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ART. I.—*The Life of Isaac Milner, D. D., F. R. S., Dean of Carlisle, President of Queen's College, and Professor of Mathematics in the University of Cambridge, &c.* By his niece, Mary Milner, author of the "Christian Mother." Second Edition abridged. London. 1844.

DR. JOHNSON once observed, in conversation, 'that no man is so important to society, that his death makes a chasm which cannot be filled up.' This sentiment is so far true, that affairs of the world never cease to go forward in some way, however many important persons are taken away; but it is not true that the space occupied by some men can immediately be filled by others. Dr. Johnson, himself, left no man behind him who entirely filled his place. The same may be said of our Washington and also of our Franklin. The same is true of Luther, Calvin, John Wesley, and others. Dr. Milner, we think, is another example of a man who left a great chasm in the literary and religious society, with which he was connected, which has not been filled to this day.

The writer of the life of this eminent man, makes an apology for the length of time which had elapsed after the death of her uncle, before this biography appeared; but she makes this sensible remark, "That the value which may be reasonably supposed to belong to a faithful Memoir of the Life and Character, of the late ISAAC MILNER, is by

call that Matthias had in election by the rest of their communion; also a belief that they have a regular call by rightful ordination, and transmitted, in an order they believe scriptural, from hand to hand. The sect lives and grows, rich in piety and diligent in doing good. Now though we knew a wide chasm in its line, we dare not refuse that sect the right-hand of fellowship; and we charge it upon the consciences of Mr. Palmer and his brethren, as they would themselves shun the brand of peace-breakers and schismatics, to show us one word of God in the Bible, as certainly there is none in their books upon our table, that casts out such a society as no church of Jesus Christ.

Having shown that the whole ground over which our author seeks a footing for his argument is hollow, and that there is really no such chance for unchurching as he imagines, we should like to turn the tables, and show, that, if there were such a chance, and it were regulated at all by the question of most wrong or right, his own church would be one of the first to fall by it. Nor would we ask any better marks on which to base the judgment than these four of his, with which the reader is by this time quite familiar. It has been from no doubt of their value, when used relatively, and no desire to shrink from them, when used upon ourselves, but only from logical necessity, that we have proved that the whole principle of Mr. Palmer's use of them is wrong. We are half sorry that our work is over; for though we stand honestly to our position, and dare not unchurch this English prelacy, though it unchurches us, still we should like to show again, as we have often done, how low she stands on the list of churches; for that by all her own marks, in unity, she is more schismatic; in sanctity, more stained; in catholicity, more narrow; in apostolicity, more changed, than the mass of those churches, whom, by the mouths of such men as this, she excommunicates.

John P. ...

ART. III.—*Histoire de la Chute des Jésuites, Au xviii. Siecle (1750-1782.)* Par le Cte Alexis De Saint Priest, Pair De France. Paris, 1844.

JESUITISM forms the theme of one of the most remarkable chapters of modern history. Nearly contemporaneous with

the Reformation in its birth, it seemed to be on the point of expiring, just at that period when the Reformed churches were at the lowest stage of spiritual depression, and when continental Europe was on the eve of a revolution equalled only by that which issued in the deliverance of Germany and Britain from the yoke of Rome. In the midst of political convulsions, a new life begins to manifest itself in the Protestant church; the heart of Christendom begins anew to feel for the wants and the woes of the heathen world; the predicted overthrow of anti-Christ, and the promised union of Christ's true people, appear quite at hand; just at this moment the suppressed order of Ignatius is recalled into existence; and with what results, may be seen in the renewed energy with which Rome is labouring to regain her ancient dominion, and her sanguine hopes of speedy success.

The whole history of the order of Jesuits deserves the careful study of all who would become thoroughly acquainted with the character of the mightiest and most powerful enemy of civil and religious liberty in the present day. The work before us is occupied with a short but remarkable chapter of Jesuit history; and we propose, in this article, to give the substance of the information which it contains.

