

which have conspired to render the Jesuits what they are,—the specific nature of their principles, and their generic character as a society. An able man, possessed of much power, who held by the principles of the Jesuits, and cared not what means he employed in effecting his ends, would be eminently dangerous. Their principles are, in fact, the principles of the great bad man, who subordinates to his designs whatever is venerable in morals or sacred in religion, and regards the end as justifying the means. The Machiavel-taught despot, whether he be a Charles I. or a Louis XIV., is, to the extent of his principles, a Jesuit on his own behalf. But then the individual bad man has what the bad society has not,—he has human feelings; and these often create a diversion against his principles in favour of his suffering fellows. Even a Nero could weep. But societies have no tears: they are abstract embodiments of their principles; and if their principles be bad, it is in vain to look for protection against them to their feelings. They don't feel. Even when their principles are not ostensibly bad,—when the cord by which they are united is a mere love of gain,—it is too much their tendency, as well described by Cowper, to become cruel and unjust:—

“ Man in society is like a flower
Blown in its native bed: 'tis there alone
His faculties, expanded in full bloom,
Shine out; there only reach their proper use.
But man associated and leagued with man
By regal warrant, or self-joined by bond
For interest's sake, or swarming into clans
Beneath one head, for purposes of war,
Like flowers selected from the rest, and bound
And bundled close, to fill some crowded vale,
Fades rapidly, and, by compression marr'd,
Contracts defilement not to be endured.”

But when their end is not vulgar gain, but power, however attained, and the aggrandisement of a false and bloody Church,