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THEOLOGICAL REVIEW.

EDITED BY AN

*ASSOCIATION OF GENTLEMEN IN PRINCETON,  
AND ITS VICINITY.*

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*The Review of "Essays and Dissertations in Biblical Literature," which was promised in our last Number, did not come to hand in time to be inserted. We regret that such has been the case; and the article (which has been delayed in consequence of the distance of the writer from the press) may be expected in the number for July.—Ed. Bib. Rep.*

THE  
BIBLICAL REPERTORY, AND THEOLOGICAL  
REVIEW.

FOR APRIL 1830.

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CHURCH MUSIC.

*How shall a reform in the music of our churches be effected?*

In a former number of this Journal, we endeavoured to show, by comparing the original design of church music with the art in its present state, that a reform is both necessary and practicable. The argument, thus far, we presume, has been satisfactory. But here, in the minds of many, a serious difficulty presents itself. A good thing, which is in its own nature practicable, cannot always be carried into effect against the habits and prejudices of the community. To obviate this difficulty, it is necessary to show, somewhat in detail, how a reform can be effected. This is the object of the present article.

We shall take it for granted that in the present day of activity, some share of enterprise and self-denial might be easily enlisted in favour of a reform in church music, if once its full importance were to be distinctly seen. There are men in our country who know how to give an impulse that will be felt in every portion of the land. Only let it be seen that such an impulse is really needed, that the best interests of religion and of good order in the community require it, and the thing will be certainly done.

no lions in the way. There is no Sylla or Charybdis to prevent us from safely embarking in the enterprise. Nothing but sloth, criminal sloth. This is all. Whether this will longer serve as an apology for the neglect of a plain practical duty, our readers may now be permitted to judge. The subject is before them. The undertaking is fairly proposed: nor is it too much to believe, that the great Master of assemblies is ready to smile upon the efforts of those who will faithfully engage in its accomplishment. And more than this, some portion of the work has been partially commenced. A kindling impulse is now felt in various portions of the land. Discussions have been afloat. Experiments have been made. And in all that has here been proposed, not a single item is found which has not the advantages that are to be derived from careful and repeated personal observation.

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#### REVIEW.

*Provincial Letters; containing an Exposure of the Reasoning and Morals of the Jesuits. By Blaise Pascal. Originally published under the name of Louis de Montalte. Translated from the French. First American edition. New York and Boston. 1828. Pp. 319. 12mo.*

The works of Pascal, "that prodigy of parts," as he is called by Locke, belong to the treasury of literary and religious property, which can never become obsolete, and which pertains to every age. Among the writings of this wonderful man the Provincial Letters justly hold the highest place; as well from the intrinsic merits of the book, as from the events to which the production gave rise. "In these letters" says Voltaire "is concentrated every species of eloquence. There is not one word that, during a hundred years, has suffered the change which alters so frequently all living languages. To this work must be attributed the *fixation* of the French language. I have been informed by the bishop of Luçon, son of the celebrated Bussy, that Bos-

suet, the bishop of Meaux, having been asked by him what work he should most desire to have written, if he had not produced his own, replied *The Provincial Letters.*”\* It is therefore with great satisfaction that we welcome this work of genius, in an English dress and an American edition, as eminently adapted to open the eyes of our countrymen to the insidious designs of that order, which appears to have selected the United States as the most promising field for its operations. Although the inimitable graces of style, and often the poignant severity of satire, must be lost in a translation, yet there is in this production a merit higher than the beauty of exquisite language or even the glow of impassioned eloquence; a ground-work of sacred truth and irresistible argument, which no version can impair. The form and outward grace may perish in the transfusion, but truth, like the gold which passes the furnace, remains unaltered in its essential excellence.

