

Despotism:

OR

THE FALL OF THE JESUITS.

A POLITICAL ROMANCE,

ILLUSTRATED

BY

HISTORICAL ANECDOTES.

“ Je dois régir en Dieu l'univers prevenu,

“ Mon Empire est détruit si l'homme est reconnu.”

Le Fanatisme de VOLTAIRE.

My Empire falls, if once they view the MAN!

VOL. II.

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DESPOTISM,

&c.

~~UNIVERSITY OF~~
CALIFORNIA
CHAPTER XXIII.

THE TERRORS OF CONSPIRACY.

THE heart of the General of the Jesuits was again shaken—the same invisible hand again brought that Chalice to his lips whose poisoned waters were still hanging on them. Mild with fear, something like affection was melting that haughty spirit, as he leaned over a human being, whom he could at once command and sympathise with.

But the tender sympathies of the Wicked, and the Great, soon close with suspicion,

VOL. II.

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and with fear. Might not Rebello himself be the Traitor he concealed? Rebello, who was so inimitable a counterfeit of Human Nature; a man, who had been various men, might he not have acted those natural fears to the life? The salaried traitor may act with double treachery, and be that exquisite villain, a traitor, even to traitors!—Ambition often trembles at the impure instruments it employs.

Rebello stood equally lost in thought. He had witnessed Ribadeneira, that Master of dissembled passion, at the mere utterance of a name, known only to the speaker, so struck with instant horror, that ere his judgment could act, Nature had betrayed her secret.

They imagined each other to be that terrible Santiago, whom both dreaded.—They could not (how can the Wicked?)

sooth their terrors by a mutual confidence—there is no binding in their Oaths, no appeal to Heaven for the Impious!—and the Criminals trembled in the presence of each other!

They were both persuaded, however, of their common danger, and dreaded the ground on which they had advanced—like those who find themselves amidst a volcanic soil—the distant explosions were announcing the unseen extended fires which they are treading on.

In this conflict of terror, of suspicion, and of mystery, the genius of Ribadeneira prevailed; and the General of the Jesuits forced all his faculties to resume his solitary grandeur. With a mind fond of its own delusions, he could believe that his inexhaustible genius was capable of mas-

tering the events of life, and the inventions of another man.

“Rebello!” he exclaimed, “Not the bones and blood of Santiago, but some living Traitor haunts us. Relate the affairs at Lisbon.”

Rebello commenced the narrative. —
 “When I discovered by my confidential intercourse with the Minister Carvalho, that the Portuguese Monarch was despotic, and the interests of the Order at Court declining, I looked around for powerful alliances. I found the Duke D’Aveiro, that haughtiest of human beings, who can only insulate himself from man; a political misanthrope who only finds Rivals in the Great, and Avengers among the Little — but we wanted his name, and that title to the throne he dreams on. Him I devoted

as a future Victim ; and I therefore accelerated, and counteracted, the influence of the Duke."

"There thou didst well!" observed Ribadeneira, "and thy new friends were the Tavoras, who hated the D'Aveiros— But whence thy panic terrors?"

"I conciliated the Rivals," replied Rebello. "But when my eyes dwelt on the Marchioness of Tavora, my soul shrunk at her awful glance, and her majestic genius seemed to rebuke the Impostor. Yet she suffered my hand to conduct her and my words to counsel. But how can such infirmity be allied to such force of character? Father-General, I tremble when I muse on the Marchioness of Tavora!"

"That is thy crime, not her's!" exclaimed Ribadeneira. "That heroic wo-

man, with a genius found rarely but in that artificial and pliant Sex, has embraced her implacable Rival, to grasp him till he perishes ! She is our's ! Her vanity, that infirmity of the greatest of her Sex, secures her to us, by being placed at the head of the Conspiracy. True, she is not that infirm being she would appear ; we are but the stepping-ladder of her Ambition ; but the Demagogue knows we can raise the shouts of the Mobs of Lisbon. She shall triumph ! the Tavoras shall destroy the D'Aveiros — but the destiny of the House of Tavora, is in the hands of the General of the Jesuits."

