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Isabella Culling Smith
from the Prefator
April 1846

THE JESUITS,
AS THEY WERE AND ARE.

THE JESUITS,
AS THEY WERE AND ARE:

BY EDWARD DULLER. ^m — —

TRANSLATED FROM THE GERMAN
BY MRS. STANLEY CARR;

WITH AN INTRODUCTION
BY SIR CULLING EARDLEY SMITH, BART.

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INTRODUCTION.

THE Jesuits are to be found everywhere.

There are countries where the mendicant orders are unknown, but where is the land untrodden by a Jesuit foot?

Other orders come into contact with particular grades of society. The Benedictines offer asylums of literary ease to the noble classes. The Franciscans and Capuchins circulate among the lowest orders. The Jesuits penetrate into all.

Other bodies in the Romanist community have specific functions to which they are confined. The parochial priesthood is limited to its *parishes*. There are brotherhoods for *education*. The Dominicans, as 'the order of *preachers*,' are the hereditary foes of heresy.* *Missions* to

* As Inquisitors, the Dominican functions continue only at Rome. There exists a papal coin struck in their honour as 'domini canes'—the *noble hounds* of heretics. The device is, a dog with a lighted torch in his mouth, traversing a globe; the motto—"What will I, if it be already kindled?"

Infidels are conducted by the congregation 'De Propagandâ fide.' Papal *diplomacy* is conducted by Cardinals and Monsignori. But the Jesuits are limited to no enclosure. A Jesuit may be located in any *parish* by his general,—his confessional is immediately frequented, and that of the priest half deserted. The Jesuits are the *educators* of Romish Europe. Their schools at Fribourg alone educate, as genuine Romanists, nobles from all parts of the continent. The French clergy are trained by them through the seminaries. The *preachers* who collect the greatest crowds in Italy, to hear heresy denounced, and 'the church' exalted, are Jesuits. The Jesuit general is on the weekly board of the *Inquisition*. They are the confessors of the College De Propagandâ fide already, and are on the eve of possessing its entire direction; they founded the Paraguay *mission*—they explored China—they led the assault on Tahiti. In papal *diplomacy* they are invisible, but not inactive. It is prosecuted in their interests, and often under their controul. They have frustrated the endeavours of the French Chambers to suppress Jesuitism in France. They have installed themselves in Lucerne at a great expense of human

life, in opposition to the wishes of the great cabinets of Europe. They have forced themselves back into Venice in 1844, notwithstanding Austrian jealousy.

The country of the Jesuit is the world. He is a cosmopolite in the worst sense, for he is a patriot nowhere. The object of his education is to eradicate family and national affections. His motto is to be 'sicut cadaver,'—a living mechanism.* His politics depend on local expediency, for he has no opinions. He instils radicalism into Irish demagogues, and despotism into Sardinian princes. He has science for the educated and fanaticism for the vulgar. Accompany a polished Jesuit professor through the Roman Catacombs, and you will see how the aristocracy of Europe are attracted to Romanism. Read the 'miracles of God,' and you will understand how the peasantry of Italy are plunged in superstition.†

In short, what Rome is to the world, Jesuitism is to Rome. The secret of Rome, as shewn by

* Pascal's "Provinciales" *passim*.

† *Maraviglie di Dio*, published at the Jesuit press in Rome, 1841. It is astonishing that there should exist a class even in Italy, capable of believing these lying legends.

Mr. Macaulay, in his captivating article on Ranke's History of the Popes,* is, that she adapts herself to all men. She makes but one condition, that they shall be her's. She engages all tastes and classes in her various orders, and employs them all in congenial spheres of labour. Jesuitism has in like manner pervaded all departments of Romish effort, and kindled them into new life. Jesuitism is the heart of Rome.

The following volume will make the general reader acquainted with the important position which the order of Loyola occupies in the papal system. It will be seen that it was created to be the antagonist of the Reformation. Suppressed by Clement XIV. in 1773, at the unanimous desire of the Romanist cabinets of Europe, it was revived by Pius VII. in 1814, as the only safeguard of the papacy. Cardinal Gonsalvi, the prime minister of the pope at that time, was at least as liberal-minded a man as pope Ganganelli, by whom the Jesuits were suppressed. We can therefore only conclude that he restored them as a *last resource*. We have thus the testimony of the papacy itself at various periods, of the value which it attributes to Jesuitism, as a living,

* Edinburgh Review.

stirring, energetic principle, pervading the inert mass of a decrepit system, and binding the extremities to one another and to the common centre.

We are less anxious by this introduction to foster the popular repugnance to Jesuitism, than to suggest the necessity of an analogous, but holier movement in the Protestant Church. If our Lord proposed the conduct of the unjust steward as an example to His disciples, we may be warranted in copying from the Jesuits such features of character as are consistent with Christian integrity. Let the children of light imitate for once the wisdom of the children of the world ! An enthusiastic mind in the sixteenth century conceived and executed a plan which has consolidated Romanism and arrested its fall for three hundred years. Might not a few earnest Christians in the nineteenth century devise a scheme to harmonise the parts and combine the energies of the Evangelical Church ?

Dominicans and Franciscans, Gallicans and Ultramontanes, form part of the same confederacy ; while Lutherans and Calvinists, Anglicans and Dissenters, are rather known to the world as controversial combatants than as friendly

sections of the same unearthly army. Where are the evangelical minds with the same enthusiasm for the concentration of the true Church, that Loyola and Xavier and Lainez possessed for the extension of the false one ! A few would be sufficient at first. Ten men who would give up time, talents, property, and home, to bring about an understanding between distant countries and divided parties and alienated individuals, might soon make themselves felt in the world. What a blessed Order would that be—the peacemakers of the Church !

The principle upon which such a movement might proceed, is felt by every sound Christian. There is a consciousness in every orthodox breast that Bickersteth * and Bunting—Cox and Angell James—Muir and Candlish—Merle d' Aubigné and Monod—Tholuck and Czerski, and all congregations to which the common principles of these men are habitually proclaimed, constitute parts of the genuine Church of Jesus Christ. What appears to be needed is the bringing out into bold relief of that germ of unity which re-

* We trust we shall be pardoned for citing cotemporary names. In no other way could we give the reader a vivid idea of the combination we desire.

sides in the hearts, and is developed in the ministrations, of these and similar individuals. Might not these common principles, embodied in simple language, be held up to the world as the standard round which the Church of Christ should rally; and then might there not be a mission of a few single-minded, humble, pious but resolute minds, to traverse Christendom and to penetrate among all parties, in order to form a spiritual league among all who hold the head? Every minister and every congregation holding essential truth, might be invited, *without severing ecclesiastical relations*, to enrol themselves into a confederacy, exercising no authority and demanding neither ritual nor disciplinary conformity, but solely pledged to an affectionate, a more than masonic, recognition of, and brotherhood with, each other. Such a league, based upon the sympathy of free hearts—the only union worthy of that God who made us free agents, and of that Saviour who “abolished in his flesh the enmity, even the law of commandments contained in ordinances”—such a league would exhibit by contrast, the meagre and mechanical nature of that bond which unites the adherents of an organised priesthood in Ireland

and Germany, Canada and the valley of the Mississippi, Brazil and Hungary.

We therefore propose to our readers as a topic for thought, while perusing the history of the Jesuits, whether an analogous association be not practicable in the Evangelical Church—an Order of peacemakers?

We recommend the following volume as a brief and popular statement of facts and principles connected with Jesuitism. We do not make ourselves responsible for every statement in it; but while it supplies information which is greatly needed, the reader will agree with us that it does honour to the patriotic German hand by which it was compiled, and to the elegant English pen to which the translation is due.

C. E. S.

Bedwell Park,
September 2, 1845.

PREFACE,

ADDRESSED TO THE PRINCES AND PEOPLE OF
GERMANY.

AT the same time as, by means of the reformation, the enormous power of the papacy was shaken, long suppressed intellectual freedom restored, and the dignity of human nature vindicated, at that very time, a spiritual association, calling itself the society of Jesus, or the Jesuit order, was instituted, whose avowed objects were, to support the authority of the pope, to extend the Roman Catholic religion, to annihilate mental freedom, and to strangle in its birth the consciousness of the dignity of human nature. In 1840, exactly three centuries had elapsed, since its

being solemnly constituted by the pope. For three centuries, then, it has maintained its conflict with protestantism ; a contest of darkness against light, of falsehood against truth, of tyranny against freedom, such as never before was recorded in the world's annals ! A contest not only still existing in our day, but carried on with even increased energy, boldness, and artifice, partly by means of its ghostly members, partly by their numerous lay allies, who put in requisition both open force and the most seductive wiles, for the spread of the order, in protestant as well as Catholic countries. The struggle will cease only with the existence of the order ; and truly the dangers resulting from it, are, if possible, greater now than ever. Hundreds of thousands have been made wretched, torrents of human blood have been shed by it, and whole nations, endowed with the finest capabilities, checked in their moral and intellectual developement, all under the pretence " of promoting the glory of God"—blotting with this blasphemous mockery every page of the world's history since the commencement of the order ! But how could it possibly reach to such a height of power ? or, more wonderful still, how contrive to maintain it in our

days? are questions naturally put by the friend of humanity; and it well behoves all, but chiefly you, my countrymen, to learn their solution, for the Reformation had its rise in the deepest essence of the German heart, and the Jesuits aim at its extinction, thus combating your noblest characteristics, your love of freedom, good faith, and desire after truth; they undermine your unity and civil institutions, and threaten your independence, in refusing to acknowledge the sacred inviolability of the majesty of Government. Awake, then, my noble compatriots, and learn to know your enemies, and how to defend yourselves from their snares! You have the most urgent reason, to be on your guard, and to call up your manly energy, your most untiring vigilance, against the destroyers at once of your morality and your independence.

Not one foot of your sacred native soil should your credulity yield to them, else be sure they will soon contrive to engross the whole in their net, to rule, and to desecrate it! Now is the time for prince and people to cleave closely to each other, so that each may see and feel, that 'whatever brings danger to the one, must threaten the safety of the other.' To awaken and confirm this

conviction, by every means in his power, is the sacred duty of every friend to his country ; and with this aim, the following little work has been penned, not for the learned, but for the million. It pretends to no research, no new discoveries, it contains only old, but important truths, which may perhaps reach the heart, as coming warm from the heart of one, who cherishes the truest affection for his countrymen, who is proud to bear the German name, and resolved, even to his last breath to promote, as much as in him lies, confidence and unity, truth and morality among the people ; praying, that an intimate mutual adherence of prince and people, stayed on loyalty and equity, may ever remain the foundations of German states, over which may the sun of a lofty futurity be yet destined to arise !

EDWARD DULLER.

CONTENTS.

CHAPTER.	PAGE
I. THE INSTITUTION OF THE ORDER OF JESUITS.	1
II. THE INCREASE OF THE JESUIT ORDER .	21
III. THE CONSTITUTION, GOVERNMENT, AND MORAL CODE OF THE JESUITS . . .	41
IV. SHEWING HOW THE JESUITS, AFTER LONG AND INEFFECTUAL STRUGGLES, AT LENGTH ESTABLISHED THEIR POWER IN FRANCE AND FEARFULLY ABUSED IT	61
V. HOW THE JESUITS MADE THEIR WAY INTO SWITZERLAND, AND SOUGHT TO ESTABLISH THEIR POWER IN THE NETHERLANDS, ENGLAND, AND THE NORTHERN STATES OF EUROPE . . .	102

CHAPTER.	PAGE
VI. WHAT DOES GERMANY OWE TO THE JESUITS?	116
VII. THE JESUITS IN SPAIN AND PORTUGAL, TOGETHER WITH THEIR ASIATIC AND AMERICAN MISSIONS	127
VIII. THE SUPPRESSION OF THE ORDER	139
IX. THE REESTABLISHMENT OF THE ORDER, AND ITS PRESENT RESULTS	146

CHAPTER I.

THE INSTITUTION OF THE ORDER OF JESUITS.

THE founder of the Jesuit order was a Spanish nobleman, named Inigo, or Ignatius de Loyola, the son of Don Bertram, lord of Loyola and Ogne, and of Donna Mariana Saez de Licona and Valda. Ignatius, the youngest of eight sons, was born in 1491, in the castle of Loyola, in the province of Guipuzcoa, and was early admitted as a page into the court of Ferdinand, surnamed the Catholic. This luxurious and easy life, though at first agreeable to his boyish taste, lost its attractions in proportion as the developement of his bold and ambitious spirit led him to view with contempt the frivolous and idle occupations of a courtier; and after having attained to a competent knowledge of the service

of arms, in the household of his relative, the Duke de Najera, he hastened to seek knightly fame in the feats of actual warfare.

The first instance we find recorded of his martial prowess occurred at the siege of Pampelune by the French in 1521, when the garrison of which Loyola made one, were so hard pressed by the besieging force as to entertain thoughts of capitulating: but the brave Ignatius spurned the timid proposal, and exclaiming with indignation to his less resolute comrades, 'Fie upon the cowardice which can yield at the first sight of danger,' withdrew into the citadel with a handful of kindred spirits, resolved to defend it with the last drop of their blood. The French, having at length reduced the citadel to the last extremity by famine, attempted to take it by storm. Loyola, at the head of his small band, made a desperate sortie and fought sword in hand, with indomitable bravery, until, being desperately wounded by a musket shot in the leg, he sunk senseless to the ground: on seeing which, his companions, giving up all for lost, surrendered the citadel to the French, who, respecting the heroism displayed by Loyola, in the conflict, had him removed from the field, and

carefully tended in Pampelune, until he could be conveyed to the castle of his ancestors, there to await the healing of his wound. A painful operation was found necessary, which he bore with characteristic firmness, not suffering a single groan to escape his lips: but less endurable to his restless spirit was the slow healing of the wound; and while unable to walk, or even to stand, he longed with irrepressible ardour for the excitement of action. Fettered to a sick bed, and tortured with the apprehension of being, by incurable lameness, debarred for ever from that knightly career, for which alone life seemed to him worth having, books were his only resource; and being unable to procure a supply of those romances of chivalry, with which his imagination had in early life been fired, and for which he now pined, he was fain to seek amusement and interest in such as were within his reach; and these consisted solely in the life of the Saviour, and legends, called, "The Flowers of the Saints," abundantly adorned with strange adventures and miracles. These afforded welcome food to his naturally ardent imagination, and he read with an eager and ever-increasing delight, the stirring tale of persecutions endured by

Christian martyrs, and the strange, self-inflicted penances and mortifications of monks and hermits, until his mind became fully imbued with a similar spirit. His high native courage and iron endurance, were attracted by the exhibition of kindred qualities in the martyrs ; the endless reward obtained by monks and hermits in the reverence of all Christendom, fired his ambition ; while the graphic descriptions of satanic temptations and of heavenly visions, of which these pious sufferers had been made partakers, excited his nerves (by pain and sickness greatly weakened) to the highest pitch ; and all served to produce in his mind a glowing desire to imitate their high examples. Every faculty of his soul became absorbed by this one thought, and all his powers of energy and will were fastened upon this consuming desire ; hence his religious excitement soon degenerated into a fanaticism which so fully mastered his reason, that he one night fancied himself entranced, and that Mary, the queen of heaven, appeared to him in bodily form ; upon which he elected her “ lady of his heart,” and swore to be her champion upon earth even unto death. His first step towards fulfilling this resolution was a solemn vow, by which he bound

himself to renounce the world, and, so soon as he should be fully recovered, to assume the character and office of a spiritual knight, devoted to the conversion of mankind, in which his first expedition should be directed to Jerusalem, for the purpose of converting the Mahometans.

Being now in some degree restored to health, Loyola's first care, after leaving his father's castle, was to visit a wonder-working and highly revered picture of the Virgin, preserved in the monastery of Montserrat, which is situated about a day's journey from Barcelona, on a lofty mountain ridge, surrounded by high and precipitous cliffs. Here, in accordance with the laws of chivalry, Loyola hung up his arms before the picture, and spent the night in watching them. Thence he proceeded to Barcelona, with the intention of there embarking for the Holy Land; but the plague having just then broken out, he was compelled to defer, without by any means relinquishing, the execution of his design, and he withdrew for a time to Manresa, there, in imitation of the saints, to lead a life of strict penance; and by total renunciation of the world, to render himself worthy of his future high vocation. He begged his bread from door to door,

tended the sick in the hospitals, mortified his body through fasting and scourging, and prided himself on the depth of his humility! Wrapped in sordid rags, an iron chain and prickly girdle pressing on his naked body, covered with filth, with uncombed hair, and untrimmed nails, wandered about the man who, in days of yore, had contended with silk-clad nobles for the favour of the fair, or, girt in burnished mail, had strode foremost in the battle field, ever emulous of the post of danger and of glory! A dark mountain cave in the vicinity of Manresa, was long his resort, and at its entrance he was once found, exhausted by fasting and ceaseless mortifications, so as to be nearly expiring; he was brought to Manresa and by care restored, but he unavoidably suffered from such a mode of life both in body and mind; so that, when occasionally the recurrence of a lucid interval caused him to doubt the propriety of such a strange application of his energetic faculties, he repelled the salutary thought as a suggestion of the devil, who envied him his sanctity! The natural consequence was, that, with his increased bodily weakness came an increased frequency of his heavenly visions, while these creations of his overwrought imagination,

served but to strengthen his delusion ; so that he at last came to believe he had once seen, in the sacred host, the incarnate God in bodily shape, and at another, that the blessed Trinity became visible to him !

Amid such illusive fancies, in which not only an excited imagination, but likewise a fervent aspiration and striving of his mind after a more intimate knowledge of the mysteries of religion, and a longing to force himself into nearer communion with God, are perceptible, Ignatius de Loyola spent nearly a year in Manresa, and then once more set out for Barcelona, where, in 1523, wholly destitute of money, but filled with the firmest confidence in God, he embarked in a ship, which after a five days' voyage landed him at Gaeto on the Italian coast. From this place, pale and infirm, he journeyed on towards Venice, where he at length succeeded in carrying out his long cherished design of setting sail for Palestine. Having arrived in safety, he proceeded, burning with zeal for the conversion of the Mahometans, to Jerusalem ; but the provincial of the Franciscan monastery admonished him to desist from the attempt, and when remonstrance availed not, threatened him with excommunication.

Under these circumstances, Loyola was forced to return to Europe, without being able to give his adventurous design of converting the infidel so much as a fair trial. He relanded at Barcelona in 1524, with unsubdued courage ; and the mockery with which he was assailed, served but to goad on his enthusiastic zeal, and to strengthen his resolve to fight as champion of the one saving faith, as well as, in his character of bold knight and true, to win everywhere souls to the allegiance of his "high lady, Mary, the queen of heaven." No longer, however, limiting his views to infidels, he determined thenceforth to pursue his vocation in the heart of Christendom itself ; for the conversion of heretics now drew his attention, as being no less meritorious than that of unbelievers. But, courageous as he was, Loyola felt, that, for the attainment of success in this mental warfare, a learned education was indispensable ; of this he was wholly destitute ; and, although already in his thirty-fourth year, he did not hesitate to commence forthwith the reparation of this defect, and to lay, late as it was, that foundation which had been neglected in his youth. Nor did he merely conceive,—he also carried out this resolve,

with a perseverance, which bore testimony to his great energy of character, and with a self-denial, of which enthusiasm alone is capable. The once gallant soldier might be seen seated among the school-boys of Barcelona, learning Latin, which at first cost him much effort ; yet two years after, in 1526, he removed to the University of Alcalá for the study of Theology. There he began likewise to preach, and to encourage women to devote themselves to the holy life of the convent ; as well as, in common with all enthusiasts, to seek to make disciples to his doctrines : nor is this wonderful, for such as feel convinced that the mode of faith in which they feel happy is the only true road to happiness, cannot but strive to induce all mankind to adopt it.

Loyola's disciples wore, like himself, grey frieze coats, begged their daily bread, and commenced, under his guidance, what they termed 'spiritual exercises :' while he regarded himself no less great as their master, than when formerly heading his squadrons in the field ; for the highest aim of his spiritual ambition was to become **THE FOUNDER OF A NEW RELIGIOUS ORDER.** But these novel proceedings of Loyola and his followers, soon attracted the notice of the Inquisition ; they had

him arrested, and he obtained his freedom only on condition of abstaining from preaching and proselytizing. The same fate followed him in Salamanca, in consequence of which he was deserted by his disciples ; but all impediments had no other effect on his powerful mind, than the beneficial one of sharpening his powers of understanding, and at the same time helping to throw off the fetters of his predominating fancy. In short, the dusky cloud of his fanaticism was by degrees dispersed, but the flame of his religious enthusiasm burned on, and illumined his whole character : his resolution was formed, and with determined purpose, he left his native land and betook himself to Paris in 1528.

There his penances, attempts at proselytism, and studies, were persevered in, despite the extremest poverty, and various threatened humiliations, with incredible patience, until, in 1532, he received the degree of bachelor, and two years later, that of master of philosophy. But never once during all this time had he lost sight of his highest aim, the founding of a religious order, and no misfortune could either appal or lead him aside from it.

His prudence and perseverance obtained for him at length the concurrence and cooperation of

several men of distinguished abilities : viz. Peter Faber or Lefevre, (from Savoy) Franciscus Xavier of Navarre, Jacob Lainez, Alfonso Salmeron, Nicolas Bobadilla (all three Spaniards) and Simon Rodriguez, a Portuguese. Of these Lefevre was the most pious, Franciscus Xavier the most energetic, and Jacob Lainez the most talented. Accompanied by these companions, whose number was speedily increased by the accession of three others, Claudius Le Jay, John Codurio, and Pascasius Broet, Ignatius Loyola descended on the 15th of August, 1534, into the subterranean chapel of the church of Montmartre at Paris. The day was selected as being the festival of the ascension of the Virgin, and the place, because that chapel was specially dedicated to her, that queen of saints and angels, from whom Loyola believed himself to have received the call to his mission. In this chosen retreat, Lefevre, who was an ordained priest, read mass and dispensed the Eucharist to his friends, on receiving which all present took upon themselves the following solemn vow. 'We will renounce the world, and, so soon as our studies are completed, proceed to Jerusalem to convert the Infidels ; but, should we be unable to accomplish this undertaking within one year from

this date, we will then cast ourselves at the feet of the Holy Father in Rome, and tender to him our spiritual services, in order that he may send us, his devoted servants, wherever, and use us to whatever purpose, may to him seem good.'

Shortly after this event Loyola undertook a journey into Spain, partly in obedience to the advice of his physician for the purpose of restoring his health, undermined by fasting and castigation, and partly to arrange various affairs for his allied brethren Xavier, Lainez, and Salmeron. But, before separating from his associates, they reciprocally pledged themselves to assemble in Venice in the beginning of 1537, in order to put their concerted plans in operation. The meeting took place accordingly, and Loyola found himself not only reassociated with the friends he had left, but able to welcome new members who had since joined them. They continued for some time engaged in attending the sick in the hospitals of Venice and in preaching to the people; but, finding himself at last compelled to relinquish his long-cherished plan of a journey to Jerusalem for the conversion of the Infidels, on account of the breaking out of hostilities between the Republic of Venice and the Turks, Loyola assembled

his disciples at Vicenza, and declared to them his conviction, that God had frustrated their design of going to Jerusalem, for the very purpose that they might fulfil the other half of their vow, and devote themselves to the service of the Holy Roman Father ; ‘ For,’ said he, ‘ the Roman Catholic Church is sorely assaulted in these mischievous times by heretics, and has great need of zealous soldiers.’ Upon which the brethren determined that Loyola, accompanied by the pious Lefevre, and the judicious Lainez, should proceed at once to Rome and offer their services to the Pope, while the others should disperse themselves among the Spanish universities, and try to gain over members to their association.

