



demanding its suppression, by the Pope who suppressed it; as it is regarded, we suspect, by the mass of the Catholic clergy at the present day. It is not a religious Order, in the proper sense of the term, like the Benedictines or Franciscans: its object is not to train the soul for heaven by prayer, contemplation, and an ascetic life, but to fight against freedom, intellectual and political, for the purpose of putting the world again under the feet of the Papacy, though so skilful have been its machinations that the power to be defended has become the puppet of the defenders. Educated the young it has, and in a narrow way, it has educated them well; not, however, that it might enlighten them, but that it might gain an influence over them, and through them over society. It is simply a great conspiracy, belonging to the same historical category as that of which the Old Man of the Mountain was the chief, and operating in a manner equally criminal; for the use of intrigue in fomenting wars, international and civil, persecutions and political usurpations, is not less wicked, less noxious to mankind, or less alien to Christianity, than the use of the dagger. No feature of conspiracy is more detestable than the surrender of conscience into the hands of a chief for the object of the league, by which the neophyte divests himself of moral being. The Jesuit is required to be a "living corpse" in the hands of his Superior. It is true that in the obligation to obedience sin is formally excepted; but is a Jesuit likely to see the sinfulness of anything which his Superior tells him is essential to the interests of the Papacy? History, from the days of the Catholic League to those of the Sonderbund and the Franco-German war, gives us a terrible reply.

—To the shocks which popular religion is receiving from all sides another will soon be added by the appearance of the Revised Translation of the Bible. The revisors have, no doubt, executed their task in the most conservative spirit: still some familiar and cherished texts, such as that of The Three Witnesses and the passage in Job, "I know that my Redeemer