Rebello resumed. " By the outline of your design I conducted myself. Suddenly the Minister Carvalho, from whom as you commanded I had concealed the present

conspiracy, became a declared adversary of the Order—I was expelled the Palace—You knew this, and he was suffered still to remain Minister : a single arm had been sufficient to have annihilated him. This has always been an impenetrable mystery.”

“Proceed ! proceed !” exclaimed Ribadeneira, quickly and agitated.

“I laboured on in secrecy and silence,” continued Rebello. “I exhausted my genius, and struggled with Nature. I stand before you condemned, but are my sufferings nothing in your eyes? and for a General of the Jesuits, is the Jesuit but as a drop in the bucket, as the small dust in the balance? You have no heart for the unsuccessful! Is not the conductor of a great Conspiracy always a Novice? Are

we not then acting without experience, for what man in his whole life has been concerned in two Conspiracies? My Colleagues became numerous; but of the Many so invisibly connected, one only might prefer his existence to that of the others; a word I could not hear, an accident I could not controul, would have annihilated us. I was standing on the edge of life and death. At times it seemed to me, that some unknown hand was ravelling my plans, and struck me with dismay in my solitary chamber."

"Did you not even fix on the time when the Conspiracy was to break out, and deceived me?" cried Ribadeneira in anger.

Rebello replied—"I found my Conspirators more difficult to conduct, than the

Conspiracy. They all agreed on the end, yet nothing but irresolution on the means, and many seemed happy if they could avoid coming to a decision. Men whom on the preceding day, I had met, commanding like Sovereigns; discoursing like Sages, and prompt to act like Heroes—in a moment were without confidence. These men had their souls only on their lips. Many like the beginnings of new adventures, but all their energy is in their words! At the crisis which required all union and vigour, I found little but difference of opinion and coward imbecility! Such people had I to deal with! Father-General, I lived in the torment of desire without success, far less tolerable than the actual execution, however painful.”

“ So easily does *Rebello* forget the

means the Order confided to his hands?" said Ribadeneira.

"They were greater than Kings could have bestowed, but not great enough for me! I predicted events which only the Order could have created; I condescended to practise with childish fancies (1); and often I was precipitated into crimes. State-necessity is the cruel plea, and a Politician still supports one wrong step by another."

"Cease!" exclaimed Ribadeneira. "Wouldst thou with Platonic Politics and Stoical Morals establish the Government which is to rule the World? Back to the babble of the College-Regent; idle words of idle men!"

"At the instant the Conspiracy was matured, you suddenly forbid me to hold

any intercourse with the Tavoras," said Rebello. "Contadini, a Venetian Noble, and one Du Vergier, entered their house, but to expel me. Then, occupied by the false Santiago, and my whole attention absorbed with some Irish Fathers (still believing Santiago to be yourself), I was driven to and fro—and all is still darkness around."

Ribadeneira struck his forehead in agony—"I will decimate them of Portugal, till the Traitor is brought before me!"

The artifices, the concealed Enemy had practised on them, were now discovered. Some parts of the mystery were more evident to Ribadeneira; for when this assumed Santiago had possessed himself of Rebello, while he convinced him, by his extraordinary influence in the Courts of

Europe, that he could be no other than the General of the Jesuits, the same inventive genius was denouncing Rebello, and communicating the clearest proofs of Rebello's abandonment of the great cause; particularly in some well-concerted interviews which had taken place by his contrivance. Ribadeneira had therefore substituted for Rebello, the other personages—and the conspiracy of Lisbon was involved in confusion; paralysed, though not extinct.

The name of Santiago was also potently operating on the feelings of Ribadeneira—it was that of a person connected with his secret history—it was the first step in blood, and the blood of his own veins—the criminal of Ambition had passed over. The first great crime, as it costs the Cri-

minimal the most violent struggles, is that which most deeply enters into his heart and imagination—It is standing by his side, like the evil genius of Brutus, in the depth of Midnight.

CHAPTER XXIV.

MISFORTUNE, IS CRIMINAL WITH THE DESPOT.

