

Dr. Thomas, cannot bear "chains," the unwholesome alternative of secession.

—We beg our Roman Catholic friends to observe that it is not against the Roman Catholic Church, but against Jesuitism, that any shafts of ours have been levelled. Utterly alien to the spirit of historical philosophy must his mind be who can speak with narrow-minded disrespect of the Church of St. Benedict, St. Anselm, St. Thomas Aquinas, St. Francis of Assisi, Thomas à Kempis, Godfrey de Bouillon, Louis IX., Edward I., and Dante, the Church which produced the Christian art, and organized the Christian civilization of the Middle Ages, albeit its annals were sullied by the encroachment of usurping Popes, and by such fearful deeds of fanaticism as the Crusade against the Albigenses. In the doctrines and system of that Church we cannot believe, and not believing in them we must hold that they are destined to pass away: we see that they recede, and the power of its priesthood with them, before the advance of Science, free thought and popular education; yet we recognize the spiritual life which, on any hypothesis, they contain, and we are as far as possible from associating with them any idea of immorality or fraud. But modern Ultramontaniam, of which the Society of Jesus is the most pronounced and the most sinister embodiment, is a radically different thing from the guileless Catholicism of the Middle Ages, as everyone whose perceptions are determined by historical facts, not by Papal theories of immutability, must know. A Jesuit Doctor is no more like Thomas Aquinas or Thomas à Kempis, than Philip of Spain or Ferdinand of Austria is like the Catholic barons, devout men after the fashion of their day, who gave England the Great Charter, and the House of Commons, or than a Jesuit Church with its modern finery is like those wonderful hymns in stone, the Catholic Cathedrals of the Middle Ages. We regard Jesuitism as it was regarded by Pascal, by Arnaud, by the Catholic Parliament of Paris, by the Catholic statesmen who