It is observed by the author, in the outset, that all vanquished parties ought to look au dehors for the causes of their overthrow, though in fact, they exist within themselves. Thus the eulogists of this society, in treating of this part of its history, are accustomed to represent it as overwhelmed by a complicated and powerful conspiracy, in which kings, statesmen and philosophers, all animated by the spirit of infidelity, were combined. Such, however, was not the fact; there is not the shadow of evidence that the ruin of the Jesuits was the result of a premeditated plan; that which destroyed them, was neither state policy, nor infidel philosophy; the signal of their fall went forth neither from Versailles, nor from Ferney. The honour or the blame of having accomplished this work, belongs neither to the statesmen nor to the writers of France; her so called philosophers had almost nothing to do with it. The men who were the first to attack this order,—so far from being infected with the infidel spirit of that age,—were, as we shall soon see, devout and devoted papists. This society, so long endowed with a might and mastery which almost defied resistance; this body, so vast, so redoubtable to all others, whose arms reached to the most distant regions of the

earth, this universal colony of Rome received its first wound, not from one of the great powers, but from the feeblest and most isolated of the monarchies of Europe.

It was in Portugal,—“most faithful Portugal,”—that the first stroke was received. This fact is very surprising, when we consider the overpowering influence which the Jesuits exercised for so many years in that thoroughly popish country, alike over the monarch, the church, and the people, the throne and the altar; and especially, when we remember the really great services which the order had rendered to the monarchy in India and China, and the eclat which it had thrown around the Portuguese name.

The person by whom this first blow to the power of the Jesuits was given, was Sebastien Carvalho, Marquis de Pombal, respecting whom our author observes, that though he was not a great man, there never was a greater minister in so small a kingdom. Descended from an humble family, he early became, from circumstances which we have not room to state, the declared and bitter enemy of the high aristocracy of Portugal, then deemed the proudest and most exclusive of Europe; by incessant intermarriage, they had, in fact, come to be very much like one family. In the earlier part of his political career, Pombal had been sent ambassador to London, and it is more than probable, that the views which he subsequently attempted to carry out in his own country, were formed during his residence in Britain. During the reign of Joseph II., he rose to absolute power; and beside certain social reforms, the two grand objects of his administration appear to have been the humiliation of the high nobility, and the overthrow of the Jesuits. His energy and courage were quite adequate to the task to which he set himself. In the case of the nobility, his policy originated in part, at least, in personal pique; but he does not appear to have had any such ground of opposition to the Jesuits; there is not the slightest evidence that they had ever crossed his path; on the contrary, up to the very moment of the publication of the decree which banished them from the kingdom, they regarded him as one of their firmest friends. Unspeakable, therefore, was their astonishment, as well as of all Portugal, when the Jesuit confessors of the royal family were dismissed from the palace, and their dismissal was instantly followed up by a manifesto of the minister, in which terrible charges were brought against the whole order in Portugal, the chief of which was an attempted assassina-

tion of the king. The Jesuits assert that Pombal was prompted to act as he did, by the infidel philosophers of France; but the falsehood of this assertion is proved by the fact, that hostile as he showed himself to them, he was so great an admirer of the Inquisition, that he not only transferred to that body the whole power previously wielded by the Jesuits, but he even went so far as to urge, with great earnestness, its introduction into France, as one of the greatest of national privileges. "I want," said he, to the French chargé, "to reconcile your country to the Inquisition, and to make the whole world see the excellence of this tribunal." As to the attempt upon the life of the king, the Jesuits not only asserted their own innocence of it, they even denied that any such attempt had been made, and affirmed that the whole affair was a mere sham, got up by the minister, to secure his own influence over the royal mind, and to cover the society with odium. That the king was attacked, our author deems to be a fact beyond all dispute; and he intimates, plainly enough, his belief that the Jesuits had a hand in the plot. In ordinary cases, we should demand strong proof before we could even suspect a society of such a crime; but it is no violation of charity, to suspect one avowedly acting on the abominable principle, that the end justifies the means, and which, in former years, had dared to plant its dagger in the heart of an obnoxious monarch. History attests that king killing is an accomplishment in which the Jesuits "excelled beyond many their equals."