Accordingly Loyola, after having been consecrated priest in Venice, set out with Lefevre and Lainez for Rome ; and though, as they approached ‘ the eternal city,’ both his companions began to lose courage, Loyola’s quailed not. Possessed with the fullest conviction that his scheme must succeed, he turned into a solitary chapel before the gates of Rome and engaged in prayer ; during which, falling into an extacy, he seemed to see God the Father, and His only-begotten Son Jesus Christ, and heard Jesus distinctly say, ‘ In Rome will I be

gracious unto thee.' This vision being related to the desponding brethren, revived their drooping courage : and lo ! Loyola's prediction was very speedily realised, for Pope Paul III. was highly delighted with the aid thus unexpectedly and most opportunely brought to the Roman Church, which was at that moment brought into great straits by the rapid progress of the Reformation ; her very existence was in fact endangered, and the monkish orders, formerly the most effective supports and stays of the papacy, were now of little use : partly owing to the lazy, stupid degeneracy of a great proportion of their members ; while the fiery zeal of others had led them to incur the people's hatred by their unmeasured cruelty to heretics ; and partly because the advance of mental culture through the great mass of society had rendered people less affected by the terror of the papal ban on the one hand, and less easily cajoled by monkish charlatanery on the other. The Romish Church stood in need of prudent, well-educated, and deeply-devoted defenders, and such were Loyola and his friends. No wonder, then, that they met a most gracious reception from the pope, and that he promised to give their propositions the most careful consideration. Nor

was Loyola remiss in availing himself of these favourable appearances. Summoning all his associates at once to Rome, he busied himself in sketching, with their aid, the statutes of the embryo order, and doubtless in their consultations Lainez exercised no unimportant influence.

To secure the pope's favour unequivocally to their proposed society, it was resolved, that, in addition to the three usual monastic vows of poverty, chastity, and obedience to superiors, a fourth vow should be taken, that of **SPECIAL UNCONDITIONAL OBEDIENCE TO THE POPE**. The next subject of consideration was, the name to be assumed by the new order, and on this point Loyola declared to his brethren, and that with a rapture amounting almost to inspiration, that, 'while kneeling in humble devotion in the cave by Manresa, the Lord Jesus had Himself revealed to him the plan of the order. 'Again,' continued he, 'Jesus appeared to me in the chapel as we drew nigh to Rome, and audibly promised me His divine support; consequently, the order being properly nothing less than the work and will of Jesus, it ought to bear his name.' This was conclusive, and it was decided to designate the association 'the society of Jesus.'

The plan shortly after submitted to the pope, was in substance as follows. 'The society of Jesus shall constitute a trained host, ready at all times to fight for God's vicegerent, the holy Roman Father, and for the Roman Catholic Church, in which alone is salvation : in order to attain this, strict discipline is as needful as in a temporal army ; and for the due maintenance of discipline, it is requisite that every member of the society should pay the same unhesitating and unquestioning obedience to his superior as is required from a soldier to his commander. He must further pay his superior the same humble reverence due to Christ Himself, because in this warfare every individual brother must feel as if called to combat against a world in arms ; and therefore, whoever enlists under the banners of the society, must from that moment consent to forfeit all will of his own, and dare neither ask where, or for what purpose he is employed ; for where the will of the pope, expressed through his superior, appoints his lot, there he must unshrinkingly hasten, like the soldier into the hottest fire of the enemy, with a prompt and unquestioning alacrity, be it against Jews, Infidels, heretics, or true believers ; and when he is com-

manded to remain, there he must abide rooted to his appointed post to the latest moment of his existence! The weapons to be wielded by the society are, preaching, hearing, confession, spiritual exercises, and the education of youth; while the distribution of rank and office, no less than the sphere of action, remains entirely with the superior, to be apportioned according to his views of individual merit. God should be their paymaster, and therefore it should not be lawful for any member of the order to possess private property; but the order itself might be invested with funds, for the purpose of founding and endowing separate colleges in various universities, for the education of youths destined for the future service of the society.' The committee of three cardinals, to whom was confided the task of examining and passing judgment on these proposed regulations for the new order of spiritual knighthood, felt some scruples at agreeing to the last clause, because the Lateran and Lyons Synods, held in the years 1215 and 1274, had expressly decided against such temporalities being conceded in the foundation of any future religious order; but the advantages which must accrue to the papal chair by the acquisition of so martial

and unconditionally-devoted a band of adherents, were too tempting to be rejected, and Paul III. decided on accepting Loyola's proposals. Soon after, by a Bull issued on the 27th of September 1540, (commencing with the words '*Regimini militantis ecclesiæ,*') in which he professed to recognise the finger of God in the affair, he solemnly constituted and established 'the Society of Jesus,' or 'the Jesuit order;' limiting the number of members at first, however, to sixty. Thus was the declaration of war, proclaimed by a spiritual host against all who throughout the world should presume to think and believe other than the Church of Rome prescribed, sanctioned by the Pope as head of that Church, and consecrated in the eyes of all who, regarding him as God's vicerent upon earth, esteemed all his decisions as the infallible dictates of the Holy Spirit. Ignatius Loyola had at length attained what he regarded as the highest aim of life, the summit of all honour; and though assuredly he was far from anticipating the mighty part which the engine he had called into existence should one day perform on the world's stage, or the vast extent of the influence it was destined to exercise over mankind, still it cannot be denied

that all the capabilities which after events called forth, were contained in the first rudiments of the statutes he drew up for the order.

Its establishment having thus received the Pope's sanction, the first duty which devolved on the members in 1541 was the election of a superior. Their choice fell on Loyola, who long refused to accept the dignity; and that not from hypocrisy, but from a deep inward conviction that the exercise of self-denial in abstaining from accepting what had long been the dearest wish of his soul, was of the highest merit in the sight of God. He was at length brought to consent, yielding in fact (in the exercise of Christian humility,) to the commands of his confessor, who laid the acceptance of this high office upon his conscience, as an imperative duty; but having once accepted it, the same religious scruples again interfered, and led him to humble himself to the uttermost before the brotherhood; until, by degrees, a thorough conviction of the high importance of his position, roused Loyola from the prostration of this voluntary humility, and he began to act in accordance with his exalted station. As superior of the order he had received the title of general, (*præpositus generalis*) and he availed himself of the

distinguished talents of many of the brotherhood with an ever-increasing circumspection and prudence ; contriving so to amalgamate in the order as a whole, those who were superior in endowments to himself, that they willingly submitted to put forth their united strength at his dictation, in furthering whatever, by promoting the general interests and independence of the society, contributed in an equal ratio to advance their own.

CHAPTER II.

THE INCREASE OF THE JESUIT ORDER.

THE Pope meanwhile had already obtained some substantial evidence of the importance of the society of Jesus. The fame of its members for piety, severity of morals, politeness, and learning, had spread from Italy, where they had with equal zeal and success exerted themselves to effect a reformation of manners, into many other countries, and had reached even the ears of John III. of Portugal, who burned with an eager zeal to convert the heathen nations of India to Christianity. He had written to Rome even before the society had obtained the Pope's formal sanction, begging the assistance of some disciples of Loyola in carrying out his pious design.

Franciscus Xavier and Simon Rodriguez had instantly obeyed the call, and contrived in a short time so completely to gain the confidence of the Portuguese monarch, that he no longer wished them to go to India, but to retain them entirely at his court. Rodriguez did in fact remain, and used his influence with the king so wisely, that the order of Jesuits became not only firmly established but widely diffused throughout Portugal, and the king had a splendid college built at Coimbra for the new members, who already amounted to 200. Franciscus Xavier, however, was heart and soul occupied with the conversion of the heathen, and desirous of devoting his life to an object which appeared to him the holiest upon earth. He accordingly set sail from Lisbon, armed with the most extensive powers both from the pope and the king of Portugal, for the East Indies, and arrived in the month of May, 1542, at Goa, the chief town of the Portuguese settlement, where Christianity had already been introduced: and, entering at once upon his office as the Pope's legate, he pursued his vocation with a warmth of zeal, a persevering patience, and an untiring energy peculiarly his own.

His first efforts were directed to the attainment

of the language, and the care of the poor and sick. He next went about with a little bell, by which he attracted the children, whom he then instructed, with all the tenderness and fidelity of a father, in the Christian faith. He next commenced preaching to the people at large, and succeeded in suppressing several heathenish customs which were opposed to Christian morality. From Goa he proceeded to the Pearl Coast, and visited Travancore, Cochin, Ceylon, Malacca, Amboyna, and Ternate, baptising thousands of the heathen. Brethren from Europe arrived from time to time, to aid and carry on the work he had begun; and even native converts were occasionally employed by him in propagating the tenets of the society of Jesus. The Goa college contained 120 members, and the bold spirit of Xavier, which shrank from no difficulties, was constantly planning the most momentous measures.

The conversion of a Japanese refugee to Christianity, suggested the idea of penetrating into that mighty empire, and adding it to the conquests of the Roman Catholic Church; and in the year 1549 Xavier actually made his way thither, assumed the dress and manners of the natives, and began at once to introduce the doctrines of

Christianity. At length his unwearied zeal kindled the thought of planting the banner of the cross in China itself, that strange country, shut up for centuries by unalterable decrees from all intercourse with foreigners, who were forbidden to intrude within its limits under pain of death. But to a man of Xavier's temperament no danger was appalling ; and, despite the earnest entreaties and warnings of his friends, the enthusiastic preacher of the faith resolved to venture on China's forbidden soil ; and to do more was not granted him, for, being seized with violent fever in the little island of Sancian, he died on the 2nd of December, 1552, his thoughts solely occupied with his work, even in his latest moments ! a man seldom equalled in zeal, energy, and perseverance : He was canonized by the Romish Church in 1623.

Cotemporaneously with the attempts of Xavier in the east, many of his brethren made their way into South America, and engaged in the dangerous and difficult work of converting the untutored natives of Brazil.

Meanwhile the order, prodigiously increased in numbers, spread itself all over Europe, for the purpose of restoring the influence of the Roman Catholic Church, but not always with success.

Thus the fathers Salmeron and Broet were despatched, furnished with a papal safe-conduct, to Ireland, to lend their aid in upholding Romanism in that country, and guard it against the evil example and influence of England, which had recently thrown off the papal yoke; but they conducted themselves with such haughty violence, that the people became indignant, and they were forced to fly without having accomplished in any measure the purpose of their mission. Neither were their efforts crowned with better success in France, for being driven thence, they fled to Lowen, in the Low Countries, and at length accomplished a settlement there. Even in Spain their first attempts met with great opposition; for the Spanish clergy regarded their doctrines as suspicious, and their influence as dangerous; but a man of distinguished rank and power, Franciscus Borgia, Duke de Gandia, not only became their warm supporter, but afterwards a member of their order, and his example paved their road to success. They now attached themselves chiefly to the court and the nobility, with whom their ardent zeal for the maintenance of pure Roman Catholic doctrine, (an object dear to the fiery, enthusiastic Spanish spirit) soon procured for them high favour and

confidence. But Italy still remained the principal theatre of their operations, and the chief seat of their power. The residence of their general, who guided the whole machinery with a powerful hand, Italy was the centre of that enormous web of authority and proselytism, from which were spun out the thousand thousand threads, that served to connect, to guide, and to overrule the world. In Germany, the birth-place of the Reformation, the task assigned to the Jesuits was as difficult as it was important; for not only were they involved in an open conflict with Protestantism, and its most potent auxiliaries, freedom of thought and conscience, defended as they were by several powerful princes, but they were called on to dry up, as it were, the source, whence the stream they could no longer hope to cut off, had sprung and was still daily fed, by which thousands had been already lost to Rome. They must, in short, aim at blunting, stupifying, and by degrees annihilating, the spirit of free enquiry in the nation: and what means could be so effectual as the getting the education of the rising generation into their own hands, and thus obtaining the opportunity of instilling into their unsuspecting and susceptible minds, such doctrines and principles of action, as might

render them in after life passive instruments of their will? To effect this, they must, at least ostensibly, adopt the protestant weapon, *learning*, in order to meet the present impulse of the German mind, which was too deeply imbued with the desire and search after truth, to be other than disgusted and offended, by any avowed opposition to it, by which indeed they would but have insured to themselves loss of respect and confidence. But, on the other hand, the outward forms, the very husk and shell of learning, must cautiously be substituted for the reality: and this dead letter, being adorned with all the glosses of art, and held up as the ultimate object, the highest attainment of the human mind, was admirably calculated to catch and to satisfy their unwary disciples, with a specious show of truth. While thus carefully tutoring the judgment to their will, they took pains to inflame the imagination, and secure by all means its mastery over the understanding of their victims. The success of this scheme, as committed to the Jesuits in Germany, was greatly facilitated by the circumstance, that the religious divisions between protestants and catholics, having issued in forming political ones, the catholic princes became alarmed lest the spread

of protestantism might endanger the stability of their temporal power, and with such feelings it was natural for them to hail the Jesuits as welcome and opportune allies. The first of the fraternity who appeared in Germany were Le Jay and Bobadilla, who came as ambassadors from the Roman see to take part in the religious discussions held at Worms and Regensburg.

The elector Albert of Mayence was the first favourer of the order in Germany, but soon after, fathers Le Jay, Salmeron, and Peter Canisius, were summoned by the strictly orthodox Roman Catholic Duke William IVth. of Bavaria, to aid him in crushing the germ of protestantism in his dominions. They arrived at Ingolstadt in 1549, and commenced their labours in its university, of which Peter Canisius was elected rector in 1550, and Duke William founded a college for the order. His son, Duke Albert, patronised them with equal zeal, and entrusted to them the censorship of all works printed within his territory. In 1556 eighteen Jesuits arrived in Ingolstadt, and soon accomplished the sure foundation of their power. Patronized by the court, in possession of the university and the censorship, no wonder that the refined, politic, and learned fraternity, rapidly obtained

great influence with all classes, and, elevating insurmountable barriers against the religious advancement of the people, soon made Bavaria the strongest bulwark against the reformation, and the home of popery in Germany. The first appearance of the Jesuits in Vienna was in 1551, when the Reformation had already gained numerous adherents both among the nobles and the bulk of the people. To counteract this, the king of the Romans, (afterwards Emperor,) Ferdinand I. whose attention had been drawn to the danger, by his father confessor Bishop Urban of Laybach, condescended to write a letter to Loyola with his own hand, which quickly produced the arrival of Le Jay and twelve other brethren, who received indeed at first only diet and lodging from Ferdinand's bounty, but soon after obtained the charge of the university.

They entered on this work with the greatest energy, more especially Peter Canisius, who joined them from Ingolstadt in 1552. Perceiving, as he did, what important service the Lutheran Catechism had rendered to protestantism, he compiled in 1554 a Catholic Catechism, (likewise of two classes, a larger and a smaller,) calculated as well for the use of the unlearned

as for the instruction of youth, which being not only recommended, but enforced by a government decree, exercised, in process of time, immense influence in re-establishing and perpetuating the Roman Catholic creed. The self-denial and admirable constancy, with which the Jesuits bore the avowed hatred of the Austrian nobles, overcame in the end all obstacles placed in their way; and when they at length gained possession of the provincial seminaries, and felt conscious of their growing power, they no longer hesitated to commence an open as well as secret persecution, of all such as did not profess the Roman Catholic faith; in which career, Casinius so specially distinguished himself, as to become odious to the people, who bestowed on him the appellation of *Canis Austriacus*, or the Austrian dog.

In 1556 the Jesuits found their way into Bohemia, planted a college in Prague, and even got possession of the university there, as they had in Vienna. In 1561 they founded a college in Tyrnan, (in Hungary,) and contrived soon after to get footing in the Moravian cities of Olmütz and Brün.

It was not without considerable difficulty that

they made good their entrance into Cologne; the reformation having taken firm root in a great proportion of the population, and Archbishop Herman being no ways hostile to it. That enlightened prelate well perceived, that the true interests of the Catholic church would be more promoted by the removal of abuses, and the introduction of improvements conformed to the spirit of the times, than either by compulsory regulations, or stultifying the people by ignorance and superstition. But the contrary party in the city, who were willing to sacrifice every thing to the maintenance of the Roman Catholic church in its present order, and who were more especially bent on preserving the university, as a nursery for Roman Catholic tenets, were no less strenuous in their efforts; the Jesuits perceived and employed this state of things to their own advantage, and finally succeeded in getting possession of the university in 1556.

By similar means and intrigues they got established successively in Treves, Mayence, Aschaffenburg, &c, and opened their college at Treves in 1561. But Ignatius Loyola had early fixed his eyes on Germany as a desirable field of labour, and instituted in Rome even so soon as

the year 1552, a special college in which young Germans might be trained up under his own immediate inspection in the spirit of the order, and might thus become able combatants for its principles throughout their fatherland.

Loyola indeed lived but for his order, and now displayed a power of understanding which rivalled his earlier fanaticism, and equalled his characteristic energy and decision ; so that, in proportion as the society of Jesus increased in numbers and outward consideration, in like proportion was Loyola bent on confirming and perfecting its internal organization, by the removal of every defect, and the extension and cultivation of all its capabilities of independence. Meanwhile the pope, daily more convinced of the zeal, devotion, and high importance of the brotherhood to the Roman see, was continually bestowing on it new privileges, each more valuable than the preceding, in the design of binding it, by indissoluble ties of interest, to the papal chair. Stimulated by such motives, Paul III withdrew, so early as 1543, the ordinance, by which he had limited the order to sixty members, and gave the general permission to admit as many as he might judge expedient ; and farther

allowed him to enact new, and alter former regulations, according to circumstances, without any previous papal sanction. Two years later, he licensed the Jesuits to preach in all places, whether consecrated or not ; to absolve from all sins ; to read mass and dispense sacraments before sunrise and after noon-tide ; and that too without seeking permission from either bishops or other clergy, in whose dioceses or parishes they might happen to be. In 1546 the pope consented to confirm a new arrangement made by Loyola, by which the order, hitherto consisting but of two classes, "the professed," who took all the four vows upon them, and the unprofessed or disciples, was to receive a third class of members, termed coadjutors or assistants, which class should include such as desired admission into the society, but who from age, or position in life, were unsuited for fulfilling the duties either of professed, or of scholars. This last class, which was required only to take the three vows of poverty, chastity, and obedience to their own superiors, was to contain lay as well as clerical members, and this was a new step of approximation in the order, both in essence and

form, to a well-arranged, and systematically-classified monarchy. Loyola, meanwhile, was unwearyed in his applications to the Roman See, in order to obtain full recognition of the strictly monarchical principle involved in the office of general, verging by slow but sure degrees to complete despotism, so that the commands of the general should be esteemed equally sacred and infallible as those of the pope himself: and such was the complete success of Loyola's efforts, that the book composed by him for the training of novices, and denominated, "Spiritual Exercises," although attacked by the Archbishop of Toledo, was in 1548, not only approved and commended in a papal bull, but even *doubts* respecting it were declared to be deserving the highest ecclesiastical censure! And one year later, (1549) the indefatigable Loyola obtained from Paul III. another important concession.

The chief privileges aimed at in all these Bulls regarded two points—the release of the Jesuit order from all diocesan and parochial subordination, and the absolute or rather the despotically-monarchical character of its constitution. Both objects were intimately connected; for, if the pope desired to possess a spiritual corps,

devoted unconditionally to his service, it must necessarily be constituted wholly independent of all intermediate controul from the other branches of the hierarchy, but at the same time subjected to the strictest internal military organization and discipline. The separate rules laid down in the before-mentioned bulls were as follows. No bishops might dare to excommunicate a Jesuit ; but they on the contrary were empowered to celebrate divine service even in a district labouring under papal interdict, which no other priest could venture to do. Further, neither the general, nor any of his subordinates, were under any obligation, to place even the inferior members of the order at the disposal of any bishop or prelate ; or, should they do so of their own free will, the Jesuits always remained amenable to, and wholly subject to the power of their own superiors. No appeal from the awards of the general was permitted to any earthly tribunal whatever ; while, on the other hand, he, or any one empowered by him, could absolve from every sin, all who were in any way connected with the order ; could even annul excommunication, and give dispensations from all ecclesiastical punishments.

Other means possessed by the Jesuits for maintaining their independence were, the rules which prohibited them from confessing to any but a priest of their own order, or passing from it into any other religious community than that of the Carthusians, on whom eternal silence is imposed by their monastic vow. It was farther permitted to the general and those nominated by him to act in his name, to exclude members, as well as to imprison them. Without his sanction no Jesuit durst accept any official preferment beyond the bound of his order, (as the office of bishop for example,) for which rule, though humility was the ostensible,—absolute despotism, requiring passive submission, (which is throughout the ruling principle of the system,) was the real,—cause. These bulls likewise declared every gift made to the order to be inviolable and irrevocable, and released all its possessions from the payment of tythes, even those claimable by the papal see. Lastly, the general, or his proxies, were free to admit every one, even the greatest criminals, into their order, and bestow priestly consecration upon them, if they saw fit; to receive coadjutors without limit, and to dispense with the rule which enjoined the professed to take the fourth vow only in Rome.

Paul's successor, Julius III, confirmed in 1550 the society of Jesus in all its privileges and immunities, and gave it some new ones; among others, the very important concession by which the heads of the order were empowered to bestow all academical honors on their own students, by which privilege the opposing influence of rival universities was effectually neutralized, and the order enabled to train up for itself men, destined whether for the church or for the world, imbued with its own spirit, fixed in its own principles, and ready at all times, and under all circumstances, to promulgate its doctrines, defend its interests, and further its ends.

Thus had the order of Jesus, by its unwearied and successful operations in favour of popery, gained the unbounded confidence of the popes, and thereby attained to a height of power, which was in truth almost papal; and the natural consequence was, that its strictly-regulated, classified, and admirably-subordinated government, soon came to acknowledge no earthly power but its own, and secretly regarded the papacy, for whose protection the order had originally been constituted, as a mere machine, to be used as an instrument for promoting its

interests, or as an *escutcheon of pretence* to cover its designs.

A no less certain consequence, however, of such unbounded power was, that individuals would abuse it; and thus it happened in Spain, but still more in Portugal; where Jesuits occupied the confessional of the king, and superintended the education of the prince royal. Spoiled by this high position and the command of immense treasures, they became haughty, neglectful of duty and good morals, devised intrigues, and became causes of indignation and disgust to all ranks. On learning these disgraceful proceedings, Loyola became highly incensed with Simon Rodriguez, to whose over-indulgence he attributed the extent of this degeneracy, and commanded his withdrawal from the Portuguese court. Rodriguez obeyed, but slandered his general to the king, whose full confidence he possessed. The monarch became highly displeased, and Loyola, though himself accustomed to act the autocrat with his own adherents, felt the necessity of giving way, and using every effort to conciliate the offended potentate, and do away the evil impression from the mind of the nation, which might prove so permanently injurious to the

whole order. Of this the Portuguese Jesuits were so fully convinced, that those whose dissolute lives at Coimbra had brought them into ill repute, left the college, and paraded the streets, singing litanies and scourging themselves openly in the sight of the people, who, moved and edified, "changed their minds and worshipped them," if not "as Gods," yet as holy and most devoted men!

This event fell with a heavy weight of sorrow on Ignatius Loyola in the evening of his active life; to which was superadded the pain of seeing that the Society of Jesus, notwithstanding its brilliant success in other quarters, was still unable to find firm footing in France. Not only the bishop of Paris and the parliament, but the orthodox theological college of the Sorbonne, resisted with determined firmness, the admission of the Jesuits into France, upon the ground that the great privileges possessed by them might prove inimical to the freedom of the French church. Nor did Loyola live to see the removal of these obstacles to the fulfilment of his wishes. His body, prematurely weakened by the countless mortifications to which, during the period of his fanatical austerities, it had been subjected,

was quite worn out by the ceaseless stretch of mental effort, and the heavy cares of government, which came upon him during the last sixteen years of his life, when the ponderous machine of internal management and external policy was guided by his still-powerful mind. He died at Rome on the 31st of July 1556, and had the satisfaction of knowing in his last moments that his order already counted one thousand members, (although of these only 35 had professed the four vows) in Europe, Asia, and America; whilst the hope that the work to which he had devoted his life would survive him by many centuries, aye, that its reign must be coeval with that of Roman Catholicism itself, this proud hope, softened and brightened the dying struggles of Loyola. He was canonized by Gregory X, on the 12th of March 1622, and the Roman Catholic church reverences him to the present day as a powerful mediator with God; while the Jesuits place the founder of their order on a footing with the Lord Jesus Christ himself!! Thus was bestowed on this ambitious soldier, sixty-six years after his decease, a triumph such as no one of this world's conquerors ever attained.

CHAPTER III.

THE CONSTITUTION, GOVERNMENT, AND MORAL CODE OF THE JESUITS.

IGNATIUS Loyola had no sooner closed his eyes in death, than Jacob Lainez began to breathe more freely, and to feel as if the long-cherished desire of his soul to become general of the order, for which Loyola's death alone could pave the way, might yet be realized.

