

THE  
PRINCETON REVIEW.

OCTOBER, 1854.

---

No. IV.

Leider Loewenthal's

ART. I.—*India: Its Past and Future.*

1. *Indische Alterthumskunde* von Christian Lassen, ord. Prof. an der Universität zu Bonn. 1ster Band. *Geographie und die älteste Geschichte.* Bonn, 1847. 2ter Band. *Geschichte von Buddha bis auf die Ballabhi und jüngere Gupta Dynastie.* 1852.
2. *The Calcutta Review.*

A well known writer of Great Britain at times indulges in the imaginary vision of some traveller from New Zealand taking his stand, in the midst of a vast solitude, on a broken arch of London Bridge to sketch the ruins of St. Paul's. This, to a majority of readers, suggests a time immeasurably remote, a time that will, that can never come. And this we must call natural. The same spirit exists in all ages. Doubtless, the men of Nineveh, in their pride and power, never dreamt that civilization and knowledge should once fix their abode in continents utterly unknown to them; and that travellers from distant regions, from an isle, cold, dreary, and barbarous in their time, should in vain labour to decypher on some mouldering pedestal the name of their proudest chief. Doubtless the princes, the philosophers, the merchants, of tumultuous Alexandria,

An innovation which would, at a stroke, obliterate all this, and it runs very beautifully through our orthographic system, is much more bold than useful. We are inclined, therefore, to insist upon the necessity of adhering to the old-fashioned spelling for some time yet to come, in spite of the danger we incur of being condemned as foes to progress and reform.

---

ART. III.—*St. Ignatius and the Jesuits.*

*Vie de saint Ignace, fondateur de la compagnie de Jésus. Par le P. Dom. Bouhours.* Paris, Méquignon junior, 1826.

*Histoire générale de la naissance, et des progrès de la compagnie de Jésus, et analyse de ses constitutions, et principes.* Par Christ. Coudrette. Paris, 1761.

IN a former number,\* while considering the “character of Pascal,” and noticing his “Provincial Letters,” we had occasion to exhibit the doctrines and policy of the Jesuits; to vindicate the justice of the author in unfolding their system; and to show the probable tendency of the work in hastening their downfall. We are not, however, satisfied with that examination; we would extend our inquiries further, and learn still more of this extraordinary society. The investigation requires impartiality. We have placed at the head of our article two works—the one by an advocate, and the other by an opponent of the Jesuits; and by looking at both sides, we shall be prepared to seek and find the truth. We have no desire to multiply the faults of those whose character we describe; to impute to them principles, or consequences of principles, which they disown; to charge evils upon a system of which it was only in part the cause; or to draw stronger conclusions than the premises warrant. Though we may express ourselves strongly, yet we wish to avoid all animadversion not supported by fact; to indulge in no rancorous denunciation, and to weep, rather than triumph, over the exposed faults of those who call themselves Christians, and bear the sacred name of Jesus.

We shall consider the character of him who instituted the

\* The No. for January, 1854.

order, and that of his immediate successors—the constitution and rules which embody the designs and principles of the Society—their system of education—their missions—their code of morals as exhibited by their own writers—their suppression and downfall—and finally their revival, and present condition.

The *founder of the order*, it is well known, was Ignatius Loyola, descended from an illustrious family in Spain, a courtier and cavalier, distinguished in youth for a nice sense of honour and gallantry which well fitted him to shine in courts, and in camps. Being severely wounded in the leg in the defence of Pampeluna against the attacks of the French, he was conducted to the paternal castle, at no great distance. There he endured weeks of anguish, and months of languor; there his limb, though restored, had suffered so much injury and was so deformed, as to spoil him for war or pleasure; there he was almost ready to despair, believing that he could not live without some great ambition, or be happy without some absorbing passion. To while away the tedious hours, he asked for a book. No work of chivalry being at hand, there were brought to him the “Life of Christ,” and “the Lives of the Saints.” The latter so full of strange adventures and wonderful exploits, naturally fixed his attention. The reading acted like a magical charm upon his spirit, roused his ambition, and kindled a burning desire for religious fame. As he read, and mused, and pondered, a bright idea struck him—“what if *I* were to do what St. Francis accomplished—what St. Dominic achieved?” From that moment the current of his soul was changed, and the chivalry of romance was abandoned for that of a spiritual crusade—his plan was fixed—his system devised—his will determined. He proceeded at once to make the preparation that was needed to equal—to excel the sublime heroes of whom he had been reading, with a courage which convinced him that all things were possible. The soldier and the page became an ascetic and flagellant. He sought an image of the virgin Mary, prostrated himself before her with sentiments of the profoundest homage, and tenderest affection, and swore to her inviolable fidelity. Effulgent in celestial majesty, she appeared to him, and accepted his vow. A favour so signal produced a sensible effect, weaned him for ever from things earthly, gave him a permanent

disrelish for sinful enjoyment, deadened within his bosom all worldly ambition, and set him free from the enthrallment of every evil passion. He arose, and suspended at her shrine that sword and spear which had once been desecrated to worldly ambition. Under her immediate guardianship he continued through life; and if he was able to subdue his evil propensities, or at any time to perform any good actions, it was, he declared, "through the intercession of the most Blessed Virgin."

As the "saints" had acquired for themselves celebrity and renown by their self-imposed penances, he resolved to surpass them by severe discipline and austerity. Arraying himself in the garb of a mendicant, with his loins girt with a chain of iron, he traversed the country, begging from door to door in the villages and cities. At one time we see him plunged in a gloomy cavern, pursuing a course of the severest mortification, remaining for hours upon his knees, fasting for days, scourging himself with rigour, and causing the grotto to resound with cries of agony. At another time, we view him in a hospital, seeking the most disgusting patients, and performing with alacrity the very lowest offices. All this would have excited our admiration, if we were not told by his biographers that he was thus "working for merit"—deceiving himself with the mockeries of the sublime virtue of benevolence.

After the most painful self-denial and rigorous fastings, the tempter, who had violently assailed him, was signally defeated; and then, we are told, not "angels," but "the queen of angels" "ministered unto him;" she granted him heavenly consolation; disclosed to him the mysteries of the Holy Trinity; showed how the wafer is transubstantiated into the body and blood of her Son; presented to him, in mystic symbols, the wonders of creation and providence, and unfolded to him other truths which to him were not the objects of faith, but the objects of immediate inspection. Thus favoured, why should he esteem as necessary the light of the Scriptures? Why regard as worthy of his study the revelations made to patriarchs, and prophets, and apostles?

Loyola had bound himself by a solemn oath to visit the Holy Land; and after many difficulties which to any other would have been insuperable, he arrived at the city of Jerusalem.

His object was, not merely to visit the memorials of the Saviour's life and death, but also to restore the schismatical Greek communion to the true Church, and to convert the millions of the followers of Mahomet. His purpose, however, was frustrated; the Provincial of the Franciscans, who had charge of the sepulchre, forbade him to remain, and threatened him with excommunication, if he submitted not to his authority. On his return to Europe, he revolved his future course, and seeing that it was the divine will which prevented him from attempting any good work in the East, he now anxiously considered to what field of labour he should devote himself. From this time there was a complete change in his conduct; he was no longer the sordid and half-distracted anchorite, but a man distinguished for good sense, profound sagacity, calm perseverance, ability to conceive gigantic designs, and address to effect their accomplishment. Being deficient in education, knowing only how to read and write, possessing no language but his own, no science but that of the camp, no knowledge of books but that of the lives of the knight-errants and the saints, he, at the age of thirty, resolved to become a learned man, and to know all that the doctors teach. Abandoning his imaginary projects, and resigning a life of asceticism, he took his place in the elementary schools, first of Barcelona, and then of Salamanca, and commenced the study of the first rudiments of the Latin tongue. He resolved to persist in his new employment, to yield to every task that was assigned to him, and to submit to every chastisement which was inflicted upon boys making no more progress than himself. His purposes were answered; he applied himself day and night to his books with intense assiduity and astonishing success. Whatever he had been before, this prodigious empire over himself shows that he was an extraordinary man.

Fully resolved to gain all the knowledge that was necessary for the fulfilment of his mission, he repaired, after finishing his course at the grammar-school, to the institution where science at that time attracted so many inquirers, the University of Paris. There he devoted himself to the study of philosophy and theology; found the means of carrying into effect the cherished purpose of so many years; was convinced that he was chosen of God to establish a company of apostolic men, and

sure that it was destined to have its origin at that seat of learning. His associates in study, accordingly, became the first converts to his system. He had for his room-mates, in the college of St. Barbe, two young men. The one was Pierre le Fevre, a shepherd of the Alps, of humble birth, but of insatiable thirst for knowledge. Ignatius studied his character, dealt cautiously with him, after a time revealed his project, and at length succeeded in effecting his conquest. The other was Francis Xavier, a nobleman of Biscay, proud of his birth, handsome, accomplished, learned, covered with academic laurels. Him Loyola praised and flattered, and by his peculiar mode, completely gained. Several others of the same age, and engaged in the same pursuit, joined him; undergoing, in their turn, the same resistless power of fascination. They were Laynez, Salmeron, Bobadella, Rodriguez—all men whose names stand foremost among the founders of the society. Though it was not to all alike, nor to all with the same ingenuousness that he opened his bosom, yet to all he imparted something of that great work which they were called to carry forward; and communicated it in such a manner as to lead them to feel the high destiny which was unfolding before them. He was careful, however, not to hasten the work; he gave them more than two years to mature their resolutions and complete their studies.