The fall of the order in Portugal caused a profound sensation in France, and at once awakened hopes of freedom in the minds of those who had long groaned under the iron rule of Jesuitism. All were amazed at the quietness with which the reverend fathers submitted to the decree which sent them into exile; for up to this time their reputation for tact and talent had been their chief protection in France; but now when they were seen to yield, without so much as a single effort at resistance, the number and the activity of their enemies were greatly increased by the prospect of success. It was not long before an occasion was given to begin the attack. Madame de Pompadour, whose relations to Louis XV. need not be particularly described, having negotiated unsuccessfully with the Jesuits to prevent her separation from the king, resolved upon their destruction. From a letter of Mad. de P., to her agent at Rome, it appears that Father Perusseau the confessor of the king,

had been urged to invent some method by which his majesty might retain Mad. de P. near his person without giving occasion for scandal; with this request the father declined to comply; he even refused to admit Louis to the sacraments, unless the scandalous liaison were dissolved.

This court intrigue was soon after followed by the more notorious affair of the Father, Lavalette, a bold commercial speculator, who had long been at the head of a great establishment of the society at Martinique. He became involved in difficulties, chiefly, it is supposed, through the jealousy of his brethren; his bills were allowed to be protested; he was charged with dishonesty; and the society, instead of coming to his help, thought to save itself by abandoning Lavalette and the establishment at Martinique. This very step proved their ruin. The creditors of Lavalette insisted that the order was responsible for his debts; this demand was resisted; the process came before the parliament of Paris; the Jesuits lost their cause, were compelled to pay upwards of a million, and at the same time the entire property of the order in France was sequestrated to secure the payment of the money. Vast, however, as was their pecuniary loss, it was trifling in comparison with the moral injury to their reputation. In the course of the trial they were compelled to produce the rules of the order, those *Secreta Monita*, which had been so studiously kept from all but the initiated; nay, whose existence had been repeatedly and most solemnly denied. We may well suppose that every art, which Jesuit cunning could devise, would be used to prevent so terrible a catastrophe; all their efforts were vain; they had themselves created the necessity for the production of their rules; produced they must be; they were produced, and published.

No words can adequately express the deep sensation which the publication of these rules caused throughout France. In a moment all minor questions and circumstances disappeared; mistresses, bankers, Pompadour, Lavalette were forgotten; the order itself, with its rules of matchless wickedness, became the one absorbing theme of discussion. The office of the *Blancs Manteaux*, from which the publication was issued, was besieged by an immense crowd of persons of both sexes, and all ranks, eager to possess copies of those long hidden rules. So strongly were the popular feelings excited, that the philosophers, who though they hated the Jesuits, hated the Jansenists still more bit-

terly, and were now rather disposed to sympathise with the self-convicted order, were compelled to keep their sympathy to themselves.* The national sentiment demanded the instant extinction of the order in France; but this demand was resisted by the king, who, though he loved his mistress Pompadour more than Father Perusseau's man, dared not lift his hand against the society to which the fathers belonged. The sad fate of Henry IV. was ever before his eyes, and he therefore kept a Jesuit confessor near his person, as much for the sake of physical security, as the spiritual benefit which his presence afforded. Long did Pompadour and Chaiseul labour with Louis, but the prejudices of his education, and his fears for his life, were for a long time too much for them; they would probably have never been able to overcome his reluctance, if they had not managed to threaten him with what he feared even more than the Jesuits—the parliaments. The Jesuits must be banished or the parliaments must assemble. Louis yielded so far as to agree to ask of the pope an immediate reformation of the order. When the Jesuits learned that such a demand had been made, their haughty answer—"sint ut sunt, aut non sint"—shows that they had no fears of any such result. How this proposition was received by the Pope we have no means of ascertaining; at all events, the means were found for overcoming Louis's reluctance, and in 1764 the order was banished from France.

