

which from an early period in the history of our religion has been an honourable designation. A true *Christian* is one who is under law to Christ, and therefore is the highest style of man, and next to God and his wonders, the ornament and beauty of this lower world. But from the former of these two blessed names, Jesus, has come the name of *Jesuit*, which is a designation very contrary to Christ and Christianity.

The Society bearing this latter name has risen of late to such pride and power that to-day it aims at nothing less than the mastery of Europe, and the extinction of the Protestant faith throughout the world. It becomes us, therefore, in a temperate, reasonable spirit, to scrutinize the Society that threatens our religion and liberty.

#### ITS ORIGIN.

The true origin of Jesuitism lies further back than Ignatius Loyola. The germ of it was always contained in the bosom of the Romish religion, just as the oak is contained in the acorn, the roaring lion in the playful cub. Rome tried at one time to rule the world by *armies*; but its military glory departed—the empire declined and fell. From the ashes of Imperial Rome arose Papal Rome, which,—armies failing,—tried to rule the world by *religion* (the theory of Augustine's *City of God*). There can be nothing wrong, (on the contrary, what can be nobler) than the holy ambition to unite, by Christian means, the world into one great Christian empire, from which is banished unchristian vices, and in which is cultivated all Christian virtues! Such a purpose as this would be only a realization of the prophecy and promise of the Divine Master, that "*He would draw all men to him.*" But in an evil hour this best of wine was changed into the sourest vinegar. The ambition which, if it could only have forgotten self and known Christ alone, would have built up a true City of God, a Holy Catholic Church, has built up in the slow course of ages,

*Popery* and its ripest fruitage,—*Jesuitism*. The Church of Rome, at one time the best and the purest of churches, whose faith was in the days of Paul spoken of throughout the whole world, fell as our first parents fell, by the sin of ambition. Power, not for its beneficial use, but for its own sake, became the supreme object of the Papacy, and out of this has come Jesuitism as naturally and necessarily as comes evil fruit from a corrupt tree, as surely as out of the "serpent's root shall come forth a cockatrice, and out of that a fiery flying serpent." Here are the three stages of the sad development: To gratify the lust of power, all the kingdoms of the world and the glory of them must be laid at the feet of the Romish Church; the church must be laid at the feet of the priesthood; the priesthood must be laid at the feet of the Pope. "All things are yours," Paul says, "for ye are Christ's, and Christ is God's." "Nothing is yours," Jesuitism says, "for ye belong to the priesthood, and the priesthood belongs to the Papacy." We see first the *serpent*—all the world must be subdued to an infallible church. We next see the *cockatrice*,—all the church must be subject to an infallible priesthood. Then comes the *fiery flying serpent* (which is Jesuitism),—all the priesthood must be subject to an infallible Pope. It has taken twelve centuries to reach this last stage, but though the *evolution*, (degradation it should be called), has been slow it has advanced under the guidance of a law as fixed as that which gives us the butterfly from the caterpillar. Pope Pious the IX and his decree of infallibility is the natural and necessary issue of Pope Gregory VII and his decrees of supremacy. When *lust hath conceived*, it *bringeth forth sin*, and sin when it is *finished* bringeth forth *death*. James i. 15.

#### ITS FOUNDER.

It oftener happens that circumstances make men than that men make circumstances. Circumstances made Loyola.