At length, on the 15th of August, 1537, the long concerted scheme was accomplished, and the determined vow taken. Montmatre was the scene of the ceremony; a hill near Paris, consecrated by the blood of martyrs—whence its venerated name. In a sepulchral chapel, rendered illustrious as the spot where St. Dionysius, the apostle of France, was decapitated, the disciples with their master assembled. The day chosen for the dedication of themselves was the Feast of the Assumption of the Virgin Mary, selected that she might be specially invoked, and claimed as the future protectress of the order. Le Fevre, being the only consecrated priest, said mass, and gave to them the “body of the Lord;” while they ate, they swore over the consecrated host the vow of confederacy. They promised to go to Jerusalem to convert the Turks; or should they be defeated in that design, to throw themselves at the feet of the

Pope, without reservation or condition, to undertake any service to which he should appoint them.

The war having broken out between Christians and the Turks, the pilgrimage to Jerusalem was impracticable. When the little band seemed disappointed that they could not embark for the villages and solitudes of Judea, Ignatius showed them another place of combat, and pointed to Luther, Calvin, the Anglican Church, Henry VIII., all of whom were besieging the Papacy. Captivated with the idea of such warfare, he, in accordance with his former profession, called the society "*The Company*," like a company of soldiers that do battle against their enemies; and for the purpose of attraction and renown, added the sacred name "*of Jesus*;" "because," said he, "we are to fight against heresy and vice under the standard of Christ." To inspire his disciples with encouragement, he related a vision lately enjoyed, in which the eternal Father appeared to him by the intercession of the Virgin, and placed him with the eternal Son, and said, "I will be propitious to thee at Rome." He himself had no fear; the man who had overcome every obstacle for fifteen years could look the future in the face, and resolve success. He wished his chosen band to feel as he did; to dispel every doubt; and to excite their enthusiasm, he exclaimed, "Ought we not to conclude that we are called to win to God, not only a single nation and country, but all nations and kingdoms of the world? Can we achieve any thing great, if our company does not become an order, capable of being multiplied in every place, and of being continued to the end of time?"

Application was made on their arrival at Rome, to Pope Paul III. for a bull of constitution. The Pontiff thought well of it. He saw heresy boldly advancing—Germany almost wholly Protestant—England severed from the Papal allegiance—Switzerland, Piedmont, Savoy, and all the adjacent countries "infected"—France suffering from the "distemper" brought from Geneva—the "venom" penetrating the south of Italy, and advancing towards Rome. If such had not been the state of Europe, Ignatius would probably have only founded an order that would have been a mere fraternity of worshippers of the Virgin. But the religious innovations which were abroad gave to his

enthusiasm another direction, and to the court of Rome a readiness to accept the succours that were offered. That court perceived that the lazy monks and mendicant friars were no longer able to defend the ramparts of the church assailed on every side; that the inquisitive spirit of the age required a society more active and learned to oppose the progress of error; that the decrees of councils, the decisions of cardinals, and the bulls of the Popes would avail but little, if there were no active agents employed to enforce them. Such agents it found in Loyola and his companions; men resolute in their adherence to the doctrines and ritual of the church, full of energy, determined in the performance of the most arduous duties, highly accomplished in sacred and secular literature—the very instruments needed in this dangerous crisis.

Thus estimating the prodigious importance of the auxiliaries, the Pope assented to the proposal of recognition, and issued his bull for the constitution of the society on the 27th of September, 1540. Besides the three usual vows of poverty, chastity, and monastic obedience, there was a fourth of unlimited and unconditional submission to the Pope, whose supremacy and infallibility they were always to maintain, and whose commands they were promptly to obey, in going whenever and wherever he pleased, without pecuniary reward or support. These privileges were afterwards enlarged; more than forty bulls followed, by which the society in time procured exemption from all jurisdiction, civil and ecclesiastical, and from all tithes and imposts on themselves and their property.

The society being instituted, Ignatius, who had never ceased to be a soldier, nor wholly resigned his martial spirit, deemed it necessary to begin with electing a commander in chief, or "General," for his company. The little troop was summoned at Rome for the purpose; the votes were collected; the choice fell upon Loyola. It was natural that he should be chosen; he who had been so favoured of Heaven; he who had been enlightened to see so many mysteries; who had "been associated by God the Father with God the Son." But Ignatius, like Cæsar, refused the dignity, and gently pushed away the proffered diadem. He was amazed and distressed in learning the mind of his colleagues—he felt himself entirely too small,

and unworthy of the burden and honour. Strange that they should think of *him* as General of the Society of Jesus; him who had led such a life before his conversion, and who had since, abounded in so much weakness; him to rule over others, who could so ill govern himself! After four days in prayer and penance, a second election was held, and the result followed by the refusal, was the same. Time passed on; and there was danger that the infant society would be dissolved for want of a leader. Under this apprehension, Ignatius agreed to submit the matter to the decision of his confessor. It is unnecessary to add that the confessor told him that in resisting the office, he was resisting the Holy Ghost, and fighting against God; he commanded him, on the part of Christ, to accept it. His installation as General was conducted with extraordinary solemnity in the church of St. Paul; where the vows were renewed before the altar of the virgin; where Loyola administered the communion to his brethren; where they swore unqualified and absolute obedience to him, and he, the same obedience to the Pope. In this manner, like Octavius, he reached the goal of his life's ambition; and the better to seize and the surer to retain it, began by being indifferent, and even repulsing it.

We have thus traced the history of Ignatius to the time when his Society received the sanction of the Pope; we now proceed to consider more particularly the nature of the institution; its *constitution, government, and laws*. This we are able to do from authentic acknowledged records. The statute book which was long concealed has been discovered; it was brought to light in the course of the celebrated suit of Lionci and La Valette, in France, in 1761.

The paramount and professed object of this order was to win back the countries that were lost to the Church of Rome, and to augment them by new accessions; to restore the absolute and universal supremacy of the Pope; to check the progress, and entirely destroy the principles of the Reformation. The war contemplated was not one merely of defence, it was also aggressive; suitable instruments were to be employed to dare and to do great things, and to strike terror into foes. Hence the Jesuits, who were to do this work, held a middle rank

between the monks and the secular clergy. They resembled the monks in this, that they lived separate from the multitude, and were bound by certain religious vows; but they were exempt from stated hours of worship, and numerous services which were burdensome to other orders, that they might devote the time to different duties. Designed for action; vigorous, persevering, wide-spread action, they had special immunities and privileges which qualified them for their peculiar vocation. While the primary object of other monastic orders was to separate men from the world, the design of this was to make themselves masters of the world; they were sent forth to watch every transaction, civil or sacred, that affects the interests of the see of Rome; to engage, as far as that object is concerned, in secular business, and to trade largely and extensively with the nations of the earth.

The order is divided into three classes. The first comprehends the professed members, who live in what are called the "professed houses;" the second contains the scholars; and to the third belong the novices, who reside in the houses of probation.

The professed members, besides the three vows of poverty, chastity, and obedience, that are common to all the monastic tribes, are obliged to take a fourth, by which they solemnly bind themselves to go, without delay, wherever the Pope shall see fit to send them. They constitute what is called the "Power of the Congregation"—sometimes the "General Congregation;" are the bones and sinews of the society, and have the privilege of electing the General. They have always been few in number, and are generally men of wisdom and learning; dexterous in all kinds of business, from long experience; with much natural penetration and sagacity. Ignatius had an object in view in restraining their number.

The scholastic, or scholars, are those whose future position in the society is to be determined by their respective qualifications; and if they have satisfactorily passed through the course of their studies, they become approved scholars. The novices are those who are admitted on trial, and whose probation last two years, during which they are trained in spirituality, and taught the import of the vows which they are about to take.

Besides the coadjutors spiritual, who are simple priests, there is another class called coadjutors temporal, composed of the laity; the companions and associates of the order, who formally join them and assume their name, but who are little acquainted with the secrets of the society. This last privilege was adapted to all places, reached other orders, and extended to the laity in every situation, whether single or married, male or female; to lawyers, physicians, merchants, artisans, soldiers; even to kings and princes. Ferdinand II., Emperor of Germany, and his son Ferdinand III. were enrolled in their register. Sigismund III., King of Poland, the Duke of Savoy, the Queen Consort of Charles IX. of France, and the mother of the Emperor Rudolphus, were all, in this respect, members of the society. It led the Jesuits to boast—"these kings and queens rejoice more in being of this body than in the crowns which decorate their brows; for other titles are proofs of their dignity, but this of their complete happiness."

It became essential to the society that its constitution should be monarchical; that the whole exercise of the authority should be in the hands of a single chief. A General chosen for life possessed supreme and independent power, extending to every person and case; by him all the provincials, rectors, and other officers were appointed, and by him removed at pleasure. By his disposal all the members were located; upon them he could, by his mandate, impose any task, or require any service; to his command they were required to yield, not only outward obedience, but also the inclinations of their wills, and the sentiments of their understandings; to his injunctions they were to listen, as if they had been uttered by Jesus Christ himself. Under his direction they were to be only passive instruments, like clay in the hands of the potter, or mere machines incapable of resistance. The same unqualified submission to his superior is required of all, without exception, through the entire course of probationary exercises, and through the whole period of life. To him must be surrendered understanding, will, conscience, according to the express language of the constitutions—"the novice must devote himself to the service of God, leaving the care of all other things to his superior, who doubtless holds the place of Christ our Lord." Such stress did Loyola lay upon

this, that at the close of life he added the following to the "Spiritual Exercises": "I desire that the company should know my last thoughts upon the virtue of obedience. Let every one persuade himself that they who live under obedience should permit themselves to be moved and directed under Divine Providence by their superiors, just as if they were a corpse, which allows itself to be moved and handled in any way; or as the staff of an old man which serves him whenever, or in whatever thing he who holds it in his hand pleases to use it."