Spain was the next to move. The causes of the banishment of the Jesuits from this priest-ridden land are not very fully known; one thing is very certain that no slight cause could then have produced so grave a result. Some historians connect them with a popular outbreak at Madrid, called the "emeute des chapeaux." Charles III. in the ardour of a reformation, which extended to little things as well as great, had forbidden the use of a particular kind of chapeau then very fashionable at the capital. The populace keenly resisted the execution of the order, and in the fury of the moment attacked one of the ministers in his own house, tore down his mansion, and would have taken the life of its owner had he not saved it by a rapid flight. In vain did the Walloon guards attack the furious multitude; Charles himself addressed them, from a balcony of the palace, but to no purpose, neither an armed force, nor the royal pre-

* Voltaire thus writes to La Chalotais, "Que me servirait d'etre delivré des renards si on me livrait aux loups?"

sence, could appease the tumult; the Jesuits alone were able to do what neither the military nor the monarch could accomplish, and the ease with which they effected it, created violent suspicions that they who so speedily calmed the tempest, had a chief hand in raising it. So at least the king believed. This outbreak occurred on the 27th of March, 1766, and for a while excited a good deal of interest, even beyond the confines of Spain. Louis, of France, was deeply affected by it, and seems to have regarded it as the harbinger of coming revolution; yet it was gradually forgotten, so that no one gave a thought either to its causes or its consequences. But there was one on whose mind it had made an impression not so easily effaced,—the monarch who had attempted in vain to pacify his own subjects, in his own capital. At a moment, when neither Spain nor Europe dreamed of such a thing, a royal ordinance appeared by which the society of Jesus was abolished in the Peninsula, and its members were banished from the whole Spanish monarchy. Great was the astonishment of Europe, as the news of this decree travelled from one part of the continent to the other; no note of preparation had been heard, no threats had been uttered; on the contrary the society had been treated with special respect. Proscribed by Portugal, banished from France, the credulous Jesuits counted with absolute confidence on the friendship of his catholic majesty—the monarch of the land where their founder was born; they leaned with perfect security on his arm up to the very moment when it was raised to crush them.

Whence then the change? Nothing in the character of Charles could give them the least clue to the mystery; for he was a most devout papist, and, unlike Louis and Joseph, he was not ruled by his ministers. At first they suspected the Dominicans, to which order the royal confessor belonged; then they imagined that Choiseul had a hand in it. But Charles himself declared upon his honour, that he never had the least personal animosity against the Jesuits, though he had long known the fact of their incessantly defaming his government, his character, and his faith; that he had always ascribed their conduct to prejudice or ignorance, until the outbreak of 1766 had fairly opened his eyes. He affirmed that he had incontestable proofs that the Jesuits were the authors of that revolt, and that they had designs upon his life. He repeated these declarations to an assembly of the chief nobles of his kingdom, and added, that the

only fault he had to charge himself with was, *J'en ai trop appris.*

The process against the Jesuits was a masterpiece of Spanish discretion; it was going forward during a whole year, yet it was kept profoundly secret until the actual publication of the decree. On the 2d of April, 1767, on the same day, and at the same hour, the governors-general in all parts of the then vast monarchy, in Spain, Asia, Africa, America, and all the *alcaldes* of towns, opened, each of them, a packet enclosed with a triple seal. Their tenor was uniform; these officers were charged under the severest penalties, to surround the houses of the Jesuits in their respective districts, with a body of the military, to banish them from their convents, and within twenty-four hours to convey them as prisoners to a designated seaport. They were instantly to embark, their papers having been secured and sealed, each one taking with him nothing besides his breviary, a purse, and his clothing. These orders of the court were rigidly executed, yet they do not appear to have occasioned the slightest popular commotion; even the many friends of the order among the Spanish nobles remained perfectly quiet, though they expected much from the firmness of the court of Rome.

