "great." Historians

of the free world, among them many belonging to the Jesuit Order, repeatedly parrot this epithet without bothering to examine and evaluate the facts of her life and rule.

Catherine II, as the Empress of Russia, was an unbridled tyrant and autocrat. Thus all the "roots" are imbedded in her rule over Russia (1762-1796). We present the following facts for their proper understanding.

1. These "roots" cannot be attributed either to "Russia" as a "Slavic empire" or to a "Russian" dynasty. Consequently, the attitude of the Jesuits and the national qualification of the "roots" are misdirected; they can be properly ascribed only to Catherine's original country and family.

Catherine was a German, originally a Lutheran, baptized Sophia Augusta, Princess of Anhalt-Zerbst; her father was a rather poor officer in the army of Frederick II of Prussia and her mother was a political agent of the Prussian King.

2. The Jesuit stress on Catherine's title, "Empress of Russia" (which the Russian imperialist Dobrynin must have enjoyed very much), requires an explanation how she acquired this title. The facts are as follows:

Empress Elizabeth (1741-1762) brought to Russia her nephew, Charles Peter Ulrich, Duke of Holstein, and made him a Grand Duke. On August 21, 1745, he married the future empress Catherine (who was re-baptized by the Orthodox Church as Catherine). In 1762 Peter ascended the throne, saved Frederick II of Prussia in the Seven Years War and concluded with him an alliance against Catholic Austria.

How did this German princess, wife of an originally German Czar, get on the throne of the "Romanovs?" What legal rights did she have to the throne of the "Russian empire?"

a) Catherine, when still the wife of Grand Duke Peter, became an English agent. She established close relations with the British Ambassador in St. Petersburg, Sir Charles Hanbury-Williams; she solicited and obtained substantial money from the British government.¹ Rightly, the Russian scholar Chechulin concludes "that Catherine shall reign was considered settled between her and Williams. . ." Where the mother was a Prussian agent, the daughter, Catherine, was an English one.

¹ *Russia, A History and Interpretation*. By Michael Florinsky, The Macmillan Co., New York, 1953, Vol. 1, p. 500.

b) On June 28, 1762, Catherine, with the help of Guard officers, in part her lovers and in part bought hirelings, organized a *coup d'état*. The army officers backed her, and the senate was forced to agree. Her husband, the Czar, was forced to abdicate. Exiled to the country estate of Ropsha, there on July 6, 1762, he was assassinated. Even Russian scholars who rate highly Catherine's political achievements in the territorial expansion of Russia cannot help remarking:

The impunity of Orlov and the other men involved (in the murder) suggests that the assassination, if not directly instigated by Catherine, had her approval...²

Let us state it openly: Catherine was a murderess. Horace Walpole in England coined the proper title for her: Catherine Slay-Tsar.³ In addition, Catherine was a liar, for she officially announced that her husband died of colic...⁴

c) But Catherine was not a simple murderess. She was a double murderess as well. As her husband and then she "ascended" the imperial throne, the lawful Czar, Ivan VI, since his deposition as a fifteen-month-old baby in 1741, was kept a prisoner in the notorious Czarist dungeon, the Schluesselburg Fortress. He was the great grandson of Peter the Great, a half-brother of Ivan. In 1764 a revolutionary attempt to liberate the child was made by an officer, Mirovich, but Catherine had ordered the prison guards to slay the lawful Czar in any such event. His identity was known only to her and her henchmen.

How Catherine masterminded this murder was tersely described by the famous Russian liberal, Alexander Herzen:

Catherine first ordered the captive's murder and then executed the luckless officer who had carried out her command...⁵

Thus, Catherine ruled the country for 34 years without any legitimate right to the throne, ignoring the claims to the throne of her illegitimate son Paul (fathered by one of her lovers, Saltykov). That such a thing was possible at all only underscores the moral decadence of the ruling classes of Russia and their Orthodox Synodal Church. It also demonstrates the absence of all Christian values and virtues in the Muscovite empire.