Such blind, implicit, unquestioning obedience to the superior is the grand principle on which the whole society rests. The trust reposed in the General of the order, required that he should be intimately acquainted with the powers and dispositions of the agents over whom he possesses such unlimited control. Accordingly, every possible security was taken for the acquisition of such knowledge; inspection of the minutest kind was maintained; reports from every district were multiplied; and tributary streams of information were incessantly rolling into the great reservoir of Rome, to which the head of the society alone had access. In these communications, the Provincials were required not to confine themselves to the state of their society, but also to present the civil and political circumstances of the countries in which they resided; which latter statements were to be conveyed by a particular cypher, known only to the writer and the General.

The society being fully organized, composed of men of no ordinary stamp, and endowed with privileges conferred upon no other order, let us now *inquire into its success*—let us follow these eight men into the world, and learn what they accomplished. After the company was fully established by the Papal mandate, no time was to be lost. Ignatius at once displayed the most consummate skill in the dominion which he exercised over the conventual house at Rome, the centre of government to the society; and issued his orders in such a manner, as showed that he expected his monarchy to be universal. Soon, all his disciples were in action, overspreading the world. Francis Xavier was dispatched to India, as Apostolic Legate; Lainez was sent to Venice; Le Fevre to Madrid; Bobadilla and Le Jay to Vienna; Salmeron and Brouet to Ireland.

The first church which the society erected, and which it could call its own, was in the city of Rome, dedicated to the Holy Virgin, where Ignatius preached with great effect, and where multitudes resorted to him as a skilful physician of souls. All who were scattered abroad seem to have commenced their work in like manner, and employed the same weapons which the Protestants were using so successfully; they preached to the people in their own style, and with great earnestness; and never was such preaching heard before in the Romish church; it was such as produced at first breathless silence, then tears, then sobs, then prostration at the feet of the preacher, accompanied with confession of crimes, and ardent pleadings for mercy. Other means, united with this, soon made them popular, and caused them to be well received in the countries whither they went. John III., king of Portugal, opened his kingdom to them. Rodriguez entered in, was successful in instituting a college at Coimbra, in providing funds, and in having it liberally endowed. Barcelona, Valencia, Alcalá, and Salamanca, soon enjoyed the same privilege. In Germany, dissensions among the Protestants gave advantage to the Jesuits, and imparted to their operations additional vigour and success. They were supplied with houses, furnished with chapels, and provided with pensions; and, in one instance, there was handed over to them an endowed school, which had been governed by a Protestant regent. Vienna, Cologne, and Ingolstadt, were the three metropolitan centres, whence they radiated over the length and breadth of the land. With untiring purpose, endless expedients to meet every emergency, strict discipline in personal conduct, undeviating method in tuition, and above all, perfect unity in will, they conquered the Germans on their own ground, and wrested from them a part of their land, which to this day has not been reclaimed. And why? Because the Reformers were not agreed among themselves; were fighting each other with reckless fierceness; were not magnanimous enough to tolerate minor differences of doctrine and discipline. In the different parts of Spain, Portugal, Germany, Italy, and Sicily, houses of their order were founded upon a firm basis, over which were placed well qualified Provincials.

While his colleagues were abroad, labouring incessantly and successfully, Ignatius was at Rome, promoting various reforms, and founding ecclesiastical institutions. Among these, was the Roman college, which he designed as the model of all others; in the institution of which he spared no pains nor expense; in which were taught not only Latin, Greek, and Hebrew, but also all the sciences, by able instructors and professors. He presided over it, and did everything to bring it into a state to captivate and allure. Every hour he made inquiries respecting the studies: to animate the scholars and teachers, he appointed intellectual contests in the classes, at which he aided, accompanied by Cardinals and other men of rank; and, to give perfection to the scheme, he obtained permission from the Pope for the students, after due examination, to be Masters of Arts and Doctors.

At an early period Ignatius found it necessary to take a step which tended much to the reputation and permanency of the society; to suppress all hopes of individual ambition; to prevent the members from the reception of individual dignities; to have the vow strictly fulfilled, "to live and die in the society." Other orders were but a stepping-stone to the honours of the church; a kind of storehouse of ecclesiastical functionaries. Not so, however, with this society. The General perceived, that if once one of his colleagues were allowed to accept of a bishopric, or if such preferment were the reward of eminent ability, he could no longer hold in his hands the hearts, or control the services of those who had the least degree of worldly ambition. If this were tolerated, the society would soon be regarded as an open way to mitres and emoluments, and in a little time would cease to fulfil its high intention. An instance occurred of an offered episcopate, which gave the founder an opportunity of expressing his opinion, and of opposing the offer with all his energy. The Bishopric of Trieste became vacant. Ferdinand, king of the Romans, who had the nomination, offered it to the Jesuit Le Jay. The king, the Pope, and the Cardinals, were all of the opinion, that he was the very man to fight the cause of Romanism on the brink of the "heretic land," Luther's Germany; and they craved the boon at the hands of the General. He, however, firmly refused

to give his consent—it was contrary to the constitution of the society—it was manifestly inexpedient to the company. Should the precedent once be established, the order might in time be deprived of its best men, and ultimately become extinct. In a letter to the king, he reminded him that the company had been formed with but one object, fixed in the mind of every member, namely, to penetrate all regions of the globe, at the will of the Pope, in behalf of the Catholic faith. The head of the church had approved their efforts, and God himself had fixed upon them his seal of approbation. Let him look at the results of their enterprise. To remain as they were was a guaranty of the duration of their company; to permit an innovation in the original constitution would be its ruin. Hence he might clearly see what an injury it would be, if the order were permitted to make Bishops. By such, and similar other arguments, he freed himself from the honours offered to the society, persuaded the court of Rome to yield, and thus avoided the extreme peril. Not long after, Bobadilla refused a similar honour, the Bishopric of Trent. This settled the matter; and it was determined that no Jesuit, in ordinary cases, should be Bishop, Archbishop, Cardinal, or Pope; that he should receive no such ecclesiastical dignities, unless imperative circumstances made it expedient. In the case of Bellarmine it was so decided; and declared that his elevation would decidedly advance the common cause.

But while Ignatius rejected all such marks of superiority, he encouraged among his followers high distinction in courts. When Gonsalez was invited by John III. king of Portugal, to be his confessor, he was inclined to refuse the honour. But the General favoured it, saying, “a member of the Society of Jesus should always be ready to promote the good of others, whether they be beggars or princes; should turn aside from no office of charity, whether in cottages or palaces.” In this case, he acted consistently; and while he rejected ecclesiastical honours, he gladly accepted for his followers the most influential employments in the courts of kings.

The society gained no little reputation from its representatives at the Council of Trent. Two were selected for this purpose as the Pope’s legates, Lainez, and Salmeron—*young men*

in years, but mature in experience, eminently gifted for such a service, who had already shown themselves able combatants in the controversies of the times. Ignatius gave them instructions fitted for the occasion, displaying his habitual tact and dexterity, and indicating his full conviction of his supreme power and influence—"In the Council, you must be rather slow than eager to speak—deliberate and charitable in your advice on matters doing, or to be done—attentive and calm in listening—applying yourselves to seize the mind, intention, and desires of the speakers—so that you may know when to be silent, or to speak. In the discussions which shall arise, you must bring forward the arguments of the two opinions in debate, so that you may not appear attached to your own judgment. You ought always to manage, according to your ability, so that no one leaves, after your speech, less disposed to peace than he was at first. If the matters which shall be discussed are of a nature to force you to speak, express your opinion with modesty and serenity, always conclude with these words—'better advice, or everything other equivalent, excepted.' In hearing confessions, think that all you say to your penitents may be published on the housetop. By way of penance, enjoin them to pray for the Council. In giving the exercises, speak as you would in public. You will visit the hospitals by turns every four days—each once a week, at times not inconvenient to the sick. You will soothe their afflictions, not only by your words, but by carrying to them, as far as you will be able, some little presents. In fine, if to settle questions, brevity and circumspection are necessary, so as to excite piety, we ought, on the contrary, to speak with a certain degree of diffuseness, and in a kindly manner. Another point remains, which concerns the care of watching over yourselves, and guarding against the shoals to which you will be exposed. And though you ought never to forget the essential of our Institute, you must nevertheless remember, above all, to preserve the strictest union, and most perfect agreement of thought and judgment."

These instructions were strictly fulfilled; and the representatives took a high position in the Council, as the champions of the Pope and of orthodoxy, and at the same time, the indirect advocates of their own order. When the General of the Augus-

tins attempted the modification of the Papal dogma distinguishing between justification inherent, and justification applied and imparted, asserting the latter alone to be the Christian's confidence and hope, Lainez opposed him with all his force, produced a volume of arguments to sustain his position, and was gratified to find his commentary enrolled in the acts of the Council. To him belongs the credit of having then received, the Molinist, or what was afterwards called in Holland the Remonstrant doctrine; a system which he contended was "temporibus accommodatior"—more suited to the times. He also took a prominent part in the discussion on the eucharist, making an overwhelming display of theological learning, and dexterous ingenuity. While thus establishing his reputation, he injured his health; and was compelled by sickness to withdraw from the assembly. The Council suspended its sittings until his recovery, showing the estimation in which he was held, and the high honour that was reflected upon the society.

When the Council afterwards resumed its sittings, in 1562, Lainez was again conspicuous; a lofty pulpit was assigned to him, that the members might lose nothing of his harangues; and from that elevated seat, he made an address of two hours long, on the Episcopal authority and duties. He and his partisans openly opposed the Bishops, and maintained that they derived their power not immediately from God, but entirely from the Pope, on whom they were dependent; while they publicly propagated the theory of the entire absoluteness of the Pontiff, and threw the divine right over every part of his prerogative. The consequence was, no honour was denied them by the Pope's party.