And now comes a singular exhibition of the selfish, unfeeling spirit of Jesuitism. The general of the order at this time was Ricci; his policy was to let any number of the individual members of his society perish, in order, if possible to save the society itself; and as the reigning pope was very old, and completely under his influence, he of course, had every thing his own way. He accordingly gave a very cold reception to the Portuguese and French Jesuits, who, banished from their native land, naturally looked to Rome as a sure resting place. Ricci soon put an end to all such hopes. Charles had directed that his Spanish Jesuits should be conveyed to the ports of the Roman states, and had given the pope early notice of his intentions; but Ricci was resolved that they should not be permitted to land, and compelled the papal minister so to notify the Spanish government. Charles was not so easily to be diverted from his purpose. On the day fixed, nearly six thousand priests, of all ages and conditions, many of whom were persons of illustrious birth, and profound learning, were compelled to embark in vessels which were to convey them they knew not where. After a short voyage they reached Civita Vecchia; but in-

stead of the kind reception on which they calculated, they encounter an absolute repulse. The Jesuits were furious, and accused Ricci of unheard of inhumanity. At first the Spanish captains resolved to land them at all hazards, but they eventually sailed for Genoa; here a fresh prohibition met them. They sailed for Corsica, but their trials were not yet at an end; Marbeuf, the commandant of the island, declared that they must not land, since he had no place in which to shelter them, and no means of subsistence; the French minister, however, at last gave orders for their admission, and thus, after wandering upon the sea for six months, without succour, without hope, worn down by fatigue, decimated by sickness, cruelly repulsed by their own general, they at length found a wretched asylum amid the barren rocks of Corsica.

M. Saint Priest quotes a despatch of Choiseul (11 May, 1767), to prove that he was the first to propose the abolition of the order; and that he did so from motives of compassion, in order that the exiles in Corsica and in other lands, might as simple subjects return to those homes from which as Jesuits they were excluded. He proposed the thing to Charles, but, strange, to say, it was coldly received; Charles was a thorough papist, and though he had expelled the Jesuits from his kingdom, he regarded the abolition of the order itself as a holocaust to the Voltairean philosophy which he abhorred. It was not long before this coldness was changed into burning zeal, and the occasion for the change was furnished by the pope himself, who attempted to chastise the duke of Parma for following the example of the great powers, counting probably on his insignificance as a sovereign. He went too fast; his bull against the duke, at once aroused the two great branches of the Bourbon family. They demanded that the bull against their relative should be recalled, but the pope, old and feeble as he was, stubbornly refused to do so. The result was (on 10th Dec., 1768) an imperious demand by France, Spain, and Naples, for the total abolition of the order of Jesuits. It was a blow for which the pope was wholly unprepared; it overwhelmed him; a few days after, a fit of apoplexy put an end to his contests and his life.

He was hardly gone before the ambassadors of France and Spain, determined to make themselves masters of the conclave. But it was not to be supposed that the Jesuits would allow this, without a vigorous resistance, for with

them it was a question of life and death. Father Delei was early sent away with the chief treasures of the order, which were to be conveyed to England; Ricci remained upon the ground, and seemed endowed with almost miraculous activity; he and his brethren flew from one quarter of the city to another; their hands filled with costly presents, and they humbled themselves as they had never yet done before the princes and the ladies of Rome. Ricci's policy was to hurry on the election before the arrival of the French and Spanish cardinals, and at one time he had nearly gained his point. For a while the Jesuits counted upon the aid of the young emperor of Austria, but this hope was extinguished during a visit which Joseph made to Rome. On one occasion he went to see one of the most splendid houses of the society, attended by the general. The emperor, with seeming carelessness, asked him when he intended to quit his habit; Ricci turned very pale at this question, and replied that the times were indeed hard for his brethren, but that they put their trust in God and the Holy Fathers, whose infallibility would be forever compromised by consenting to their destruction. Joseph laughed, and fixing his eye upon a statue of Ignatius in solid silver, and glittering with jewels, observed that it must have cost an immense sum. "Sire," said the general, "this statue was made with the pennies of the society's friends." "Rather," replied the emperor, "with the profits of the Indies." With these words he departed, and with him all hope of Austrian interposition.

So completely had the Spanish court changed its views, that it even went the length of proposing to compel the new pope to promise before his election, the abolition of the society; but to this, Bernis, one of the French envoys, would not consent, saying that the cardinal who signed such a paper, would thereby disgrace his whole subsequent pontificate. Urged, however, by the Spaniards and his own colleague, he consented to think of it, and to take the advice of some learned casuist. He named Ganganelli.

