

which will be made by the pressure of the French screw to compensate the province by a grant of some kind, so that the responsibility for this measure will extend to the whole country. Refuse incorporation to Orangeism, and then endow Jesuitism out of the public funds! If this is justice, what is iniquity?

If Jesuitism were like the other monastic Orders, a religious brotherhood, to endow it out of public funds would still be a flagrant breach of the fundamental principles of our polity. But it is not a religious brotherhood. It is, and has been from the beginning, a conspiracy against civil society and government. There is no record in history approaching in criminality to that of the Jesuit. On him rests the guilt of the bloody extermination of Protestantism in Bohemia, of thirty years' war in Germany, of the revocation of the edict of Nantes, and the murderous proscription of the French Protestants which ensued, of the countless religious murders committed by the Spaniards in the Low Countries. Whenever I hear of the Jesuit I think of Motley's description of the poor servant girl in the Netherlands who, because she would not renounce her faith, was led out between two Jesuits to be buried alive. Jesuit doctors preached tyrannicide, and in the background of each great crime, the murder of William the Silent, the murder of Henry of Valois, the murder of Henry IV., the Gunpowder Plot, appears the figure of the Jesuit. With political plotting the Sons of Loyola in time mingled financial cupidity; and the scandalous bankruptcy of a mercantile house connected with them, in the last century, filled the cup of public indignation against them and was one of the immediate causes of their fall.

It is not on Protestant evidence alone that the charges against the Jesuits rest. The Catholic powers of Europe united in demanding the suppression of the Order, as the enemy of civil society and government. No Catholic ever was more devout than Pascal, who by exposing the infamous tampering of Jesuitism with the principles of morality gave it the wound that has never healed. Jesuitism is not merely immoral; it is founded on immorality; since its fundamental principle is the prostrate submission of the individual conscience to the objects of the Order and the commands, however equivocal, of its Superiors. The Jesuit is bound to be "a living corpse," without will or conscience of his own, in the hands of the chiefs of the conspiracy.

In modern times Jesuitism has changed neither its spirit nor its aims, but only its methods. Power having passed from the monarch to the people, it is not with kings and their favorites or ministers, but with political parties, that the Jesuit now usually intrigues. He intrigues in Switzerland till he brings the confederation to the verge and beyond the verge of civil war and gets himself sent over the frontier for his pains. In the empress of the French, however, at once jealous and devout, he found a fitting instrument of the old, and to him more congenial kind. Through her he brought on a deadly war between France and Germany, though his promises to the French Emperor of treasonable aid among the Roman Catholics of Southern Germany,