

JESUITISM.

(Concluded.)

In Italy the Jesuits of course always held sway, as the right-hand men of the Pope, up to the day of their suppression; though it is true, that, when the members of the order shipped by the orders of Charles III., attempted to make a landing at Civita Vecchia, they were received with a discharge of artillery and refused admittance both in Leghorn and Genoa; but this is supposed to have been done by the orders of the General Ricci, who thought their distresses would excite commiseration. At the time of the re-establishment, they were received in Rome with open arms, and very shortly recovered all their former influence and power. It is, however, a significant fact, showing in what light they are regarded by the mass of the Italian people, that in the rising of 1848, the only one of the innumerable religious orders in Italy which was forcibly expelled the peninsula was the Society of Jesus.

In Germany the influence of the Jesuits, though only partial, was most baneful. The Emperor Charles V., it is true, kept them in check for a time, sending Bobadilla out of the country, and giving them to understand that there were limits to their interference. However, they shortly after began their war against Protestantism and civilization, establishing schools, preaching constantly, inflaming the minds of the people, and using mercilessly their two grand levers of persuasion, the fire-brand and the sword. The thirty years of war, with all its horrors, was due chiefly to them, ever fanning the flame of persecution when they found it burn low. As a natural consequence the Treaty of Westphalia saw their influence decline, and when the Emperor Joseph

II. visited Rome, shortly after, he treated the order with marked coldness, not to say contempt. It is even said that when Ricci, on the occasion of his visit to the *Gesu*, prostrated himself before him to present him an address, the Emperor interrupted him before he could say a word, by asking him "when he was going to relinquish his habit." Even after the re-establishment the society found it difficult to enter Catholic Austria. Metternich, trained in the school of Joseph II., always showed himself hostile to them, and though they did manage to gain a footing in 1820, it may be said they are there under strict supervision, and on sufferance merely. Germany, from the days of Luther even to those of Bismarck, has been found a difficult soil in which to sow, with advantage, the seed of Jesuit teachings. In Poland and Sweden, under the cruel and bigoted Sigismund, who called himself the King of the Jesuits, they caused much misery and trouble; but Sweden has remained Protestant, and, except in Galicia, where they help Austria to maintain her sway, there are no Jesuits now in Poland. After the suppression of the order, it is well known that the sons of Loyola found refuge in Protestant Prussia and schismatic Russia. Frederic the Great was probably induced to give them shelter, first with the object of making use of them to appease and keep in submission his Polish subjects, who, naturally enough, were exasperated by his treachery to their unfortunate country, and it is not unlikely that the sarcasms of D'Alembert and Voltaire, rousing his well-known obstinacy, induced him afterwards to continue his protection. That his views have not been shared by