The account given of the early life of Ganganelli, and of the intrigues of the conclave by which he was raised to the papal throne under the name of Clement XIV., is exceedingly interesting, but we have neither time nor room to enter into particulars. He has been charged with having given the Spaniards the written promise which they desired; this charge in the precise form in which it has been usually made, our author shows to be not correct; at the same time,

it is evident that he did give some kind of a pledge, from the fact that he was no sooner on the throne than the Spaniards asked him to perform his promises, while Clement, so far from denying the obligation, only asked for delay, until he had become somewhat used to the office to which he had been raised. Whatever may have been the nature of the engagements into which he had entered as Cardinal Ganganelli, it is quite clear from his whole subsequent conduct that he was not without hopes of being able to escape from them as Pope Clement XIV. All sorts of pretexts were used to gain a little delay; all sorts of propositions were made short of the immediate abolition of the society. One while he urged that the dignity of the sovereign pontiff forbade his being compelled into the measure; then he professed to be afraid of the resentment of Maria Theresa, and of the other Catholic princes; he even condescended to appeal to the heretical governments of Prussia and Russia. The Spanish king became at last so excessively impatient, that the pope fearful of schism, was forced to write him a letter, in which he gave a positive and irrevocable promise, and admitted that "the members of the society had merited their ruin by the turbulence of their temper and the audacity of their plots." It is this letter, not written until 1770, which historians have confounded with the earlier and less distinct engagement made by the pope before his election. Still Clement hesitated, and was only brought to act with decision by Charles's threat to publish the letter to the world; at last he ordered the brief to be brought to him, he carefully read it over, raised his eyes to heaven, took the pen and signed it, adding with a deep sigh—"There is the suppression. I do not repent of what I have done. I did not decide until I had weighed the matter well. I would do it again; but the suppression will be my death—*questa suppressione mi darà la morte.*"

On the 21st of July, 1773, the brief *Dominus ac Redemptor* appeared; and as soon as possible the Jesuit establishments were broken up, their schools disbanded, and their churches transferred to the Capuchins. When the pope found that the event produced no commotions, he seemed at once to have got rid of the load by which he had so long been oppressed. His health and spirits had never been better; and he began to indulge the hope of a peaceful pontificate. After eight months of perfect health, he was one day taken suddenly ill as he rose from the table,

and for six months he endured the greatest physical and mental agonies; poignards and poisons were ever before his mind; his food was prepared with his own hands; horrid dreams oppressed his sleep; he would rise at midnight, and prostrating himself before an image of the Madonna, with floods of tears would cry out, "mercy, mercy, *compulsus feci! compulsus feci!*" He died 22d September, 1774.

What was the cause of Clement's death? This is an historic problem, which this work goes far to solve. M. St. Priest without expressly charging the Jesuits with the crime, gives it as his decided opinion that foul means were used, an opinion founded upon the contemporary diary of Bernis, who among other things says: "The pope (Pius VI.) in certain moments of freedom revealed his real sentiments on this subject; never can I forget three or four effusions of the heart which escaped from him in my presence, and which, if I am any judge, made it very plain that he was well acquainted with the cause of the miserable end of his predecessor, and that he himself had no wish to run a similar risk." This testimony is decisive, and its truth is confirmed by the course of policy which Pius pursued towards the ex-Jesuits. We have very little doubt that Clement the XIV. fell a victim to Jesuitical revenge; at the first news of his decease all Rome cried out, "Clement has perished by the acqua tofana del Peruggia;" no one doubted that he died a violent death. Who, besides the Jesuits had any reason to perpetrate the crime? They threatened the life of the pope; a fanatical woman of Valentane, who pretended to be a prophetess, was induced by Ricci to go through the streets of Rome, sometime before the brief of suppression was signed, proclaiming the speedy vacancy of the holy see. Now he who to gain his own ends, could employ the services of such a prophetess, it is reasonable to suppose, would not hesitate to aid in the fulfilment of her prophecy.

