—when their principles, untrue to the first laws of morals. strike at the very foundations of all justice, and are, in short, what Pascal has so well described,—and when to all this the inevitable lack of human feeling is added,—the result is, not a corporation of ordinary and every-day iniquity, but a society without parallel in the annals of the world,—the Society of And so Eugene Sue has not done them the Order of Jesus. Moliere, in one of his dramas, less than justice in his fiction. introduces a character who, after he had been guilty of almost every crime, -after he had abandoned his wife, cheated his friends, deceived and insulted his father, and made open profession of his atheism,—completes the climax of his infamy by becoming hypocrite. Eugene Sue, in holding up the Jesuits to abhorrence, improves on the design. Such is the character which he gives to but the second worst Jesuit in In early life the Jesuit had been a traitor to his the piece. country, and had fought against it: he had been the ungenerous enemy of a brave and honest man, who abhorred his treachery, and had pursued with bitter hatred his unprotected wife and defenceless children. His prevailing passion was a vulgar love of power; and in order to obtain it, there was no intrigue too mean for him to stoop to, or no crime too atrocious for him to perpetrate; but, with all his baseness and villany, he is drawn as not wholly devoid of human feeling: his mother, on her death-bed, enjoins that he should visit her; and it is with reluctance, and hesitatingly, that he sets aside the dying injunction, and sets out in an opposite direction on some business of the Society; and this one touch of inoperative human feeling is rendered a sufficiently grave fault in the hands of the novelist to reduce him from a first to a second place in the community of Loyola. place is assigned to a wretch whom we recognise as actually a man, and not a demon, when we find that he has a frame which can be acted upon by poison and the cholera, but not