The controversies between the Jesuits on the one part, and the Jansenists and Dominicans on the other, may be said to have fairly commenced at the opening of the seventeenth century. The council of Trent had taken all practicable measures for the suppression of the Augustinian doctrines concerning grace and human ability, which were subsequently espoused by Jansenius and his followers. It was left for the order of Jesuits to urge still further this warfare against the truth. The leader in this controversy was Louis Molina, a Spanish Jesuit, who about the year 1588 had published a work in which he treated of the freedom of the will, the co-operation of man with divine grace and the decrees of God, and maintained the semi-Pelagian doctrines upon these heads. Upon all these points the Jansenists came forward in a body, taking shelter under the authority of Augustine.

A still more tempting mark for opposition, however, was held up in the casuistry of the Jesuits, which had now received its form, and become a subject of public disputation. In the mysterious assemblies of the order a system of morals had been framed, upon which we can hardly look without horror; a mixture of equivocation, licentiousness and contempt for the divine law, which would seem too gross to have been

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\* Sur le Siècle de Louis XIV.

tolerated even in the darkest age of paganism. The press teemed with elaborate works upon casuistic theology, in which every imaginable case of conscience was resolved, and we might add, every lust and wicked propensity made venial. That we do not err in attributing to the society of Jesus (for so they profanely styled themselves) the tenets which were avowed by individual casuists, will appear from the fact that it was contrary to the rules of the order that any work should be published without the licence of the superior. And as no age or nation has ever been inundated with such a multitude of ingenious, learned and voluminous works on morals, all marked with the appalling signature of the same lawless spirit, we cannot but view them as emanating from a great and united body, in unholy concert for the demolition of public virtue.

Here, in a christian land, by a body of men who almost monopolized the instruction of youth, were taught principles so monstrous as to disgrace the church which gave them toleration. Here was promulgated the doctrine of *probable opinions*; according to which, if but one authority could be found for a certain questionable act, there is that degree of probability that it is justifiable. "An opinion is called probable" says Escobar "when it is founded upon reasons of any consideration. Hence it is that sometimes a single doctor of eminence may render an opinion probable." (*Letter 5.*) Nay, by some of their writers it was maintained, that one might proceed to act upon such an opinion, even when there was reason to fear that the authority might have erred; and of two probabilities the least might be chosen, although contrary to Scripture and to the conscience of the very man who acted upon it.

Here, in the very heart of the Romish church, it was established as a principle, that a *good intention* was sufficient to sanctify any action. By this we are to understand, that the purpose to sin is necessary to constitute any act a sinful act. He who commits a crime, is, according to this doctrine, exempt from guilt if he does not deliberately purpose to offend God; and unless a man at the moment of transgression should be thinking of the divine law, he cannot be said to violate that law. It was taught, moreover, that the slightest degree of sorrow for sin, the smallest measure of *attrition*, as the Romanists call it, would suffice to appease the wrath of God, even though it rose no higher than the

natural dread of misery. To this may be added their well known permission of equivocations, mental reservations, pious frauds and perjuries. For an ample exposure of these anti-christian tenets the reader is referred to the authorities cited by Pascal himself. (See also Heidegger, *Historia Papatus*, per. vii. § 283.)

In the imaginary conversation between the writer and a father of the order, the latter reveals the secrets of this easy method of avoiding all pangs of conscience; yet not without exciting the astonishment of his questioner.