Lainez was far indeed from possessing Loyola's religious enthusiasm, but was gifted to an astonishing degree with the faculty of penetrating into men's hearts and designs, as well as with a masterly eloquence and great capacity for state affairs. Hence the important service he was able to render both to his own order and the Roman See at the Council of Trent, in

1551—1552, by upholding in opposition to the bishops of the different nations, the principle of a God-bestowed supremacy on the Bishop of Rome over the whole Christian church, a supremacy involving not only the subjection of bishops, but of temporal princes to the Pope. Jacob Lainez possessed, it is true, an overweening love, but likewise a distinguished talent for command; and after Loyola's death he employed all his credit and influence, in conjunction with his uncommon subtlety, to secure the vacant office of general for himself. He so far succeeded as to be at once named vicar-general, by the professed members, then resident at Rome; and in that capacity he summoned the subordinate chiefs of the order, from their various posts, to form a 'general congregation' at Rome for the election of a general. This step was, however, necessarily postponed for two years, on account of the war waging between the Pope and the Emperor of Germany; besides which, Paul the IVth, who entertained a great distrust of the immense power of the Jesuit order, refused to sanction the election of any general *for life*. Under these circumstances, Jacob Lainez contented himself with obtaining the passing of a

resolution by the brotherhood, that, until the election of a general could take place, no alteration should be made in the existing regulations of the society. At length, in 1558, the election was carried through, the choice falling on Lainez, who, once holding the reins of government in his hands, soon induced his brethren to pass a law making the office of general *for life*. The Pope, much enraged at this decision, so directly opposed to his will, threatened to reduce the Jesuits in all respects to the level of the other monastic orders, which they of course strove by every means to avert; until at last the subtle Lainez, considering the Pope's age, and the consequent improbability of his long continuance in office, saw fit to give way for the moment, anticipating the time when Paul's death should enable him to pursue his own views without opposition: In the meantime he continued, with that unconquerable perseverance which never loses sight of its object, whatever delays or hindrances may impede its progress, to carry on a work of the utmost importance to the future prosperity of his order; namely, the perfecting of its constitution.

The foundation of the great building had indeed

been laid by Loyola, and many a stone and pillar prepared and fitted for use, in doing which Lainez had faithfully assisted both with hand and head; but now he gathered together all previous regulations and plans of the great founder, ('*Constitutiones Societatis Jesu*') and having laid them before the members for their consideration, contrived so effectually to bend all minds to his own views, and so artfully to arrange, remodel, and round off the crude materials of his predecessor, that the compact system of statutes now adopted, and which has been faithfully followed up ever since by his successors, may justly be designated as the work of Lainez.

The ruling principles of this system, in some degree diverging from the intentions of Loyola, but which successive years have only served to develop more distinctly, may be resolved into three propositions. 1. The highest aim of the Jesuit Order is its own interest as a spiritual community; but the object and tendency of all its proceedings is the attainment of the government of the universe. 2. The form of the Jesuit rule is, absolute monarchy, under the semblance of a great republic, the concentrated will of which is represented by, and embodied in, the acts of

the governing chief. Further ; although the firm alliance between the Order and the Papacy was still maintained, it was in a sense entirely opposite to the intentions of its founder, and the expectations of the Pope ; for while, according to its original constitution, the Jesuit Order was designed to support and extend the Papacy even to universal monarchy, the Papacy was now, without being aware of it, brought to lend the cover of its name to operations by which the Society promoted and sustained its own universal dominion. Hence, so soon as the Jesuits, by their wonderful activity, co-operation, and influence, had rendered themselves indispensable to the Roman See, they appeared before the world as but a new embodiment of its leading principles, and became at once the spiritual eye and the ruling hand of Catholicism. Every principle and rule of policy by which the Papacy had risen to greatness and power was shared by the Jesuits. As in former days the Popes had been regarded as the vicegerents of Christ, so their general was now considered such ; and as the popes formerly claimed to have received, directly from God, the supreme right to earthly power, which kings and princes exercised only as their

delegates and the Suzerains of the Church, the society of Jesuits now in like manner assumed to be the ruling power upon earth; kings and princes being in fact only their deputies, to whom consequently subjects owed obedience so long and no longer as they remained faithfully submissive to the directions of their spiritual superiors, in default of which they might lawfully be deprived both of crown and life. And as the pope formerly denounced all who ventured to think differently from the Roman Catholic Church, as heretics, and accursed of God, and as such denuded of all civil rights; so now every one who exercised the right of private judgment was considered by the Jesuits as their enemy, and deserving of being annihilated, if he would not be converted to their views. In short, all the peculiar doctrines of popery, its supposed divine right to universal dominion, its assumed infallibility, and stern intolerance, having their rise in one source and tending to one end, the preservation of unity in the Church, were adopted by the Jesuits as their own, only marked out with still more uncompromising distinctiveness. When they had formed the individual features of the system into a more consistent whole, they in-

serted, as the keystone to the artistically-framed arch of their ascendancy, the startling doctrine that, *as every act of the order was designed to promote the glory of God, therefore, the end must sanctify the means.* In this, as in a charmed sentence, lay the whole practical application of the Jesuit system, and the round of Jesuit morality.

But the powerful lever by which Loyola's fraternity accomplished that to which popery in the highest zenith of its power could not attain, was twofold, embracing first, internal unity, secured by the stern severity of its statutes; and, secondly, its policy, which, while cautiously eschewing all open conflict with temporal power, contrived by secret machinations and proselytizing, on the one hand, and by its unbounded influence in courts and on the mind of youth committed to their tuition, on the other, more securely to work their ends. The principle upon which this last engine was to be worked was reduced to a regular system by Claudius Arquaviva the fifth general; Jacob Lainez, the successor of Loyola, having been followed in 1565 by Franciscus Borgia, formerly Duke of Gaudia, a monastic bigot, to whom succeeded Eberhard Mercurianus, (the

immediate predecessor of Claudius Arquaviva, of the ducal family of Alva) who ruled the order 34 years (from 1581 to 1615), and besides compiling the plan of education above alluded to, entitled, 'Ratio institutio studiorum Societatis Jesu,' issued several laws regarding the obedience due to the different superiors of the order, and various ordinances, either to redress abuses which had crept in, or to suppress the spirit of opposition to despotic government, which had occasionally manifested itself even in the ranks of the fraternity. Arquaviva therefore may be regarded as having followed up with a stern consistency, the artfully-contrived frame of Jesuitical despotism; the aims of which have well been seconded by successive popes, in the great privileges bestowed with unexampled liberality on the Jesuit community, of which ninety-two may be enumerated as having been conferred by 19 popes between 1540 and 1753.

The constitution of the society of Jesus, in as far as it can be gathered from its *printed* statutes and regulations, together with the introductions and explanations issued by the order itself, *was* and *is* as follows. The society may be divided into five classes of members; the first and highest of which

comprehends 'the professed,' or such as, having taken all the four vows, and having been initiated into the *undivulged* maxims of the order, are admitted to the fullest participation in its active duties, and have the first claim to its honors and dignities. To this class belong of course the select few of long-trying members whose distinguished talents and comprehensive minds render them capable of appreciating the immense extent of the task undertaken by the society, and of helping forward its performance. These have ever in fact formed the heart and soul, the supporting trunk and vivifying sap of the wide-spreading Jesuitical tree, and receive for their guidance secret instructions (*monita secreta*) in addition to the laws which come under the world's cognizance. The second class consists of the clerical coadjutors, who receive priestly consecration, and pronounce their vows directly to their own general. But between these two descriptions of members exists a kind of intermediate class, whose profession is limited to three vows, and who promise no special obedience to the pope; yet their vows are taken with much solemnity, and thus differ from the simple vow of obedience and adherence to rules taken by the secular coadjutors.

The third distinctive class comprehends the received scholars, (*scholastici approbati*) ; the fourth consists of the lay brothers, or secular coadjutors ; while to the fifth and lowest belong the novices who remain two or three years upon trial, and take only the simple vow of living during their novitiate in accordance with the rules of the order. To all these should indeed be superadded a sixth description of Jesuits, denominated affiliated, or adjuncts ; more familiarly, Jesuits in short coats ! This class includes in fact all ranks, not excepting the very highest : and being wholly unsuspected of being in any way connected with the society of Jesus, they are for that very reason capable of rendering the most important service in promoting its secret designs : in return for which they enjoy all those pretended spiritual favours, of which, according to Jesuit theory, the mere entrance into the order, accompanied by a vow of blind obedience to its behests, secures possession, including of course that grace which Jesuitism professes to bestow on *all* its members ; full forgiveness of sin, and the assurance of eternal happiness after death ; an assurance which cannot fail to act as a powerful stimulant to men of credulous minds and an unquiet conscience. Hence the order has always

had, and at this very moment has, at its command, a countless host of such *uncowled* members, including statesmen, professors, officers, merchants, and even ladies, who, unknown and unsuspected, act the part of spies for the fraternity, and whose unwearied zeal and ceaseless activity leave nothing unattempted which may promote and consolidate its gigantic power. These are the invisible legions against whose machinations it behoves us to be much more on our guard than against those who openly ply their trade in the dress of their vocation. These are they who have from the first set themselves to injure every honest man who was not of their clique, and who, when themselves devoid of personal credit or influence, devote every energy to gain over such as possess both to the interests of the order. But lastly we must advert, as belonging to the brotherhood in its widest extent, to those numerous fraternised associations or 'congregations,' into which are admitted men and women of every rank, for the avowed purpose of devotional exercises, and the performance of works of charity, but which, being under the guidance of Jesuits, are employed with much effect in furthering the interests of the order.

The constitution of the Society of Jesus is therefore, as has been already said, a pure despotism; the whole legislative, executive, and judicatory functions being vested in the general, to whom, as the assumed visible representative of God and Christ, every member is bound to pay blind and implicit obedience, even, if need be, at the sacrifice of conscience; nay, the slightest approach to the exercise of thought or volition, is denounced as being as sinful as blasphemy. The general, being that to the order, which the Pope is to the Roman Catholic Church, has very fittingly selected Rome, that ancient centre of universal dominion, as the residence of himself, (that world's present ruler, at least in aim and desire,) for he rules the Jesuit order, and its lust of power knows no limits but those of the universe. Thence he deposes each member to his appointed station; his is the power to judge and to punish, to exclude or to readmit, to degrade or to promote members at his sole pleasure. Every degree of honor, every office of dignity or of emolument is at his command; he can dispose at will of all the revenues and property of the various religious houses subject to his authority, and is even empowered to alter the destination of legacies in op-

position to the expressed will of the testator. He directs all colleges ; he propounds all regulations ; and without his consent no contract made by any member of the order is held valid. His election takes place in a general assembly, in which, however, none but professors of the four vows (and occasionally those who have taken three, and the clerical coadjutors) can sit and vote, and it is held in the manner of a conclave, as in case of the election of a Pope : the temporary representative of the general having summoned the authorised members to come together for the purpose of refilling the vacant office. According to the rules of the order, the general himself must summon a similar assembly when any change in its statutes is projected ; but still his absolute power, and the arbitrary manner in which he could revenge any dissent from his propositions, enables him to procure the adoption of whatever he has set his mind on. From the same cause, although, according to the *letter* of the constitution, a general assembly possesses the power of deposing its general, should he be proved guilty of any gross dereliction of morals, or of having acted contrary to the interests of the society ; yet, as the maintenance of its credit and respectability in the

eyes of the world must ever be an object of paramount importance, its interests have invariably carried the day against both justice and vengeance; expediency has dictated to draw a veil over any misdemeanors whose punishment must involve exposure, and the deposition of a general has never taken place.

As the Jesuit monarchy extends over the whole earth, its proper management imperiously demands division of labour, which is accordingly carried into effect under various gradations. The largest of these divisions are termed *assistanzen*, each of which include several 'provinces,' that being the next grade in the Jesuit economy. The number of *assistanzen* was at first only four; namely, first, India, second, Spain and Portugal, third, Germany and France, fourth, Italy and Sicily: but they were afterwards divided into six; France, together with Poland and Lithuania, being erected into separate *assistanzen*. At the head of each is an 'assistant,' who has, properly speaking, no jurisdiction, but acts as counsellor to the general. The Jesuit 'provinces' embrace whole countries; each being likewise provided with a governor termed a provincial, whom the general, in quality of sovereign, usually appoints for a term of three

years, but the period may be lengthened or shortened as he sees fit. The provincial must inspect, and render an account to the general of the state of his district once a year: he has the charge of the government's secular concerns, must keep a watchful eye on his subordinates, more especially the teachers, (education generally being peculiarly commended to his attention,) and take strict note that no book be printed within his province which has not obtained the general's sanction. He is further bound to hold, once in three years, a provincial synod, composed exclusively of brethren who have taken the four vows, with the superiors of religious houses, and heads of colleges. In this provincial synod the sole business is that of electing a 'representative of the province,' in what is called 'the assembly of procurators;' and which, being formed of the general, the assistants, and the last-mentioned provincial representatives, possesses the right to deliberate on the necessity of summoning a general congregation of the order.

As the Jesuit, from the moment of entering the society, recognises no ties of blood, no brethren but those of his order, no earthly sovereign besides his general, no tribunal but that

of his ghostly superiors, no subjection but to their rules, no property but the revenues and privileges of his order, he has in fact no country, no home, but the province into which the command of his supreme ruler has transferred him as his subject, which he is equally ready to exchange for any other at his nod; and thus thoroughly dissevered from all the sacred bands of country and of kindred, he lives and acts the enslaved tool of an invisible and yet most worldly community.

Subject to the controul and inspection of the provincial, stand the following distinct institutions, each furnished with its own separate train of officials, superior and subordinate. First in order are the houses of the 'professed' who have taken all the four vows, and possess neither revenues nor lands; their superiors are termed *præpositi* or provosts. Next come the novitiate, or test-houses, in which reside the novices, scholars, and such fathers as have not yet passed through the third trial: these houses possess revenues, and their superiors are called novice-masters; besides whom, each novice-house has an examiner, entrusted with the examination of candidates for admission into the order. As a kind of *makeshift*, in places where the es-

tablishment of neither houses of professed nor colleges can be accomplished, arise the so-called residences, serving for dwelling-places to such Jesuits as are required for preaching and hearing confession in the neighbourhood, or who desire to indulge themselves in the quiet of scientific research ; while sometimes too the residences are used as a place of banishment for offending members. Lastly may be mentioned the 'mission-houses,' erected by the Jesuits in Protestant countries, in which they live unnoticed, as secular clergy, but seeking by all possible means to promote the reestablishment of Romanism.

The educational institutions of the Jesuits are divided into Seminaries and Colleges, the latter being again subdivided into gymnasium and faculty-students. The Gymnasii pursue various branches of study : the faculty students receive instruction in mathematics, moral philosophy, logic, physics and metaphysics, casuistry, theology, Hebrew, and the study of the sacred scriptures. In connection with the colleges, a kind of boarding-house is established, for the reception of students from a distance, (chiefly the sons of distinguished families,) by which opportunity is afforded to the Jesuits greatly to increase their so

serviceable '*affiliators*' or adopted members, and win them wholly for the order ; whilst in the Seminaries such scholars as seem fitted to fill in future the office of professors, are gratuitously trained with that object.

No part of the Jesuit arrangements evinces a deeper insight into the human heart than the plan adopted and systematically pursued by them in the education of youth ; to which indeed may fairly be attributed a large portion of their influence and consequence in the world. Their highest aim being to gain useful and able members, or attached friends and patrons of their own body, they felt the necessity of maintaining the strictest oversight upon both the teachers and the taught ; and, with this view, no teacher was permitted to give utterance to any private opinion, nor was any opportunity afforded the scholars either to form or to express such for themselves. But, in exact proportion to the vigilance with which they were actually debarred from exercising the smallest freedom of thought, were the pains taken to stimulate the youthful mind by a deceptive appearance of it. In the Gymnasium classes, learning by rote formed the chief and most applauded part of education, in itself sufficient to spur an ambi-

tious youth into an eager rivalry in mere exercises of memory, to the neglect, if not the contempt, of the higher objects of study. Greek literature was scarcely at all cultivated, and the better development of the German tongue much impeded among the scholars, by the introduction of Latin as the medium of their intercourse. In like manner the student of the higher branches of science, far from being led onward into their deeper essence, was taught to fix his chief attention on the dead letter, the attainment of which, and the art of disputing in subtle syllogisms, over the intricacies of suppositious cases, such as could seldom or never occur in real life, was held up to his view as the utmost goal of scientific effort. In this mental fencing, called casuistry, there frequently occurred such fantastic questions of dispute, as were calculated equally to kindle the imagination and to stimulate the vanity of the contending youths, who sought fame by surpassing each other in useless subtleties ; and such mock fights, carried on with all apparent earnestness, so occupied the youthful antagonists, as to rob them of all love or relish for deeper research ; while, at the same time, this early familiarity with the art of disputation, proved an admirable initiation

for such of the Jesuit pupils as might hereafter serve the order in the capacity of statesmen or diplomatists, while it was a no less favorable exercise for those who, remaining more ostensibly among its leaders, had frequent need of plausible sophisms, in order to defend, as "just, right, and pleasing in God's sight," acts of the order, which to every man of sound head and honest heart could not but appear indescribably despicable, if not daringly impious.

Moreover, the Jesuits have ever been, and still are, complete masters in the art of captivating the sensitive mind of youth. They descend with a winning affability to the level of their pupils; they spur on their ambition by public oratorical contests, and by the equally public distribution of rewards to the victors; they work on their fancy from the earliest age by theatrical exhibitions; and the very air of military order and discipline, thrown over not only their studies, but their recreations, is full of attractions for the young; while the parents, dazzled by the pomp of learning, exhibited by their sons, who spoke nothing but Latin, and by the polished manners acquired in the Jesuit seminaries, sounded their praises far and wide, until every father who had the future suc-

cess of his son at heart felt bound to send him to one of the Jesuit colleges ; which rose not only in reputation but in wealth, while, as a natural consequence, all other clerical as well as secular seminaries, deprived of support and denuded of scholars, fell gradually into decadence and neglect. Nor was this all: the Jesuits added yet another strong link, namely that of religion, which formed a prominent part of their system of tuition, to the chain of sympathy by which they sought to bind their pupils to their order. Religious instruction, prayers, devotional exercises, and the reading of devotional books, alternated with the hours of study and recreation. The daily hearing of mass, frequent confession, and reception of the Eucharist, were as much lauded by the fathers, as diligence and progress in study ; and while the praise of the superior produced its usual effect on the students, the confessional furnished the teachers with a perfect insight into the hearts, and an unbounded influence over the conduct, of their pupils. The heads of Colleges and Seminaries, who were named rectors, were, equally with the superiors of professed, novice, and boarding-houses, placed under the superintendance of their provincial, to whom they were bound annually to render a faith-

ful account, not only upon the state of their respective charges, and the diligence of their inmates, whether scholars or teachers, but regarding all donations which had been made to the institution under their care, of all which the provincial was obliged to forward an abstract to the general at Rome.

REPORTING is in fact an essentially important engine to enable the general, as the head of so enormous and widespread a community, to take oversight at any moment not only of each several department, but of every member composing it. By it he can judge of their capabilities, however distantly placed ; determine the sphere best suited to the character of each ; and, in short, guide the otherwise unwieldy machine of government to the most beneficial results. To this end the provincials were likewise required to furnish the general with a short annual survey, drawn up in the first instance by the several superiors of the religious houses and colleges, to which the provincial added his individual observations. While once in three years the report of the *provincial-plenipotentiary* presented to the general minutely detailed lists, in which the name, age, rank in the order, personal appearance, mental capabilities, manners and

conduct of every individual member, were engrossed with punctilious exactness. In addition to all these various and independent sources of intelligence, the general was accustomed to delegate special visitors, who, for the purposes of strict control, travelled through the provinces, and scrutinized the deportment of the provincials themselves. On the same principle, all who sought admission into the order were subjected to long and careful examination and trial, and passive obedience was exacted from them, even before entering on their novitiate, during which they were compelled for two years and sometimes longer, to maintain an entire abstinence from the indulgence of affectionate feelings, and familiarised with the subjugation of all their inclinations, before being suffered to take the simple initiatory vow, as a preliminary to any prospect of advancement in the order. Each admitted member bound himself by oath to keep strict watch over his associates, and denounce every detected fault or failing at once to his superior.

This all-pervading system of controul and reciprocal espial, without which indeed no pure despotism can long exist, promoted, it is true, dissimulation and hypocrisy, but likewise produced

another, and for the order most beneficial result ; for, each Jesuit being aware that every act of his life, every faculty of his soul must be intimately known to the general, and that it was at once the interest and the practice of the society to place the most able of its members in the higher dignities, every man of talent and energy naturally sought to have his merits recognized, and the fairest field for doing so was furthering the designs of and cooperating cordially with its chief ; while the reward, consisting in progressive advancement, not only in nominal rank, but in obtaining a higher sphere of action, increased personal independence, and extended rule over subordinates, combined with the splendid vista of the dignity of general in perspective, richly indemnified them for the endurance of those lower grades, through which alone the highest could be reached. This explains why the constitutional despotism of the order, far from deterring, seemed to attract able men to its banner, notwithstanding the iron necessity which compelled the individual interests of each member to be sunk and merged in those of the fraternity, so that private egotism could only be gratified when identified with those of the institution. But it

must be conceded on the other hand that the order never failed to make the cause of the humblest member its own, and defend his honour or his interest when attacked by the temporal power, even should such have been drawn down by his own fault. Nor need we seek for an explanation of such conduct on the part of the order, which resulted from pure egotism; for since the Jesuits as a body, assumed to be so imbued with the treasure of divine grace as to lay claim to perfect sanctity and infallibility, the honour of every member could not be other than identical with that of the whole. Hence a conscious identity of interest upheld, if not confidence, at least unity; and if it could not produce honest agreement, secured an equiponderance conducive to the greatness, the splendour, and the stability of the order.

Thus stood the order of Jesuits, a spiritual, and yet, in the most literal acceptation of the word, a worldly community; girdling the whole earth with the chain of its egotism, the countless links of which were found in its individual members. Independence was necessarily the first conclusion to which such high pretensions could lead, but for its attainment even the immense

privileges bestowed by the Roman see were insufficient ; no ! the order required more than privileges, more than spiritual power, to attain its ends ; it required the aid of that mighty talisman, which performs greater wonders on earth than all the powers of eloquence, makes more rapid conquests than the best appointed armies, and has too often alas ! succeeded in silencing the voice of truth, faithfulness, and honesty,—it required money ! and therefore the art of acquiring wealth became an important part of its policy. Alms were insufficient to meet such multiplied financial necessities ; but so much the more prolific were the resources furnished by the wealth of admitted members, and by the donations and bequests of the pious, including both nobles and monarchs. Nor were the Jesuits unskilled in the employment of artifices by which to gain possession of large inheritances, whether by alarming the consciences of rich testators, or amusing the dying with a detail of the countless masses for their soul's repose which a handsome bequest would purchase, and which were sure to prove successful, by reason of the prerogative enjoyed by the Jesuits of procuring eternal salvation for all those for whom they

condescended to intercede. Sometimes the strong measure of ostensibly excluding members from the order, (which was at all times in the general's power,) was resorted to, either for the purpose of obtaining money, or of employing them in secret services; when money was the object in view, the supposed excluded ones could earn or take possession of an inheritance, (from which they were during membership debarred by the letter of their vow,) after which the general could readmit them, when their property fell as matter of course into the hands of the order. Little cared the society of Jesuits, whether or not the result of such legacy-hunting proved injurious, or even ruinous to the rightful heir; for, true to their maxim, that "the end sanctifies the means," they scrupled not at actual crime to accomplish their ends; and the legal heir sometimes disappeared from the earth, no one knew how. Nor have examples been wanting, even in modern times, of such ruthless inheritance-hunters, driving the victims to madness! Furthermore, the Jesuits carried on lucrative money transactions, and by getting the Indian and American trade chiefly into their own hands, amassed vast sums, though not always by the

most honest means. But, under all circumstances, the universally-applicable subterfuge of "the end sanctifying the means," quieted all scruples; and the order, being constituted, as they maintained, solely for the glory of God, and usury or fraud being resorted to *only* for the purpose of promoting that glory, they must be esteemed not only justifiable but meritorious!