REBELLO, stood condemned before the General of the Jesuits; he was guilty, if not of Incapacity, at least of Misfortune! and that is equally a crime with the Despot!

There had also passed a doubt in the mind of the General of the Jesuits, of his fidelity—the trace was indelible. Rebello could not again be admitted into the Order, without affording an unequivocal proof of the spirit of self-devotion.

With a gesture of solemn majesty, Riba-

deneira dismissed Rebello to the ante-chamber, to await the call of the Vice-General, with whom he was now cabi-netted. Rebello seemed collecting himself in despair; expelled the Order, there was no resting-place on earth; for it could not suffer its victim to purchase repose, even by silence. How vainly men imagine they can withdraw themselves from the involvements of crimes; their fellow-criminals will permit no repentance. For Rebello, the degraded Rebello, this moment was a long and an awful interval, such as that which takes place

“ Between the acting of a dreadful thing
And the first motion—
Like a phantasma or a hideous dream.”

Recalled into the presence of Ribade-

neira, the excommunicated Jesuit read his fate in the eyes of his inexorable Despot.

“ Knowest thou,” he cried, “ thou hast incurred the severe destiny which awaits the man, who seemed worthy to be confided in, till he was trusted ?”

A deep silence ensued—He who seemed to decree the fates of Empires, was labouring with thought. He resumed :

“ Lisbon is condemned ! Annihilation to the great Adversary ! And shall Lisbon be conquered, and thou be absent ? Rebello, thou wert once noble ! Endure the sublime discipline which shall restore the equanimity of thy soul. The contempt of death, can alone render thee worthy to live.

“ Go, contemplate those mysteries of the Order revealed but to the Few. Among

the 'Accursed Mountains' journey to our 'Chambers of Meditation;' there, join the saviours of their Country! contemplate on Nature awefully terrific, and men made so by our hands.

“There is a secret path through the Alps, which none but a Jesuit's feet can tread. It is traced for thee in this Chart —At the 'Chambers of Meditation' thou shalt receive thy instructions. Conquer, or perish!”

CHAPTER XXV.

THE ALPS CONVERTED INTO A STATE-PRISON.

THOSE barren and lofty mountains between Savoy and Piedmont, covered with eternal snows among the Alps, are called "Les Montagnes maudites," or the accursed Mountains.

With the chart of the secret passage through the Alps, and a small scrip, Rebello commenced with intrepidity, the mighty State-penance that was to elevate him once more to that height of Fortitude, from which he had fallen.

He passed among the craggy cliffs, where

all the seasons mingled together, and lakes in a softened blaze of light, and the Glaciers, the dazzling azure of whose points caught the beams of the sun, while their crystal heads glittered like diamond.

As he proceeded, the dreary sublime prevailed — the barren mountain, the dark abyss, and the abrupt precipice— Flung wildly across his path, appeared some giant tree half separated from its trunk; or some fierce torrent rolling its green and foaming streams, thundered and rose up among the ruins of Nature. Often while treading in the awful destruction of some recent avalanche, the thought of his own instant annihilation struck at the heart of the solitary man.

Now the grey dark skies seemed pressing downwards on the masses of snow; the air

was biting with peculiar sharpness; his way was on a rough road of ice; suddenly he lost the pale sun-light, and dropped into the gloom of an ice-valley. It looked a solid and immoveable sea, where the tumultuous waves had rushed in, and by magic were arrested. Rocks of crystal shagged with a thousand icicles, hanging as if ready to fall, while an uncertain light gleamed amidst gigantic forms—the moaning blast of the wind broke along the ice-rocks—a voice, a form, struck his imagination; he recoiled, and resolved to perish in the face of Heaven. Once more he gazed, and there stood a human form before him! Rushing forwards, there was a human being, whose fixed eyes shone, whose face had colour, resting on its knees—Art had given to the dead man every

thing of life, but life itself! Rebello's hand struck on a sarcophagus, and leaning in curiosity and terror he read this inscription :

MY CRIMES,
NOT NATURE,
PLACED ME
HERE !