It was by these and other similar means that this system, in a few years, so widely spread. Other orders arose gradually, and by degrees attained reputation and success; but this sprung at once from the brain of Ignatius, full-grown, armed, and ready for battle; from the beginning, it fought manfully and effectually, and far exceeded the expectations of its founder. The disciples of Loyola recommended themselves everywhere by their name; by the declared disinterestedness of their motives; by the lofty end which they had in view. They were the popular preachers and fashionable confessors;

cherished by popes, fondled by princes, beloved by the people ; eminent for the development which they gave to science, for their indefatigable exertions in the education of youth, for their extensive missions at home, and abroad. In fifteen years after the establishment of the order, it had penetrated almost every part of the world ; and no achieved kingdom was ever left by a monarch in greater prosperity than this was on the death of its founder. There were twelve provinces : nine in Europe ; three in Asia, Africa, and America—one hundred colleges, in which fifteen hundred were engaged in tuition—in all, at least, two thousand in the company, with novices, scholastics, and laymen, of all trades and avocations—some stationed in towns—some flying from city to city—and others wandering in the wilds of Africa, Asia, and America.

Though in general they were received by all nations with open arms, yet France was an exception ; their conquests in that country were effected with difficulty. Notwithstanding the favour shown to them by Henry II., by Cardinal Lorraine, and by the Court, the French clergy had a deep suspicion of the new order, and opposed it ; both on account of its sentiments respecting the Pope's infallibility and superiority to councils, and on account of the probable exclusion of other orders which its permanent establishment would produce. All his colleagues urged Ignatius to furnish to the church and the world a formal refutation of these charges. But he knew his part better, and instead of complying with their advice, enjoined on them, and on himself, patience and silence. " Truth," he said, " will prevail over that temporary illusion which, just now, leads the doctors of the Sorbonne to misrepresent and oppose the society ; she will avenge herself and us in due time." The result showed that his advice was wise. By yielding to the storm, its vehemence in time abated, and the society crept on until it obtained as firm a footing in France as elsewhere.

On the last day of July, 1556, Ignatius died, unexpectedly to his brethren and medical attendants. On the night before, he called for his secretary and said, " My hour is come ; go and ask the Pope for a blessing for me, and an indulgence for my sins, in order that my soul may have more confidence in this terrible

passage. And tell his Holiness, that if I go to a place where my prayers avail aught, as I hope from the Divine mercy, I shall not fail to pray for him, as I have done, when I had more reason to pray for myself." The secretary delayed until morning. Ignatius passed the night alone. In the morning he was found sinking. Thinking that he was faint, his friends wished him to take something, but he whispered in dying accents, "there is no need of it;" and joining his hands together, raising his eyes upwards, pronouncing the name of Jesus, he calmly breathed his last. He departed in the 65th year of his age, and died uncanonically; without the last sacraments; without confession, without absolution from any priest, without extreme unction—a singular fact in a church that regards these things of paramount importance; the omission of which would, at one era, have deprived him of Christian burial.

While considering what Ignatius accomplished within thirty years, and remembering that in that short period he saw the members of his order raised to the right hand of princes, swaying the destinies of nations, and filling the world with terror, we can, from these high achievements, form some idea of his character. All that he effected proves that he possessed a powerful intellect which must ever command the homage of the world. He was the inventor of a scheme essentially his own; and though he found the elements ready to his hand, yet he had sagacity to perceive and skill to mould them to suit his purpose; and having formed the system, he breathed into it the vital force which carried it over the world, and gave it perpetual existence. He exerted a mighty influence over those with whom he associated; even those who were superior to him in mind and accomplishments; he knew what to make, and how to mould them: and having formed, he knew precisely how and where to engage them. He had an orator for one enterprise—a statesman for another—a philosopher for this object, and a high-toned moralist for that. With such acute penetration united with an indomitable will and an unshaken perseverance, he could not fail; success was the natural consequence of power acting against comparative weakness, in circumstances which he always made favourable. On one occasion, when an impediment was thrown in his way, he exclaimed—"if by ordinary

means, I cannot succeed, I will sell myself rather than disband my phalanx." Religion he made the basis of his monarchy, and to motives derived from God and a future state he continually appealed—and if he recommended prayer, he tells us how it is to be performed; that Divine assistance is to be implored, as if Heaven were to do everything, and natural means used, as if the event depended entirely on human assiduity; saying, "let us pray as if we had no help in ourselves; let us labour as if there were no help for us in Heaven." His devotions were frequent and ardent—were they *Christian?*—"The Lord knoweth them that are his."

But his influence was not confined to his followers; it seemed to extend to all classes and conditions. They resorted to him for counsel, for relief, for instruction, for succour; and all felt that he was a monarch who had a right to reign because of his native supremacy, to whom they should yield an unhesitating allegiance—a conviction expressed on his tombstone, in the inscription written by his disciples: "Whoever thou mayest be who hast portrayed to thine imagination Pompey, or Cæsar, or Alexander, open thine eyes to the truth, and let this marble teach thee how much greater a conqueror than they was Ignatius."

After the death of the founder, the "Congregation," consisting of twenty members, assembled to elect a General for the Company of Jesus. Lainez, whom we have seen at the Council of Trent, was chosen for life, contrary to the expressed wishes and orders of the Pope, who would limit the appointment to three years. He was the oldest of Loyola's companions; the one who had the greatest share with him in the formation of the Society, and the one who more than any other was consulted, employed, and trusted. We have not time to dwell upon his character. It must be acknowledged that he possessed extraordinary abilities, natural and acquired; that he was well acquainted with the whole compass of theological literature, and with all the moral sciences of his age; and that he was a subtle and skilful politician. Nor have we time to speak of his immediate successors; Francis Borgia, Faber, Aquaviva, and others—men worthy of being the successors of Loyola—

men of rare powers, both of endurance and action—remarkable for their industry and labour, genius and learning.

According to our design we must pass on, and consider the *mode of education* adopted by the Jesuits.

One of the principal means employed by Ignatius to extend his system, to win back all that the Popedom had lost, to effect a complete restoration of the Romish faith, was the educational scheme. This occupied much of his time and attention, and was so connected with his whole system that without it, it could not be carried into effect. He perceived that the fruits of the other functions of the society would be only temporary, unless he could perpetuate them through every rising generation; he therefore required every professed Jesuit to bind himself by a special vow to attend to the instruction of youth. Borgia prosecuted the object with great vigour, and spared no pains or expense in the establishment of schools and academies. His successors were inflamed with the same emulation, and strove to have their literary institutions excel all others, and to be in the foremost rank in all departments of knowledge, whether human or divine. In looking at this object, pursued through nearly three centuries, we perceive some diversity of details; but we find the main object the same, and similar means for the attainment of the like design.

There was a particular reason why this desire should be felt, and this effort made. The period when the order appeared was the time of the revival of learning. Europe had tasted of the tree of knowledge; light was spreading on all sides, and making such rapid progress that none would directly oppose it. The design, therefore, of the Jesuits was not to attack science, but to manage it in a way that would not injure them; to satisfy the universal desire that was prevalent, and yet to cultivate that kind of knowledge which would not endanger the Papal power; so to comply with the taste and spirit of the age as to acquire the character and renown of the best educated and the most learned personages in the world. This they in time effected. Following the maxim of Lainez, the Company required that all who undertook the task of tuition should devote their whole life to the employment; thus giving them the benefit of long experiment, and making every year's expe-

rience so many steps of advancement towards perfection. In this department the same activity was required as in the other operations—unflinching industry, inventive self-possession, thorough perception of human character, and a manner calculated to allure and attach. The consequence was immediate success; persons of all conditions, from the scions of royalty to the sons of peasants, flocked to their institutions; parents recalled their children from other schools and sent them to the Jesuits; everywhere the people were startled at the results, and the cry was raised that the pupils in these new places of education learned more in a few months than others did in whole years of instruction. In their “*Ratio studiorum*” and “*Modus docendi*” they exhibit their course of studies. We have not time to dwell upon it; we shall only remark that it is in many respects worthy of admiration and imitation; that its main characteristics are the adaptation of subjects to the students’ capacity, frequent repetitions, an ability to inspire a spirit of industry, and a capability of bringing forth every hidden gift of nature. For nearly two centuries, the Jesuits had under their care the greater part of the schools and colleges of Europe, and therefore it is to be expected that they would have sent forth many and ripe scholars—linguists, orators, mathematicians, philosophers, poets, critics, artists, and others distinguished for taste and erudition.

But if we closely examine the nature and tendency of this system of education, we shall find them stinting the growth of such branches of knowledge as could bear fruit dangerous to the Papal power, or bending, directing, or grafting upon those branches much that tends to the advancement of their order, and the extension of Romanism. By inspiring a taste for classical literature, profane history, and mathematics, they contrived dexterously to extinguish the relish for inquiry, and the spirit of investigation. The philosophy which they taught was no other than the scholastic system revived and corrected, suited to present circumstances, and applied to the controversy with the Reformers. All that relates to the moral improvement, to the ennobling of human nature, seemed to be omitted, and that was retained and insisted on, which rendered theology, as well as philosophy, a barbarous system of useless, and even

ridiculous subtilities. While, then, we give the society credit for the service which it has rendered to certain parts of literature, we are compelled to admit that other parts were kept entirely in the dark, or its avenues so obstructed that nobody could enter them; that the system was so incomplete and partial as to set the mind in a wrong direction; so brilliant in one respect, and yet so obscure in another, as to exercise the imagination and memory, to the neglect and sacrifice of thought and reason.

