

with retirement from the world and solitary study, which led him deeper and deeper into the sublime mysteries of true theology. In like manner as he turned from Aristotle to Plato, in whom he found more full satisfaction of soul, so he quitted the Schoolmen for the Fathers, and them again for the Holy Scriptures, which he studied with all the devout fervor of a mind convinced of the revelation of the Word. From this well-spring he drank in that pure and calm enthusiasm which sees God in everything, and devotes itself to the service of man. His religion was not zeal, persecution, lust of dominion, polemical vehemence; but peace, charity, lowliness of mind and inward harmony. The incessant bickerings of the Holy See with the Catholic States, which shook the foundations of the Church, were utterly odious to him. His moderation was not weakness or a mere bending to necessity, but spontaneous benevolence and native graciousness of temper.*

The Order was restored by Pius VII. in 1814; but by his silence he may be considered as endorsing the validity of the accusations adduced by Clement. In 1870 the Jesuits were powerful enough to induce Pius IX. to declare the dogma of Infallibility. Concerning this, our author remarks, and with this extract we conclude our notice:—

The question still remains, why Jesuits should be so eager to establish the infallibility of the power which they have felt in time past to press so disastrously on their Order. The answer seems to be, that the only thing they crave after is dominion for themselves; and they see their way to it more easily through an absolute spiritual sovereignty than through a limited one; they can manage one man more easily than a multitude of independent and troublesome prelates. Nero wished that all the inhabitants of Rome had but one head and one neck that he might end them all at one blow. The Jesuits have a similar aspiration with regard to the Church, over which they want to lord it without control; and they are blest with more than Nero's fortune, being endowed with more than his cunning. They think they can manage to get their own way by acting on the Pope's weakness and fears. They have a remarkably efficacious and disagreeable method

of getting rid of those who stand in their way; and they know that the Popes are aware of their peculiar skill in this respect. They flatter themselves that the lesson which they gave to the infallible Pontiffs in times gone by—proving that they were liable to die, though they were not liable to err,—will not be lost on those with whom they may have to deal in time to come. The future attribute of the Popes is to be INFALLIBILITY, but it must be infallibility *with a leaning to the interests of Jesuitism, for fear of consequences.* What Voltaire said of the government of Russia—that it was “absolutism tempered by regicide”—will hold good in future of the supreme rule in the Romish Church. The Pope is to be possessed of INFALLIBILITY, TEMPERED BY FEAR OF SUDDEN DEATH.

SMALLER SCHOOL HISTORY OF THE UNITED STATES: By David B. Scott. Harper Bros.

This is a neat little volume, very well printed, with nice little pictures of prominent persons and scenes, and valuable maps or plans of the different localities which last are too frequently omitted in histories. Farther than this, we cannot praise the work. The fact of which the author boasts, that no point of importance found in a book twice the size has been omitted, is of itself sufficient in our judgment to condemn it as a school-book. When will teachers learn that, though children may be temporarily crammed with facts, they will never retain or make use of anything in which they have not been interested, and that this interest cannot be excited by studying the history of a campaign condensed into a paragraph. As a volume of reference to be used in connection with and after oral teaching this would be found useful, but as a text book we should consider it worse than useless, as the use of it can hardly fail to induce mental dyspepsia, and give to every scholar a permanent distaste for history, which is really one of the most interesting of studies. History should be taught well or not at all.

* Ranke's "History of the Popes," vol. iii., pp. 212—124.