“ Ribadeneira !” exclaimed the despairing man, “ Here then are thy victims silently immolated ; the Alps is thy State prison ! and thus Despotism has its byepaths, and its secret graves ! Mysterious man ! Thou canst make thyself terrible, even in places where the foot of man does not tread — to the fugitive Jesuit in the desert !”

Rushing from these congealing horrors,

the turbulence of Nature seemed gentle to the frozen silence and the dead brother's mimic existence in the sepulchral Valley. But the scene too was wonderfully changing—the clouds became more transparent, the cheerful beams of the sun were glittering on the lakes—a gentle river waned in light cascades, streaming in grey vapours, or sporting into filmy rainbows, as they fell from Cliff to Cliff—he trod on a mossy velvet turf, where the silky grass, the low and luxuriant box-wood, and the aromatic herbs, restored the man of despair to the enchantments of Nature—his wounded spirit was calmed, he sat down, and plucked some flowers—he gazed on the light chamois vaulting over the wide chasm of parted rocks, and he sighed while involuntary tears dimmed his eyes.

The tinkling of a sheep-bell, told him he was not distant from men; he found a Goat-herd who had the care of the *Chalet*, and who led him to his cottage.

The excommunicated Jesuit, the most miserable of men, looking around the silent and attentive foresters, once more experienced the sense of human existence.

He discovered that this rustic family were not completely happy, from the Goat-herd's local attachment to the spot which had seen three generations, and which the intreaties of all his family could not persuade him to quit, although a *Glaciere* opposite had been visibly enlarging. It had too frequently been a disputed point with the honest Goat-herd whether it had materially increased—he could not bear to think of it, and they had

been watching it, of late, many a month. The neighbourhood of the *Chalet* was also declared to be haunted by perturbed spirits; and the wife of the Goat-herd told that about five years past, a peasant of Piedmont losing his way in a snow-storm, had been buried three whole days in a cavern, where he saw four holy Fathers of Jesus, suspended from four Ice-rocks—the Saints had all the freshness of life, by the brightness of their eyes, and the firmness of their cheeks—yet there they must have hung a long time, for their square caps crumbled in his hands, when he touched them.

Rebello shrunk at the recital; and taking a mournful leave of his rustic hosts, he resumed the track marked out for him. Melancholy and Terror and Indignation,

were the Furies that marched by the side of the lost and degraded slave of Despotism.

From Alps to Alps, sinking under the weariness of life itself, "Why this eternal struggle?" he exclaimed. "Let him who can hope, exert fortitude! I am only hastening to do the merciless tasks of a Tyrant; O Nature! thou didst not design me to be the criminal, Ribadeneira has made me!"

He rested on a block of granite—his melancholy eyes were lifted to the vast chain of Glaciers, and beneath his feet was the chasm of a precipice—a slight and single motion, and he would rest for ever! The thought of Suicide was not painful to a Spirit in agony—yet shuddering he turned his eyes to Heaven, but peace was not in his prayers, nor sweetness in his tears.

He was roused from a state of stupefaction, by the tremulous motion of the block of granite—it seemed as if the whole Alps had felt a shock! Where to fly? He had just escaped from the block of granite, when he observed it rise, then rolling heavily, till rapidly precipitated among the Rocks, a thousand echoes reverberated—Masses of ice pressing on each other, Rocks rising on Rocks, crashing whatever opposed their progress, a whirlwind of dust darkened the skies, mountains of snow dashed into a chaos, and, rushing downwards on a forest, it disappeared in the enormous waste.

It was an awful visitation—and the despairing Man was roused into a sense of existence—the life he had so little valued, had now become an object of gratitude.

Rebello exclaimed, "Almighty Nature! how little now should the despotism of him who would rule the World, affect me who have witnessed thine! Art thou too mysterious as the Tyrant?" Rebello reflected on the direction the avalanche had taken, at the disappearance of an entire forest, which had probably involved the honest Goat-herd's paternal Cottage, in the same snows that concealed the Criminal Jesuits.