With respect to the study of religion, it was entirely confined to books composed by their own casuists and moralists; and if the Gospels sometimes appeared in their works of devotion, they were accompanied with interpretations and alterations suited to the views of the society. The Bible, as a whole, was unknown in their schools; they seemed desirous to conceal it, as if their condemnation were there recorded. Their system, then, was not calculated to form men, in the full acceptation of that term; there were wanting those solid principles which are needful to make good citizens and sincere Christians—and if any have become good and useful citizens under their tuition, they have become so in spite of their system and management.—How different from the mode of instruction pursued by the Reformers!—how different from that adopted by Port Royal! Rollin's "Ancient History" and "Treatise on Belles Lettres," have thrown more light upon what is really useful, and have done more for boys in fitting them for the duties of men, and the privileges of Christians, than all the school-books which have ever issued from the press of the Jesuits. Are these the men to whom a State will choose to confide its rising hopes and expectations? these the guides who are to form the minds, direct the consciences, and elevate the principles of our youth? Our country answers—No!

The Company of Jesus boast not only of its system of education, and the many illustrious men it has educated, but also of its *Missions*; that which, in the estimation of some, has conferred upon them Apostolic glory. Let us consider this peculiar feature, for which the society has been distinguished.

As the object of this order was to obtain supreme influence in all parts of the world, and as the General had a right to

send his men wherever he pleased, they, at the very beginning, directed their attention to the countries which were beyond Christendom, and followed out their scheme with invincible perseverance. The times were favourable for their project. A passion for conquest seized the Spaniards and Portuguese in the sixteenth century, which they had an opportunity of gratifying. The former seized a part of America; the latter overran South Africa and the continent of India, conceded to them by the Papal Bull. When the scheme of Christianizing these nations was conceived, and regarded necessary for the subjection of the natives, application was made to the Pope for missionaries. The Jesuits, the essence of whose vocation is to traverse every part of the globe, furnished them in abundance, and sent them out into foreign lands—to the barbarians of the East, and the cannibals of the West.

What is the nature of these missions? Candour requires us to say, that they conveyed a partial civilization into many provinces of America, and made known to large portions of the East, it is true, a debased Christianity, but still a religion far superior, in its comforts and morals, to the blood-stained doctrines and licentious ceremonials of idolatry. No one can read with impartiality their letters and journals, though he is continually disgusted with many things related, without admiring the adventurous spirit, and determined self-sacrifice of these missionaries; without admitting that they did good to humanity, softened the oppressive chain of the savage, and, for a time at least, meliorated the condition of the semi-barbarous. Who can read the life and know the labours of Francis Xavier, the first that was sent by them to preach Christianity in India, without admitting his intrepidity and boldness; his earnest and benevolent, though often misguided, zeal in the cause of his Master? We cannot but admire the Christian, and do honour to the man, though we have no respect for the Jesuit; we see that what he did, he did heartily, though too consistently with the blighting superstitions of his society; we behold his soul borne onward, through distress and danger, without ever being subdued; we hear him exclaiming—"this I dare to say, that whatever form of torture or of death awaits me, I am ready to suffer it ten thousand times for the salvation of a single soul."

But, though we make these concessions, there is no doubt that the injuries done by these missions more than counterbalanced the advantages gained; that the wounds inflicted upon religion and the state were deep and dangerous; that their exertions in the different parts of the globe paved the way for their sovereignty, and laid the foundation for the throne of universal empire which they laboured to erect.

The number of missionaries in foreign lands was great. The Jesuits could say to the king of France in 1594—"We have colleges in Japan towards the East—in Brazil towards the West—in Lima and the furthest part of Peru—and in the extremity of the Western regions; in Mexico, which lies between them; towards the North, in Goa, a town and country forming two-thirds of the distance between Lisbon and Japan, a journey of six thousand leagues. We have colleges in many parts of the East and West Indies; and where we are without regular colleges, our members are to be found in the regions of Mount Libanus, and of Egypt, of Africa, and of China."

If, in contemplating these vast acquisitions, they could say, in the words of Virgil:

"Quæ regio in terris nostri non plena laboris?"

we may, without a breach of charity, reply, by another quotation from Juvenal:

"Quando uberior vitiorum copia?"

A large and respectable part of the Romish Church accused them of sinister views, and unworthy practices in the prosecution of their missions, and looked upon them as a dangerous and pernicious set of apostles. It was said that in instructing their proselytes in the doctrines of Christianity, they taught them a corrupt system of religion and morality that sat easy upon their consciences; that they tolerated in their new converts profane opinions and superstitious rites; that by commerce, conducted with rapacious avidity, and other methods not consistent with probity and candour, they acquired overgrown opulence; that they were inflamed with the thirst of ambition, and were continually grasping at worldly honours and prerogatives; that they employed the arts of adulation and the seductions of bribery to insinuate themselves into the friendship of men of power; and that wherever their views were obstructed or disap-

pointed, they refused obedience to ecclesiastical authority. These heavy and grievous accusations were well attested; confirmed by striking circumstantial evidence, as well as by a number of unexceptionable witnesses; by many of the most respectable and illustrious members of the Church of Rome, whose testimony cannot be imputed to the suggestions of envy, or to the effect of ignorance.

In Japan they everywhere excited disturbances, meddled with the affairs of state, in time brought down persecution upon the Christians, and at length ruined the cause of Christianity. In China they taught a debased form of religion, and allied Christianity with the idolatrous worship of Confucius. In Madura, within the Ganges, Christianity was introduced by Robert de Nobili, an Italian Jesuit, who took a singular method of rendering his ministry successful. Knowing that the inhabitants held in the highest veneration the order of the Brahmans, as descended from the gods, he assumed the appearance and title of a Brahman who had come from a far country; and by besmearing his countenance, and imitating their austere manner of living, at length persuaded the people that he was in reality a member of that venerable order. By this stratagem, he gained over to Christianity twelve eminent Brahmans, whose example and influence engaged a prodigious number of the people to hear the instructions and receive the doctrines of the missionary. And this Nobili was regarded by the Jesuits as the chief apostle of India, after Francis Xavier. They applauded his "pious intention," and justified his conduct; asserting that the rites were merely civil observances, that they had nothing in them of a religious nature, and that they were essential to the propagation of Christianity in India. In Malabar they gave liberty to their female converts to wear the image of the god Pilear, provided a crucifix was cut in it, so as not to be discernible. In the island of Chio, they permitted to their proselytes the exterior of Mahometanism, on the condition of their retaining an inward Christian faith; they allowed them to go to the mosques and prostrate themselves before the false prophet, provided that at such a time and in private, they directed their thoughts to Jesus Christ; and they administered the sacraments regularly to those who lived in this criminal

dissimulation. In Paraguay they aimed at establishing an independent empire, subject to their society alone. To prevent the Spaniards or the Portuguese in the neighbouring settlements from acquiring any influence over the people within the limits of their own province, they inspired the Indians with perfect hatred and contempt for those nations, cut off all intercourse, and prohibited any private trader from entering their territories. In Japan, when persecution arose against the Christians, in consequence of the conduct of the Jesuits, it was declared that no one should remain, unless he showed his abhorrence of Christianity by casting the crucifix on the ground and trampling it under foot. The Jesuits, wishing not to renounce the commerce which they had long profitably carried on, complied with the condition, but pretended that they only offered an affront to the material of which the crucifix was made, and that they withdrew not their regard, in any degree, from him whom it represented—an instance of the magical effect which attended the secret direction of the mind, and which operated as a quiet salvo to the conscience.

We mention one or two instances of the manner in which they made Christians in India, as specimens of what occurred elsewhere, and almost daily.

In the island of Cyorono several natives had assembled in a grove of palms, to indulge in their idolatrous rites. To these poor Pagans, two of the Jesuit priests, Almeida, and Correa, were sent, together with a certain lawyer, Juan Fernandez. They were circumvented while engaged in their religious ceremonies and ordered to be seized. Under the influence of terror, one of them cried out—"what's the use of binding us?—let us be made Christians." All were disposed to acquiesce; and some rushing from one side, and some from another, shouted and declared that they were ready to embrace the cross. By repeated accessions, the numbers so increased that five hundred candidates presented themselves for baptism. They marched in a long train with the Christian banner and drums, entered the church of the Virgin, and were baptized: and to show the sincerity of their conversion, they learned on the next day to make the sign of the cross.

In Goa the method pursued was different. Missionaries

were out by twos, perambulated the city, and the neighbouring villages, explained the gospel, gathered the boys together by the sound of a bell, gave each a green bough to carry in his hand, and marched them into the church, singing loudly and joyfully. The result was that crowds of the Pagans assembled for the sake of the sight, or through the solicitations of acquaintance, or through the love of pomp and revelry. Six hundred composed the first company of converts—the numbers daily increased—and multitudes rushed with eagerness to embrace the Christian faith, and to profess it by a Christian rite; so that in 1559, no less than three thousand, three hundred and thirty-three were baptized in the church of St Paul's at Goa.

The same ease and rapidity of making converts were seen in several parts of America. Soon after the establishment of the mission in Brazil, Louis Grana began his ministry by baptizing in less than a year thirteen hundred and nine idolaters. But his companion Antonio Rodriguez surpassed him in his evangelical expeditions, and baptized during the same period five thousand, five hundred and thirty-nine. These reports were sent to Europe, to blaze abroad the glory of their missions. But the subsequent history shows that these boasted proselytes were neither happier nor better for the ceremonial aspersion; that their Christian teachers sowed divisions among them which made them an easy conquest to their enemies, and rendered them more perverted and base than they were before.

