

the one case, and a singularly enthusiastic and fanatical infidelity the enemy with which it had to contend in the other ; and, for a time, the injury which it received seemed in both cases equally severe. But they were in reality very different in their nature. The wound dealt by infidelity was a flesh wound, and soon healed ; whereas the blow dealt by the revived Christianity amputated the members on which it took effect, and separated them for ever from the maimed and truncated carcase. Infidelity dips its idle bucket into the sea of superstition, and labours to create a chasm, where, in the nature of things, no chasm can exist ; there is a momentary hollow formed, but the currents come rushing in from every side, and fill it up. But Evangelism not only scoops out the hollow, but also occupies it, leaving no vacuum for aught else to flow in. France, in less than an age after the canonization of her atheists, had again become Popish ;—the tides flowed in, and the vacuum was annihilated : whereas evangelistic Scotland is as little Popish now as she was two centuries ago ; for in her that perilous space which must be occupied either by religion or superstition was thoroughly filled by the doctrines of the New Testament. The remark bears very directly on the nature of the warfare waged on Rome and the Jesuits by Eugene Sue. His labours, like those of Voltaire, serve but to create a vacuum, abhorrent to the nature of man.

The chief group in his recent novel, round which all its other groupes are made to revolve, and on whose designs their destiny is made to hang, is the Society of the Jesuits. We see them pursuing their schemes of ambition and aggrandisement, undeterred by any sense of justice, and without any feeling of pity or remorse. And the picture, we are afraid, is scarce exaggerated. As exhibited in this work of fiction, there is no part of it so black as to be without its counterpart in real history. There are two grand circumstances