² Florinsky, *op. cit.*, p. 502.

³ *Catherine the Great and the Expansion of Russia*. By Gladys Scott Thompson. Collier Books, New York, 1965, p. 68.

⁴ *An Introduction to Russian History and Culture*. By Ivan Spector. D. van Nostrand Co., 1949, p. 85.

⁵ *Imperial Russia*, edited by Basil Dmytryshyn, 1967, p. 220.

Let us not forget, moreover, that two great events in the west occurred in Catherine's lifetime: the American and the French revolutions.

3. What kind of a woman was Catherine II, this angelic protector and benefactor of the Jesuits? The current vogue in the United States is to engage in "psycho-historical" studies (ever since the neo-Freudian Eric Ericson published his *Young Man Luther* in 1958). Now de Gaulle, Gandhi, Kiesinger, Bismarck, even Newton, are the subjects of such studies.⁶ Catherine II should prove an especially engrossing one.

Catherine II was indisputably one of the most immoral women in world history, ranking with the infamous Messalina of Rome. She ruled Russia with a male harem of lovers,⁷ who brought her to power and others who preserved her in power. Once losing her favor, however, her lovers were not discarded in disgrace; she no doubt would have felt such treatment as reflecting unfavorably on her exalted presence. Her lovers, instead, were honored with high positions and granted hundreds of thousands of acres of land, including thousands of serfs, from the confiscated property of the Orthodox Church, especially in Ukraine. Examples: the five Orlovs received 17 million rubles, Potemkin 50 million, Lanskoj 7 and a half million.

This arch-harlot had no less than 56 certified lovers,⁸ and her rule was a unique example of an autocracy ruled by a male harem. Catherine's last lover, when she was 67, was 22 years old.

4. What are the facts of Catherine's foreign policy? Her rule consisted of an unending series of political crimes against the neighboring states and nations through methods ranging from bribery and duplicity to military aggression and outright genocide. The result was "the world empire" of Russia.

According to the moral laws of the time imperialistic expansion and conquest were regarded as "leaves of glory." But, today, a Christian priest should certainly take a second look at Catherine's "glorious achievements" instead of boasting proudly of the "vigorous Russian roots" originating in her brutal, tyrannical and evil rule.

Let us examine some of the highlights of Russian foreign policy under the rule of this political gangsteress:

⁶ *Daedalus*, Vol. XCVII, No. 3, 1968.

⁷ *A History of Russia*, by Nicholas V. Riasanovsky. Oxford University Press, New York, 1963, p. 284.

⁸ *The Course of Russian History*. By Melvin C. Wren, second edition, The Macmillan Co., New York, 1963, p. 295.

a) *Courland* (present-day Latvia), was a small duchy between Russia and the Baltic, ruled by the son of the Polish King, Charles. By bribing the members of the diet and through the military aggression of Russian troops Catherine eliminated Charles, placing in his stead the notorious gangster, Biren. Subsequently, she made the country a dependency of Russia, in 1795 incorporating it fully into the empire;

b) *Poland*. There is no question that the Polish Constitution was written only for the gentry (but there was a constitution, nonetheless, as the West and the East were ruled by the absolutist "divine-rights" autocrats!). There were its *liberum veto*, its Catholic intolerance toward Orthodoxy, its elective office of the King, but the plight of the enserfed peasantry undermined the Commonwealth, which included also Lithuania, Byelorussia and Ukraine, and a Jewish community enjoying complete religious and cultural autonomy. There could have been an evolution of the Commonwealth along the lines of a genuine federation (Poland, Lithuania and Ukraine attempted to establish such later through the efforts of the Ukrainian *Hetman* Ivan Vyhovsky in Hadiach in 1658) but Catherine succeeded in preventing such a combination by finding docile partners in Frederick II of Prussia and Maria Theresa of Austria, who joined in her plans to destroy the Commonwealth.