Several days after the terrific fall of the avalanche, he came to a spot, where the waters were gently welling from a cliff; Athirst he bent over the clear stream, and started, as he discovered reflected in the transparent waters, a great bell, suspended on the rough trunk of a tree flung

across the highest point of a rock. The wildness of the spot itself, its dead solitariness, and its difficulty of ascent, seemed even too wild and desolate for a hermit—it looked rather to be the haunt of *Banditti*: Reckless of danger, and stern with despair, he hollowed. The bell heavily tolled—a haggard being looked down from the cleft of the rock, like the wild genius of that solitude. Motioning his hands, in token of kindness, he descended to conduct the traveller up the cliff.

The two most miserable of men met.

“You have not lost your way;” cried the Spirit—“for none pass here but Brothers!”

“Art thou too a Jesuit?” exclaimed *Rebello*.

“Alas! I am nothing!” was the piteous reply.

“Brother! for such I may call thee, what has been thy Crime?” inquired Rebello.

“My Crime is great enough to blot me out from the Living. In all my transactions for the Order, from incapacity or misfortune, I have never been successful,” said the Anchorite.

“Is Misfortune then a Crime? Is it criminal not to be able to compass things in their nature impossible, or which our fate denies us? Is man made to answer for his destiny?”

“Yes!” replied the Hermit, “An unlucky man can be of no use to the immortal Order. Our Sovereign pronounced the Edict that plants me here. Did I not swear to will as he wills, to think as he thinks? I know only to obey.”

“ Did you enter early in the Order?” inquired Rebello.

“ I resigned my youth, my fortune, and my talents, to the great Order. I professed the three vows, of Poverty, of Chastity, and Obedience; in one moment my soul was extinguished! My enthusiasm was great; year followed year, till at length they conferred on me the title of “ Coadjutor,” and I flattered myself I was forming a closer union with the immortal Order. But from that moment, I was abandoned—and it seemed as if the title had been given in mockery.”

“ As I live,” thought Rebello, “ this poor devil has ‘ *les bras Cassés.*’ (1) — “ Proceed,” he cried, “ a brother’s history is our own !”

“ My friend, let me confess my infirmity

—I could not endure the sour disdainful lip of the haughty Superior, the horror of the averted face of a friend. They hurried me from place to place, from one to the other, and whatever it seemed my office to perform, I always found difficulties I could not overcome. I sighed under the yoke—even the sense of persecution became a crime! My Friends, alas! they were my Spies!—My mind became disordered, and terror agitated my dreams—deceitful men! they accused even my dreams! The Superior shewed me they had been registered! In despair I asked for the restitution of a dismissed Novice, according to the declaration subscribed at my entrance into the Order—I craved an alms, for all my wealth! but even this was denied, for the Institute expressly declares, “ whatever

is given, must never be returned!" The General reduced me to my first vow of poverty. He might have sent me to the extremity of the earth, but he has only condemned me to this rock on the Alps, where he considers it as some merit to exist. It is only the Fortunate in the Order who are its Worthies, and partake of its glory."

Rebello silently gazed on him who in bitter derision was called "A Coadjutor," but he dared not vent his feelings. He shuddered as he mused on that Despotism which condemned Incapacity, or Misfortune, as State-Crimes. "The tyrant," he thought, "would as it were subdue Nature herself, and even reverse Destiny, since he punishes a man, as if his fate had been his choice." A supernatural government,

which aiming to throw its subjects out of the boundary of human nature, and to force them to be something more than men, makes them cease to be human.

“Brother, thou art lost in thy thoughts,” cried the melancholy Spirit—“How sweet, to find one human being who can spare a feeling for one so utterly nothing as myself!”

Rebello fixed his eyes on the miserable Exile. He looked as if he would have said, “Why dost thou linger here? The world is before thee.” The Exile seemed to comprehend the silent intelligence of his eyes, for he made the inference.

“Poverty, Age, and Misery are not fit travellers in the world. On this rock I was commanded to die. Our divine General, the representative of God, is at once

omnipotent and omniscient, and I fear his Ubiquity—Wherever I went I should feel myself on this rock—my soul would shudder to quit it. I am placed here, as my Superior told me, for purposes I do not comprehend.”