“‘But father, in such cases it must be very embarrassing to know which to prefer.’ ‘O no, not at all; it is only to follow the one which is most agreeable to yourself.’ ‘But what if the other opinion should be the most *probable*?’ ‘It does not signify.’ ‘But what if it should be the most *sure*?’ ‘Still it does not signify; only observe the explanation of father Emanuel Sa, of our society, in his Aphorisms *de Dubio*, p. 183:—‘A person may do what he conceives to be permitted by one probable opinion, although the contrary be more sure; but the opinion of one grave doctor is sufficient.’” ‘But suppose an opinion is both *less probable* and *less sure*, is it permissible to follow it, rejecting that which is believed to be *more probable* and *more sure*?’ ‘Yes, once more; hear that great Jesuit Filiutius, *Mor. Quæst.* tr. 21. c. 4. n. 128. “It is allowable to follow the opinion which is less probable, though it be also less sure. This is the concurrent sentiment of modern authors.” Is not this explicit?’—P. 77. “‘They (confessors) are obliged to absolve penitents who hold some *probable opinions*, upon pain of committing a mortal offence; so that they can never be at a loss. This is luminously stated by our fathers: amongst others, by father Bauny, tr. 4. *De Pœnit.* q. 13, p. 93. “When the penitent” says he “follows a probable opinion, the confessor must absolve him, although his opinion be contrary to that of the penitent.”’ ‘But, father, he does not affirm that it would be a mortal sin not to absolve him.’ ‘How hasty you are! Hear, hear! he proceeds with this express conclusion: “To refuse to absolve a penitent who acts conformably to a probable opinion, is a sin in its own nature mortal;” and he quotes, in confirmation of this sentiment, three of our most distinguished divines, Suarez, *foin.* 4. dist. 32. sect. 5; Vasquez, *Disp.* 62. c. 7; and Sanchez, n. 29.’”—P. 78.

There was still left, however, even in the bosom of the Romish church, enough of sound morality, and as we cannot but believe of genuine piety, to forbid the silent connivance at such abuse and perversion of all that is sacred. Jansenius became an opponent of the Jesuits, while he was a professor at Lyons; and when he afterwards was promoted



to the bishopric of Yvres, in Flanders, he continued his opposition. It was the study of Augustine's works which opened his eyes to the errors of the Romish theologians, and although he did not, like Luther, awake to a full sense of the corruption of the man of sin, he nevertheless defended the doctrines of grace with a zeal and constancy which might cause many protestants to blush. The book called *Augustinus*, a posthumous work of this great and good prelate, contained a defence of the doctrines of original sin, total depravity, the necessity of spiritual influences, and other fundamental doctrines of grace, upon almost the same principles with those which were maintained at Geneva; indeed, his followers found it no easy matter to exculpate themselves from the charge of Calvinism. In the year 1641 the book was proscribed by the inquisition at Rome. In 1643 Urban VIII. condemned it by a bull, and in 1653 Innocent X. condemned five propositions which the Jesuits professed to have extracted from the work. The great question now at issue was, whether the pope was competent to determine the *fact* that Jansenius had taught such doctrines as those which were condemned: the Jansenists professing to join in the condemnation, but denying that any such propositions were contained in the book *Augustinus*. In this controversy the Jesuits, as sworn defenders of the papal infallibility, and deadly enemies of Jansenius, took the highest ground known among papists, and contended that by the decision of the pope it became a matter of faith that the fact was as stated by him. On the other hand, the fathers of the Port Royal, a monastery of St Bernard, in a lonely vale near Paris, among whom were the celebrated Arnauld, Nicole, and Quesnel, espoused the cause of the Jansenists. It was at the instance, and with the aid of these men, that Pascal, under the feigned name of *Montalte*, composed and published the Provincial Letters.

The first of these letters bears date January 23, 1656; and was intended chiefly to expose to ridicule the intemperate debates which had originated in a caustic epistle of M. Arnauld to a doctor of the Sorbonne; but to the astonishment even of those who were in the secret, it became the most interesting topic of conversation throughout the whole city of Paris. Learned and unlearned men, all classes of society, found themselves attracted by the brevity, the *naïveté*, the gentle sarcasm, and the finished elegance of this anonymous

production. The dispute in the Sorbonne resulted in the condemnation of M. Arnauld's book, and the expulsion of himself from the theological faculty. Pascal, animated at the same time by zeal for the honour of his friend, and indignation at the intrigues of the Jesuits, produced in rapid succession the second, third and fourth letters. When, however, he entered upon the discussion of the casuistry and morals of the order, he found himself involved in a work where haste would have been criminal. So unchristian and odious did the precepts of their writers appear to him, that with the patience of a veteran in controversy, although this was among his first works, he sat down to examine and digest the shapeless mass of abominable error which is spread through these volumes. We are told by his biographer that he spent twenty days upon a single number, and that he wrote the 18th letter over as many as thirteen times. (*Mémoires sur la Vie de M. Pascal, prefixed to Les Pensées.*)