Catherine put on the throne of Poland Stanislaw A. Poniatowski (1764-1795), her retired lover. The gentry understood immediately what was in store for the country, and tried to stop the march of Russian imperialism toward the Black Sea and into Central Europe.

The first attempt was made in 1768 from the Ukrainian city of Bar. Organized there was the "Confederation of Bar," which extended also into Lithuania; it was led by a descendant of the Ukrainian gentry, Joseph Pulaski,⁹ who fought for "Faith and Freedom" for four years and without receiving any help from the neighboring nations. The rebellion collapsed. Pulaski went into exile, first going to Constantinople, then to Paris, whence Benjamin Franklin sent him to America. In the United States Pulaski became the father of the American cavalry, and ultimately fell in battle.

In 1772 came the first partition of Poland. It was followed by a second, and then a third, and Poland disappeared from the map of Europe.

⁹ Dyoniza Poniatowska, *Polska i Rus. Rodowody Slowian* (Poland and Ruthenia. Origins of the Slavs). Paris, 1861, p. 83 (in Polish).

King Poniatowski, in his way, was a patriot who unsuccessfully attempted to save Poland by introducing a new Constitution (May 3, 1791). The last tragic attempt to stop the Russian encroachment westward also is connected with American history. A former general in the American Army in the War of Independence, Tadeusz Kosciuszko, led a revolution in 1794 against Russia from the city of Cracow. Catherine II sent the notorious General Suvorov against Warsaw; for one murderous week the Polish city was pillaged, the civilian population slaughtered, the women raped.¹⁰

The American-Polish hero Kosciuszko ended in Catherine's dungeons, where he could meditate on the "vigorous roots" of Russian imperialism. A great admiration of Catherine II by American Jesuits would have been the last thing anticipated by the American general.

c) *Ukraine*. Catherine II ruthlessly eradicated all traces of independence of the Ukrainian nation: she abolished the *Hetmanate* and liquidated the famous Zaporozhian *Sich*, stronghold of the freedom-loving Ukrainian Kozaks. The last *Hetman*, Petro Kalnyshevsky, while negotiating with Russian representatives, was kidnapped by Catherine's agents and imprisoned in the Solovetsky Monastery on the White Sea. He was kept there for 25 years, locked in a small cell, until his death. Catherine sent Russian troops to liquidate the rebellion of the Ukrainian Kozaks and peasants in 1768 — the Haidamak movement¹¹ which was directed against their landlord exploiters. Catherine II earned a special epithet in Ukrainian folk-song, that of "daughter of a bitch" (*sucha dochka*).

d) *Lithuania and Byelorussia (White Ruthenia)* also were lost to Russian imperialism when in 1795 the country was occupied by Russian troops. The Russian government divided the country into provinces (*gubernia*), and even the very name of Lithuania disappeared, Moscow substituting the innocuous term, "Northwestern Land" (*Severo-Zapadny Krai*). An exceedingly corrupt administration was imposed upon Lithuania. Catherine abrogated the laws of Lithuania, the famous "Lithuania Statutes," and hundreds of rebel-

¹⁰ Constantine Jurgela, *History of the Lithuanian Nation*, New York, 1948, p. 350: "Praga's (suburb of Warsaw) defenders and residents, more than 20,000 people in all, were massacred to the last man, woman and child..." (Suvorov is presently publicized as a "hero" by the Soviet Union and the "Order of Suvorov" has been conferred on some prominent Americans! — R.S.S.).

¹¹ F. P. Shevchenko: "On the International Importance of the 1778 Uprising on the Right-bank Ukraine," *Ukrainsky Istorychny Zhurnal* (The Ukrainian Historical Journal), No. 9, 1968, Kiev.

lions families were resettled forcibly in the Crimea or Eastern Ukraine, or simply sent to jails.

e) *The Turkish Crimea* was Catherine's next victim. The country was overrun by the Russian army, with thousands of Tartars, including women and children being mercilessly massacred or driven into the Black Sea. At the beginning, the "liberated" Crimea was declared independent (the Treaty of Kuchuk-Kainardji, in 1774), but later on it was incorporated into the empire as a mere province.

f) *Catherine's Greek and Oriental Projects and the Domination of the Near East*. Catherine's insatiable imperialistic designs then turned on Turkey. She planned further aggressions through the Caucasus (Derbent and Baku were from Persia) and the Balkans to reach her final goal: partition of Turkey after the Polish pattern.