Of course any power which assumes to be the only God-appointed one on earth, cannot admit of competitors; their pretensions must be deemed presumptuous, and if they persist in maintaining them, it but remains to use force for their suppression. On this principle the Jesuits invariably acted; although with invisible weapons. Among the heathen nations of Asia and America, their dominion was extended by means of missions; and whilst by the preaching of Christianity they acquired deathless fame in Europe, the sacred name served as a pretence for the acquisition of wealth, and the extension of their power. In Christian countries a more subtle policy was requisite, and in order to rule over princes and people with the surest sway, they cautiously avoided every appearance of the lust of power. Nor was their policy the same

in Catholic and in protestant states ; but, with a truly astonishing knowledge of human nature, they adapted their conduct, with a statesmanlike prudence and consistency, to the exigencies of their position. In Catholic countries a simultaneous attack was made on the sovereign and the nation ; and every effort made to ingratiate and render themselves indispensable to both. To this end, they surrounded themselves with a dazzling shew of peculiar sanctity, confirmed the public belief in the inexhaustible spiritual treasures possessed by the order, and used all possible arts to get themselves chosen as father-confessors, in which capacity they obtained full command over the conscience, and thereby with little effort, over the volition likewise, of their penitents. This power once obtained, they contrived to maintain it by exercising much lenity towards their spiritual children, often permitting them to retain favourite sins, under senseless, and even disgraceful evasions. Their policy being to insinuate themselves into the favour of all men, they were consequently severe with stern, lenient towards less straitlaced characters ; and meeting all half-way, strove by flatteries to retain prince and people in spiritual nonage, well aware that

those are easiest guided and ruled, who have ceased to think for themselves : hence their constant and zealous efforts to represent the natural bent of the human mind to ponder and weigh the articles of its faith, as sinful, and a temptation of the evil one. But, while thus striving to blunt the understanding, it well suited them to inflame the imagination, and for this purpose they cultivated the worship of the Virgin Mary to the utmost ; inventing a number of marvellous relations of the mysterious and unbounded power exercised by her in heaven, in favour of all who devoutly served her on earth ; even going so far as to awaken a belief that the holy Mary possessed more power than the second Person in the Trinity, her Son, the Saviour ; thus exalting the fanaticism of their founder into an article of faith. In the same way they carried even to idolatry the reverence for saints, especially those of their own order, obscuring the faith of God by such low and carnal representations. But their deep insight into human nature suffered them not to stop here. Well aware that uneducated minds are always most easily subdued by the dread of invisible agencies, they devised a thousand strange tales of the craft and devices

of evil spirits ; and, when they had thus terrified the weak, and brought them to the verge of despair, they interposed with their own proffered aid, as that of beings of a superior order, to rescue them from the toils of Satan. This was the origin of their famous “spiritual exercises,” which are in fact only a kind of ghostly gymnastics, prepared as means for repelling the temptations of the devil, but in the exercise of which, the superstitious believers are reduced to the most implicit subjection to Jesuit guidance ; a net woven indeed with truly devilish cunning, in which sound reason is first entangled and then extinguished. They likewise systematically worked on the imagination by the pomp and splendour of their church ceremonies, so as effectually to blunt every motion towards deeper and holier spiritual desires ; and with this view theatrical festivals were established, with the whole train of imposing processions, and pompous ecclesiastical ceremonies. But the consequence of the Jesuit order was likewise much advanced by their great shew of learning : nor can it without injustice be denied that in some sciences, more especially mathematics, their attainments deserve respectful acknowledgment ;

and that geology, geography, and philology have derived many rich accessions by means of their missions, in the establishment of which, they displayed the most undoubted courage and the most matchless perseverance. As they never could be accused of monkish austerity, and were, through the tuition of youth, associated with numerous families in the strictest bonds of amity, as they were moreover always particularly felicitous in obtaining favour with the female sex, their influence upon the great body of the people could not fail to be almost supreme. That which as confessors they obtained over princes, was less openly displayed, as was indeed expressly enjoined by their instructions; and therefore even when their official position had enabled them to effect the most important political arrangements, they ever kept studiously in the back-ground, and left the world to think the monarch had acted from his own free and unbiassed judgment; by which they shifted all odium from their own shoulders upon those of the prince. They were, however, in duty bound to let no opportunity slip of securing and retaining the favour of their royal penitent, which must be dexterously made efficient towards fur-

thering the general interests of their order : and they were further enjoined, in all cases of doubt or difficulty, in which a sovereign sought their counsel, to refer the matter to their superior, and obtain his decision before giving their own reply ; in reference to which, it must be mentioned, as an essential part of the system, that the *confessions of sovereign princes were at all times communicated to the general of the order*. This was doubtless a most criminal breach of confessional secrecy ; but the crime was, as usual, excused on the ground of the good end for which it was committed—the advantage of the order. Thus the Jesuit general, though residing at Rome, was cognisant of the most secret thoughts and designs of every Catholic prince throughout Europe, and could by their confessors, who were his creatures, turn and guide them as so many puppets, according to his good pleasure, and through them the nations likewise ; so that by means of such kingly slaves, or rather bailiffs, he could get every enemy of his order, every friend of truth and liberty into his power, and convert that royal majesty to which the nations naturally look for protection, safety, and blessing, into the tool of a foreign despotism.

The mode of proceeding was different in Protestant countries, and there the Jesuit policy was modified by various circumstances and the general complexion of the times. If, for instance, the king were a Catholic and the nation Protestant, their game was to insinuate themselves into the confidence of the former, and urge him by suggestions, ghostly promises, encouragements, or threats, to attempt the conversion of his people, though sometimes at the risk of losing crown and country. Were, however, the king a Protestant and his people Catholic, in whole or in part, they were stirred up against him; he was painted as a tyrant, accursed of God, and his murder boldly advocated as not only undeserving punishment, but, since it would be committed expressly for the promotion of God's glory, as highly meritorious in His eyes. Nor are we at a loss for examples of the success of such doctrine: history furnishes us with but too many evidences of the result of fanatical instigations in producing regicides, who, when seized and condemned as atrocious malefactors, gloried in their fate, as being martyrs for their holy faith. Where, however, both prince and people were Protestant, the Jesuits introduced themselves into

the country in secular apparel, as merchants, ambassadors, &c. and perhaps gave themselves out for Protestants, and then commenced their secret machinations, until, the trains being fairly laid, and the field of their operations no longer requiring concealment, they sprung the mine, acted the part, though still avoiding the appearance, of open enemies, excited to sedition, rebellion, and civil war, and called the foul crime a holy service !

This naturally leads to a short survey of the Jesuit code of morals : but whoever is desirous of learning its details, and obtaining a full view of the depths of abomination contained in it, may be referred to a work entitled, ‘Morality and Polity of the Jesuits,’ extracted by Ellendorf, (that admirable and too early lost contender for truth and right) from the writings of the most distinguished theological Jesuit authors, by which he not only displays the infamous morality held and inculcated by the order, but proves the defence which has been set up, that ‘the evil principles and practices of some 200 Jesuit writers ought not to be laid to the charge of the whole body,’ untenable, by simply shewing, *‘that all which the writers on theology, morals, and policy belonging to the order have published of*

an evil and abhorrent nature and tendency, has appeared with the formal approving sanction of their superiors.

The foundation-stone of the Jesuit moral code, as has been already stated, is the maxim that "the end sanctifies the means : " a principle which, were it followed by all mankind, would soon banish good faith from human society, and transform the most hideous crimes into virtues ; rending asunder every holy tie, whether of family or of state. It is the most daring mockery ever perpetrated against the sublime maxim of our Saviour, who in the exercise of the highest self-sacrificing love, gave Himself up to death for all men,—that Saviour too whose name the society has presumed to adopt, and still bears.

The conclusions drawn by the Jesuits from the above sinful premises are shortly these. That God does not, as supreme judge, estimate the outward act, so much as the secret motive of the actor ; and hence no action, how immoral and criminal soever in human judgment, is really so, unless the *secret intention* be evil : if therefore an evil-doer can only assign a good motive for his deed, or substitute an alleged for the real

one, he is justified! Now what follows from this? Not merely that every crime admits of an after-justification, but that it may be committed without even a scruple of conscience! And this frightful theory has been carried out into a perfect science by the Jesuits: as may be proved by the following list of cases in which, according to them, sin is justifiable.

A man may sin when he can cite any approving opinion of an author, as his authority for the act: and why? Because in that case the evil intention does not rest with him, but with his authority! and this species of sin is termed *probable*, and the system by which it is defended they call *probabilismus*. Again, a man may sin, say they, when he conceives a lawful object may be attained thereby: and this they denominate the 'leadings of intention.' Once more, a man may sin with mental reservation, (*reservatio mentalis*;) as when in uttering *one* assertion he thinks of another; and that because, say they, a man in that case thinks to himself a limitation of his intention, by which the expression becomes quite different, to his consciousness, from what it seems to others. A man may also sin by equivocation, by using for example a phrase which possesses

various significations, and giving in his own mind a meaning to the words employed, different from that which the hearer understands and believes. In this manner they justify fraud, perjury, murder, and unchastity ; but they farther promulgated many other sophisms, of which modesty forbids the repetition here.

Such then is the system of morals both preached and practised by the society which dares to call itself 'the society of Jesus,'—a system whose application to their policy has produced the most fearful results. In the works of their most celebrated writers, the idea of an original sovereignty as residing in the people is with all the art of sophistry made historically to appear as the natural result of every national developement ; and, while every just foundation for the reciprocal connexion between prince and people is dissolved, the principle is set up that the latter has the right to depose the former, or even do away with royalty altogether and erect another form of government in its stead. Nor was this all : with a horrible consistency, they deduced from such premises the lawfulness of regicide, even while affecting to treat only of the murder of tyrants ; but a *tyrant*, in the mouth of a Jesuit, was synonymous

with any monarch who was himself a heretic or even a protector of heretics ; who appeared to be averse to their order, or to the Roman hierarchy, by declining to place himself or his people in a state of subjection to either : the murder of such princes was unequivocally asserted by the Jesuits to be a work ‘ highly conducive to the glory of God.’ Such, O my countrymen, is the crowning point of Jesuitical morality ! Can you then, who esteem good faith as highly as lawful freedom ; to whom an oath is a holy thing ; and who, regarding the person of your prince as inviolable, would rather shed the last drop of blood than permit a sacrilegious hand to be laid upon it ; can you, my noble-minded, moral, honest-hearted countrymen, regard an order of men as harmless, who have, under the sanction of their superiors, published such sentiments as these, and never in any way either unsaid or recalled them ? Doubtless it may be asserted, that there have at all times existed among the Jesuits truly noble and virtuous individuals, who in secret abhorred and scrupulously held aloof from such abominations, whether in principle or practice ; and who, on the contrary, acting up to their profession, as priests of the

pure and sublime religion of Christ, have not only preached love and peace, but lived and died to promote them. But these honourable exceptions cannot in any measure justify, far less annul the avowed principles of their order, which exist to-day as they did of old, upholding to the present hour the duty of hating heretics and persecuting all whom they denounce as such ! ye Germans, whose fairest fame has ever been your good faith, your loyalty, your fair dealing, be manfully upon your guard, and defend even your thresholds from being polluted by the entrance of this regicide morality, as you would that your good name should remain unspotted in the eyes of God and man !

CHAPTER IV.

THE JESUITS, AFTER LONG AND INEFFECTUAL STRUGGLES, AT LENGTH ESTABLISH THEIR POWER IN FRANCE, AND FEARFULLY ABUSE IT.

THE kingdom of France was, at the period of the Reformation, reduced to a wretched state of anarchy and civil war ; of which, however, the Reformation must not bear the blame, but two powerful factions, who made religion the cloak of their ambition. That headed by the Duke of Guise inflamed the zeal of their Catholic partisans against the Reformed, called in France at times, Huguenots, who were persecuted with a blind fanaticism approaching to frenzy, and an inhuman cruelty intended to sweep them by fire and sword from the face of the earth. Yet this oppression served but to exalt the courage and to

confirm the constancy of the Huguenots, who were strengthened by the accession to their cause of the house of Bourbon, a branch of the then reigning family of Valois. King Charles IX. was at that time a minor, and his intriguing mother, Catherine de Medicis, who was regent, sought to hold both parties in check by leaving them to form a counterpoise to each other. The sagacity of Jacob Lainez, at that time general of the Jesuits, soon perceived that this state of things offered a most favorable conjuncture for procuring the long-desired admittance of his order into France, as the Catholic party could well employ its services. But, notwithstanding the favor shown it by the court, the society of Jesus was constantly opposed by the parliament and clergy of France, who were jealous of its enormous privileges. A religious conference being held at Poissi in 1561, with a view to forming an amicable convention between the Catholic and Huguenot parties, it was attended by Lainez (accompanied, at the Pope's command, by Cardinal Ferrara,) and by his subtlety and dialectic versatility, against which the learned advocate of the Huguenots was wholly unable to make head, he not only accomplished the breaking-up of the con-

ference, but succeeded by various arts in effecting the admission of his order into France ; although on condition of renouncing in that country the exercise of their distinguishing privileges, and of submitting themselves to the usual episcopal jurisdiction. The promise was made, but with a mental reservation which removed the necessity of keeping it. Jesuit seminaries immediately sprung up at Avignon, Rhodes, Moriac, Lyons, and various other places, and were furnished with teachers of the most brilliant talents ; while, soon after, the Jesuit fathers built a large college in Paris, opened their schools, and schemed to get the university under their control ; but it defended its independence with vigour, which led to a law-suit between it and the Jesuits, who, although they succeeded in bribing several advocates, could not render innocuous the efforts of Stephen Pasquier, a man of distinguished abilities and fearless courage, who, after having at the bar of parliament unveiled the system of the order, added these memorable words :—“ Wherever the Jesuits are tolerated, neither prince nor people are safe from their attacks. If you sanction their establishment, you will bitterly repent it when it is too late ; and you will find

that their intrigues disturb not alone the peace of France, but that of the universe." The advocate general, Du Mesnil, spoke in the same strain; and, owing to the convincing power of truth as exhibited by these two clear-seeing and highly honourable men, the Jesuits were for once worsted; upon which Lainez implored on his knees the protection of the Pope against the Paris University; and the Pope was thus induced to commend the interests of the order to the kind offices of the metropolitan Archbishop, while the Jesuit Possevin laboured to win the court to his views. The consequence was, the law-suit remained undecided, and the Jesuits obtained permission to teach openly in Paris.

Soon after burst forth that horrible civil war in France, under the abused name of religion, in which the catholic leaders disgraced themselves and their cause by the most shameless breach of faith, and unheard-of blood-thirstiness. The St. Bartholomew's eve of 1572 witnessed the hideous scenes of that bloody tragedy, in which, by the order of Catherine de Medicis, thousands of Huguenots fell beneath the blow of the assassin, and which has obtained in history the name of the *Parisian bloody marriage*. It is shocking to

think that this abandoned woman stimulated and employed the fanaticism of the populace solely for the purpose of strengthening her own power ; for, perceiving that the Huguenots had made some progress towards obtaining the favorable consideration of the king her son, by which her power was endangered, she contrived and executed the bloody work, perverting religion into a cloak for intrigue and the gratification of private passions. For this a hundred thousand Christians were doomed to a violent death in Paris and the provinces, (though ostensibly because they were not Roman Catholics,) and jubilees were celebrated in Madrid and Rome for the success of the revolting outrage.

Charles IX. dying in 1574, his brother Henry, a thoughtless, weak, voluptuous, and despicable prince, mounted the throne, under whose sway the conflict of parties continued, until in 1576, the court was compelled to make by treaty great concessions to the Huguenots. This excited the bitterest indignation among the fanatical catholics, who, with the Duke de Guise at their head, formed a confederation called the Holy League, whose avowed object was the maintenance of the Roman Catholic religion ; but its real one the deposition

of the reigning family; in which Philip II. of Spain, who had long coveted the French crown, took part, and the Jesuits acted as his zealous partisans. Henry III. was assassinated, in 1589, by a young fanatical monk named Jacob Clement, *and the Jesuits were loud in their praise of the deed as—a divine miracle*: the pope too declared in full conclave, that the will of God was recognizable therein!—Henry of Bearne, commonly called Henry of Navarre, now ascended the French throne by the title of Henry the IV.—one of the noblest princes who ever graced it, being brave, generous, and enlightened, the friend and darling of the commons. But by so much the more was he an object of detestation to the league, the Spanish court, and the Jesuits, who were unwearyed in their endeavours to obtain the crown of France for the Spanish monarch, and, in pursuance of their traitorous designs, carried on all imaginable intrigues; employing their influence in the confessional in instigating the people to revolt, and seducing one of their own disciples, a youth named Jean Chatel, to become a regicide; representing the crime as a service well-pleasing to God, and a means of rescuing his soul from eternal damnation.

The Jesuit scholar aimed in 1594 a blow at the king's throat, but happily only wounding him in the lip, Henry escaped, and the examination by torture to which the assassin was subjected, brought to light so many Jesuit machinations, that the parliament passed a decree banishing all Jesuits from France as 'enemies to the state and corrupters of youth.' Chatel was torn asunder by horses, and the Rector of the Jesuit College in Paris hanged, and afterwards burnt. But, in spite of the decree of banishment, the Jesuits continued to maintain their ground, partly openly protected by the League, and partly by assuming the dress and character of civilians, and carried on their intrigues as assiduously as before. Nor was it long before the king, yielding to the ceaseless importunities of the pope, and partly perhaps because justly apprehensive that if he made them his enemies, they might succeed in rekindling the flames of civil war, consented to their residence in France. Vainly did the parliament unite with Henry's faithful adherents in warning him against their principles as dangerous to the state; he kept his royal word, and the Jesuits were formally recognized in France in 1604.

But no sooner had they obtained toleration,

than they again sought to domineer. The Jesuit father Cotton became the king's confessor, and left no stone unturned to make him suspicious of his true friend and able minister, the Duke of Sully, and thus effect his dismissal from office. The Jesuit influence was likewise much furthered at court, and among the higher nobility, by the Queen, a bigoted Italian princess ; and they again contrived to possess themselves of the chief direction of education, and sought to obtain control over the university. But even while basking in the king's favour, in accordance with his noble principle of trying by kindness to convert foes into friends, the Jesuits regarded him with irreconcilable hatred, and that not only on account of the edict of Nantes, by which he granted freedom of conscience and a complete equality of civil rights to all his protestant subjects, but because they were aware of his having formed the bold design of breaking the preponderance of the Spanish and Austrian power, and thus, by reducing the various European kingdoms more nearly to an equality, restore the balance of power, and sustain the Protestants in Germany. This threatened the universal dominion of the Jesuit community, and therefore Henry was not

suffered to realise his plan, meeting his death, if not by their direct contrivance, yet assuredly in consequence of the criminal maxims disseminated among the people, whether in the confessional, the pulpit, or by their writings, and by which the youth of the nation was more especially corrupted. There was at that very time a book written by the Jesuit Mariana, generally circulated throughout France, in which the doctrine was asserted and demonstrated, that every legitimate sovereign who shall alter either the religion or the laws of a state, is by that act outlawed, and may righteously be put out of the way, either by a revolted populace, or by individual interference, in the shape of bowl or dagger ! Deluded by such false and criminal theories, Francis Ravailac, a monk and a bigot, imagined he should do God good service by murdering a king who was the friend of heretics : he accordingly watched his opportunity, and in the public street, stabbed Henry twice with a dagger, of which wounds he died. After the commission of this bloody deed, Ravailac suffered himself to be arrested without resistance, his flesh was torn with red-hot pincers, and he was afterwards pulled asunder by horses.

The indignation of the nation was loudly ex-

pressed against the Jesuits, who were accused of being at least cognisant of the intended crime; but they were protected by the widowed Queen and the court, and soon overcoming the last struggles of the French clergy and the university of Paris, they obtained in 1618, permission to teach all sciences openly, and leagued themselves with the ministry during the minority of Louis XIII. to accomplish the entire suppression of all religious and civil liberty. But when, at an after period, that great statesman Cardinal Richelieu, revived the plan of Henry IV. and sought politically to dissolve the predominance of Spain and Austria, with a view as much to increasing the external power as the internal security of France, the Jesuits arose in all their pride of power, and openly proclaimed in various writings the dangerous doctrine, that the spiritual power being superior to all secular power, the latter had only been lent to monarchs by the church, and could be resumed by it at its pleasure. This daring assumption, with the justification of rebellion and regicide, consequent upon it, was plainly set forth by the Jesuits Santarelle, Busenbaun, Escobar, and many others; and its greatest danger lay in the art with which, appealing to the original and

imprescriptible rights of nations, they sophisticated and brought into discredit the notion of freedom itself: and yet, with what zeal and subtlety could they defend tyranny in all countries where it served their purpose! Having themselves no country, they strove in France, as elsewhere, to annihilate all feeling of nationality, whenever it interfered with the carrying out of their selfish views; and this brought them into frequent collision with right-thinking and honest minds; but, sagacious and pliant, aided too by their convenient system of morals, which permits every species of equivocation, falsehood, and even perjury, they speedily freed themselves from all aspersions, and triumphing over every opponent, fortified themselves daily more and more both in their places at court and in their influence with the people; and a theological dispute afforded them a welcome opportunity of still more strengthening and extending their power.

A Spanish Jesuit named Molina, (who died at Madrid in 1600,) had in 1588 written a work entitled, ‘*Concordia divinæ gratiæ et liberi arbitrii,*’ (the agreement between divine grace and free will) in which he made the following assertions: “That the elect are foreordained by God, and that on

account of their merits; that the Divine grace which is the source of their merit, is only operative in them in as far as they do not resist it, and that God accordingly bestows divine grace upon them in those situations in which He *foresees* the agreement of their free-will." This system, termed after its author 'Molinismus,' had occasioned innumerable disputes, and been pronounced heretical by almost all orthodox divines; but, as Molina was a Jesuit, his part was taken by the whole order, which would not concede that any individual of their order could be guilty of heresy; and they therefore defended Molinismus even against the pope himself, who was notwithstanding resolved to condemn the doctrine; when, just as he was on the point of issuing the bull of condemnation, the Jesuits contrived to render him an essential service, and, listening to the dictates of prudence, herefrained from passing judgment in 1611. The order was shortly after called to sustain formidable attacks from two several quarters. The deeply-learned bishop of Ypres in Holland, Cornelius Jansen, had written a work under the title of 'Augustinus' which was printed (after his death) in 1640. It maintained the doctrine that 'the human will is fettered by earthly desires,

but that while in this state of bondage it is drawn by God's grace to have pleasure in what is good ; and that God being essentially goodness and truth, therefore to love God is virtue.' The friend and contemporary of Jansen, the pious Du Verger, Abbot of St. Cyran, effected by his preaching a great reformation of manners, which had been so deeply depraved by the diffusion of Jesuitical doctrine ; and after his decease in 1643, his numerous disciples, who held their meetings in what had formerly been the Port-Royal monastery, (near Paris,) proceeded with courage and perseverance to follow up his example, by the instruction of the young, and the distribution of able publications, venturing not only to attack and lay open the principles of the Jesuits, but combatting the pretensions of the Romanists. Among these men, who formed what has been called the Port-Royal school, Arnauld d' Andilly and Pascal particularly distinguished themselves, as the noblest champions of truth and mental advancement in France. The Jesuit party marked with secret rage the wide extent of the threatened danger, and obtained from the pope in 1653 an interdict of Jansen's book on the ground of heresy, although his followers *proved* that the passages cited as being heretical did not

exist in the work, which must therefore have been condemned *unread*. This gave rise to a violent dispute, as to whether the pope's infallibility ought not to be restricted to his judicial decisions in legal questions, or whether it must be recognised even when he upheld as true what could be *disproved in point of fact*.

Every one must perceive that this is downright nonsense ; but still the Jesuits insisted on the necessity of all the world's believing the pope's *ipse dixit*, whether it required the sacrifice of common sense or not ; for unconditional faith was indispensable to their attainment of that unconditional obedience which could alone secure them in the possession of the universal dominion which they sought, under pretence of defending the papal power, to establish for themselves. They actually succeeded in compelling every member of the French clergy to join in executing a reciprocal bond, condemnatory of the Jansenian doctrine ; the most shameless insult indeed ever offered by despotism to liberty and reason : but the process was very short ; whoever refused to sign was arrested, unless he could boast the good fortune of escaping it by a timely flight ; for the Jesuits, having the government completely under their management, sub-

jected every one against whom they had any private pique to the most cruel persecution, under pretence of his being a Jansenist. Few of the laity had much acquaintance with these subtle theological distinctions, and implicitly believed whatever the Jesuits chose to assert: a melancholy proof indeed to what a pitch of stupidity the human mind can sink, under the degrading influence of spiritual bondage!