It was to be expected that apostacy from Christianity would take place with a precipitancy equal to the renunciation of Heathenism. We adduce but a single instance, which is a fair sample of what occurred in many other parts of India. In 1701 arose a persecution of the Christians in Tanjore, caused by a public outrage on the idols of the country, during one of the processions in Pondicherry. How did the converts of the Jesuits act? To the shame of their Christian character, not one was ready to seal his faith with blood; they flocked by thousands to the pagodas, renounced Christ, and received the indelible mark of Vishnu branded on their shoulders—evincing that their profession was but a vain phantom of Christianity, without any real or practical faith.

The missions which were conducted by the French Jesuits in

North America, at the beginning of the eighteenth century, have been a subject of much boasting to the society—the missions at Hudson Bay, among the islands of the St. Lawrence, at the sources of the Mississippi, on the prairies of the Illinois, and the Missouri. It is true that some of those who were employed were interesting men; they bore their sufferings and trials with heroic constancy, and became martyrs to the faith, under the blows of barbarians, or amid the fires of the stake. But we know enough of their mode of instruction to be persuaded that the means used for the conversion of the savages were far from being scriptural; that it was “another gospel” which was preached. A Catechism exists in the Iroquois language, with a French translation, containing the principles in which they were instructed, and the cases of conscience which refer to their conduct. Nothing could be more puerile; nothing more untrue than the descriptions of heaven and hell by figures drawn from savage life; nothing more loose than the morality recommended and enjoined. How different from the instruction given to the Indians by Eliot, and Mayhew, and Brainerd!

In thus considering the rapid progress which Jesuitism made, and the supreme ascendancy which it acquired, we find that it scrupled at no instruments which promised to aid its accomplishment; that its interests were to be promoted by all possible means, and at all possible expense. This will be more clearly perceived, while we next examine *their tenets and principles—the peculiar system of morals for which they are distinguished.*

That any flagrant recommendations of vice should appear in their constitution and rules, we do not assert; on the contrary, we admit that they contain many excellent principles and maxims. The slightest acquaintance with human nature must convince us that no code professing to lay down rules of action could appear with hope of being received without some good and useful sentiments; that the feelings of mankind exact this homage to virtue; and that the policy of the lawgiver concurs with the requisition. We accordingly find that no code likely to be accepted has failed to recognize and recommend some great principles of morality; that it was so anciently, and is so now; that it is apparent in the system of Confucius, and in that of Mahomet. That error should be

conveyed with any prospect of success, it must be sheltered under the cover of some sound doctrine; it must have such a mixture of truth as may render it palatable. It is so with the system of the Jesuits; it is the good inextricably blended with the evil which stamps it with its unenviable originality. To persons of strict morals, they studied to recommend themselves by the purity of their doctrine, and even the austerity of their lives. But to acquire an ascendancy over persons of different principles—over those of worldly rank and power, they propagated a system of the most relaxed morality, which accommodated itself to their passions, justified their crimes, and admirably suited those who were “lovers of pleasure more than lovers of God.” Wholly absorbed by one idea, the supreme aggrandizement of their society, they consulted what was expedient rather than what was lawful, in attaining their object. In this way they succeeded, at the very beginning, in acquiring a wonderful ascendancy. By their modified system, they supplanted in the palaces of the great, and in the courts of princes, those rigid doctors who had formerly held there the tribunal of confession and the direction of conscience, and engrossed to themselves an exclusive and irresistible influence in those retreats of grandeur from which issue counsels that govern and regulate nations. All this was permitted, and even recommended, by their casuists, who wished to rival those of other orders, and who far exceeded them in the despicable art of deceiving the conscience; who in the closet invented or expanded their endless definitions and distinctions in the matter of sin, until it was found difficult to transgress the law of Christian morality; until by their specious sophistries, and subtilities, and hair-splitting distinctions, they succeeded in changing the pure precepts of the gospel into an “evil full of deadly poison.” Emmanuel Sa, Cornelius à Lapide, Gaspar Hurtado, Gordonus, Suarez, Sanchez, Filiutius, Vasquez, Henriquez, and Toledo, led the way, or were contemporary with the far-famed Escobar. They employed all the force of their subtle distinctions to sap the foundations of morality, and in proportion as their works were read and studied, they opened a door to all kinds of iniquity. They maintain that persons void of the love of God may expect

eternal life, provided they be impressed with a sense of the divine anger, and filled with the dread of future punishment; that those may transgress with safety, who have a probable reason for transgression—that is, a plausible authority in favour of the sin, derived from the opinion of some learned divine; that actions intrinsically evil, and directly contrary to the divine law, may be innocently performed by those who have so much power over their own minds as to join a good end to a wicked action, or who are capable of directing their intention aright; that philosophical sin, that is, an act contrary to the dictates of nature and right reason, done by one ignorant of the written law of God, or doubtful of its true meaning, is of a very light or trivial nature, and deserves not the pains of hell; that the transgressions committed by a person blinded by the seduction of passion, agitated by the impulse of tumultuous feeling, and destitute of all sense and impression of religion, however ruinous they may be in themselves, are not imputable to the transgressor before the tribunal of God, and that such transgressions may often be as involuntary as the actions of a madman; that the person who takes an oath, or enters into a contract, may elude the force of the one, and the obligation of the other, by adding to the form of words that express them, certain mental additions and tacit reservations. These, and other enormities of a like nature, makè an essential element of the system of morality inculcated by these casuists. One of them, Casnedi, says: “We are never more free from the violation of the law than when we persuade ourselves that we are not bound by the law; for he who says that we are bound by the law, rather exposes himself to danger of committing sin. Perhaps he who has thus persuaded himself will not fall into sin; but he who says that the law is not binding cannot sin. He, therefore, who follows the less rigid and less probable opinion, cannot sin.” Suarez says: “If any one has promised, or contracted without intention to promise, and is called upon oath to answer, he may simply answer, *No*—and he may swear to this denial by secretly understanding that he did not sincerely promise, or that he promised without intention to acknowledge it.”

Sanchez says: "It is lawful to use ambiguous terms to give the impression a different sense from that which you understand yourself. A person may take an oath, that he has not done such a thing, though in fact he has, by saying to himself, it was not done on a certain specified day, or before he was born, or by concealing any other similar circumstance, which gives another meaning to it. This is extremely convenient, and is always very just, when necessary to your health, honour, or prosperity." Similar to this is the language of Filiutius: "With what precautions may we equivocate? By pretending to use only material words. A person may begin to say, *I swear*; he can add this mental restriction, *to-day*, and in a whisper he may repeat, *I say*, and then resume his former tone—*I did not do it.*" Emmanuel Sa says: "It is not a mortal sin to steal that from a man which he would have given, if asked for it. It is not theft to take any thing from a husband or father, if the value be not considerable." To this agrees Cardenas: "Servants may secretly steal from their masters as much as they judge their labour is worth, more than the wages which they receive." Bonacina says: "A mother is guiltless who wishes the death of her daughters, when, by reason of their deformity or poverty, she cannot marry them to her heart's desire." What says Fagundez? "It is lawful for a son to rejoice at the murder of his parent, committed by himself in a state of drunkenness, on account of the great riches thence acquired by inheritance." And again: "Christian and Catholic sons may accuse their fathers of the crime of heresy, if they wish to turn them from the earth, although they know that their parents may be burned with fire and put to death for it." Similar to this is the opinion of Escobar: "Children are obliged to denounce their parents or relations who are guilty of heresy, although they know that these relations will be burned. They may refuse them all nourishment and permit them to die with hunger, or kill them as enemies who violate the rights of humanity." With respect to treason the following is the sentiment of Philopater: "All theologians and ecclesiastical lawyers affirm that every Christian government, as soon as it openly abandons the Romish faith, is instantly degraded from all power and dignity; all the subjects are absolved from the

oath of fidelity and obedience which they have taken; and they may and ought, if they have the power, to drive such a government from every Christian state, as an apostate, heretic, and deserter from Jesus Christ, and a declared enemy. This certain and indubitable decision of all the most learned men is perfectly conformed to the most apostolic doctrine."

We might present many other quotations of a similar nature, to show that this system makes void and practically nullifies every commandment of the Decalogue and every precept of the Redeemer; that it is a foul attempt to consecrate impiety, to justify vice, and to erect a temple of worse than heathen corruption on the ruins of Christianity.

But it may be asked, "does the society, *as such*, permit its casuists to propagate such opinions and maxims, and does it set its seal of approbation on the books in which they are contained? Does it permit such a system of morals and religion to be taught in its seminaries and theological schools? Does it suffer such dangerous and pernicious sentiments to be acted out in the closet of the minister and the cabinet of the prince?" It not only permits, but *requires* it. Here is the regulation: "A confessor must apply himself to the study of moral theology and cases of conscience; especially upon those difficult topics—restitution of stolen property, marriage, and censures. For this purpose he must be familiar especially with the works of Layman; Busembaum's *Medulla*, as enlarged by Lacroix; the practical theology of Ilung, and all the works of Tamburinus."