The Rumanian territories of Wallachia, Moldavia and Bessarabia were to become a Russian protectorate under the name of "Dacia." Constantinople was to be restored as an imperial city of a resurrected Byzantine empire that would include Thrace, Macedonia and Greece and that would be ruled by Catherine's son, born in 1779 and christened, significantly, Constantine. The Russian Consuls in Alexandria and Smyrna, through propaganda and bribery, were preparing for the final domination of the Middle East.

The "Oriental Project," an elaboration of the "Greek Project," aimed not only at the restoration of the Byzantine Empire with its capital in Constantinople, but also at the invasion and conquest of the Caucasus, Persia, Tibet and India.¹²

g) *The American Continent* was not neglected in Catherine's plans of conquest. Russian merchants already had landed in the Aleutians and Alaska and reached San Francisco. Catherine granted a fur trade monopoly to the Shelichov-Golikov Company.

Russian penetration into South America and a Russian invasion was scheduled for 1787.¹³ The Czarina was in contact with Francisco de Miranda, who visited her in Kiev in February, 1787. But all plans had to be postponed when Turkey and Sweden declared war on Russia.

h) Catherine's aims were clearly stated and formulated in her letter to Derzhavin:

¹² Florinsky, *op. cit.*, p. 222.

¹³ Terrence Barragy, *The Diplomatic Penetration of Imperial Russia into South America*, Papers No. 10, Slavic Institute, Marquette University, Milwaukee, Wis., 1961.

If I could live to be a hundred, I should wish to unite the whole of Europe under the sceptre of Russia. But I have no intention of dying before I have driven the Turks out of Constantinople, broken the pride of the Chinese and established trade relations with India. ¹⁴

A despotic ruler with a total disregard for all human and Christian laws, inside the empire, Catherine acted outside the empire as a “defender and protectress of constitutions,” which insured the rights of the nobility — in order to claim a “moral right” to intervene in the internal affairs of states in the interest of Russia.

Thus, she “defended” the constitutional rights of the Polish nobility and its rights of *liberum veto*, which paralyzed the Diet. She interfered in Swedish internal affairs, again “defending” the constitutional rights of the nobility against the king. Catherine even attempted to make Russia a “protector” of the German imperial constitution and an arbiter over the Holy Roman Empire. ¹⁵

Catherine hated the American “rebels” and the Declaration of Independence. ¹⁶ The Continental Congress sent Francis Dana as an envoy to Catherine to seek recognition and help from Russia. Catherine refused even to see him, and after two years of waiting Dana returned home empty-handed. ¹⁷

Catherine’s overriding desire to make Russia a center of world politics has fascinated Russian imperialists to the present time. Monuments in her honor, as those of Peter I, are untouched in Russia by the Communists.

5. Catherine’s internal policy had the following characteristics:

a) The period of her rule is regarded as the “golden age” of nobility and as a veritable hell for the enserfed peasantry. She granted a charter to the nobility in 1785 ¹⁸ and implicitly recognized the peasantry’s status as chattel slaves. Thus she aggravated the peasantry’s already deplorable conditions by putting them in political and economic bondage. Catherine tied the Byelorussian peasantry to the soil in 1783 and enserfed the free Ukrainian peasantry. During her rule the number of serfs rose from 7,000,000 to 20,000,000. ¹⁹

¹⁴ Gina Kaus, *Catherine, the Portrait of an Empress*, Viking Press, New York, 1935, p. 366.

¹⁵ Florinsky, *op. cit.*, pp. 518, 524 and 527.

¹⁶ *Ibid.*, p. 528.

