

is this all. Whatever exemptions or privileges have been bestowed in successive ages upon other orders, are enjoyed in full by the followers of Loyola. They are also released from ecclesiastical jurisdiction, and may pursue their plans without the slightest fear of interference from any bishop, archbishop, or other functionary, however exalted. Their form of government, too, is admirably adapted to secure the ends they have in view. The general of the order is absolute master and lord; his will is law; his commands are obeyed without hesitation or repining; and by the complete organization of the order, and the compact arrangement of its members, the general is perfectly acquainted with the whole, and is able to assign to every individual the employment which he judges best suited to his talents. In short, an order so constituted combines in itself, in the present state of human nature, the elements of all evil, and must expose the community in which its existence is allowed to imminent hazard. Such power, combined with the immunities and wealth possessed by the order, and wielded by men of commanding genius and profound subtlety, could only be intrusted with safety to the purest minds. Even innocence itself would be in danger of falling under the influence of temptations so mighty and so complicated.

The history of the Jesuits reveals scenes of knavery, vice, and treason unparalleled in the annals of any country under heaven. Their entire policy is based on the assumption, that the end sanctifies the means, and thus the most atrocious villainies are excused and even applauded. It is not to be denied that they have rendered good service to the cause of literature, and that, in their missions to the east, they have exhibited the most heroic zeal and perseverance. On the other hand, it must not be forgotten that all their efforts have

been employed in upholding the grossest errors and superstitions of Romanism, and have been unscrupulously characterized by craft, treachery, or violence, separately or conjointly, as circumstances might seem to dictate. Nothing can exceed the iniquity of the system of morals advocated by some of their best writers, and so happily exposed in the inimitable pages of Pascal. Without going into further detail in this place, (ample information will be given from the "Provincial Letters,") it may suffice to assert, that it can be scarcely compatible with a due regard to the peace and safety of any country to tolerate a society which allows the commission of vice, under the pretence of a good intention in the act; permits promises to be broken and oaths to be cancelled, when the party promising or swearing has mentally reserved a different purpose from that which his words express; authorizes all kinds of crime, whenever it is pleaded that some good will probably arise therefrom; enjoins the temporary concealment of principles and character in order to accomplish its nefarious designs; declares assassination or murder to be venial, and even meritorious in certain cases, and acts upon the principle, (witness the history of Henry IV. of France;) and at the same time connives at idolatry, persecutes fellow-missionaries of the same communion, when their efforts clash with its own, and pursues heretics to the death. No one can wonder that the governments of Europe were successively compelled to rid themselves of these mischievous intruders, whose intrigues (often carried on under the veil of sacramental confession) were found to compromise the safety of kingdoms.*

* See "A History of the Jesuits; to which is prefixed, a reply to Mr. Dallas's defence of that order." Two volumes, 8vo. London, 1816.