But such degradation becomes in the end the heaviest curse of tyranny. Every class of French society had degenerated under the pressure of an unblushing despotism, which the Jesuits, who love to rule over slaves, encouraged with all their arts; and thus, strange as it may sound, tyrannized over the tyrants; for, the court having thrown aside all semblance of morality, (unlimited power naturally learning to regard itself as freed from every restraint,) the monarch and the nobles were equally with the mass of the people steeped in the most unbridled debaucheries, and had lost not merely all moral but all physical energy. Filled with an appalling sense of their own worthlessness, they caught, as a drowning man does at a straw, at every offer of divine mercy, of which the Jesuits professed themselves the privileged dispensers,

and which they offered at the easy price of entire submission to their ghostly domination ; purposely promoting, with satanic cunning, the moral debasement of both king and court, even making common cause with royal mistresses, in order more surely and more entirely to entangle their imbecile and miserable rulers in their net ; from whom, when tortured by the stings of conscience and ready to despair, they found it an easy task to extort all sorts of concessions in favor of their order. Hence was presented to the world that piteous but most righteous exhibition of divine retribution, when potentates, who held at nought the dignity of human nature in their subjects, were themselves reduced to be the abject slaves of their Jesuit confessors. Louis the XIV. who was king of France at this period, received from his flatterers the surname of ‘ the great,’ and his age was denominated ‘ the golden ;’ yet, while men of the highest talent filled both court and camp, vying with each other in adding to the fame and glory of the despot, he himself, while surrounded with splendour and luxury, was but a puppet in the hands of his confessor. Terrible indeed to France were the effects of this Jesuit rule ! for father La Chaise, aided by his royal penitent’s

all-powerful mistress, Madame de Maintenon, persuaded the king to undertake the extirpation of the protestants; and although Louis commenced by bribing to recantation, a sum of money being bestowed on every Protestant who returned to the bosom of the Roman Catholic Church, stronger measures were soon resorted to, and Louvois, the king's favourite, strove to please his master by dragooning the Huguenots into orthodoxy. The provincial intendants emulated each other in cruelty towards the Reformed; the bayonet and the pistol were employed to drive them to mass; children were torn from their parents, women who refused to abjure protestantism violated, the Reformed clergy, together with any who again threw off the compelled profession of Catholicism, were tortured and put to death. France appeared to consist of but two great parties, executioners and victims; when, to fill up the measure of his iniquities, Louis, yielding to the arguments of his confessor and Louvois, revoked in 1685 the Edict of Nantes, that fairest memorial of his grandfather's fame! Deceived, by the representations of his confessor and his favourite, into the belief that the Reformed religion was virtually extinguished in France, Louis regarded and treated

the (supposed) few who still adhered to it as obstinate rebels, (to whom even the last consolations of religion were forbidden under the heaviest penalties,) and compelled them to exile themselves from their father-land, whence an abandoned court had already banished all good faith, honesty, and virtue. But despair lent the sufferers both courage and dexterity, so that above 50,000 families escaped safely to England, Holland, and the protestant kingdoms of Germany, bringing with them their capital, industry, and skill in various arts, to the lands of their adoption. Meanwhile many thousands continued to perish in France beneath the hands of the executioner or the sabres of the dragoons; and that unhappy country, stript of its population and capital, its trade depressed, its armies weakened, and its court corrupted, presented a strikingly melancholy exhibition of the results of Jesuit rule. Father La Chaise died, and his place as confessor to Louis was filled by another Jesuit, father Le Tellier, who, surpassing his predecessor in ambition and intrigue, re-excited the contest with the Jansenists.

A worthy priest named Quesnel, had published a book of "Moral Contemplations on the New Testament," which, having met the unqualified ap-

probation of bishops and vicars, and even of the pope himself, had for upwards of twenty years been employed and widely circulated with great and extensive benefit. It had however one great fault in the eyes of the Jesuits : it contained the principles of Jansen, and was consequently directly opposed to ‘Molinismus,’ of itself sufficient to ensure their hatred of Quesnel’s work ; but a personal pique of Le Tellier’s against De Noailles, Archbishop of Paris, who had commended the book, brought matters to a crisis. Le Tellier not only stirred up his whole order, but the sovereign pontiff also, against the Jansenists, until at length in 1713, Clement XI. issued a special bull, by which Quesnel’s publication was solemnly condemned. This bull alarmed the whole body of the French clergy, as in it their freedom was evidently encroached on in favour of the Jesuits ; and such was the unbounded influence of the latter, that the court rejoiced in this papal decree, although equally subversive of the rights of the kingdom as of the church of France. The Jesuits were loud in their triumph, and employed the overthrow of the Jansenists and their own consequent accession of power, to gratify in its fullest extent their revenge on their opponents. Louis

XIV., who died about this time, (1715,) had, three years before, while in great distress of conscience, taken upon himself the three vows of the order of Jesus, in the expectation of obtaining salvation through their prevalent intercession with God; and now, on his death-bed, this so called 'great king' pronounced the fourth, as sealing his admission to the mansions of bliss! Such are the occasions, such the moments, in which every man of independent mind, were he but a beggar, must feel himself superior to those lords of the earth, who, when called to appear before God, must apply to a fellow worm to stand between them and their Creator. The regency which followed, on account of the minority of Louis XV., was conferred on the Duke of Orleans, who shewed himself unfavourable to the Jesuits, and father Le Tellier was obliged to withdraw from court: but they were far from losing heart, carrying on their operations no less vigorously, though less openly, until they at length completed their conquest of the Jansenist party, by procuring the reception of Clement's bull 'Unigenitus' into France in 1720. But, safe and unassailable as they deemed their position, there was silently forming against them a powerful antagonist, one too, whose rise had

been much promoted by their own disputations. Public opinion, the consciousness of the nation, which no tyranny can long abuse with impunity, began to awake, and the ablest minds of France were unweariedly employed in dissevering mesh after mesh of the monstrous net of Jesuitical influence. The proud order, lulled into presumptuous security by long success, either did not perceive or did not heed, the symptoms of its decline: and well it is for nations that tyranny has a natural tendency to blind and enervate tyrants.

CHAPTER V.

WHO THE JESUITS MADE THEIR WAY INTO SWITZERLAND, AND SOUGHT TO ESTABLISH THEIR POWER IN THE NETHERLANDS, ENGLAND, AND THE NORTHERN STATES OF EUROPE.

THE Jesuits entered Switzerland in 1574, and obtained their first permanent settlement in Lucerne, whose example was speedily followed by Friburg, where the influence of their presence was soon traceable in the fresh energy of resistance of the Roman Catholic to the Lutheran party, amounting almost to hostile opposition and attempts at conversion by force. So early appeared the germs from which has sprung a fruitful harvest of discord, perpetuated even to the present hour. How often might not the morning and evening glow which gilded the towering Alps have seemed to the contemplative mind, the blush of shame

for the degradation of those dwellers in what were once the homes of freedom, now become the voluntary bondsmen of Italian masters! But who, that had recognised the blush on the lofty brows of those God-appointed guardians of Helvetia, could have ventured to point out its meaning, without justly dreading that the life of a freeman would pay the penalty of his truthfulness, beneath the axe or the dagger of fanaticism?

The Jesuits took incredible pains and employed countless arts to obtain a footing in the Low Countries, then belonging to the Spanish line of the house of Austria. Jacob Lainez displayed peculiar activity in this work, and proceeded in person thither, to aid in subduing the dislike and opposition of the natives: he finally succeeded, chiefly through the influence of the Spanish court, and by the help of the well-filled purses of Spanish merchants resident in the Netherlands, in establishing in Löwen, Antwerp, and other important cities, colleges and houses of the professed. A firm footing having been thus secured, the Jesuits exerted themselves with the same zeal in promoting the Spanish interest in the Low Countries as they had done in France; but the preponderance of a Spanish interest was

painfully wounding to the national feeling of the inhabitants, whom Philip II. sought to deprive of liberty of conscience and many other ancient and chartered rights, and to force upon them the detested Spanish inquisition. He despatched his captain-general, the Duke of Alva, into the country, at the head of a powerful army, who, more in the spirit of a ruthless executioner than of a military commander, seized the noblest patriots, delivering them over to death as traitors, and imposed intolerable burthens on the people, by which their prosperity was threatened with utter annihilation. The common danger roused all classes to a bold and unanimous appeal to arms; the provinces of Holland, Zealand, Utrecht, Gueldres, Gröningen and Friesland, signed a confederation on the 23rd of January, 1579, under the name of the united provinces; and in 1581, having placed prince William of Orange at their head, declared themselves independent of the Spanish yoke. The Catholic provinces adhered to the house of Austria. In this struggle for freedom, the Jesuits played the part of the abettors of tyranny, and were therefore immediately chased out of the liberated provinces. So much the more implacable became their hatred

to the prince William of Orange, the magnanimous and powerful protector of Dutch freedom, as well as to all his house ; and when the price of 250,000 scudi was set on his head by Philip of Spain, a Biscayan fanatic, named Taureguy, first imagined the plan, which on his failure was adopted by Balthasar Gerard of Burgundy, of earning at once the offered price of blood, and everlasting happiness in heaven, by assassinating the noble and unsuspecting victim. It is an ascertained fact, that the last-named miscreant, who shot the prince at Delft in 1584, was confirmed by the arguments of a Jesuit at Treves in the belief that he should, come what might of his attempt, attain the glory and bliss of a martyr. He succeeded but too well in shedding the blood of one of the noblest leaders in the cause of liberty ; and although, as was the natural consequence of popular indignation, he suffered for the crime in a very barbarous manner, the canons of Herzenbusch had the audacity to cause *Te Deum* to be publicly and solemnly sung in honour of the infamous deed : and in a like spirit the murder of his son, prince Maurice, by a poor superstitious wretch, was lauded by the Jesuits as “a work well pleasing to God.”

On these accounts the States-General of the united provinces issued a decree, strictly prohibiting the attendance of their countrymen on foreign Jesuit seminaries. But these occurrences no ways induced the order to relinquish its designs on the united provinces, or to forbear from sending from the adjoining Catholic provinces, where, as appertaining to Spain, they had full liberty to reside, spies and emissaries to gain over adherents, more especially such as possessed government influence, to the Roman Catholic faith. Disguised Jesuits were likewise scattered throughout the provinces, under various characters, who sent regular accounts of passing events in private despatches to their general and the Pope: and thus for above a century and a half there resided a succession of secret and unsuspected enemies to the state and to the nation, exercising all sorts of artifices for the furtherance of the designs of their superiors, and braving, with a courage worthy a holier cause, the not inconsiderable danger of possible discovery.

Their policy was similar in England, where the great Elizabeth had established an independent national Church, for which Pius V. anathematised her, released all her subjects from

their oaths of allegiance, and excited the Catholic princes to seek her destruction. Philip II. of Spain and the Cardinal of Lorraine founded both at Douay and Rheims, colleges for English Catholics, where the Jesuits trained them up,—by inculcating the belief that the pope was empowered by God to depose and destroy disobedient princes,—to become the bigoted enemies of the heretical and maligned Queen. When, therefore, these young men returned to England, they caballed to dethrone Elizabeth and overthrow her church, and even made more than one attempt upon her life. Jesuits stole disguised into Britain for the purpose of instigating the people and some discontented nobles to open insurrection, for which they had the double motive of promoting at once the papal and the Spanish interests; for Philip II. aimed not only at the possession of France but of England,—aimed in truth at universal monarchy, and whilst longing to behold the whole world subject to his sway, sought with equal eagerness the extension of the Roman Catholic creed, simply because it was his own. Similarity of views and community of interests bound the Jesuits to his party, actuated by regard less for the Roman Catholic faith itself, than for the

accession of power which its spread would ensure to their order. But their intrigues and conspiracies were detected, and as English law no longer recognised the ancient privilege called 'benefit of clergy,' the Jesuits were tried, condemned, and executed, on the same footing as other criminals; and the remainder were, in 1602, banished by the Queen from every part of her dominions, as enemies to the state, and corrupters of the people, and prohibited from ever again setting foot on English ground. The Jesuits, on their part, extolled their condemned brethren as holy martyrs, and renewed their seditious attempts with undiminished courage. Elizabeth was succeeded on the British throne by James I., who desired to tolerate Roman Catholicism in England, although he did not dare to make it the dominant religion, in opposition to the wishes of the larger proportion of his subjects. This concession to the feelings of the nation, embittered the Catholic party, whom the Jesuits stirred up to the greatest animosity against both the king and parliament, so that at length some fanatics laid a scheme for blowing up both houses of parliament, on the first day of their meeting, (the 5th of November, 1605,) on which occasion

the king would likewise be present to open the proceedings. The conspirators confessed to a Jesuit named Girard, received from him the sacrament, and swore upon the host to observe the strictest secrecy respecting the plot, which was known to the provincial Garnet and many others of the brotherhood. The monstrous scheme was frustrated by the private affection of one of the conspirators for his brother-in-law, which induced him to write an anonymous warning against going to the opening of parliament; suspicion being thus excited, the cellars under the houses of parliament were examined, and thirty-six barrels of gunpowder found concealed in them. The conspirators too had been forewarned, and fled in consequence, but were pursued, and some made prisoners, among whom was the provincial Garnet, who was convicted and executed along with the others. Parliament now passed a resolution, that every Catholic in the kingdom should take an oath of allegiance to the king, without regard to any papal injunction; and almost all took the prescribed oath, except the Jesuits, who refused, and tried to induce others to join in their opposition: upon which James issued a proclamation banishing all Jesuits from the realm, although

he was secretly more favourably disposed to Catholic tenets than he dared to avow.

His son and successor, Charles I., in consequence of various infractions of the rights and inclinations of his people, was deposed, and in 1649 beheaded. The restoration of his son Charles II., a weak voluptuary, did not take place till 1660; and the reign of this dissolute monarch, which lasted twenty five years, was highly favourable to the increase of the Jesuitical influence. But the operation of principles equally foreign and hostile to the general sentiments of the nation was felt so oppressive, as to call forth the most determined resistance; and the opposition forced from the reluctant hands of religious and political despotism, the concession of the Test and Habeas Corpus acts; the latter the most precious jewel of the British constitution, and the former opposing a barrier to the spring-tide of Jesuitism, by excluding all Catholics from holding public offices. The courage of the Jesuits, however, was by no means damped; on the contrary, they but displayed greater zeal for the maintenance of their power and influence in Britain, and already counted on having gained the day, when James II., an avowed Catholic, succeeded to his brother's

throne, and made no concealment of his desire to restore the dominance of the Roman Catholic religion. James abolished the Test Act, and committed to the Tower such bishops of the Anglican Church as objected to the concession. At length the Jesuits, by means of his confessor, who was one of their fraternity, ruled so arbitrarily the conscience of this weak and bigoted prince, as to drive him into measures which entirely alienated from him the affections of the nation; and the general exasperation burst forth when his Queen presented him with a son, which was currently reported to be no scion of royalty, but a child surreptitiously interpolated by the Jesuits, for the purpose of disinheriting the presumptive heiress to the crown, the protestant daughter of James II, and spouse of William of Orange, stadtholder of the united provinces of the Netherlands. A large proportion of the British nobility having invited William to take possession of the throne in the room of his father-in-law, he landed on the English coast in 1688, with a considerable army; was received with joyful acclamation by the nation, as the saviour of their religious and civil liberty; and James II. was forced to fly to France, forsaken in

misfortune even by the Jesuits, who reluctantly saw a final period put to their political influence in England.

The Lutheran faith had been introduced into Sweden by its magnanimous king Gustavus Vasa, and his brave Swedes clung to it with a true and loyal affection. But John III, his son and successor, an imbecile prince, inclined to Popery; and when this reached the ears of the Jesuits, they soon contrived to enter Sweden in disguise; and father Possevin induced the king in 1578, to go over to the Romish Church, and educate his son Sigismund in its tenets. Sigismund, (who was elected in 1587, likewise king of Poland,) was wholly under the guidance of the Jesuits, who misled him, in direct opposition to the will of the Swedish nation, to the adoption of such unwise and unjust measures that his subjects declared him to have forfeited the crown of Sweden; and raised in 1604, his uncle Charles IX. to the throne. Charles was succeeded in 1611, by his son Gustavus Adolphus, whose fame will last as long as a heart-pulse for freedom beat in a human breast, for he was a God-appointed shield and buckler to liberty of conscience. His glorious death on the bloody

battle-field of Lützen in 1632, made his daughter Christina, Queen of Sweden, a woman of brilliant talents, but equally distinguished for strange humours and great fickleness of purpose. The Jesuits set their hearts on converting this princess to popery ; concluding that if they could bring over the daughter of Gustavus Adolphus to the Church of Rome, the effect would be powerfully felt throughout the Protestant world. They succeeded ; Christina renounced the crown in 1654, in favour of her cousin Charles Gustavus, and in 1655 the faith of her heroic father, and betook herself to Rome, where she was received with much distinction by the Pope. But the efforts and hopes of the Jesuits to work their pleasure in Sweden proved as futile as those of Christina, after the death of Charles Gustavus in 1660, to regain possession of the throne. The Swedes remained stedfast to their creed, and refused to have any thing to do with a Queen who would have brought a host of Jesuits in her train.

But the progress of the brotherhood in Poland was on the other hand proportionally great. Bishop Erenland had founded a College of the order so early as 1569 in Braunsberg, a town

of Prussia, at that time dependent on Poland; and establishments in Pultusk, Posen, Riga, and Wilna, soon followed. Under the royal favour of Sigismund, the order spread with astonishing rapidity, attained a high reputation, and entirely monopolizing the tuition of the young nobility, secured thereby great influence in state affairs. Towards the end of the sixteenth century their hopes were high of obtaining a settlement in Russia, on occasion of the Czar Iwan IV. seeking the mediation of the pope to procure peace with Poland; but although the pontiff sent thither the zealous father Possevin, to try to convert the Russians from the Greek to the Roman Church, his efforts were at that time vain. When, however, in 1655, the impostor Otrepiev gave himself out for the young Czar Demetrius, the Jesuits in Poland lent zealous aid to place him on the throne, in the hope of thereby attaining their views upon Russia; and on the scheme proving successful, the grateful Demetrius erected a college at Moscow. But when, after the lapse of one year, the deception was discovered and the impostor put to death, the Jesuits were dismissed from Russia. Still, however, with their characteristic perseverance,

they cherished hopes of ultimate settlement, and continued to send secret emissaries into the country, until the mighty Czar Peter the Great, published in 1719 an Ukase, which prohibited a Jesuit to be seen in Russia.

Often have princes of Germany lent a favourable ear to the voice of Russia; oh! that they would but listen and give heed to those memorable words of Peter the Great! 'I know,' said he, 'that a large proportion of the Jesuits are highly educated, and in that respect capable of doing great service to the state: but I likewise know, that they use their religion as the instrument of promoting their private ends; that their pious exterior hides an immeasurable ambition, and a complicated web of intrigue, the sole object of which is the extension or the fortifying of Papal, or rather of Jesuit rule in every state in Europe; that their seminaries are but the engines of their tyranny; that they are too restlessly unquiet to leave the smallest hope that they will refrain from intermeddling in the affairs of my empire; and therefore I decline receiving them into it, and cannot but wonder that any court in Europe should be able to shut its eyes to their deceitful behaviour.'

CHAPTER VI.

WHAT DOES GERMANY OWE TO THE JESUITS ?

WE have already stated the means by which the society of Jesus obtained permanent establishment, great power, and distinguished [celebrity, in Bavaria, in Austria, and on the Rhine ; as well as the sagacious manner in which its influence was employed with court, nobles, and people. But even Austria, Bavaria, and the banks of the Rhine afforded too narrow a theatre for their operations ; and they sought the reestablishment of Roman Catholicism, as a means of establishing their own sway throughout the length and breadth of Germany, and maintaining it in the name of the pope and by the power of superstition. For the accomplishment of this object two different engines were found available,—fraud and force.

The religious differences of the Protestants, especially the contentions of the Lutherans and Calvinists, and the jealousy of the princes, unhappily lightened their labours and facilitated their efforts to sow the seeds of discord. Worming themselves, under every imaginable disguise and device, into the courts of protestant princes, into the bosom of protestant families, and into every grade of society, they began with the utmost caution their attempts at proselytism, assuming for the time being, whatever profession of faith they found to be in the ascendant; and so soon as the confidence of the wholly unsuspecting protestants was gained, they artfully seduced them into the gloomy regions of mysticism, whence the path was neither long nor difficult by which they were led into the Romish Church, as the guiding star of salvation from the dangerous labyrinth of error. Having so far gained upon the protestants as to induce them to a *secret* renunciation of their former faith, the Jesuits, as well for their own safety as for the purpose of carrying on their machinations undisturbed, generally gave the new converts a dispensation to retain the outward profession of protestantism, and even to frequent protestant

places of worship, demonstrating to them that such hypocrisy, whether practised for their own ease or for the purpose of procuring them access to others, in order to attempt their conversion, might, by the sophism of mental reservation, be made not only innocent but commendable. But in those parts of Germany where the population was divided into catholic and protestant, they kindled the fanaticism of the former, not only by the usual engines of the confessional, the pulpit, and the "Spiritual Exercises," but chiefly by denouncing what they termed mixed marriages, that is marriages between catholics and protestants, as a deadly sin, insuring eternal damnation to the catholic contracting party; thus destroying, with a truly satanic policy, the most innocent and most sacred rights of human nature, and at the same time undermining the security of the state, by uprooting two of its surest foundations, the dignity and the concord of married life. Lastly, in countries either purely catholic, or where catholicism was the dominant religion, the Jesuits introduced the full torrent of their superstition, pushing it to absolute madness and idolatry, reducing the people to such a state of mental imbecility, as to render them for a time

incapable of comprehending the truth, in the same way as one long imprisoned in dungeon gloom is unable to endure the light or to use his limbs, and naturally grasps at any hand held out to guide him forwards. But the superstition fostered by the Jesuits was productive of a still more terrible result, that of immorality, which the Jesuits both personally gave example of, and tolerated in all such princes and nobles as put themselves under their governance. Oh ! my country ! the feet of such men, who knew no country and therefore had none to lose, who bore honey on their lips but gall in their hearts, were on thy neck ! No prince, no people was safe from the artifices of these foreign vampyres, and some nations, alas, were not safe from their own princes ! And yet, unhappy land of my fathers, even this was not all the load of misery for which thou hast to thank the Jesuits ! When fraud seemed unadvisable, open force was often resorted to, with full reliance on support from the royal families of Austria and Bavaria at least, who were wholly devoted to the Jesuit interest. Having established their schools in the Tyrol, in the cities of Innsbruck and Halle ; in Munich in 1559, in Dillingen in 1563, and soon after in

Franconia and Swabia, their fame as nurseries of learning and pillars of the ancient faith, became increasingly noised abroad, and they were held in high estimation by the Catholic princes; while their Jesuit founders, with an energy and perseverance peculiarly their own, sought, and unhappily obtained, an ever-extending sphere of operation. Under the reign of the high-minded emperor, Maximilian XI. (from 1564 till 1576) they experienced indeed very considerable difficulty in forwarding their plans of a counter-revolution; for Maximilian upheld religious toleration with a firm hand; but his weak-minded son, Rudolph II. was wholly under their controul; and the accession in 1619 of the Archduke Ferdinand of Styria to the imperial dignity, under the title of Ferdinand II, introduced the golden age of the Jesuits, the iron age of our country! Ferdinand II, and Maximilian of Bavaria, both disciples of the Jesuits, had in early youth imbibed from their teachers the dreadful doctrines that "no faith should be kept with heretics," and that "every protestant subject is a rebel;" and both princes, alas, acted in consonance with these doctrines. Maximilian of Bavaria placed himself, in 1609, at the head of the

German Catholic princes, who formed a confederation, termed the League, against the protestants. Hatred, arising from difference of creed, grew daily on both sides, and each party stood in arms against the other, while heavy and dark gathered the threatening thunder-cloud of a religious civil war, upon the horizon of Germany! The storm burst in 1618. The protestant members of the Bohemian diet, finding all efforts fruitless to obtain their irrefragable rights in matters of conscience, resolved to seek them by force of arms, hurled, in the fury of desperation, the imperial governor from one of the windows of his palace in Prague, and drove away and banished the Jesuits as enemies of the kingdom, violators of the king's letters patent, and originators of all evil in Bohemia. Similar events occurred in Moravia and Silesia, and gave rise to the thirty years' war, which proved a welcome opportunity to the Jesuits of shewing their influence with both Maximilian and Ferdinand, bidding bold defiance to their enemies, and satisfying in full their thirst for vengeance. The powerful aid of Maximilian having enabled Ferdinand to win the battle of the White Hill, near Prague, in 1620, the submission of Bohemia followed of

course ; and the emperor not only deprived the Bohemians of every vestige of religious liberty, but caused a frightful massacre of all who had taken arms in defence of their country. He also restored the Jesuits in triumph, putting them in possession of the Prague university, and bestowing on them not only a large proportion of the confiscated estates of those he termed rebels, (that is, all who refused to acknowledge him as their lawful sovereign,) but of his own domains likewise. The Jesuits were meanwhile no ways remiss in stirring up the religious zeal of the emperor ; who recognised no higher duty than that of annihilating heretics, and gloried in being called, ‘ a son of the society of Jesus.’