¹⁷ Warren Bartlett Walsh, *Russia and the Soviet Union*, 1958, p. 157.

¹⁸ The text published in *Imperial Russia*, edited by Basil Dmytryshyn, New York, 1967, pp. 98-102.

¹⁹ Peter Lyashchenko, *History of the National Economy of Russia*, New York, 1949, p. 273.

Even some Russian scholars concede that Catherine's rule represented the "zenith of serdom in Russia."²⁰ The Russian landlords freely sold the "souls" they owned: the bodies of their rightless serfs. The owner could separate a child from its parents, a wife from her husband, and according to Catherine's *ukase* of 1765, he could banish a serf to Siberia or sell him into the "recruits" of the Russian army. Girls were sold to Asiatic harems and brothels, or the "souls" could be gambled away in wagers and card games by "pious Christian landlords." Five hundred strokes of the rod were the serf's punishment for any misdemeanor.

b) *Orthodox Church*. Catherine, as a woman, regarded herself as the head of the Russian Orthodox Church, and secularized the immense real estate of the church in Ukraine as well. The Metropolitan Arseniy Matseyevich of Rostov, a Ukrainian, alone had the courage to protest and excommunicate the secular power. For that daring move he was defrocked by the Russian Orthodox hierarchy and immured for life in a tower in Reval, where no one was allowed to speak to him. Such ruthless and brutal persecution silenced the opposition in Orthodox circles. With Catherine a total decline of the prestige of the Russian Orthodox clergy began, the clergy and their families dropping sharply in status.

c) The Catholic Uniate Church in Ukraine was ruthlessly destroyed by Catherine. During the course of nine years of military expeditions and bloody terror, about 1,300 Catholic churches and parishes were "Orthodoxed," while Catholic priests and the faithful were imprisoned, tortured and killed. By the Treaty of Grodno (1793) Catherine promised the Catholics of Latin and Eastern Rites, in fact, "irrevocably guaranteed in her own name and on behalf of her descendants and successors," free observance of cults and discipline and "never to assume supremacy of the Roman Catholic faith of both Rites in all provinces, that by virtue of this Treaty became her domain."

As soon as the treaty was signed Catherine immediately violated this international obligation. She ordered a barbaric persecution of the Uniate Catholics in Ukraine and Byelorussia; in 1794 an *ukase* of Catherine ordered abolition of the Union of Brest of 1596 and all Uniate faithful were ordered to return to the Russian Synodal Orthodox Church (despite the fact that these Uniate Catholics never belonged to Russian Synodal Orthodoxy). Another *ukase* proclaimed joyfully that 2,300 Ukrainian churches had "freely returned to their

²⁰ Riasanovsky, *op. cit.*, p. 301.

Mother Church in Moscow.”²¹ In spite of the stern protests of Pope Pius VI all Ukrainian episcopal sees were liquidated and the bishops exiled or imprisoned.

d) *Russian Militarism*. Catherine’s aggressive imperialism in foreign policy and her alliance with the nobility against the peasantry for the perpetuation of their serfdom and merciless exploitation required a large army which was based on compulsory military recruitment of peasants for a service term of 20 years! Thus the army was not only her instrument of foreign policy, but simultaneously also her instrument of terrorism and persecution of the peasants, who between 1762-1773 not only murdered 60-70 landlords every year, but organized forty rebellions.²²

Finally, a widespread peasant war broke out in 1773-1774 under the leadership of Emilian Pugachev, a rebellion that had a marked anti-imperialistic aspect and that endeavored to unite all the subjugated colonial peoples—the Don Cossacks, Ukrainian Kozaks, Bashkirs, Tartars, Kirghizes, Mordvins, Chuvashes, Votyaks, and others. It took the regular Russian army under Suvorov to defeat this ferocious anti-Russian rebellion which posed a real threat to Moscow itself.