The first ten of these letters were directed, by a happy fiction, to a provincial of the order, and the person meant is said to have been M. Perrier, a resident of Clermont. The remainder of the work was drawn forth by the futile attempts of the Jesuits to prove, first, that their casuists had not maintained the opinions which were attacked by Pascal, and then, that these opinions had been long taught and received by the church. All Paris was now solicitous to discover this wonderful Montalte, confessedly the finest writer in France, and yet unknown before; familiar with all the doublings of the casuists, and yet firmly and piously attached to the church and to pure morals; while chagrin and consternation pervaded the ranks of the Jesuits. It was alarming to find that homicide was no longer forbidden; for, according to a passage of Hurtado de Mendoza,

“When a gentleman who is challenged to a duel is known to be not remarkably pious, but daily commits sins without the least scruple, plainly evincing that his refusal to accept the challenge does not proceed from the fear of God, but from timidity, he may be called a chicken, and not a man: *gallina et non vir*. He may, in order to preserve his honour, proceed to the appointed place, not indeed with the express intention of fighting, but only of defending himself, if his antagonist should unjustly attack him, and this action would be in itself altogether indifferent. For what harm would there be in going into a field and defending oneself against any attack?”—  
P. 99.

Falsehood and perjury were authorized under various forms :

“ Because (said the father) ‘it is the *intention* which stamps the quality of the action :’ and the latter, (Filiutius), in page 328, furnishes another and surer method of avoiding lying. After saying in an audible voice, *I swear that I did not do this*, you may inwardly add *to-day* ; or after affirming aloud *I swear*, you may repeat in a whisper *I say* ; and then, resuming the former tone, *I did not do it*. Now this you must admit is telling the truth.” “ I own it is,” said I, “ but it is telling truth in a whisper, and a lie in an audible voice.” —P. 135.

The crime of simony had been rendered easy to the most sensitive conscience ; for according to Sanchez, as quoted by Escobar, (tr. 6, ex. 2, no. 40) : “ If temporal possessions be given for spiritual ones, not as the price, but as the motive to induce the patron to confer it,” it is no longer simony ; and if we may believe another, “ it is a probable opinion, and taught by the majority of catholic divines, that there is no simony and no sin in giving money or any other temporal consideration for a benefice.” Let us hear Pascal upon this subject :

“ Nothing more, surely, can be required : for, according to all these maxims, simony is so uncommon, that Simon Magus himself, who wished to purchase the Holy Ghost, could not be convicted of it, in which he is the very model of your simonists who buy it ; and Gehazi, who took money for a miracle, is the representative of your simonists who sell it. It is indisputable that when Simon, in the Acts, offered money to the apostles to confer this power, he did not use the words *buying*, *selling*, or *price*, he did nothing more than offer some money as a motive to induce the bestowment of that spiritual gift ; which, according to your writers, being no simony, he would have been perfectly fortified against the anathemas of St Peter, had he been lucky enough to have known your modern doctrines.” “ This ignorance was also very unfortunate for Gehazi, when he was smitten with the leprosy by the word of Elisha ; for only taking money of the prince who was miraculously cured, as an acknowledgment, and not as an equivalent for that divine virtue which had operated the miracle, he might have obliged Elisha to cure him again, under pain of a mortal sin. In such a case, he would only have acted in conformity to your grave doctors, who require all confessors to absolve their penitents in such circumstances, and to cleanse them from their spiritual leprosy, of which the corporeal is but a figure.”—P. 135.