Thirty years of war and rapine rest with heavy weight on the memory and name of the Jesuits, and yet the God of their fathers had not forsaken the Germans ! He summoned the pious Gustavus Adolphus from far distant Sweden, and commissioned him to defend religious liberty. The German protestants flocked to his standard, and even after his lamented fall at Lützen, his spirit continued to lead and animate them, seeming to sound in their ears amid the thunders of battle, his faith-exciting and

spirit-stirring hymn, '*Ein fester Burg ist unser Gott.*' (God is our fortress and defence.) So that the Jesuits, despite their triumphant hopes and haughty anticipations, were yet compelled to relinquish their presumptuous scheme of ruling over all Germany, and were fain to confine themselves to those portions of it in which they had most firmly entrenched themselves. The thirty years' war having been brought to a close by the Westphalian peace in 1648, Pope Innocent X. anathematised the work of amity; and the indignation of the Jesuits was loudly expressed, because by it protestants and catholics were placed on the same footing in regard of civil rights.

But amid these scenes of war and misery, of savage cruelty and fanatical intolerance, the memory of one truly venerable Jesuit is embalmed in every German heart,—the Jesuit Frederick Spee, (born in Kaiserswerth in 1595, and who died at Treves, 1635,) a man of genuine piety, and the only German poet of his age. He was specially distinguished as the first who, by his work, '*Cautio criminalis,*' published in 1631, combated the gloomy illusion of witchcraft, a superstition which, under the management of

cunning priests and venal judges, infected the minds of the people like a plague, and occasioned the legal murder of many thousand victims. To demonstrate the madness and blasphemy of this superstition, demanded in that day no small degree of courage, for it involved the risk of being regarded and punished as an accomplice. Frederick Spee's publication opened the way for the exercise of sound judgment on this subject in Germany, in which he was vigorously followed by the profoundly learned Thomasius, (born 1655, died 1728,) and many other illustrious individuals. The philanthropic merits of Frederick Spee deservedly rank higher in Germany than all the writings of his order put together, for they were truly conducive to the honour of God, and were a vindication of human nature. But even the Westphalian treaty of peace did not check the restless activity of the Jesuits; and in the first twenty or thirty years of the eighteenth century, they played the part of spies and deadly persecutors towards the protestants in the Salzburg district, where, at their instigation, the most fearful cruelties were practised: children torn from their parents, married persons forcibly separated, men and women, infants and greybeards, led to torture

and to death, because they would not acknowledge the Roman Catholic to be the only saving faith. Such were the deeds of the Jesuits; the consequence was the emigration of innumerable honest, moral, and industrious protestants, from the country around Salzburg, who were received in Sweden, the Netherlands, and above all, in Prussia, with open arms.

The evil of Jesuit influence even upon the noble mind of the empress Maria Theresa was painfully felt by her protestant subjects so late as 1752, especially in Carinthia, Styria, and upper Austria. Thus on the 18th of October of that year a religious mission was ordained for the extirpation of heterodoxy in Carinthia, in which it was directed that if a peasant died whose widow is *suspected* of not holding fully orthodox opinions, *her children should be taken from her, and placed where no suspicion of heresy existed.* The protestants in Carinthia, Styria, and upper Austria were punished, *on account of religion*, with imprisonment, scourging, confiscation of goods, deprivation of their children and spouses; while neither the liberty of observing even privately their own forms of worship, nor emigration to more tolerant countries was permitted to them!

Still there were many parts of Germany in which the Jesuits were far from being so completely lords of the ascendant ; and in these their *secret* exertions to obtain converts were but the more zealous and unwearied, as well as their generally too successful efforts to stir up strife between catholics and protestants ; while in countries where, as in Bavaria and Austria, they were wholly uncontrolled, they ceased not to check by every means they could devise, the voice of truth, the improvement of the people, and the march of intellect among mankind at large. But preeminent in mischief were their exertions in the catholic cantons in Switzerland, where the descendants of those brave spirits who once risked life and fortune in defence of liberty, were seen reduced to abject submission by hypocritical monks, and the once heroic compatriots of Tell, contentedly enslaved in the chains of a disgraceful and stolid bondage !

CHAPTER VII.

THE JESUITS IN SPAIN AND PORTUGAL, TOGETHER WITH THEIR ASIATIC AND AMERICAN MISSIONS.

THE success of the Jesuits in Spain and Portugal was, by their shameful abuse of it, converted into their greatest curse. Their misconduct in Spain, it is true, was much less detrimental to their cause than in Portugal, simply because less offence was excited in the former than in the latter country, where they stood in constant and evident opposition to the national interests. In Spain, on the contrary, their covert practices were shrouded in the all-pervading mystery in which she hid herself from the eyes of the world, and their spiritual tyranny was merged in that policy of the Spanish monarch which the Jesuits so zealously and so uniformly supported. And yet the policy which has received the appellation of

‘the Spanish interest,’ (namely the efforts of Philip II. to establish a universal monarchy,) contributed in reality to destroy the true interests of Spain, whose treasures, however full and free, were the streams in which they flowed in upon her from the new world, were thereby squandered ; her prosperity was lowered and almost exhausted by the oppressions of intolerance ; and her people, so noble in their native capabilities, so illustrious in the fame of their fathers, learned to forget their feelings of nationality, while groaning beneath an unrelaxing ghostly dominion. Thus the Spanish power, which at Philip’s accession was the terror of Europe, became in process of time little more than an upright, royal corpse, wrapped in purple, to prevent the cadaverous hue of death being observed, and its lifeless stiffened limbs moved as those of a puppet by monkish wires and springs, to give it some appearance of animation ; while the nation, sunk in apathy, scarcely observed the deception, still feeling the regular movement of the government machine, before which it had so long submitted to be harassed.

In Portugal a different posture of affairs served to place the intrigues of the Jesuits in a much

stronger light, more especially on the demise of their friend and patron John III. The education of his successor, Don Sebastian, still a minor, being committed to them, they gave him a Jesuit confessor, and soon attained to such a height of influence, as to fill almost every office in the state with their creatures. Besides which, they contrived to vex and mortify the queen mother to such a degree, that she relinquished the regency in 1562, in favour of the cardinal Infanta Don Henry, a poor weak prince, who paid implicit obedience to their will. In 1568, Don Sebastian having assumed the reins of government, their rule became quite unbounded; in their zeal for the promotion of the Spanish and Austrian interest, they hindered the marriage of the young king with a princess of France, and finally engaged him in a war with the Moors in Africa, in which he lost his life in 1578. The old cardinal, Don Henry, now ascended the throne of Portugal; but Philip II. of Spain, having determined on becoming master of that kingdom, found zealous supporters of his scheme in the Jesuits. Henry dying in 1580, Philip conquered Portugal, and of course advanced his ghostly partisans to still higher favour and power. The

nation indeed detested and execrated the foreign tyrant, but its indignation was powerless; the Jesuits and the Spanish Inquisition depressed the national spirit, and being involved by Spain in her contests with the Netherlands, Portugal paid the penalty in the loss of most of her East Indian possessions. Meanwhile, the moral corruption attendant on Jesuit rule became every day more apparent in the kingdom, and the haughty order soon began to show their unwillingness to rule by borrowed authority, and their determination henceforth to domineer over the Portuguese in propriâ personâ. This bold design was especially evidenced during the government of Philip IV. from 1621—1665. Having accomplished the placing of a man at the head of the Inquisition in Portugal, who had two brothers in the Jesuit order, a most deplorable effect of this appointment on the literature and spirit of the nation, was the introduction of the Roman Catholic censorship, under the terrific control of the court of the Inquisition! The intolerable oppression exercised by the Spanish government, in imposing heavy taxes, and other official exactions, began at last to rouse the national resentment, and produce a reaction which ended in

throwing off the detested foreign yoke. Duke John, a descendant of the ancient house of Braganza, was proclaimed king in 1640, and confirmed by the Cortes in 1641, rightful sovereign of Portugal, by the title of John IV. The Jesuits were prudent enough to conform themselves to the exigency, congratulated the monarch on his accession, and soon contrived to gain his full confidence, so that he even entrusted his son Theodosius to their tuition, and they trained him strictly in their own principles: but the prince died while still young. On the death of John IV. in 1656, his widow, queen Louisa, who, as regent, carried on the government during the minority of her son, gave herself up entirely to the guidance of the Jesuits; but when Alphonso VI. a wild and dissolute youth, came to the helm of affairs, they readily foresaw the termination of their power, should he continue on the throne, for they knew he hated them; and they therefore engaged in a conspiracy with his ambitious brother, Don Pedro, and his bride, a princess of Nemours, to deprive Alphonso of the crown. The plan was successful; Alphonso was taken prisoner in his palace in 1667: Don Pedro became regent, and in 1683 king of Portugal. As

might naturally be expected, he promoted his allies, the Jesuits, to the first offices of state; nor can it be denied that they manifested a sagacity and prudence which fully justified his confidence. They brought about in 1673 a financial arrangement, under which the Jews were relieved from the cruel persecutions of the Inquisition by the payment of large sums, which were in turn applied to the reconquest of the Portuguese American colonies; while their possessions in Brazil extended to the river de la Plata.

And here we may naturally advert to the subject of the Jesuit missions in foreign lands. We have already alluded to the noble enthusiasm with which Franciscus Xavier had forced his way to the uttermost borders of Asia, and carried the banner of the cross even into Japan. His brethren emulated his sublime example with unwearied perseverance, and Europe was soon filled with wonder at the reports of the missionaries, regarding the many souls annually won to Christianity by their labours. The Jesuits, it is true, united objects of self-interest with their ghostly exertions, neglecting neither the extension of their trade nor of their dominion, and on these grounds, quite as much as from a desire to monopolize

spiritual conquests, permitted no intermeddling of other religious orders : but still their exertions in spreading the knowledge of religious ideas, must ever remain a high merit, which cannot be denied to the disciples of Loyola. Moreover, they conducted themselves, generally speaking, with much tenderness and moderation towards the religious conceptions, habits, and prejudices of the natives ; and although this has often been made a reproach to them, yet the first promulgators of Christianity in Germany acted on the same plan, which was assuredly better calculated to effect a permanent establishment of the new doctrines in Asia, than if they had been propagated by fire and sword, as the Dominicans have frequently done.

But the Portuguese commerce was too intimately linked with the conversions of the Jesuits, for the Dutch, after they had once found their way to Japan, to be able to look quietly on at their success : and Dutch jealousy gave the first blow to the trade of the one and the missions of the other. In the first half of the seventeenth century a general persecution broke out in Japan, in which countless numbers of converts sealed, amid tor-

ture and death, their fidelity to the faith of Jesus with astonishing constancy.

The spread of Christianity in China was, from 1581, much furthered by the efforts of father Mattheus Ricci, whose learning, and that of the other brethren, procured them much consideration in China: he died in 1610, much and generally lamented. Five years later, a great persecution arose in China also, but the power of the Jesuits revived with new splendour towards the middle of the 17th century, chiefly through the distinguished mathematical attainments of father Adam Schall. Europe, as has been already stated, derived, during a long period, the most important scientific information respecting that remarkable empire in the far east,—a desert far outweighing any faults of which they were guilty; whilst undeniably through their efforts the essential doctrines of Christianity were maintained through all the vicissitudes of after times.

In the Spanish territory of Paraguay, in South America, the Jesuits founded a kingdom of their own. They entered the country in 1586, with the view of preaching Christianity to the natives; but all their exertions were well nigh frustrated by the misconduct of the Spaniards, who, having

founded colonies in the neighbourhood, treated the inhabitants like slaves, and by their harsh tyranny rendered Christianity itself, as being the faith they professed, and sought to enforce, hateful to their victims. The Jesuit missionaries, perceiving this, represented the matter unreservedly to the king of Spain, and proposed that he should dismiss the Spanish governor, and empower them, the Jesuits, to settle in the country, and take the oversight of the savages whom they might convert; so that they might, like the primitive Christians, live in peace and concord, the king of Spain remaining perpetual sovereign of the country. Philip III. agreed to this plan, and the missionaries set instantly to work to put it in execution. By gentleness and kindness they won the hearts of the simple natives, converted many to the Christian faith, and infused a love of order and social life into their wild natures. They taught them to build houses, gave them laws, and, what was still more, led them to understand and to respect them, introduced the blessings of European civilisation, arts, and sciences, and, in short, became in every sense their friends and benefactors. But alas! this purely humane connexion between the Jesuits and their spiritual children,

degenerated but too soon; unable to resist the temptations to acquire dominion and wealth, the Jesuits speedily began to pervert the veneration felt for them by the untutored natives of Paraguay, to the promotion of the worldly advantage of their order. This was facilitated by the arrangements made by them; according to which no one should possess private property, but all the fruits of the general industry were gathered into large storehouses, from which the fathers distributed to each that which he actually required for his support. In addition to this power over the wealth of the community, they likewise derived immense sums from the *plantations*, especially from those termed *Paraguay Herbaries*, in which were cultivated various plants used in medicine. Santa Fè, Buenos Ayres, and Tukuman, were the chief depôts of their Brazilian trade. Alarmed for the security of their dominion, no less than desirous of retaining a monopoly of its commerce, they carefully secluded each, as much as might be, from the eye of every stranger, but more particularly from every Spaniard; prohibited all intercourse between them and their subjects; prevented even the introduction of the Spanish language among them, and were careful in keep-

ing up the Guareni, which was the language of the natives. They likewise exercised the people from early youth in the use of arms, and kept all the approaches of the country well fortified and in a constant posture of defence; observing in the government of their colony a perfection of policy such as few monarchs have ever been able to effect. Nor must it be forgotten, that other and less equivocal praise is justly due, for having introduced and maintained the utmost purity of morals among their subjects, and thus laying the surest and most durable foundation of social prosperity and happiness, when built, as in this case, on the firm basis of religious doctrine; for by the sublime influence of Christianity, they succeeded in making concord, chastity, and temperance the ruling virtues of these people.

The Jesuit communities remained for a long course of years, a secluded and unknown world, strictly guarded and vigorously defended from outward assault: proving one of the most lucrative and seemingly exhaustless of mines; whence the order drew those mighty sums which it required in Europe, for the bribery, sometimes of a minister, sometimes of a mistress; for keeping in pay emissaries, by whom the conversion of

influential men might be at least attempted ; for the support of spies ; for the purchasing of intelligence, or for the relief of distressed members, as well as for the maintenance of that external pomp and splendour by which the common herd of mankind is so easily dazzled and betrayed. Besides their Paraguay territories, the Jesuits possessed extensive power in the Portuguese provinces of Brazil and Maragnan.

CHAPTER VIII.

THE SUPPRESSION OF THE ORDER.

THE fame of the extended commerce and immense riches of the Jesuits, excited against them the jealousy of the eighteenth century; and their unbounded power, though still more the purposes to which it was applied, elicited a disgust which broke forth with a violence, the unbridled fury of which was in proportion to the long sufferance which had preceded it. Long oppressed individual liberty, insulted human nature, the majesty of kings, and social progress long repressed, if not detained in actual bondage, by a proud fraternity, called loudly for redress, which was well awarded by the eighteenth century, although the sentence was promulgated in storm and tumult. Men of the most discriminating minds, of all nations, but

particularly in France and Germany, had for some time lent their aid to undermine, through the medium of the press, the supporting pillars of intolerance : philosophy helped forward the work with the sharp weapons of doubt ; ridicule and wit contributed to open the eyes of every class ; and hence, with the resistless force of a long-hemmed torrent, reawakened reason burst its bonds, sweeping away the works of ages in its course ; and yet policy, even more than reason, contributed to give the death-blow to despotism ; for the first thunderbolt which the proud Jesuit fraternity was doomed to feel was launched by the hand of Rome. The pope could no longer be kept in the dark respecting the true position of the order, with respect to the papacy ; and, convinced they were no longer its protectors but its masters, Benedict IV, resolved on reducing their power within the ancient limits they had so audaciously overstepped ; but the work was one of great difficulty, and demanded as much prudence as energy. Benedict's first step was the issuing of a bull in 1741, which, though chiefly aimed at the Jesuits, prohibited all ecclesiastics, without exception, from the exercise of commerce, on any pretence ; debarring them from either inheriting, or

accepting as a donative, any branch of trade set on foot by laymen, and even from trafficking with the natural products of their domains, either in their own name or in that of secular agents employed on their behalf. By another bull published in the same year, the Jesuits were expressly prohibited from making slaves of the Indians, or using them as such. King John V. and the bishops of Portugal were desired to watch over the strict observance of these injunctions, which, however, were violently and successfully resisted by the order, until the death of that bigoted monarch in 1750. On the accession of his son Joseph Emanuel, Joseph de Carvalho, Marquess de Pombal, a man of distinguished talent and great decision of character, was placed at the head of public affairs ; and considering the deplorable state of the country as being a consequence of Jesuit ascendancy, he became convinced that slow and gradual measures of improvement would avail little ; and that nothing short of their total dislodgment, and a total reorganisation of the system of government, could effectually promote the prosperity of the nation. The adoption of very violent measures was the result of this conviction, which could scarcely fail to produce many

instances of individual injustice, as well as to draw upon him the hatred of the attacked order, whose influence at court was still far from inconsiderable, and which they naturally exerted to the utmost in defence of their threatened existence. Public seminaries and tuition generally were the first subjects of Pombal's reforms, which he sought to effect by appointing foreign professors to the university of Coimbra, by the erection of new schools, and by withdrawing the censorship from the hands of the clergy, while the Jesuits watched every movement with a silent but a deadly hate.

It was not long before a favorable opportunity for coming to an open breach with them, was afforded by the termination of the long pending disputes between Spain and Portugal, respecting the claims of each to the South American colony of San Sagramendo, by means of a treaty of peace, by virtue of which, Portugal relinquished the colony to Spain, receiving as an equivalent, that portion of Paraguay which was under the rule of the Jesuits, who not only positively refused to cede their territory to the crown, but made active preparations for its fortification, and called on their people to arm in its defence. A war ensued, in which the natives made powerful head against the united

forces of Spain and Portugal, until at length the treaty of exchange was nullified in 1761. These events set Pombal at full liberty to avow and openly carry on his bold plans against the Jesuits, who on their part exerted the full strength of their influence to compass his fall. But Pombal succeeded in obtaining from the king an order for the Jesuits to withdraw from the palace, and lay down all their offices, whether as confessors or teachers of youth: the pope being at the same time called upon to purify the order from the abuses which had crept into it, and to reduce its power within its ancient limits. Benedict XIV. sent Cardinal Saldanho, armed with plenary authority, to Portugal, who examined into the affairs of the fraternity, and prohibited commerce to its members, while the Portuguese patriarch strictly interdicted them from preaching or hearing confession within his jurisdiction. During the progress of these events, an attempt was made on the life of the king one evening, as he was taking the air in his carriage; and Pombal, strongly suspecting the Jesuits of being implicated in the crime, summoned an extraordinary court of justice on the occasion, by whom, in 1759, many of the nobility were found guilty of making the attempt, and the Jesuits of

instigating it. This completed their discomfiture. The guilty nobles were executed ; numerous Jesuits, among others the fathers Malagrida, Souza, and Mathos, were imprisoned, until the new Pope, Clement XIII. should decide their fate, and on the 3rd Sept. 1759, the whole order was suppressed within the bounds of Portugal, its estates were confiscated, and all its members, with the exception of those detained in prison, were shipped off for Italy. Clement XIII. indeed, a great favourer of the Jesuits, and much influenced by their general, Lorenzo Ricci, took zealous part with the accused, but without effect ; the court of Portugal became at variance with the pope on the subject, and father Malagrida, an old man of 74, and a crack-brained enthusiast, but assuredly no traitor, was delivered over to the court of the Inquisition, who condemned him as a heretic to the flames. The sentence was carried into effect in 1761. Of the other Jesuit prisoners, some died in confinement, some were sent to Italy, and others set at liberty after the death of the king ; involving no doubt many innocent individuals in the deserved fate of the order, but who unavoidably suffered for the sins of either predecessors or contemporaries.

The example thus set by Portugal was soon

followed by France, where the Jansenist dispute, first kindled, and afterwards so diligently fanned by the Jesuits themselves, threatened to become the cause of their ruin; for the Parliament, which was strongly tinctured with Jansenism, was resolved no longer to suffer the Jesuits (in conformity with their principles) to constitute in fact a state within the state; and as they had for some time been gradually lessening in public estimation by the uninterrupted attacks of able writers, a small increase of offence was sufficient to ensure their fall. This occasion was speedily furnished by the occurrence of a lawsuit, instituted against the order under the following circumstances. A Jesuit father, named Lavalette, having, as superior of a mission in the Island of Martinique, (one of the French West-India possessions,) erected extensive magazines and factories, had amassed huge sums for the brotherhood, by commercial speculations, not only in colonial produce, but in negro slaves. His European agency was conducted by a mercantile house of Marseilles, upon which he had, at the period of which we speak, drawn bills to a very large amount (a million and a half liyres,) and these were honoured by the house, on the security

of the promised arrival of two ships with cargoes valued at two millions, but which, the French being then at war with England, were unfortunately captured by English cruizers. The Marseilles house was, by this blow, brought to the verge of bankruptcy, and demanded indemnification from the Jesuit body, which however, they roundly refused, declaring it could not be by any means considered a debt of the order, as, if father Lavalette had engaged in traffic, he had criminally transgressed the society's rules, which had therefore nothing to do with the father's debt. The matter being brought before a court of justice, it demanded the production of the Jesuit statutes, and then pronounced the defence untenable, and the society of Jesus justly liable for the amount; because, by their own rules, no Jesuit dare possess any private property, and the property of *each* was declared to be the property of *all*. But this examination enabled the Parliament of Paris at once to see, and to prove, how highly dangerous the very constitution of the order rendered it to the state, and it consequently denounced in 1761, all the privileges bestowed on it by various popes as abuses; caused a number of Jesuitical writings

(printed under the sanction of their superiors,) which justified rebellion, regicide, and other high crimes, to be burned by the common hangman, and published besides, for the benefit of the world at large, an extract of the disgraceful sentiments promulgated in various Jesuit works.

These energetic proceedings of the parliament were supported by the prime minister, the Duc de Choiseul; but Louis XV, reduced nearly to imbecility by the most shameful debaucheries, was satisfied with receiving an assurance that the evils of the order should be corrected; a proposal was even made that a Frenchman should be appointed as Vicar-General over all the Jesuits in France. When the proposition was submitted to Lorenzo Ricci, he replied, ‘ I can by no means consent to such an invasion of our fundamental laws, *and the Jesuits must either remain as they are, or cease to exist.*’ And he spoke the truth, not only for that, but for *all* times: would that every government would but believe the words with which the iron-minded general spoke at that time, the sentence of his order! for they produced, on the 6th of August, 1762, a decision of the parliament of Paris, that, ‘ the society of Jesus is dissolved, as dangerous to

the state.' But it was still permitted to its members to retain parishes and vicarages, on condition of their renouncing all connection with the order ; and on their failing to comply with this limitation, the parliament issued, in 1764, an order for their leaving France within four weeks. But again the king interfered, and although he confirmed the dissolution of the order, permitted its former members to remain in France, on condition of their conforming their conduct to the laws of the realm. Clement XIII. made many fruitless efforts to rescue and uphold the order, and even issued a Bull reversing the decree for its suppression in France ; but both the French parliament and the republic of Venice prohibited the admission or proclamation of this Bull in their territories, and no human power now sufficed to prevent the overthrow of a monstrous institution, whose own delinquencies had drawn down the vengeance of insulted humanity upon its head.