e) *Jews* were made second-class citizens of Russia by Catherine. By a decree of 1762 Catherine encouraged large-scale immigration into Russia; all were welcome, regardless of race or religion — except the Jews. In 1742 a law passed by the Russian government prohibited the residence of Jews in Russia-Muscovy, unless they converted to Orthodoxy.²³

f) Catherine’s many reforms were partial successes thanks to her Russian collaborators; many, like her charter for towns, remained attractive on paper only. Typical of her mentality was her famous liberal “instruction” for the Legislative Commission. Of a total of 526 articles she had plagiarized “vigorously” 250 from Montesquieu’s *Spirit of Law* and 100 from Beccarias’ *Crime and Punishment*, a plagiarism which she later freely admitted. An eloquent fact is that in this “Instruction” (*Nakaz*)²⁴ Catherine deemed it necessary to point out to her subjects in the first line of the first chapter that “Russia is a European State...” because the public opinion of the

²¹ Rev. I. Nahayevsky, *History of Ukraine*, America Publishing Co., Philadelphia, 1962, pp. 188-190.

²² James Mavor, *Economic History of Russia*, London, 1925, pp. 204-208

²³ Herbert Elison, *History of Russia*, 1964, p. 121.

²⁴ Dmytryshyn, *op. cit.*, p. 68.

West and the Russians themselves had not regarded Russia as a European state.

g) *Russification*. The Russian historian Florinsky writes:

The most lasting, albeit negative, contribution made by Catherine to the theory and practice of Russian government was the forcible enunciation and vigorous enforcement of the principle of administrative unification and Russification. In an instruction given to Prince Viazemsky in 1764, the empress, referring to Ukraine, the Baltic provinces and Finland, observed that although these territories enjoyed special administrative privileges conferred by the Russian Crown, "to call them foreign and to treat them as such would be more than a mistake, it would be plain stupidity. These provinces... should be reduced to a condition where they can be Russified and no longer 'like wolves look for the woods...'" Ukraine was the first victim of this clear-cut policy.. The turn of the Baltic provinces came next... By a decree of May 3, 1783 the poll tax was introduced in Finland...²⁵

Catherine's successors remained on the whole dedicated and faithful to the realization of this program inaugurated in 1764 -- up to the revolution of 1917.

h) *Persecution of Freedom and Thought*. Catherine's real "liberalism" is on record. Take that treatment of two Russian writers, Alexander Radishchev and Nikolai Novikov. In 1790 Radishchev published a book, *A Journey from St. Petersburg to Moscow*, which contained a truthful description of serfdom and its evils. It described the separation and breaking up of families by military conscription, the abuses of serfs by their masters. In one place, wrote Radishchev, he was told by serfs that a landlord had violated sixty peasant maidens. The author also denounced the censorship and demanded freedom of the press. On Catherine's order, Radishchev was tried for treason. The Senate condemned him to death, but Catherine commuted the death sentence to 10 years imprisonment in Siberia. The author later committed suicide in prison.

Novikov, a prolific writer, was the editor of *The Drone*. His main target was the corruption in the government. Catherine, alarmed by his vitriolic attacks, accused him of subverting the existing order. She had him imprisoned in the fortress of Schluesselburg, where he remained until her death.

When the French Revolution broke out, book-burning became a regular police practice. Even the Russian translation of Shakespeare's *Julius Caesar* went up in smoke.²⁶

²⁵ Florinsky, *op. cit.*, pp. 555-556.

²⁶ Avrahm Yarmolinsky, *Road to Revolution: A Century of Russian Radicalism*, Collier Books, New York, 1962, pp. 22-23.

