

leaves other monks to count beads, and pray seven times daily. Its object is of a higher destiny,—to govern the world, to seize * at all points; and like a skillful general, it seeks and assigns employ to all its members. The *weak* are stationed around the altars, to attract by their sanctimonious fervor—the *learned* fill the chairs of sacred and profane literature—the *crafty* attach themselves to those in exalted stations, that by their means they may obtain and direct power for their own advantage—and the *strong* go forth to proselyte. This was a vast and artful plan; and to fulfil it, a sagacity in the means of execution was demanded equal to that which presided at its formation.

What government could suit and adapt itself to an order of things so boundless and lofty? An absolute monarchy. How is this monarchy conducted? By the command of *one over all*; and in the obedience of all to that same *one*. Hence the tyranny of Jesuitism is the most complete of all those which despots ever tried; for the General of the Jesuits is the true *Supreme*; and all the *Superiors*, who are delegates of this outrageous power, like their master, are absolute. Under this double weight, the subject must remain crushed. This jurisdiction is immense; but how could gradations in it be established? How could intermissions of authority be admitted in a domination which must act at the same moment, and in the same operation, upon men of various climates, manners, and languages, from Mexico to Rome? Without absolute control, how could the necessary bonds to unite them together be maintained?

Despotism is inherent in Jesuitism, which is the essence of an absolute monarchy. Irresistible power resides in the chief, and unresisting obedience in all the members; and to corroborate that authority, already so strong in its principle, the *dispensing* and *interpretative* power is always combined. Jesuitism refers to the command, and nothing must arrest it; but Jesuitism also interprets and dispenses with it. Hence no obstacles exist; because a prerogative is admitted, which placing the good of the body above that of its single members, attributes to it the faculty of separating those who are not according to its views, from those who are irrevocably united to it. Thus with Jesuitism, iniquity stops it not; for if it could be impeded in only one point, there would be an end of absolute, universal power.

In Jesuitism, the members of the body are only the stones of the edifice; they are made for it, not it for them; hence every thing must be sacrificed for its conservation. As Jesuitism must act upon the varied qualities of innumerable persons, of course, it requires a perfectly flexible and accommodating morality, very distant from that stubbornness which would repel; but susceptible of gratifying all temperaments, conveniences, and humors; and for that purpose, Jesuitism admits of corrective institutions,