The writings from which we have quoted, and others containing equally corrupt maxims, must necessarily be authoritative, claimed as such by the order, and published under the sanction of the superintendents, agreeably to the regulation: "he who has talents for the composition of books may compose them; but he must not compose them before the General has seen them, and caused them to be examined." By these works we are to determine the character of the society; according to the rule, "the doctrine of the Jesuits must be judged only by their books, and not by their speeches." Besides, there is something so peculiar in the society, so different from any other, that there cannot be any essential difference among the members. One of the strongest oaths which the Jesuit takes, is to

hold no private or peculiar opinion of his own; no doctrine different from that of his superior; no sentiment varying from that of the entire body. "If any member," says the Constitution, "hold a sentiment different from that of the Church and our doctors, he must submit his mode of thinking to the definitions of the society. Every one, whatever scruples or difficulties of any kind he may experience, must abandon his own opinions to the judgment and conform to the sentiments of the society." It requires that there should be but one way of thinking, one doctrine, one rule of conduct—entire unity of judgment, and, if possible, of will. It requires them, as a body, to defend the opinions of the individual members. Of such uniformity they have always boasted. What said Le Moine in 1726? "It is not a slight testimony in our favour that in these troublous times not one among us has changed or wavered. Uniformity on this point will always remain the same." These peculiarities among the members are not confined to any one nation; they have nothing to do with the countries of which they were natives, nor with the people among whom they laboured; they are the essential principles of the system, without which they could not belong to the order.

But were these sentiments and maxims carried out into action? The whole history of the Jesuits declares that they were. We perceive it at an early period, even in the conduct of Ignatius, in the "Constitution," the "Spiritual Exercises," and the private duties he enjoined. Does he recommend flagellation as a religious exercise? Here he uses artifice—"Let us make use, in this exercise, of small twine, which wounds the skin, skimming over the exterior without reaching the interior, so as not to injure the health." Does he recommend an unworthy member of the society to be set aside? "Let him be dismissed, not for his own sake, nor so much on account of his sins, as for the purpose of removing the scandal he has brought upon us." Does he urge his disciples to attract men to virtue, and to fight the enemy of their salvation? He tells them—"employ the same arms which Satan uses to destroy you." What blasphemy! When did Paul or his Master ever stoop to imitate the devil in his manœuvres? Did he desire to be the General of the order, that he might exercise supreme

dominion over his followers? We have seen how, to conceal his ambition, he declined the appointment again and again, until forced by his confessor to accept it. Would he, when he entered upon the office, be adored and almost deified by his subjects? He tells them how he had "seen the Holy Virgin, with the infant Jesus in her arms, and the sacred Trinity, and God the Father placing him with God the Son." Was he asked on one occasion by Lainez, whether it was true, according to report, that he had an archangel for his guardian spirit? He blushed, hung down his head, and said nothing—silence yielding assent.

His followers trod in his steps, and closely imitated his dexterity and craft. Did they wish to extol the "Spiritual Exercises?" They declared that "the book was truly written by the finger of God, and delivered to Ignatius by the Holy Mother." Did they, in order to glorify their society, desire the canonization of their founder, and could it be effected only by attested miracles? A new life was issued, exposing a vast number of miracles which he had wrought, and excusing their previous omission, because there was not at first certain and sufficient testimony. Did they in their writings maintain the sentiment, and continually reiterate it, that the end justifies the means? So many instances of this pernicious and dangerous maxim occur, that it is difficult to make a selection—we mention two or three.

The "League," that was such a scourge to France for so long a period, originating under Henry III., and intended to crush the Huguenots, owed much of its rapid development to the intrigues of the Jesuits. The one who was employed by them, to visit the different Catholic princes to discover the prospect of affairs, was Samnier. He was admirably qualified for his business, and could transform himself into any object; was dressed sometimes as a priest, sometimes as a soldier, sometimes as a country clown; could play at dice and cards, as well as preach and pray. Thus changing at pleasure his name, his garb, his profession, he visited successively Germany, Italy, and Spain, proclaiming that the Catholic religion was in danger, and that the king was secretly favouring the Protestants.

When the celebrated ecclesiastic, Parsons, first penetrated England, he pretended that he was a captain returning from Flanders. His dress was of bluff, overlaid with gold lace, with suitable hat and feathers. He not only assumed the dress, but imitated most successfully the character of the officer. "Full of strange oaths," he swaggered away, and became the soldier so completely as to baffle the keen-sighted sagacity of the English searchers. All this, according to the Jesuit writers, was "a wonderful manifestation of God's care and protection." Who can tell how many oaths he uttered before he reached London? Soon followed his companion, Campion, in the disguise of a pedler, with his box of laces and jewels. Who can tell how many falsehoods he told, before he reached the assembly that deliberated on the means of depriving Elizabeth of her crown, and of restoring England to Rome? When, in 1574, an attempt was made to introduce Popery into Sweden, a Jesuit, by the name of Nicolai, a Norwegian, was sent from Rome by the Company, under the disguise of a Protestant. He presented himself to the Lutheran preachers, and told them that he had spent his life in the study of the high sciences, in which he had made considerable progress; for his proficiency in which he had gained high reputation in several universities; that having heard that the king was establishing a new college at Stockholm, he had come to offer his services in giving instruction. The trick succeeded, and the professorship of Theology was given to him. He commenced his instructions, and by his manners and learning gained the confidence and affection of his pupils; and at length, in his lectures, adroitly attempted to sap all the foundations of Lutheranism. The rector of the college detected and exposed him. These deceptive and fraudulent means were not only approved, but applauded by the Company, because the actor was promoting a "good end."

For two centuries, this people had enjoyed the most unparalleled prosperity. Years rolled on, and their celebrity and reputation increased; their fame, like the lamp that illumines the universe, blazed brightly and intensely. Their influence extended far beyond the pale of religion, and reached almost every region of the globe, and every department of action;

they presided over the fortunes of empires, undertook the negociations of princes, and achieved commercial exploits hitherto unknown. In these circumstances, they were exposed to great temptations, arising from their high and unprecedented prosperity; but of these dangers they would not be aware; they had grasped at too much for mortals to hold, but they would not relax their grasp. Their lofty eminence would naturally excite the jealousy of men; this, however, would have had no effect, if, as was the case with Daniel, "they could find no occasion against" them, "except concerning the law of God;" but this feeling would be exchanged into righteous indignation, when the objects of suspicion were found to be the subjects of guilt. It was so with the Jesuits; and yet it was long before they were discovered. For more than a century and a half, the organization, constitution, and rules of the society were concealed from the world; few even of its members were permitted to know them; but at length all was revealed. Before this discovery, Pascal, in his "Provincial Letters," had exposed their corrupt maxims; and his successors in this work, Nicole, Arnauld, Perrault, Berthier, and others, made more extended extracts from their writers, and in the language of those who were regarded as oracles, exhibited to the world their whole system.

The time was now come for action; the apathy of men ceased; the complaints against the Jesuits were loud and long; the abuses of the company were openly spoken of; but they would consent to no reformation—they refused to yield a hair's breadth, and in their pride and self-sufficiency, rejected every compromise which bore the slightest appearance of change. In this infatuation, nothing remained but open warfare against an abused ecclesiastical dominion, and a corrupt system of morals and religion. Worn out with their rapacity and ambition, their treachery and stratagems, their intrigues and cabals, their destruction of public morals, and disturbance of social order, their incitement to rebellion, and instigation of murder, all, of every religion, and of every country, united their efforts to sweep them from the earth. Having lost the respect and confidence of the world, they hastened to destruction; and their downfall was almost as precipitate and marvel-

lous as their rise. In this crisis, the honour and glory of the Papacy demanded the sentence of abrogation; and on the 21st of July, 1773, Pope Clement XIV., after a full and solemn examination, issued his bull of suppression. In it he says, "After a mature deliberation, we do, out of our certain knowledge, and the fulness of our apostolical power, suppress and abolish the said Company, abrogate and annul its statutes, rules, customs, decrees, and constitutions, even though confirmed by oath, and approved by the Holy See, or otherwise. We declare all, and all kind of authority—the General, the provincials, the visitors, and other superiors of the said Society—to be for ever annulled and extinguished, so that the name of the Company shall be, and is, for ever extinguished and suppressed. Our will and pleasure is, that these our letters should, for ever and to all eternity, be valid, permanent, and efficacious, have and obtain their full force and effect, and be inviolably observed by all and every whom they do, and may concern, now or hereafter, in any manner whatever."

Though they were formally abolished by this bull of suppression, yet they were not in reality extinct or disbanded. In Russia and Silesia, an asylum was opened to them, where they laboured with assiduity; while many were dispersed through the world as chaplains, teachers, professors and authors, waiting for the time when they should re-appear, in the fulness of renovated strength and energy. That time in the course of years arrived. At the period when Jesuitism was passing away into oblivion; when its obnoxious doctrines and criminal practices were beginning to be forgotten; when all nations were breathing freely because the millstone of ecclesiastical despotism had been taken from their necks, the system suddenly revived, and in 1814, the Pope proclaimed by a bull that the order was restored. What adequate reason could be assigned for such an act? From what place was he able to dig up some musty record of the virtues of the Society? In what quarter of the globe did witnesses start up to show grounds for the resuscitation of that extinct monster, whose obsequies the wise and good of all kindreds and tribes had sung with satisfaction and joy? Why weave anew the fatal web of political and religious intrigue? The Pope, Pius VII., in his decree of restoration, says,

“we should esteem ourselves guilty of a great crime towards God, if amidst the dangers of the Christian republic, we neglected the aids which the special providence of God has put at our disposal; and if, placed in the bark of St. Peter, tossed and assailed by continual storms, we refused to employ the vigorous and experienced labourers who volunteer their services in order to break the waves of a sea which threaten every moment shipwreck and death.” He then proceeds, “in virtue of the plenitude of apostolic power, and with perpetual validity,” to decree the restoration of the order, with all necessary powers, that all states “may freely and lawfully receive all who desire to be admitted” into it; with power to the members “freely and lawfully to apply themselves to the education of youth, to decree colleges and seminaries, to hear confessions, to preach, and to administer the sacraments.”