Catherine reestablished the security police as the “Secret Expedition” headed by a sinister brute, S. Sheshkovsky. Although she publicly denounced torture and corporal punishment, she ordered two of her ladies-in-waiting, Countess E. Elmp and Countess A. Buturlin, flogged by Sheshkovsky’s agents for passing around a cartoon which offended Catherine.

i) The great achievement of Catherine is the creation of a gorgeous facade of a highly civilized Russian empire purely for the deception of Western Europe. Catherine managed this brilliant *coulisse* — window-dressing by importing from all Western nations scholars, architects, sculptors, artists, officers, gardeners, music teachers, cooks, etc. The foreign architects built the large palaces and museums (Hermitage), which were filled with collections of masterpieces bought abroad, like the Brueghel Collection in Dresden, the Walpole Collection at Houghton Hall, the Choiseul and Croazat Collections, and so forth. She had a veritable mania for large and sumptuous buildings, believing as she wrote: “Great buildings declare the greatness of a reign no less eloquently than great actions.”²⁷ The Isaac Cathedral was intended to be the greatest of all Orthodox churches.

Catherine II practiced this great deception of Western Europe during her entire reign. She frankly admitted that she “played a role” before Western Europe; in a letter to Frederick II regarding her “Instruction,” Catherine wrote:

I have acted like the crow of the fable who made itself a garment of peacock’s feathers . . .²⁸

The Jesuit Order was merely one of the “decorations” of her “peacock’s tail.” All Europe was deceived, for Catherine anticipated both modern Russian communist propaganda and Madison Avenue advertising, putting on her generous payroll leading intellectuals of the West who for gold created and perpetuated these “images” of Russia and of herself. Serving her as publicity agents were Diderot, d’Alembert, Melchior Grimm (editor of *Correspondance Littéraire*), even Voltaire, who honored her with the title of “Semitamis of the North”! Perhaps the old cynic meant it ironically, who knows. . .

6. In summing up the age of Catherine, her reign, actions and achievements against the background in which, according to the

²⁷ Louis Reau, *L’Art Russe*, 2 Vols., Paris, 1921, II, p. 76.

²⁸ Florinsky, *op. cit.*, p. 511, Vol. I.

former president of Boston College, the Jesuit Order “flourished without restriction” and where “from these vigorous *Russian roots* the modern Society of Jesus took rise,” one can ask the same question as did Will and Ariel Durant in their *History of Civilization*, Vol. X. Discussing Catherine as a woman, the chapter opens with the question: “Was she a woman or a monster?” The Russian historian, R. D. Chagnes, believes she was a monster, pointing out:

The Russian type of autocracy breeds monsters. . .²⁹

By all definitions, it seems, Catherine was indeed a monster. She stood outside all human and divine laws and knew nothing of simple human decency. A Neanderthal type on the throne of Russia!

Thus, the “vigorous Russian roots of the modern Society of Jesus” grew and flourished on the political soil of Catherine’s reign, the reign of one who personally was a murderess, a usurperess, a liar, and a deceiver, one who prostituted herself for the sake of personal power, one whose very life was the antithesis of everything Christianity stood for.³⁰

Her reign saw serfdom hit its nadir in Russia and it saw the “golden age” of dictatorship of the nobility over the serfs at the time that the ideas of the American and French Revolutions were ushering in a new age undermining the divine rights of absolutism.

In assessing the persecution of free thought in Russia by Catherine. Florinsky wrote:

The declaration of independence by the American colonies filled her with disgust and horror and with the outbreak of the French Revolution she espoused the cause of *reaction*. . .³¹

Catherine was surely not an “enlightened despot”³² in the age of enlightened despots, because the latter cared for the betterment of the serfs by limiting the power of nobility and church administrators. She created Catherine’s Russia, which Michelet called “Russia the deception, Russia the pestilence,” which blocked the path of human progress and culture for centuries, even up to now, because Russian Communism is a worthy successor of the Czarist regimes of Ivan the Terrible, Peter I and Catherine II.

²⁹ R.D. Chagnes, *A Short History of Russia*, New York, 1956, p. 123.

³⁰ V. Poliakov, *When Lovers Ruled Russia*, London, 1928.

³¹ Florinsky, *op. cit.*, Vol. I, p. 511.

³² P. Duker, *Catherine the Great and the Russian Nobility*, London, 1967.