The celebrated Boileau, in a letter to M. Arnauld, says of

this work : " Without examining which of the two parties is right or wrong, I constantly make a boast of these letters to the Jesuits themselves, as the most perfect work in prose which has appeared in our language."—*Oeuvres de M. Boileau Despréaux, par M. l'Abbé Souchai.*

We forbear attempting to communicate any adequate idea of the excellencies of this work by further quotation of isolated passages ; to every reader it may be recommended as an able and unsparing exposure of the hypocrisy and corruption of an order which has again begun to threaten, not Europe only, but the whole of protestant christendom. To the Provincial Letters may be traced the first impulse towards the destruction of this iniquitous system. At the time of their being published, the order was " in the high and palmy state" of honour and power, an engine for counteracting all the labours of the reformers, a body possessed of immense wealth, numbering in its religious houses some of the nobility and a large share of the learning of the world, controlling the institutions of literature and even the councils of kingdoms, and, according to a proverbial saying, " a drawn sword whose hilt was at Rome." The wounds received in this controversy were never healed. The suspicions awakened towards the Jesuits extended throughout Europe ; and when, a century after this, the order was entirely suppressed by the bull of Pope Clement XIV, it was but the natural consequence of the investigations in which Pascal had led the way.

It is not, however, the fall, but the recent restoration, of this fearful institution, which leads us to regard the subject with a solicitous interest. We have it upon record that two hundred and fifty years ago Francis Borgia, general of the order, uttered a prediction in the following striking words : " Like lambs have we crept in ; like wolves we are ruling ; like dogs shall we be driven out ; but like eagles we shall renew our strength\*." Heathen oracles have sometimes spoken truly ; and while it is our prayer that God may avert the evil, we are not without our fears as to the accomplishment of the augury.

It would not be easy to determine which is the more remarkable, the unexampled rise and rapid progress of this

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\* Conversations-Lexicon. Vol. 5, p. 732. Ed. 7th, Leipsick.

truly wonderful institution, or its restoration to something of its pristine honours within our own recollection. Although the enormity of its principles, and its extended power strike us with astonishment, yet the development of the mystery of iniquity was gradual; by gentle advances, and cautious innovations, it gained the disastrous ascendancy which first corrupted and then convulsed the nations of Europe. Its operations were not in the victorious march of open warfare, but those of the mine, dark, silent and subterraneous. But that an order signalized by a concert in iniquity, detected in the work of subverting morals, convicted of legalizing crime, exposed to the eyes of an indignant world as an instrument of treason, licentiousness and persecution; that so monstrous a combination of secret scepticism, dark intrigue, and successful malice, after being unmasked, condemned, and apparently extirpated, should now, in this nineteenth century, not merely show its unholy front, but court and receive the attention and patronage of the public, almost passes belief.

In the year 1801 the order was re-established in the western part of Russia and in Lithuania, by his holiness, Pius VII, and in 1804 in the island of Sicily. The policy of the measure was not to be mistaken; it is darkness which best befits the schemes of an institution which has scarcely ever accomplished a purpose except by stratagem. In 1806 the same pontiff proclaimed the canonization of a Jesuit; and his first important act after enlargement from prison was the restitution of the whole order, by a bull bearing date August 7, 1814. By Ferdinand VII. they have been restored to the enjoyment of all their former temporalities in Spain; and even in the Helvetic Canton of Freyburg they have opened their colleges anew. In Germany they are tolerated, and in France, although the question is undecided, they have a powerful party of adherents. In order to show what their standing is at Rome, we quote the following extracts from a letter written late in the last year, and published in a German magazine:

“On the 31st day of July 1828, the festival of St Ignatius (Loyola) was attended here by a concourse of all classes of society, greater, if possible, than in preceding years. The order of Jesuits, like the phoenix, is rising from its ashes, and exhibiting a life more active than before its suppression. I shall confine my remarks to what is taking place here. While the whole of the secular and

monastic clergy appear to have vowed eternal hatred towards the Jesuits, avoiding their fellowship with excessive caution, so that even in literary associations the members of other orders make it an explicit condition that no Jesuit shall be admitted; still, the laity and men of the world are all engaged in their support. A worthy citizen of Rome, in good circumstances, who had been improved by travelling abroad, but was still a good catholic, had afforded to his hopeful son a complete and, for Italy, a splendid education, and had destined him to the profession of the law. Scarcely sixteen years old, and hitherto an example of good conduct, diligence and obedience, the young man began suddenly to bewail the manifold cares of worldly business, and with a sort of enthusiasm to extol the solitary life of the monastic clergy. Within a short time he was absent from home, on a certain afternoon, to the great distress of his parents. In the evening a messenger appeared with a note from the son, declaring that he could no longer resist the impulse to devote his life to God and spiritual contemplation, and that he had entered the Capuchin convent, as a novice. The father, educated in the spirit of the Roman people, was soon consoled, and found but two causes of grief, one that he had thrown away so much money upon his son's education; and the other, that the latter had not attached himself to the Jesuits."