Strange that the Pope and his adherents should have learned so little from the history of past ages! Strange that they should not have perceived that the crimes and evils imputed to the Society were chargeable upon the nature of the institution itself; that the consequences complained of must naturally have arisen from its fundamental principles, that the order is to be maintained at any expense, and that the end sanctifies the means. Strange that they should not have believed with the world that it was a public nuisance, and that they should not have feared that by letting it loose upon society, they would be chargeable with high treason against the common interests and happiness of man! It is a fact worthy of notice that the Pope who revived the order of the Jesuits, re-established the Inquisition, that monstrous engine of intolerance, tyranny, and bloodshed.

It is unnecessary to say much respecting their *progress and operations since their revival*. They have effected comparatively but little. They have laboured as hard as did the Jesuits of old, but they have not had the same opportunities for success. Instead of being everywhere encouraged, as the order once was, they have met with deserved opposition. In 1816, they were banished from Russia, and have not been permitted to return. Since then they have been expelled from France, Bavaria, Austria, some parts of South America, and even from Rome itself; but they would not allow the sentence of ejection long to

remain, and were soon re-admitted. Even under the decree of expulsion, they remained working, unseen, unknown, unsuspected, as a hidden disease, or as a mine, ready at any moment to be sprung. From their history it would appear that they have lost no part of their distinctive character; that they have grown no wiser by misfortunes; that they are still aiming at the pinnacle of supremacy; and that if they had the power, they would gladly desolate afresh the nations of the earth.

In retracing what we have said, we perceive that no society can permanently exist that acts upon the principle that the end to be achieved can justify the means that are employed. This was the fundamental principle of the sons of Loyola, upon which their order was established. We have seen that to effect their purpose, they everywhere resorted to disguise and prevarication; that they courted obscurity and darkness; that they carefully concealed from the gaze of men their motives and objects; that secrecy was their principal strength; that when fully trained, they had the same instinctive love of intrigue as the experienced gamester has for play. How repugnant is all this, not merely to the genius of Christianity, but to the manly spirit of the world! Our wonder is, not that they were discovered and brought down to the dust, but that they were permitted so long to flourish and deceive the nations. This trait in their character, now known, and covering them with obloquy, will prevent them, we have reason to believe, from ever again attaining any high ascendancy; for whatever is ingenuous and honourable wins approval, and carries force. It will be found, we think, sooner or later, that the cause of Romanism will not ultimately be promoted by the revival of Jesuitism; that its spirit has a natural tendency to dissolve any body into which it is diffused; that as a noxious weed, it will insinuate itself into the loose stones of a decayed building, and bring it to the ground.

In guarding against this society, let us ever remember that its members can, like Proteus, change their forms at pleasure; that they can pursue a course of conduct for one place, and adopt the opposite for another; that the privilege was given them by Paul III. in his bull of 1543, which authorizes

them "to adopt such rules as they might judge fit; with power, as well with respect to the rules already adopted, as to those which should be made in future, to alter and annul them, according to the difference of the time and place, and the quality or diversities of things; and to form other rules, which, by special favour, shall be, *ipso facto*, considered as approved by the Holy See." Taking advantage of this privilege, they will change their policy in this enlightened and agitated age, and will seek to rule the world, not so much from the depths of closets and the cabinets of statesmen, as by immediate communication with the people; not by that silent intrigue which draws near to the throne, and whispers in the ears of princes, as by that active dexterity which will sway the multitude, and bring them under their absolute control. For this purpose they will crowd into those countries where free institutions exist, and pursue a policy suited to the form of civil government.

We had intended, at the close, to show the changes which this society had introduced into the Romish Church, the new doctrines, and the novel practices which it had from time to time admitted; but we have time to consider only one—the *great stress which it has ever laid upon the worship of the Virgin Mary*. We acknowledge that this practice existed long before the origin of Jesuitism; that, though wholly unknown in the first three centuries, it was introduced gradually, and at a comparatively early period.

It has been made a question how far the Church of Rome is necessarily an idolatrous church. That the Liturgy recognizes a worship of the Virgin admits of no doubt; but the decrees of the Council of Trent do not *require* it; they only say that it is "good and wholesome"—the subject is expressed in a vague and ambiguous manner—the terms are cautiously chosen to avoid the imputation of idolatry, in the literal sense of the word. Availing themselves of these decrees, and of the compendious Confession of Faith drawn up by order of Pius IV., many pious Catholics, we doubt not, both individuals and communities, while exercising the highest regard and reverence for the mother of our Saviour, have not given her that worship which is due only to God. Not so, however, with the Jesuits;

no one can read their history without being convinced of their entire devotion to her, almost to the exclusion of God. It was so from their origin. Ignatius was the "knight of the Virgin"—his system, "our Lady's institute"—Mary its Divine patron. The society was formed at the festival of the "assumption of the Virgin," chosen for that purpose. When Loyola was inaugurated General, he and his colleagues renewed their vows "before the altar of the Virgin." When the formula was afterwards adopted, the members engaged to live and die in the society "in presence of the most Holy Virgin." When Aquaviva was elected General, he was, they all declared, "chosen by the Virgin." When Lainez was afterwards elected to the same office, "a sermon was delivered by way of thanksgiving to the Holy Virgin." When the "Council or Office of Charity" was instituted in Sicily, in 1555, the members assembled to recite only "the Office of the Virgin." In their schools and colleges, the pupils are required to "pray frequently to the Holy Virgin." Many of the Jesuits dated the year of grace from the *Mother* rather than the *Son*, and commenced their letters by "*the year of the Virgin God-bearer;*" or by another formula—"post virginis partum"—after the delivery of the Virgin. The books which are dedicated to her by their writers are almost innumerable; the manner in which many of them have spoken of her is blasphemy. Several have been so daring and impious as to say that she is at the Divine tribunal as a mistress rather than a servant; that she has full dominion over her Son; that she preserves and governs all things, and has everything under her control. The Jesuit, Alphonso de Liguori, a writer of no little authority among them, plainly and without equivocation, substitutes Mary for Christ, in the plan of salvation; and teaches that as a woman introduced death, so a woman introduced life; that as Eve brought in condemnation, so Mary brought in salvation; that as the former was the first sinner, so the latter is the first Saviour; that as the former was the author of the moral disease, so the latter is the only author of the spiritual remedy. If others who are not of this order worship the Virgin, yet it must be acknowledged that this Society (and they are always ready to boast of it) have done more than

any others to promote such worship, to give it encouragement, to increase its depth and intensesness, and to make it in many places entirely exclusive. The sentiment of the fathers is the opinion of the children. All who now visit Rome and other parts of Italy, testify that it is everywhere the chief devotion; that Mary is the principal object of adoration, and Jesus Christ only secondary; that the Jesuits have done, and are now doing, all that they can to increase the worship; to have the Saviour utterly dethroned from his priesthood, and a creature exalted to his place, as more worthy of affection, confidence, and homage.

The Jesuits are abroad in all parts of the world; and are multiplying their numbers and resources in our own land. Though vigilance shall not be wanting on our part, yet we shall not fear them. We shall watch over all their attempts to insinuate their subtle poison into our families, our schools, and our civil institutions; and re-burnishing our spiritual weapons, shall boldly contend with them, and not be afraid. They have never conquered the Anglo-Saxons; and God helping us, never shall. Other nations have been subdued; but these have never been under their sway. They fought bravely for domination in the land of our fathers; and though on some occasions they succeeded in corrupting kings and princes, yet they were unable to seduce others; though the 2d Charles and the 2d James were the successful subjects of their intrigues, yet they could not obtain a spiritual conquest over Parliament, or deprive the people of their dear-bought liberties. They will not be discouraged by those defeats there, nor by any they may meet with here; they will labour on with the same unshaken purpose as did their fathers; but we venture to predict that they shall utterly fail. In the warfare, a fair and moral intellectual warfare, which we shall continue to wage against them, they shall be overcome; they cannot, as long as we have any moral principle, extend among us a system so corrupt, and which has within it the elements of its own destruction. It would be a disgrace to fear them; but it is not presumption to believe that they shall be routed and put to flight by the energy of God's Spirit. They shall be scattered by the breath of the Almighty,

with all their wiles and deceitful policy, as the Spanish Armada, the everlasting monument of their treachery and cruelty, was scattered by the winds of heaven. "Fear shall take hold upon them—the depths shall cover them—the Lord shall reign for ever and ever."

---

*By J. H. Merle D'Aubigné*

ART. IV.—*The True Barrier against Ritualism and Rationalism.*

*The Authority of God; or, The True Barrier against Romish and Infidel Aggression.* Four Discourses, by the Rev. J. H. Merle D'Aubigné, D. D., President of the Theological Institute, Geneva. With an Introduction, written for this edition. Author's complete edition. New York: Robert Carter & Brothers.

DR. D'AUBIGNE has won for himself a standing as a Christian author, which will of course ensure readers for whatever he may publish, without any "letters of commendation" from us. This little volume is enlivened by that evangelical ardour, and that fresh and racy style, which give a charm to his histories, and a *vis vivida* to all his productions. As we should expect, he views the topics handled in these discourses largely from the historical stand-point, and thus adds to their strength and value. He, however, does not fail to sustain the plenary inspiration and divine authority of the Bible, by arraying those arguments, which are always conclusive on the subject, with great skill and force.

And surely the occasion of these discourses demanded that he summon to the defence of God's truth all the resources of Christian learning, logic, and love. It was no less than the defection of his associate in the Theological Faculty of Geneva, Professor Scherer, to the ranks of those who deny the normal authority of the external word, *i. e.*, the Scriptures, by asserting that the inspiration of its authors differs not in kind, but only in degree, from the spiritual exercises of ordinary Christians. Consequently, so far as *authority* is concerned,