Of this, Spain gave soon after a very striking proof, although at the time of their expulsion from Portugal, the Jesuits appeared immoveably rooted, not only in the favour of Ferdinand VI. and his successor Charles III., but in the de-

votion of both nobles and people. But an insurrection occurring in Madrid in 1766, it was brought to the knowledge of the king, that the Jesuits had stirred up the populace, representing him as a bastard, and as such to have forfeited the crown. On which, his prime minister, Count de Aranda, urged him to follow the examples of France and Portugal, and expel the Jesuits from every part of his dominions, as dangerous to the state. The sovereign consented: the intended blow was kept a profound secret, till, on the night between the 2nd and 3rd of April, 1767, every building belonging to the proscribed body was surrounded by soldiers, the whole brotherhood, amounting in Spain alone to 7000, taken prisoners, and conveyed to seaports, whence they were shipped off for Italy; a similar measure was afterwards carried into effect in Spanish America, their estates being confiscated; every native Jesuit was allowed a yearly pension, but return to Spain was interdicted under heavy penalties, and neither power nor influence served to rescue them from the fate which had overtaken them, and which God himself had pronounced against them. The banished Jesuits were forced to remain a considerable time on board ship; for

the pope at first refused to admit them into his dominions, and thus the unfortunates were long without finding rest for the soles of their feet. They were landed at length upon the island of Corsica, and at an after period, removed into the states of the church. Rome could not contain the fugitives, especially when, in November of the same year, (1767,) they were in like manner driven from the kingdom of Naples, and conveyed to the patrimony of St. Peter; and in 1768, a like fate overtook them in Malta and Parma. But the severest blow was yet to come; their hitherto firm friend and protector, Clement XIII. appointed a *secret* conclave for the purpose of yielding to the unanimous demands of all the Catholic courts for the suppression of the order! but he died suddenly the very evening preceding the 3rd of February, on which he had agreed to hold the conclave! Through the influence of the same courts, who desired the entire destruction of the fraternity, Cardinal Ganganelli was elected to the papal dignity, which he assumed by the title of Clement XIV. and strove for several years, with a really honest zeal, to effect their radical reform, and thus prevent their total ruin. But all proved fruitless; Clement, unable

to arrest a judgment demanded by the spirit of the times, issued on the 21st of July, 1773, a Bull, (commencing with the words, Dominus ac redemptor noster,) by which he “dissolved and for ever annihilated the order as a corporate body,” at a moment when it counted 22,000 members! This bull declares among other things that, “as various means and regulations for the reform of the order, had entirely failed in removing the numerous complaints made against them, and the various insurrections and rebellions charged upon them; as all the efforts of his predecessors, Urban VIII, Clements IX, X, XI, and XII., Alexanders VII, and VIII, Innocents X, XI, XII, and XIII, and Benedict XIV, to reestablish the so-much-desired peace of the church, had proved fruitless, notwithstanding their many salutary decrees, as well for the suppression of worldly commerce undertaken by the society, (and that not on account of missions only, but as mere trading speculations,) as for preventing the different combinations and disputes against bishops, the regular monastic orders, pious foundations, and corporations of every sort, not only in Europe but in Asia and America, to the grievous danger of souls and the

astonishment of all nations : even extending their intermeddling to the interpolation and introduction in some places of heathen customs and manners, and the setting aside of those appointed and received by the church, taking upon themselves to hold and inculcate opinions which the *apostolic chair had pronounced fundamentally erroneous and evidently subversive of good morals*; and as, lastly, they have greatly failed in other things of not less importance, and specially in such as conduce to the maintenance of pure Christian doctrine, by all which, in the present no less than in past times, very many injuries and difficulties have been occasioned, and disturbances and tumults originated in Catholic countries, giving rise to persecutions of the church in many provinces both of Europe and Asia. Seeing therefore," proceeds the bull, "that the said society of Jesus is now as little capable of producing the wholesome and satisfactory fruits, as the great advantages for which it was invested with so many privileges, and that, *should it remain in being, it would be very difficult, if not wholly impossible, to establish and maintain a true and lasting peace in the church*, we dissolve and suppress the said so-

ciety, dispossessing it of every office, service, and administration. We take away from them their houses, schools, hospitals, estates, in whatever place, province, or kingdom they may be situated; we withdraw all their statutes, usages, decrees, customs, and ordinances, whether attained by administration of oaths by apostolic sanction, or by any other means whatever; and we consequently pronounce all the power of the general, provincials, visitors, and every other head of the same order, whether spiritual or secular, *to be for ever annulled and suppressed.* Their jurisdiction we transfer to the bishops in ordinary of the several districts, and hereby prohibit any one to be either received into the noviciate, or promoted to higher offices in the said order. We command that such as have already entered the order as novices shall not be permitted to take either simple or solemn vows therein, under penalty of the nullity of the vow, and with reservation of farther punishment, &c. Furthermore," runs the conclusion, "we exhort all Christian princes to procure for this edict the fullest operation, by virtue of all that power and authority with which God hath entrusted them; and we exhort all Christian people to remember

that reciprocal love is their highest duty, and that they ought to hate contention and disputes, complaints and ill will, and every thing invented by the arch-enemy of the human race, for the disturbance of the church and the hindrance of the eternal happiness of the faithful, under the false pretence of the authority of the schools, or even of Christian perfection. And this our letter shall not, under any form or pretext, either of law or privilege, be sat in judgment upon, or attacked, nor its power be weakened or withdrawn, but the present ordinance shall remain in full force and operation from henceforth and for ever." The bull was made known to the Jesuits in Rome on the 16th of August; and their general, Ricci, together with many of the brotherhood, conveyed as prisoners to the castle of St. Angelo, where Ricci died on the 24th of November, 1775, as unbending in his maintenance of the high claims of his order, as he had ever been during life in enforcing and acting upon them. Clement XIV left this world somewhat more than a year before him, all the world believed in consequence of poison, the result of Jesuit revenge; he himself anticipated nothing else, and remarked, while affixing his

signature to the bull of suppression, "I am now signing my death-warrant." Two memorials from the pens of Jesuits, represent Clement as a "blasphemer," a "heretic," a "surreptitious, simoniacally-appointed head of the Church," and the edict of suppression as a "direct infringement of the gospel, a formal heresy, and an unnatural crime."

Thus was the Jesuit order, 233 years after it had been solemnly established by one pope, (Paul III.) in his pretended character of "*Infallible Vicegerent of Jesus Christ*," now, by another infallible, God-inspired Vicegerent, as solemnly dissolved! How shall we reconcile these two infallibilities? The question is a puzzling one; and, however it may be solved, one thing is certain, that by virtue of that bull the Jesuit order was deprived of all legal existence; it was therefore suppressed in all Catholic countries, not excepting the Austrian dominions and Bavaria, where it deemed itself invincible. Long indeed had the deeply-felt piety of the noble Maria Theresa resisted all the weighty political arguments of her faithful and able minister Kannaty, answering his earnest representations only with her tears; nor was her consent obtained to the

important measure, until her just indignation was roused, by having the very words she had spoken, under the seal of confessional secrecy, respecting the partition of Poland, repeated to her by her ambassador at the Roman court, Count Willezek, as having been betrayed by her Jesuit confessor to his general. Such, at least, is the account furnished by one credible authority; although another states, that the Pope's personal representations to the empress of the guilt she incurred, by so pertinaciously resisting the decisions of the divinely-appointed supreme church authority, alone prevailed on her, as an obedient daughter, to fulfil what had been decreed by *infallible* wisdom. Whichever may have been the prevailing motive, or whether both may not have combined to impel the empress to consent, she did do so, and the order was formally suppressed in Vienna on the 14th of September, 1770.

The sentiments entertained towards the brotherhood by the enlightened son of Maria Theresa, Joseph II., may be gathered from the two following letters. In the first, addressed to Choiseul, the Emperor expresses himself thus. 'I know these men as well as any one can do; all the schemes they have carried on, and the pains they have

taken to spread darkness over the earth, as well as their efforts to rule and to embroil Europe, from Cape Finisterre to Spitzbergen! In Germany they were mandarins, in France academicians, courtiers, and confessors, in Spain and Portugal grandees, and in Paraguay they were kings. Had not my grand-uncle Joseph I. become Emperor, we had in all probability seen in Germany too, a Malagrida or an Avieros; and attempts at regicide had probably not been wanting. But he knew them thoroughly, and on one occasion shewed them he did so.

‘The Jesuit Sanhedrim, suspecting his confessor, though one of their order, of greater attachment and fidelity to his master than to the Vatican, thought fit to summon him to Rome. The poor man foresaw the horrible fate which awaited him, and besought the Emperor to prevent his journey thither. But every attempt remained fruitless, and even the nuncio demanded, in the name of his master, the confessor’s appearance at the papal court; upon which the monarch, indignant at their despotism, declared that if the priest must needs go to Rome, it should not be without a numerous retinue, for that every Jesuit in the Austrian dominions should accompany him across the

frontier, *and that never to return.* This determined reply, evincing a spirit, as unexampled in those times as it was unlooked-for, produced a sudden change in the Jesuit councils, and they yielded the disputed point.'

The letter to Aranda, written in 1773, shortly after the suppression of the order, contains the following remarkable passage. 'Before Jesuits were known in Germany, religion was a source and a doctrine of happiness to the people; but they have converted it into a disgraceful round of observances, made it the ladder of their ambition, and the cloak of their designs. Were I capable of feeling hatred towards any one, I certainly should hate a race of men who persecuted Fenelon, and procured the bull '*In cœna Domini*,' which has brought Rome into such contempt.'

Frederick the Great, of Prussia, alone refused to give effect to the bull of suppression in the catholic portion of his dominions, not choosing, as a protestant, to acknowledge the authority of the pope as supreme head of the Church; in addition to which, Frederick did not wish to exclude the Jesuits from that toleration which he had guaranteed by his royal word to all classes of his subjects. But that wise monarch was speedily con-

vinced how little the Jesuit body deserved the favour or even the toleration of the laws, while they themselves continued to contemn the rights of states, nations, kings, and even of humanity itself; and in 1776, Frederick found himself compelled to prohibit the Jesuits wearing the dress of their order. Thenceforward they assumed the name of priests of the Royal School-Society; this likewise was afterwards abrogated by Frederick William II. who transferred their domains to the universities of Halle and Frankfort on the Oder.

But at the very period in which the urgent interference of the Roman see had procured the suppression of the order throughout catholic Europe, it obtained a footing in Russia; that empire, upon which its most persevering attempts had been so long made in vain; and where the dominant Greek Church had ever evinced the most determined opposition to any approximation to a union with the Roman. The then sovereign of Russia, Catherine II., had, at the partition of Poland, pledged herself to maintain the existing Roman Catholic faith in that portion of the country which fell to her share, and therefore, when Clement XIV. abolished the order of Jesuits, which was very numerous in Poland, Catherine

declined, as autocrat, to ratify the Papal decree. Count Czernitschew, likewise, zealously supported their cause, and the bishop of Mallow, in White Russia, permitted them in 1779, again to admit novices. In 1782, the Empress empowered them to choose a Vicar-general, adding thereto the express and most gracious declaration, ‘that the order might be kept up without either molestation or limitation.’ And thus the great stem which had been cut down almost to the roots, was enabled to send forth one healthy shoot, which, striking its roots from day to day, unheeded, deeper into the soil of Russia, soon raised once more a stately head, adorned with new and vigorous branches. Even in 1786, the Society could boast 178 members.

Meanwhile, though debarred in the other countries of Europe from using their ancient name and dress, and forced to mine their mole-like way in the guise of teachers, professors, or the various grades of private life, the *Jesuit spirit* had in no case been laid aside. Well remembering their former dominion, intimately persuaded that the great majority of their brethren still pertinaciously clung to the idea of their late so formidable body politic, the remembrance and the conviction suffi-

ced to create at once, a hope and a longing for its re-establishment, and incited to the secret but ceaseless employment of all their arts to realize it ; causing them to labour, too, with increased animosity, to undermine every state which they regarded as their oppressor. Their undistinguishing dress, their removal from all open profession of their principles, though laid upon them as a hindrance, actually facilitated their designs, and they gradually attained to influential employments under government, as well as in the church and seminaries for education. Nowhere probably were the fruits of their labour so evident as in the Austrian (formerly Spanish) portion of the Belgian provinces ; producing a general resistance to the energetic innovations of Joseph II., which ended in a declaration by the *estates* in 1790, of separation from Austria, and the erection of Belgium into an independent state. On this occasion the Jesuits professed great zeal for the threatened rights and immunities of the people, and sought to calumniate the immortal Joseph II. as an enemy of religion, although nothing short of a deep-felt reverence for its precepts, joined to a true sense of moral obligation and responsibility, could have rendered him so bold and untiring in his endeavours to fulfil his stern duties

as chief magistrate, by suppressing those countless abuses, and stupifying no less than demoralizing superstitions, with which a selfish priesthood had for centuries obscured the pure essence of Christianity, until scarcely recognizable; degrading at the same time the high and holy dignities attached to the priestly office.

The removal of such abuses not only irritated the priests with irreconcilable hatred against the royal innovator, but furnished them with welcome pretexts for instigating the populace against him; and their vile efforts have partly succeeded, in making the pure intentions of this friend of the human race, appear doubtful in the eyes of contemporaries, and odious to succeeding generations; although his name deserves to stand inscribed with ineffaceable characters amid those noble spirits, who lived, laboured and suffered, for the benefit of mankind.

A similar game was played by the *uncowled* Jesuits of Bavaria, where they had from time immemorial, held the honest straight-forward *pithy* natives, in the lowest state of spiritual subjection; opposing every advancing step in the path of knowledge. They now attacked the new school system, the recently established Academy of sci-

ences, and in short every new institution, whose object was the ennobling of the national character, with the most violent animosity, seeking at the same time, by every possible means, the re-establishment of their order. A singular coincidence facilitated their attempt. There has existed almost from the earliest times, a noble and estimable brotherhood of blameless men, who in quiet seclusion planned the realization of a return to the original dignity of man, and strove with true brotherly love, in the reciprocal and united exertion of their every power, and often with many personal sacrifices, to further in every way the interests of humanity. This brotherhood, formed by men of the noblest principles and for the noblest ends, and which still exists, still labours, is called the fraternity of Freemasons : of which every member, be he prince or peasant, priest or layman, learned or unlearned, the possessor of millions, or the heir of poverty, knows, in regard of another, no distinction of rank ; they look upon each other only as men, and therefore, equally free from recognising distinctions of religious creed, but propounding love to God as the first of duties, they respect the peculiar tenets of each individual, and the laws of every state ; and, far from seeking

to undermine or subvert any government, Freemasons are content to recognise in their own fraternity, a distinct, pure, and enduring institution, for the furtherance of civilization, the mitigation of poverty, and the upholding and confirmation of good faith, and thus to further the permanent and intimate amalgamation of religious freedom and civil order in society.

The order of Freemasons has been spread almost as extensively as that of the Jesuits; but its object and aim, the love of humanity and the benefit of humankind—were as opposed in their nature to the unmixed egotism of Jesuitism, as light is to darkness; which sufficiently accounts for the hatred and persecution felt and exercised by the Jesuits towards the Freemasons, from their first rise to the present hour. These were strikingly exhibited (at the period of which we now treat,) in Bavaria, under the government of the elector Charles Theodore, when there happened to arise a new sect, calling themselves Illuminati, which the Jesuits assiduously strove to confound and identify with Freemasonry. Adam Weishaupt, professor in the university of Ingolstadt, founded the society of Illuminati, in the year 1776, originally indeed for the purpose of

combatting the enemies of intellectual advancement ; but by modelling it, like that of the Jesuits, upon the principle of a slavish gradation of the members, and an unalloyed despotism of the ruling authorities, he implanted, even from its first commencement, the sure seeds of destruction and decay. The association was strictly occult, and consisted of several grades of initiated, each grade being, as in the society of Jesus, pledged to blind submission towards the next above it in rank : each could indeed indulge the hope of being able, by a display of superior intelligence and capabilities, to soar upward to a higher sphere of action ; whilst the highest ruling powers in the order, whose names remained a profound secret from all the world beyond the pale of the initiated, could exact and enforce passive obedience from every class and member of their community. Thus constituted, the Illuminati were, in some measure, a revivification of the Jesuits, although under the perverted use of the Freemason formula ; and very soon the internal curse under which it laboured, was evidenced by indubitable proof that the unseen leaders sought not the welfare of mankind, like their maligned prototype, but solely the temporal interests of

themselves and their creatures. The danger to all good government, consequent on this degeneracy of the Illuminati order, which had spread over a great part of Germany, and at its zenith, numbered 2,000 members, becoming apparent, it was suppressed in Bavaria in 1785. The disguised Jesuits hailed its fall, as a welcome occasion for recommending their own importance to the elector Charles Theodore; suggesting that they alone were able to ward off the blows aimed by ruinous cabals at church and state, and at the same time they insinuated grave causes of suspicion against the progress of knowledge generally, and specially against its firm friends the Freemasons. This alarming and unexpected return of Jesuitical influence became daily more boldly and openly manifested throughout Germany; the secret Jesuits and their equally concealed but firmly attached adherents and emissaries, printed and circulated writings, in which the fair expressions *illumination* and *humanity* were made to appear synonymous with denial of God, and aversion to Christianity; while every noble spirit which entered the lists in favour of the progress of mind and against the revival of the kingdom of darkness, was branded as a reprobate. The

great increase of the Romish party generally, but above all in Bavaria, was unhappily evidenced at this time by the success with which the government repressed a movement originating with the four German archbishops of Cologne, Treves, Mayence, and Saltzburg, the object of which was to free the German Catholic Church from the shackles of the Roman hierarchy. The circumstance which more immediately called forth this episcopal demonstration, was the pertinacity with which the pope persisted, in despite of the most urgent representations, in sending a nuncio to the court of the palatinate, not merely in the character of ambassador, but as a papal delegate, furnished with full powers of spiritual jurisdiction. The archbishops of Mayence and Saltzburg appealed to Joseph II., as the proper defender and protector of the German Church, and claimed his aid as head of the empire, against those novel and violent encroachments on the part of the Roman college. Joseph promised his protection, and informed the archbishops, that he had already announced to the court of Rome (through the medium of his ambassador,) that he, as emperor, could no longer permit any individual nuncio to exercise spiritual jurisdiction within the German

empire, nor suffer that the imperial archbishops and bishops should thus be disturbed in those rights with which God and his Church had invested them : but that he was, on the contrary, resolved to use every effort to procure for them the restoration of those original rights of which they had been dispossessed : he now therefore called on the four archbishops, in conjunction with all their suffragans and other bishops throughout Germany, to maintain their archiepiscopal and episcopal rights against all attacks, and stedfastly to uphold the same, ‘ all encroachments and interference of the papal court or its nuncios against law and order notwithstanding.’ Upon this the four archbishops concluded, by means of their plenipotentiaries, an agreement at Ems, the 25th August, 1786, called ‘ the Ems punctation,’ consisting of 23 articles, in which, resting on the unalienability of their rights, and the validity of the decrees of the council of Basle in 1439, (which are still unrevoked, notwithstanding the Aschaffenburg concordat,) and referring to the repeated solemn promise of calling a general council of the Church, they declared all intermeddling of the Roman college in the ecclesiastical affairs of Germany to be an abuse : pronounced

the jurisdiction of the papal nuncio as it regarded them, null and void; that the oath of vassalage taken by the German bishops should be modified; that the first-fruits and pall-monies which flowed to Rome should be at least moderated; foreigners excluded from the enjoyment of German benefices; all *exemptions* of the monasteries, and all connection between religious fraternities and their foreign superiors cancelled, and every matrimonial difficulty, which came within the common rule of dispensation cases, wholly abrogated. Further, that a third court of appeal in the character of a provincial synod should be created; the mischievous Aschaffenburg concordat submitted to a strict revision; and lastly, that a universal, or at least a German national council, should be summoned.

It was not long before the most violent opposition arose on the part of the college of Cardinals; and Pacca, the Papal nuncio at Cologne, declared the first dispensation which the Archbishops attempted to exercise to be without validity. The emperor indeed annulled the nuncio's circular on the subject, and the four Archbishops directed their parochial clergy not to receive it; but the Elector of Bavaria, in his

capacity of Count Palatine, forbade the clergy of the diocese of Worms, which was subject to Mayence, to yield obedience to the Archbishops, under the penalty of being mulcted of their revenues, and likewise threatened the Archbishops that he would entirely withdraw his territories from their Archiepiscopal jurisdiction. Thus the Bavarian Palatinate, under an apprehension of suffering some diminution of sovereign power which would pass into the hands of the Archbishops, preferred to make common cause with the Papal see, and actually succeeded in frustrating the object of the Ems punctation, which was calculated to lead to still greater results; from which mortifying fact, one lesson, and one well deserving of attention, may be learned; that the Archbishops missed their aim, by not calling on the whole body of the German clergy to take part with them from the first in the struggle, as well as by not adopting the decisive principle of entire separation from the supremacy of the Roman hierarchy. We have been chiefly induced to cast this retrospective glance at the Ems punctation, by a deep feeling of the necessity of urging the importance of renewing the then begun work in the present

day with more circumspection, as well as energy, and, *by founding a free German Catholic church, in union with national councils, of finally eradicating the supremacy of Rome, and the plague-spot of Jesuitism from the soil of Germany.*

When the French revolution burst forth and spread like a stream of lava over Europe; when every prince trembled on his throne, before the mighty new-awakened energy of popular ideas, urging on a long oppressed people to challenge with bloodstained hands the unalienable but long denied rights, which would not be willingly conceded to them, the masked Jesuits fancied they had discovered a happy opportunity for commending their order to the use of princes, as a species of lightning-rod by which to lead off the thunderbolts of heaven from their dominions. "Behold," cried they, "the consequence of banishing us from France! but for that unwise measure, the free-thinkers had never been able to obtain that overweening influence with the people by the circulation of their impious writings." But this bold assertion was unsupported by a tittle of historical evidence; for the true sources of the French revolution were, the op-

pression inflicted by the court upon the nation for upwards of two centuries, in which the Jesuits had fully borne their part, and that abandoned licentiousness to which their abominable code of morals so largely contributed, and for which that fearful blood-letting seemed the only cure. We may also remark, that those writers, who, by pouring light into the mind of the nation, undeniably paved the way for the revolution, were chiefly excited and stimulated to mental resistance by the persecutions with which every scintillation of free inquiry was quenched by the Jesuits, so that in this too they were the fosterers rather than the preventers of the fearful tragedy.

And yet the false axiom, and impudent as false, promulgated by the fraternity and their friends, 'that no state could be safe unless placed under their guardianship,' has in some degree maintained its ground even to the present day. The silly credit it, because their weak eyes cannot recognize the sublime realities of religion, without which no family and much more no state can long exist, except under the guise of the Romish Church, and fully identified with its priest-rule. Yet to every one in his sound senses

it must be clear as day, that a spiritual power assuming supremacy over all earthly power whatsoever, cannot but disturb the harmony of any temporal government in the midst of which it tries to set up its own. Not blind bondage, but original right, is the historical foundation of all government, and nothing but a voluntary compact, in which each engages to support the rights of his fellows, can create civil society; and since the majesty of the prince, rooted in the rights of the nation, represents the abstract idea of nationality, therefore it must soar far above any arrogated supremacy of the bishops of Rome, whose universal sovereignty must necessarily annihilate both the feeling and the name of a *fatherland*.

CHAPTER IX.

REESTABLISHMENT OF THE JESUIT ORDER, AND ITS PRESENT RESULT.