"About the commencement of the present year, two sons of two most distinguished families of the city, the second son of prince Altieri, senator of Rome, and the eldest son of prince Patrizi, made a profession among the Jesuits. Some months ago, prince Altieri celebrated his birth day, and sent a request to the general (of the order) that his son might have leave to dine with him upon this occasion. This was denied, but the young prince was suffered to come in during the time of the dessert, for a quarter of an hour, under the inspection of an elder Jesuit, with orders to abstain from eating or drinking. A few days after, the young prince said mass, and the parents, remaining after the service, had the honour of kissing their son's hand at the altar. The novitiate of the Jesuits is more severe than that of any other order, with the exception perhaps of the Trappists. Its length, however, is not defined. There are cases in which, for the purpose of scrutinizing profoundly the individual peculiarities of the subject, it has been protracted to ten years. During this period the novice is bound to endure the most severe labour, to go upon mendicant excursions by night, to work in the garden or the kitchen by day, to be ready to leave his bed at any moment, and sometimes to take his meals with the cats and dogs, and out of the same vessel. If the slightest token of disgust is manifested, the offender is often confined for weeks, upon bread and water. The same punishment is inflicted for any thoughtless expression contrary to the rules of the order; uttered, perhaps, in

supposed privacy, but caught up and duly reported by the spies. Were it not for these austerities, the half of Rome would go over to the Jesuits. I am myself acquainted with six young men who returned to their parents before the end of the first year, were married, and are now engaged in useful employments. This strictness, let it be observed, is relaxed by no favour to individuals. Every one is admitted who chooses to apply, and in process of time may be received by *profession*, after having passed through the novitiate. It is alleged that the order sends no one back; it is sufficient, however, that by intolerable austerities they so terrify the novice in whom they find no promise of usefulness, as to constrain him, of his own accord, to depart. The life even of the professed Jesuit is by no means so full of charms as the uninitiated are apt to imagine. It is true that the privations and torment of the novitiate are brought to an end; yet he has no control over a single moment of his life. The canonical hours must be observed with scrupulous exactness, even in their colleges. No one dares to go abroad, except in the company of an elder member; and then, only to take a walk, or to purchase a book, or to execute some spiritual commission for the order. It is forbidden to the professed Jesuit to visit any one in his house, and especially to take a meal there; nay, he dares not even to converse with an acquaintance. Hence it is that no Jesuit is ever seen to linger, or enter into conversation, in the streets, or in any dwelling; a freedom which even the Carthusians sometimes enjoy. Observe, likewise, that while the order is necessarily excluded from all secular honours, it seeks none which are ecclesiastical. No one of its members can receive an office in the hierarchy. The society numbers among its sons no pope, cardinal, or dignitary of the church. It is the lot of every individual to live in a state of constant subordination, without the freedom of a moment; to yield a blind obedience to the general, and at his pleasure to journey even a thousand miles from home. Remember that the Jesuit receives nothing in return for these privations, except the bare supports of life; and you will be ready to ask 'what is it then that these men seek?' 'A mere conceit,' is the reply; the conceit of *spiritual domination*. Let the order become rich beyond measure, and powerful, even above crowned heads; what is gained by the individual member? Nothing. At his death he cannot dispose of the paltry shoes which he has worn in his life time. Other ascetic orders who have renounced worldly honours, as, for example, the Carthusians, have at least some regard to the life beyond the grave. While they deny themselves earthly gratifications, they are sustained by the hope of endless happiness. Not so the Jesuit. He does all for this world, and yet can never enjoy even this world, with any degree of peace."—*Röhr's Prediger-Bibliothek. Vol. IX. p. 1151.*