The bull of suppression is very long, and we can afford to give it only a hasty glance. After relating the troubles which the church had suffered at the hands of the orders of religions, and particularly those excited by the society of Ignatius, the pope goes on to say—"We have seen with bitter grief that the remedies hitherto used have had no effect to dissipate the accusations and complaints against this society;" and then having described the very great pains taken to come to a right decision, "aided by the presence

and inspiration of the Holy Spirit, we declare the constitution of the society forever annulled." "After the publication of this brief, we forbid any and every attempt to suspend its execution, under pain of the greater excommunication."

We have not room to enter with any minuteness into the subsequent history of the order which, though suppressed by papal authority, in reality continued to exist. Of all parties in the Romish church, the Jesuits professed to hold the highest views of the papal authority; they were now placed in circumstances which tested the sincerity of these views. How then did they act?—like those who believed that the voice which annihilated their order, was the voice of God, uttered by his infallible vicar? By no means. In those kingdoms in which there was no possible hope of successful resistance, the papal mandate was faithfully obeyed; but the Jesuits who resided within the heretical kingdoms of Prussia and Russia, finding that the king and the emperor would stand by them, treated the papal brief as so much waste paper, and the greater excommunication as very harmless thunder. The Bishop of Breslau very honestly attempted to put a stop to this rebellion, but the only result of his effort was the sequestration of his own bishoprick, by Frederick, who announced that he had taken the order under his royal protection. When the Spanish monarch found out how matters stood with the Jesuits of Silesia, whose numbers were daily increasing, he was exceedingly indignant, and charged Pius VI. with double dealing, a charge which it now appears was true enough; not, however, from any love which that pope had for the Jesuits, but from the fear of meeting the same fate with his predecessors,—a fear, which as we have seen, he repeatedly expressed to the French cardinal, Bernis.

It is a fact deserving the most serious consideration of the friends of civil and religious liberty, that this same order, whose members were once driven out of nearly all the popish kingdoms of Europe, whose perpetual suppression was unanimously demanded by "most faithful" Portugal, "most catholic" Spain, and "most Christian" France, is at this moment the dominant order in the church of Rome. No one, now-a-days, ever hears of Franciscans, or Dominicans, while the Jesuit is every where, and is every where at work, amid the cloisters and scholars of Oxford, in the newly christianized islands of the Southern Ocean, in the fastnesses of the Nestorian mountains, among the turbulent

millions of Ireland, and the education boards of New York and Philadelphia. The voice of history declares, in emphatic terms, that the Jesuitism of a former age was quite capable of such manifold and wide extended operations; of working under, and using all kinds of governments, the freest and the most despotic, for the attainment of its one grand end—the subjugation of the world to the triple crown. Jesuitism is now just what it ever was; the constitution of the order is unchanged; to reform it, is to destroy it; as M. St. Priest well remarks, “it is this very impossibility of reformation or of change, which has repeatedly brought the society into the agonies of death, and yet has saved it from absolute dissolution.” Rome cannot afford to do without it; the subjection of the world to Rome is the object for which it lives; and Jesuit morality, now as of old, teaches, that the end justifies the means.

Additions & Corrections

ART. IV.—*Pensées, Fragments, et Lettres de Blaise Pascal, publiés pour la première fois conformément aux manuscrits originaux en grand partie inédits*, par M. Prosper Faugère. Paris, 1844. 2 vols. 8vo.

It has long been known that the printed text of Pascal's thoughts was not in exact conformity to the author's manuscripts; but the extent of the discrepancy was first investigated and made public, by Victor Cousin, two years ago, in a report to the French Academy, on the necessity of a new edition. The result of this inquiry was to throw discredit even on those passages which had not been tampered with, and partially to remove from the list of French classics, one described by the new editor, and commonly regarded, as the first in date as well as genius. In relation even to the text of such a writer and of such a book, a little historical detail will not be unacceptable to many of our readers.

Among the papers left by Pascal at his death, were fragments and materials of a great work in defence of Christianity, a number of letters, essays, and detached thoughts, upon various subjects. The vivid recollection of the Provincial Letters, and the continued ascendancy of the Jesuits at court, seemed to render extreme caution necessary in the publication of any thing under the name of Pascal. His