SHORTLY after the Society of Jesus had found an asylum in Russia, Pius VII. was prevailed on by the entreaties of one of the brotherhood, named Franciscus Karcu, backed by a letter of recommendation from the Emperor Paul, to constitute them a spiritual corporation for the Russian Empire, which took place on the 7th of May, 1801, by a brief, commencing with the word, 'Catholica;' and three years subsequently the same measure was extended to Naples and Sicily in another brief, bearing date 13th July, 1804, and commencing 'Per alias,' in which the Pope declares, 'It hath seemed good and necessary to him to extend the measure adopted in Russia to the kingdom of

both the Sicilies likewise, in answer to the prayer of Ferdinand, his well-beloved son in Christ, who had entreated the reestablishment in his states, of the order in all its pristine plenitude.'

In France too, where the Jesuits reappeared in 1800, and renewed their accustomed exertions to gain adherents, they made various attempts, under the government of Napoleon, to regain a formal recognition of their society, but could not overcome the distrust felt by the first consul, although three years elapsed before his order for their separation and relinquishment of their houses could be carried into effect; so that the power of this spiritual community maintained itself for that considerable period against the most determined as well as the mightiest spirit of his age.

But when Napoleon abdicated the imperial crown, and the nations of Europe were glorying in the reattainment of their freedom, its first result was the reestablishment in Spain on the 21st July, 1814, of the accursed blood-stained Inquisition, speedily followed (7th August, 1814,) by a bull from Pius VII. (beginning with the words, 'Solicitude omnium,') in which he illustrates the benefits of his recent restoration to the papal chair, by *reconstituting the Jesuit order for the*

whole of Christendom : and thus the precious fruit of that long and bloody struggle in the name of freedom, was the reestablishment of the ancient bondage in all its unmitigated horrors ! The following are some of the expressions contained in the bull. ‘ The unanimous desire of nearly all Christendom for the reconstitution of the society of Jesus, occasioned daily applications from our Reverend brethren the Archbishops and Bishops, as well as from the most distinguished persons of all classes, more especially since the manifestation of the overflowing harvest of good fruits brought forth in all districts where the brotherhood were resident, and the fecundity of those offshoots which afford hopeful promise of extending and adorning the Lord’s vineyard. We conceive therefore that we should incur heavy guilt in the sight of God, if amid the pressing necessities of the common cause, we should hesitate to make use of the wholesome aid which God himself by his providence offers to our hand ; if we, who have entered the galley of St. Peter, while surrounded by the howlings of the tempest, should repel the vigorous and experienced rowers, who proffer their services to stem the mighty rushing

waves which seem ready every moment to engulf it in destruction.'

And in the course of the bull, all princes, archbishops, and bishops, are exhorted not to suffer the society of Jesus to meet with any hindrance or annoyance, but to see to it that they are received with all love and kindness, concluding with these threatening words : ' And let whosoever may presume to act contrary to the contents of this bull know, that he will thereby draw down upon himself, the wrath of God Almighty, and of the holy Apostles Peter and Paul ! ' In those sternly stirring times, when nations had been called to contend for all they held most dear on earth, for the rights of their prince, for the national independence, almost for the existence of their country, the enthusiasm of patriotism became merged in that of religion, which endured some time after Napoleon's overthrow ; and under the influence of this excitement many weak minds forgot the lessons of past experience, and looked for benefit from an order which has ever combated nationality, and must ever continue to do so, if it would preserve its own existence ; nay, many even dreamed to find in it a prop for the throne against the levelling spirit of the times ! But those who

could cherish so vain and groundless an expectation, could not have reflected that 'the spirit of the times' can never be aught else than the expression of some heartfelt necessity, which as it can only proceed from the innermost essence of the nation, can never be resisted with any hope of escaping being crushed under its weight ; they could not have considered that confidence is the surest support of the throne, that the people are ever gladly prompt to meet the prince in that spirit ; and that those princes who honestly reciprocate the feeling, may fearlessly bid defiance to every earthly power which would seek their destruction.

The society of Jesus being now restored by a *third* papal 'infallibility,' father Thaddeus Borzowsky, who had hitherto officiated as vicar-general in Russia, was placed at its head, and houses of the professed, noviciates, colleges, and seminaries started up in every country of Europe. Proudly triumphant, the brotherhood stalked abroad once more in black cowls, and renewed their efforts with a three-fold energy ; while the nations, wearied and almost worn out with their late exertions, slumbered in the listlessness of exhaustion ! The houses belonging to the order at Rome were

unable to contain the new members, and in 1817 there was again established there,—*hear, and mark it well, ye people of Germany!*—a COLLEGIUM GERMANICUM! Once more have the Jesuits undertaken the tuition of youth in every city of Italy. They have opened seminaries in Genoa, Modena, Parma, and Ferrara, into which they receive uncorrupted youth, and return them to the world filled with Jesuitical principles. In Naples they possess not only a college for the citizens at large, but another for the reception of the nobles; and ever since 1823 they have raised their heads proudly in Piedmont and Sardinia.

Ferdinand VII. of Spain, appointed their founder Loyola, the *invisible Captain General of the Spanish forces*, and grand cross of the order of Charles III. Yet this invisible field-marshal could not prevent his troops from being driven out of Spain in 1820, or the order being suppressed in 1835! Jesuit monasteries were erected in Ireland in 1835, and Jesuit colleges exist in England at Stoneyhurst and Hadden-house.

Fully relying on the hospitality already extended to them in Russia, they began attempts at proselytising among the nobility; but this attack upon the dominant Greek church was fatal

to their cause, and as neither subterfuge nor falsehood was listened to in extenuation, they were forced to leave St. Petersburg and Moscow, and still persevering in their secret attempts at conversion, were finally and for ever banished from Russia in 1820.

‘Even while themselves enjoying a beneficent toleration,’ says the ukase of the 13th of March, 1820, ‘they plant a stern intolerance in the minds of their votaries; strive by all means to overturn that attachment to the faith of our forefathers, which is the best safeguard of a state, and try to undermine domestic happiness by introducing difference of belief into the bosoms of families; while all their efforts are directed to the promotion of their own interests and the extension of their own power; their statutes furnishing their consciences with a convenient justification of every refractory and unlawful action.’

Banished from Russia, they fled to Austria, and sought shelter from the emperor Francis I.; but the indignant monarch rejected their suit, and commanded them to leave Vienna without delay. Jesuits, however, were no Jesuits, could they be turned from their purpose by one failure; and so,

in place of Jesuits, there arrived the order of Ligorians, or Redemptorists, in Vienna; obtained permission to reside in Austria, occupying the church of Mary the ascension, and to establish a monastery in the capital; and yet this congregation, which replaced the Jesuits, resembled them as closely as one egg does another!

The unwearied nature of the efforts which they have made to obtain a permanent footing in the Austrian dominions, is evidenced, not only by the already stated fact of their possessing a house in Vienna, but their getting the Theresium at Inspruck into their hands, in 1833, as well as the Gymnasium and church of the Jesuits, and by their possessing houses in Venice and Lemberg. All corporations belonging to their order in the German and Venetian provinces of the Austrian empire, enjoy, as well as those of Gallicia, by virtue of the Imperial decrees of April 4th, and October 11th. 1842, complete exemption from the laws affecting mortifications; under condition, however, that every proposal for increasing their property on the part of Jesuits, must first obtain the imperial sanction, and every acquisition of real property be without delay immediately notified to the same high quarter.

In France, during the reigns of Louis XVIII. and Charles X., the Jesuits were active in the vocation of missionaries, and under the appellation of Pères de la foi (fathers of the faith,) did much to restore the reign of superstition and bigotry; in short, to bring back the good old times of civil and religious bondage, in which they were supported not only by such bishops as were of their party, but by some influential statesmen, who cherished the illusion that the Jesuits are a prop to the throne. In vain did many honourable and able men bear decided and convincing testimony to the untenability of the doctrine, and try to prove to their countrymen how fraught with danger to the state the Jesuits have ever proved. The voice of truth was either unheeded or despised, and the Jesuits continued to exercise their influence on the election of bishops undisturbed. Favoured by the government, they got education almost wholly into their hands, imposed on the court by a shew of sanctity, and ruled it for their own advantage; infatuated the nobles so, that they sent their sons to the Swiss Jesuit seminaries; and at the same time dazzled and fascinated the lowest class of the community. But even in this melancholy state of things, the

middle class, the pith and marrow of the nation, remained sound, and unseduced by the arts to which the rest of their countrymen had fallen a prey ; and from their ranks, as from an invulnerable citadel, talented writers launched against them the formidable artillery of the press, until at length the lowering thunder-cloud burst on the memorable July days of 1830, and the weak and aged Charles X., with his Jesuit minister Polignac, perceived too late, that the attempt to stultify the people does not always insure the inviolability of the prince. The Jesuits might also have learned, that endeavours to prevent the mental progress of a nation cannot escape punishment ; for they now beheld it rise as an angry giant and burst their well-rivettted fetters ; they beheld the grey-haired king whom they had led astray, forced to become a fugitive from the fair land of his fathers ; they found themselves compelled to flee in stormy haste, like proscribed criminals, from the soil where they had lately deemed themselves immoveably rooted, and still could not escape being overtaken by the thousand-voiced scorn of a long insulted people, to whom the very name ' Jesuit ' furnished a reciprocated term of contumely, to be bandied about in the

fierceness of party conflict. Such affecting lessons are not read to us from the page of history without a purpose, and woe to those who overlook or despise them ! But the Jesuits have ever set the warnings of history at scornful defiance. What avails it that their order has been prohibited to set foot in France ? Its members are at this moment resident there, and although they have neither public colleges, professed or novice houses, nor even seminaries, under their own avowed guidance, they do but work the more effectively in secret, and the fruit of their labour displays itself openly. They pursue their old and well-tried plan of insinuating themselves into every vein of the political body, drawing it into subjection, by stupifying (despite political institutions of every name and form in favour of liberty) the general sense of the nation, by bringing freedom of thought into suspicion, by crushing freedom of conscience, and by fanning the flames of religious animosity and religious persecution. Only look at the last contest in France against the universities, no less than against the protestants, and try, if you can, to shut your eyes to the palpably resuscitating heads of the Hydra ! Listen to the anathemas re-

sounding from French pulpits, against all who presume to lay a hostile finger on one single link of the great Jesuit chain, conclude from these what are the whisperings poured from the confessional into the ears of the *bonded souls*, (who are far deeper sunk than *bonded slaves*,) and be convinced, that, detested, despised, and deprecated as they are, the Jesuits are again in the field, and rule, if not the king's court, at least the peasant's hut !

Their operations in the united Netherlands, (Holland and Belgium,) up to 1830, are well known, in which a pretended danger threatening the freedom of the Roman Catholic church was made to cloak the intrigues of the Jesuits in state affairs. Freedom indeed ! had they but sought the attainment of genuine freedom of church and conscience, how willingly would it have been accorded to them ! But church *dominion* was their real aim, and they slyly availed themselves of the love of liberty, inherent in Belgians, to work their own ends. And even after the violent separation of Holland and Belgium, for which their cabals in great measure paved the way, their partisans among the Roman Catholics continued to exert themselves for the maintenance

of their dominion over the minds of the people, and unweariedly strove to hinder their advancement in knowledge, by which their false pretences to love of liberty, are broadly and scandalously exposed.

These strenuous endeavours to dull, or rather to stupify the intellectual energies of the people, called up a corresponding exertion of indignant opposition on the part of the Freemasons, and induced them to take the field in defence of the rights of reason and the moral development of the nation. The Jesuitical party indulged high hope of earning an easy victory over these their sworn enemies, and commenced a regular attack on the Freemasons, not only by denouncing their aims as impious, but by launching against them curses, both loud and deep, from the pulpit and the altar. The result was, however, far from corresponding with their design; for these senseless and palpably interested tirades, served but to elevate the Freemason order in the opinion of thinking men, so that, instead of being thinned, its ranks became daily strengthened by the accession of men, high in character as in talent, who, having obtained some insight into the dangerous tendency of Jesuit intrigue, gladly

enrolled themselves as confederates with a society, whose united efforts were strenuously directed to the one aim of frustrating the antipatriotic cabals of those, who never had, and never could have, a heart for either country or home. In this conflict (which has continued to the present hour,) the Freemasons displayed an ever increasing zeal for the sacred cause, of rescuing a people, so richly endued with solid and estimable qualities as the Belgians, from the palsyng influence of Jesuit rule, which they, on their part, left no stones unturned to retain and perpetuate, evidencing on this, as on every former occasion, an admirable perseverance, and an unfathomable depth of cunning. Belgium, thus made the arena of a conflict between the principles of good and evil, affords a remarkable spectacle, which should incite in every lover of truth, but more particularly in us, as Germans, not only a feeling of sympathy towards a nation of kindred descent, but likewise, from a sense of common interest, a desire to aid them with a prompt and truly fraternal cooperation. Up! then, Germans and Belgians! Up and be doing! for a common, for a sacred cause! Strike hands in brotherly union for liberty and light, against slavery and

darkness ! Now is the moment for decision ; delay not ! hesitate not ! history waits to record your deeds ! nor dream that the cause of Belgium can be neglected with impunity ! dream not that the Jesuits are even now restricting their views to a victory there, or will rest content with obtaining it, (though that were in itself ruinous enough.) No ! they are already diligently engaged in scattering from thence the prolific seed of future 'tares' in the adjoining German provinces !

With a terrible consistency they are pursuing in Switzerland the same line of conduct. Even after the suppression of their order, Jesuits remained in the Catholic cantons, following out their projects with undeviating, though noiseless exertions ; but raised, on its restoration, a bolder front there than in any other part of Europe, establishing their head quarters at Freiburg, which affords not only a convenient central point, for arranging their plan of campaign, but for corresponding with, and guiding the various ramifications of their widely spread affiliated associations.

Schools, on the old and well approved plan, have been opened there, to which influential men in various parts of Germany, but more especially in Bavaria, send their sons, and receive them

back well trained disciples of Loyola ; while the common people are, in Switzerland no less than in Belgium, worked upon by pompous ceremonies, processions, miracles, and every other aid of superstition, by which their senses can be dazzled, their imaginations inflamed, and their powers of understanding stultified, so as to render easy the task of retaining them in spiritual and moral nonage. Aiming at nothing less than driving their followers to absolute fanaticism, they contrive, with characteristic cunning, to intermingle politics with religion, so as to insinuate themselves into the Swiss state and government affairs ; and, having thus unhappily obtained the opportunity, they have not failed to use it, of exciting party hate and civil war. Is it not revolting that they should have dared, and that in direct contravention of the government prohibition of 1789, to celebrate the anniversary of the victory of Villmangen, purchased by Swiss Catholics with the blood of their compatriots in 1656 ? Is it not disgusting to see them travelling from place to place, like so many mountebanks, exhibiting their spiritual wares for sale, and successfully seducing men from the exercise of their reason, that distinguishing gift of God to man ?

Besides Freiburg, the Jesuits possess establishments in Schwitz, in Settin, in Brieg, and most recently of all in Lucerne, where, after a severe contest, they have made good their entrance, though at the expense of both domestic and public peace. But the Swiss blood which has been shed to promote the honour of an order assuming the name of HIM, whose life and death were a personification of love, cries loudly to heaven for vengeance, and it will not cry in vain.

Within the limits of the German confederation, Tyrol excepted, the Jesuits have not, praise be to God, been as yet able to obtain, even from Catholic princes, the desired permission for the introduction of their order, or to be entrusted with the tuition of youth, notwithstanding the zealous efforts made to accomplish both, as well by the Jesuits themselves as by their uncowled partisans. Sad indeed would it be, could they ever attain their wish! though the admission of the Ligorians into Bavaria is quite bad enough; for we have not now first to learn, 'what great events from trivial causes spring;' and higher authority tells us, "Behold, how great a matter a little fire kindleth!"* Let but the germ remain in quiet pos-

* James iii. 5.

session of the soil, until it hath struck deep root, and the full grown tree will tower into view before you are aware! It is bad enough, I say again, that the attendance of German youth on foreign Jesuit seminaries is not forbidden by their respective governments. Take heed to my warning, ye members of German estates, ye deputies to provincial parliaments! Remember you are not merely responsible to the present, but to future generations! Would that all would follow the wholesome and patriotic example set by Frederick William III. of Prussia, in 1827, peremptorily prohibiting the attendance of any Prussian subject at a foreign Jesuit college! for this wise regulation comes in aid not only of Lutheranism, but equally subserves the best interests of Catholicism in Germany; which is assuredly sufficiently grown and robust to stand by itself, without requiring the help of a Roman leading-string, or rather of a Roman cord, which, held by the sovereign pontiff, can be used either to guide or to tie German feet, and sometimes to suppress the free throbbings of German hearts, at his pleasure. Nor is this longing desire of the most right thinking and most pious German Catholics, for a CATHOLIC GERMAN NATIONAL CHURCH, upon the

footing of an EQUALITY OF EPISCOPAL PASTORAL RIGHTS AND DUTIES, wholly independent of Rome's Supremacy, and with ultimate appeal to a German National Council, to be regarded as a feverish dream of modern lovers of innovation; for during centuries past, the noblest hearts and the ablest heads, priests as well as laymen, have approved and sought to realize the idea, which is as simple and natural, as it is historically practical, and which has been frequently on the eve of being accomplished, although, alas! as often frustrated by Italian cunning. This idea, then, of a FREE GERMAN CATHOLIC CHURCH, now once again brought before the public mind, is naturally an abomination to the Jesuits, whose interests are so intimately bound up with those of the Roman See; and they exclaim against it as heretical and impious, wholly oblivious of the fact, which every schoolboy in these days well knows, that the figment of the pope's supremacy is based on the grossest falsehood. But the Jesuits are not satisfied with merely casting suspicion on the notion of a German Catholic Church: well aware that, if such a Church could be formed, religion and government must be more drawn together, and the internal security of prince and people reci-

procally strengthened, they now seek to revive the antiquated, and by all reasonable men, exploded, pretensions of Rome, and teach both publicly and privately, that, "THE PAPAL POWER IS ABOVE AEL PRINCELY POWER." Along with this equivocal doctrine, in which the spiritual is made to take precedence of, and yet is mixed up with, the temporal power, there are of course involved various other principles highly dangerous to the stability of governments, but all diverging from and traceable to, this chief assumption, which may be compared to the bloated spider, seated in the centre of its web, ever on the watch to dart out a new extension of its strong, though almost viewless threads ; or to seize on and consume an already entangled victim.

Scarcely any part of Europe has been, in modern times, so much the object of Jesuit enterprize as the Prussian Rhenish provinces, and the circle of Munster. Counting on the pious credulity of the Catholic population, they have employed all their art in underhand attempts to stir up party dissensions and hatred of Protestants ; availing themselves, with unwearied zeal, of the so called 'mixed marriages,' as a ready engine of

discord, inveighing against such connexions with a virulence wholly at variance with the doctrines of love and peace proclaimed by the exalted Founder of the Christian religion, and pronouncing the offspring of such marriages, *bastards*. Simultaneously with these movements in the Rhine provinces, arose an outcry against mixed marriages, and all intercourse with Protestants, in the extremest opposite boundaries of the Prussian monarchy, proving almost to demonstration the common origin of both. In pursuance of their plan, the Jesuits, observing the increasingly important influence exercised by newspapers over the public mind, determined on making them the vehicle of their sentiments: and accordingly there suddenly appeared in various places, sometimes in the line mild of suggestion, sometimes of bold assumption, anonymous defences of the Jesuit hierarchical proceedings; and while they were extolled, care was taken to hold up their opponents to contempt and displeasure, in which neither misrepresentation nor falsehood was wanting. Nor indeed are they at the present moment sparingly employed, (and that with a brazen effrontery, which would surprise, were it new,) when the object is,

to cast suspicion on whoever raises a voice against darkness and superstition, or to draw down the arm of power upon such as seek to maintain the honour and independence of their nation, in opposition to Rome and its Jesuit auxiliaries : and well do they know how to use the power which, through their numerous affiliated associations and lay coadjutors, they possess, in Germany, for the purpose of procuring courtly favour.

But, however they may, serpent-like, glide and twist about, worming themselves into every unguarded cranny, and how often soever falsehood may have smiled in the triumph of anticipated success, she cannot long maintain her ground against simple unflinching truth ; and in this lies the greatness, the sublimity of the FREEDOM OF THE PRESS,—that by it, the poisoned lance can be snatched from the hand of the dishonourable, unfair, combatant, the vizor be torn from his face, and the eyes of a whole nation, aye, and of the whole world, opened to distinguish on which side truth and falsehood are really ranged. They learn to *see* this ; and they learn likewise to *feel*, that not what men command us to believe, but what commends itself to our own conviction, can be

the object of faith ; that every honourable mind will more freely and joyfully follow his own conviction than all the edicts which power ever issued !

And here I must again revert to the subject of a FREE GERMAN CATHOLIC CHURCH. I cannot let it rest ; I would wish to stand as a watchman upon my watch-tower, and cry aloud, at every hour of the day and of the night, ‘ Princes, and People ! priesthood and laity ! up and be doing ! ’ Princes, protect the just and sacred cause ! but chiefly ye Protestant princes, I would call on you to grant an asylum in your states to the advocates and the master-workmen of the undertaking. Protect, I implore you, the Catholic congregations, who abjure their alliance with Rome, and recognize in every attempted step of the German Catholics towards its removal the felt imperative necessity of a healthy, a happy, and an honourable political existence ! And to you, Catholic priesthood and laity of Germany, I would say, Cast aside the fear of man, and hold out to each other the right hand of brotherly fellowship ! God will stand by the courageous in a just cause, and our own Ger-

many, the soil of freedom and of loyalty, shall no longer be desecrated by bondage to Jesuits and Romanists ! Preach, ye Priests, a free Catholic church to your congregations, and stand up fearlessly in defence of your priests, ye Catholic congregations ! and you, our Lutheran brethren, may ye form a firm and living wall around both, so that neither Jesuit nor Papist may break through to assail the struggles for moral liberty ! And then, when once the German Catholics have burst the fetters of Rome, then will arise the great day of peace over our fatherland ; and should it even cost a night of toil, of suffering, and of hardship, still the morning of free national existence, of honour and of moral purity, is cheaply purchased at such a price ! Let not then any coward heart start, and shrink back at the thought of unavoidably painful efforts ! Still do the Jesuits glide about in the darkness, labouring, and whispering, and seducing ; striving for the sake of their own order, to disturb domestic harmony, to shake the reciprocal confidence of prince and people, and to undermine the foundations of government.

Watch then, my countrymen, watch and act

so, that their cunning, deep and versatile though it be, may be wrecked on the firm rock of German fidelity ! God grant that a truly German loyalty, love of the truth, civilization and science, may enclose our beloved fatherland as with an impregnable wall, against every inroad of Jesuitism ! such is the sincere prayer of one of the most devoted of its sons !

And do the people of Germany alone stand in need of such powerful warnings, of such pathetic and warm-hearted appeals ? Is it not a melancholy truth, that Jesuit art, if not Jesuit rule, is daily becoming more apparent, even in Great Britain, the head-quarters of Protestantism ! And what shall we say of Ireland ? where of late years the thousand times scotched snake has again evinced signs not merely of animation but of activity, and seems gathering new strength for some powerful and simultaneous movement. Shall we then seek, or even wish, to tighten the reins on the neck of freedom of conscience ? Far be the thought ! No ! but we would earnestly desire to open the eyes of our fellow-countrymen of every creed, to the deeply

dangerous tenets of a society which has, by the adoption of principles, wholly at variance with even the rudiments of morality and social order, voluntarily placed itself without the pale of legal protection, and summoned, as it were, every man's hand against it, as its hand is against every man, who does not subscribe to its rules and submit to its domination! When we look at the present state of Europe through the glass of experience, are we not warranted in hinting, if not in asserting, the probability that the same machinations which are even now overspreading Switzerland with insurrection and blood, are traceable in the dissensions of the English Episcopacy, and in the ceaselessly troubled waters of Irish politics, as much as in the more open apostasies and avowed mental reservations of the Puseyite school? The maxim that 'the end sanctifies the means,' admits of such an infinitude of applications, that those who propound it cannot justly exclaim against the most flagitious imputations, whether of design or execution. Surely, then, it were a consummation devoutly to be wished, that our Catholic compatriots should, like their German brethren, feel impelled to ex-

punge the word Roman from their nomenclature, and, abjuring all pontifical interference or supremacy, form themselves into an Irish or a British Catholic Church, with the right to think, read, and act according to their convictions, electing their own pastors, and rejoicing in the real possession of that religious liberty, of which they hear so much, and have hitherto experienced so little.

THE END.



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