Such is the success of the efforts for the *restitution*, as

it is denominated, of this dangerous society; and if, in a city where their doctrines have been condemned, their order suppressed, and their estates sequestered; where, but a few years ago, a Jesuit would have been scarcely tolerated, they are now able thus to lord it over the consciences of men, what may they not accomplish in a country such as ours, where prejudice is unawakened, and where no barrier can be erected to prevent their inroads? To such suggestions it is usually replied, that the spirit of the age, the diffusion of knowledge, the freedom of our institutions, and the inquisitive temper of our people, afford a sufficient pledge that Popery, and above all Jesuitism, can never obtain any extensive prevalence; and that the temper and policy of the papacy have been greatly meliorated by the increase of light. But why are we so ready to be seduced into the belief that the church of Rome has undergone a change since the days of Loyola? Has the infallible Pontiff manifested any diminution of enmity towards the schismatics and heretics who defraud him of his vaunted honours? Has the unchanging creed of the self-styled Catholic church been improved since the council of Trent? or has it ceased to proscribe the Word of God? And is there any alteration which may not be very plainly traced to a subtile and temporary yielding to unconquerable opposition in public sentiment? Are not the Jesuits, as a body, strewing through our states the principles of Romanism, and *with the authority* of the Pope himself? Let the reader weigh such sentences as the following, from the Bull *Solicitude omnium*, Aug. 7th, 1814. "We declare besides, and *grant power*, that they may freely and lawfully apply to the education of youth *in the principles of the Catholic faith*, to form them to good morals, and to direct colleges and seminaries." "We take under our tutelage, under our immediate obedience, and that of the Holy See, all the colleges, houses, provinces, and members of the order, and all who shall join it." (p. 20.) The spirit which once fulminated bulls against reformers, can now do no more than condemn the distributors of the Bible; but the spirit is the same. The politic zeal which, in 1622, established the Congregation De propaganda fide, and in 1627 attached to it the college of the same name, and which ordered into Germany an army of anti-protestant missionaries, betrays itself in the appropriations made for the Valley of the Mississippi, the seminaries which are spring-



ing up in silence throughout our land, and the presses which send forth, in our enlightened times, the doctrines and legends of the middle ages. It is not for lack of malice that the vision of good John Bunyan is accomplished in this country. "Though he be yet alive, he is, by reason of age, and also the many shrewd brushes that he met with in his younger days, grown so crazy and stiff in his joints, that he now can do little more than sit in his cave's mouth, grinning at pilgrims as they go by, and biting his nails because he cannot come at them." (*Pilgrim's Progress, Part I.*)

It is by no means true, as we are sometimes disposed to flatter ourselves, that, as Americans, we are placed above the perils and disasters of other people. Great as are our national favours, human nature has not so changed under the genial skies of liberty, as to make that harmless to us, which has carried desolation into the fairest and the most enlightened regions of the other continent; nor is our population so mature in knowledge and piety, as to be shielded against the "cunning craftiness" of wily controvertists. On the contrary, we can hardly open our eyes upon the remote districts of this Union, without observing that the rankest growth of wild fanaticism and varied error is springing up, and that there is scarcely a heresy noted in the books of the polemic, which has not its lineal descendant in America. In the imposing ceremonial, the entertaining rites, the pomp of outward worship, the indulgences to transgress, the frequency of confession, and the easy absolutions of Romanism, there is every thing to attract the eye, seduce the heart, and subdue the conscience of the natural man. And the minister of the gospel who goes forth unprepared to cope with the insidious and polished Jesuit, and is called upon to attack this system of error, which has not sprung up in a moment, but attained the firm and symmetrical growth of centuries, may regret, when it is too late, that he has considered the elaborate volumes of his predecessors useless lumber upon his shelves, and instead of toilsome study of the controversy, has yielded to supineness, incredulity, and contempt of the danger.