7. But the problem still remains: Why did Catherine not permit the Jesuits to carry out the Papal order?

The *New Catholic Encyclopedia*, Vol. VII, 1967, in the article on "Jesuits," informs us:

To take effect, Clement XIV's brief had to be officially promulgated locally. Catherine never permitted this in Russian dominions, because of her esteem for Jesuits as teachers and her resolve to keep alive their schools. . .

Since this explanation makes no sense, the question deserves special treatment.

8. The Boston Jesuit College was the first academic school in America to open its gates to the Communist exhibition: "Education—USSR." Such blatant communist propaganda should have been balanced with lectures by American independent scholars on the various aspects of Soviet education. In failing to provide such a balance, Boston College only contributed substantially to the misinformation and confusion plaguing American public opinion about the problems of education in the USSR.

Silenced and unchallenged, therefore, are those tragic achievements of Soviet education which are described by Communist sources themselves. The leading Soviet journal, *Za Kommunisticheskoye Prosvishchenie* (For Communist Education), of Feb. 1935 reported on the intensification of the fight against the illiteracy of teachers. In one school in Leningrad a test was held on Russian orthography. The majority "failed, many made 80 mistakes in the dictation." A commission established the fact that in one single district of Leningrad 400 teachers were illiterate in orthography. The November 22, 1935 issue of the same journal reported that Supervisor of Schools Volin said at a meeting of school principals of Moscow that "the teachers of the higher classes in the high schools and the students of the colleges cannot take the simplest dictation without mistakes."

In No. 49, 1935, of *Kommunisticheskaya Pravda*, we read the following:

For the fight against banditry in grammar schools the following measures were introduced: expulsion of the bandits from the schools, trial of their parents by the courts, the division of Moscow into special districts for the fight against the pupil-bandits, the formation of special squads of the militia for this purpose. . . Brawls, murders, sexual demoralization, alcoholism had become so common in Soviet schools that the Soviet government had no way out but to issue on April 5, 1935 a decree, signed by Kalinin, Molotov and Akulov, unique in the history of education: it demanded the death penalty for children over 12 years old:

"1. Minors, beginning at the age of 12, convicted of theft, hooliganism, murder or the intention of murder, are to be punished by the courts with all the penalties provided by criminal law.

"2. Persons, who it is proved that they have instigated minors to participate in crimes, speculation, prostitution, or begging, will be punished by a jail sentence of no less than 5 years . . ."

Unmentioned also are other aims and practices of Soviet education: the creation of a Soviet civilization peopled by the atheistic, robot-like "Soviet man," the lack of any academic freedoms in the USSR, the introduction by Khrushchev into the universities of special chairs and departments of atheism, and the like. Above all, no reference has been made to the relentless and enforced Russification of the subjugated non-Russian nations for the purpose of creating a "one and indivisible Soviet people."

There is no doubt that the masters of Russian Communist propaganda are continuing systematically Catherine's program of creating a "progressive image" of the USSR, through, for example, the erection of "Potemkin villages" whereby they beguile the free world, especially many people in the United States.

Soviet Ambassador Dobrynin, on his visit to the Jesuit Boston College, must have gleefully thought of a Russian adage: "A stupid buyer is the gift of God."

9. The world-famed historian, Arnold Toynbee, ended his 10-volume *A Study of History* with a prayer. As we read the learned historical statement of the former Jesuit President of Boston College, in our despair (that Moscow can always depend on its unfailing ally in the West: Ignorance) we also turn to prayer:

O, Lord, remember all the victims of Catherine's bloody imperialism and of Russian Communist imperialism, nations and individuals alike. We pray that you enlighten the former President of Boston College so that he may see the truth and stop his thanksgiving eulogies to Catherine and Russia; deliver him from his Russomania and induce him to struggle for the victory of truth, freedom, justice and charity for the whole of Eastern Europe. Amen.

It is indeed ironical that the Jesuit Order, which has contributed so much to the Church and world culture, should be made to appear, by such ill-advised and irresponsible actions, as an ally of Russian imperialism in Europe and Asia, in Africa and on the American continent as well.

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