

long to see her free from the crushing hand of ecclesiastical despotism. The work has had a rapid sale, and has been widely read, though so recently published. The title of M. Hubert's book may suggest its character, and give an idea of its intense interest and importance: "The Jesuits—their History, their Doctrines, their Policy; their Actions, Political and Religious." He gives full information concerning their foundation and constitution, their missions and plans, their relations to the Romish Church, to the Jansenists, and to the powers that be. The paramount thought of the book is of incalculable importance, and deserves to be published and pondered in every land by the citizens of all nations, and by the members of all Churches. That thought, which is variously illustrated and established, is this: From the very commencement of the order of the Jesuits, one grand object has been contemplated, which has through all its course never been forgotten, shaken, or changed—viz., the spreading of their principles through the entire Church, and the government by those principles of the entire world. Difficulties inconceivable have impeded their course and delayed their success; the kings of the earth have banished the members of the Society of Jesus from their dominions, the chief of the Romish communion (Clement XIV.) had himself decreed the suppression of the order; but through storm or sunshine—through the frowning or fawning of the magnates, ecclesiastical or political,—this crafty, persistent, much-enduring, and indefatigable, society has held on its way. The leaven of evil has silently but mightily spread by night and by day, and is working at the present time more powerfully perhaps than ever. The "Society of Jesus" is the legitimate out-come of the Papacy—the fitting expression and the true embodiment of Romish principles. So it has been true to its real origin in all its development and policy; all its methods of acting are in harmony with the history and character of the so-called Catholic Church. The child is but the image of its mother, and in it the mother seems to renew her life and energy. The offspring, like its parent, has often come forth with voice that has made men tremble, and acted in the character of the roaring lion seeking whom it might devour; but mainly it has preferred the path more natural to it of the wily serpent, noiselessly creeping unseen, and suddenly darting on its prey. By united craft and courage, be it remembered, this marvellous creature has gone on, with ever-increasing power, to sway men and things according to its strong self-will. The very mother to whom it owes existence, although she has sometimes chided its waywardness, has succumbed to its influence, and the spoilt child rejoices in the subserviency of its parent while it sways, somewhat tyrannically, all that are in the house. In other words, the Romish communion of the period is pervaded by the principles of the Jesuits. What is now called Catholicism is but another name for Jesuitism—the two words are indeed synonymous at the present time. *The leaven has leavened the whole lump.* The first of the grand objects of the principles of Ignatius Loyola is an accomplished fact, and the grand demonstration of their triumph was displayed to the world when the astounding declaration was published of the infallibility of the Pope. This was the grand consummation of Jesuit policy as it regards the internal concerns of the Church. From that hour it was manifested to all Christendom that Jesuitism and Catholicism were but interchangeable words. The first most of the mighty aims of Loyola then, has been accomplished, and his principles are predominant in the