

mental reservations, double directions, and the adaptation of means according to the merit of the end ; so that conscience may not be restricted in its course, but expatiate in a wide field of exceptions ; and convenient probabilities may be substituted for the clear light of that instruction which truth and a good conscience always reveal.

Jesuitism cannot dispense with skillful workmen ; and excels in the choice of its agents. It possesses in the highest degree the quality of attraction, and of judgment in the dispositions of youth ; so that they may be made desirous to unite with the order. Before its mansion is displayed a golden door ; hence it is acceptable and sought after by the great, desired by the humble, dreaded by the weak, and supported by the powerful. Jesuitism is of universal capacity ; it operates upon human feebleness, dazzles the eyes by its exterior solemnities, and discards the robes of pedantry. It is a child with children ; a king with kings ; affable and menacing ; both simple and shrewd in appearance ; a *Janus* with two faces ; a *Proteus* in a hundred forms ; and a *chameleon* in ever-shifting hues, more faithful to hatred than friendship ; very attentive to preserve the claim of superiority in all its career ; holding its wakeful eyes incessantly open over the whole social hierarchy to judge of its position, and according to that knowledge to direct its movements.

The Jesuit General is served by a zealous militia, an incalculable number of devoted volunteers everywhere present. Thus information arrives by a thousand ways ; and places the whole world under the watchful control of the chief. A sovereign who wished to know all that was passing in other nations, had only to use Jesuitical policy, and to apply to the General of the order. The following remarkable fact aptly illustrates the character and fearfulness of Jesuitism.

The Duke of Choiseul was appointed Ambassador from France to Rome, in 1753. Langier, a Jesuit, delivered a discourse before him full of violent invectives against the Jansenists and the French Government, who wished to punish the Jesuit, but they dreaded the Society. The Duke, supping with M. Rouille, the minister for foreign affairs, said that the Jesuit ought to be driven from Versailles, and not be permitted to preach any more. One day, at Rome, he was astonished to hear that he was considered to be an enemy of the Jesuits. Gallic, Assistant General of the order, informed the Duke "that they well knew he was not their friend ;" and gave him for proof what he had said in perfect confidential privacy to M. Rouille concerning Langier.

Jesuitism knew that concealed and innumerable ways, leading to a common centre, are a powerful means of direction and fear. Men dread to declare their opinions, and to act concerning those