Rebello muttered to himself, “What but to be the scarecrow of the Order, to frighten such a wandering bird as I am! The enlightened Despot finds a use for so inconsiderable an animal, as an expelled Jesuit.”

“What are you saying?” cried the Coadjutor.

“That I will tell the General, when I am at Rome, I found thee at thy post.”

“You make me proud,” exclaimed the abandoned Jesuit—“and tell my Sovereign that my loyalty has never failed,

though I have never known to obtain a Victory for him. Oh that it were my lot to be dispatched to Lisbon; one stroke should end the Tyranny we have so long endured! I would at least be a Martyr! but my Superior told me, that it is not permitted to every Jesuit to kill a King!" (2)

Thus spoke the enchanted slave of Despotism, a man whose wild enthusiasm, enthralled by the false glory of the Order, had absorbed all other feeling—victim of an ambitious and seducing government! The Fanatic does not require Conviction, for he only knows to obey; he never reasons, for he only sees what he imagines; and his imagination is only excited by that supernatural power, which he himself has often created, or suffered to operate on his passions.

Rebello learnt that he was not distant from "THE CHAMBERS OF MEDITATION" (3): He listened to a strange narrative of Saints who emulated the glory of an Ehud with the views of a Brutus, whose hands wielded the extirpating sword of a Gideon, or obtained the silent victory of a Judith. These were the Chatels, the Clements, the Ravallacs, the Fathers Garnet, Campion, and Parsons; the Apostles of Rebellion and Political Assassins of the Order—the dark spirits who had so frequently awaited the invocation of a General of the Jesuits. The enchanted Slave described mysterious scenes of superstitious horrors, operating through the senses, on the imagination. Here were men educated to become Regicides; saluted as the Saviours of their Country, they were confounded with its

Heroes, and in the mind of the Fanatic, while Paradise and Murder were blended, he believed the Scaffold, was the spot on Earth nearest Heaven.

Our solitary Hannibal in his dread passage through the terrors of the Alps, and in his endurance of all its associated feelings, had announced that invincible heroism which Ribadeneira required for that solemn act which was to overturn an Empire. And now, this child of favour, if not of fortune, having triumphed in the severest of trials, and arrived at "the Chambers of Meditation," found there, the instructions and the congratulations of Ribadeneira.

CHAPTER XXVI.

POLITICAL CHARACTERS AT THE COURT OF LISBON.

IT is now time to open the mysterious transactions in Portugal, which develop the history of Ribadeneira.

Sebastian Carvalho, afterwards so well known as the Marquis of Pombal, was a Portuguese Fidalgo — one of those poor gentlemen of ancient standing in their province, whose ancestors leave them, as the Portuguese express it, Honour and Estate; but though Honour preserves for them an antique silver goblet with ar-

morial chasings, their Estate yields them only a wooden platter; for earthenware would be too costly.

The indolence of family pride could not have rescued the name of Carvalho from obscurity—his ambitious spirit early resolved to owe nothing to his fathers, while he sought to be himself the founder of his honours. His youth was passed in the Jesuits' College of Coimbra. In the fervour of strong passions, he caught his ideas from the great Artists of the Moral Ideal, who modelled their whole Republican Antiquity a little beyond Life. A Spirit broke forth in Carvalho, striking his Companions with wonder, and his Masters with dread.

This hero of Plutarch and Thucydides, was moulded by the hands of Nature for

no vulgar deeds; the stature of his mind appeared even in his person—it was gigantic, and vain of its prowess. Yet now in the prime of youth, a countenance at once beautiful and noble seemed to temper the courage and intrepidity which rendered his soul unquiet; while his licentious habits were of a nature, that marked not so much the incautiousness of Youth, as the hardness that proudly sought to indulge them.

Such a character could not fail to occupy the particular inquisition of the Order. There are Minds, which take their bent so strongly, though early, that their character is decisive, before the events occur, which put it in action. Carvalho composed with all the enthusiasm of a young Patriot, and all the wild spirit of

an Adventurer, the life of Rienzi, he who so rashly attempted to restore to modern Rome its ancient Senate.

Under the prescient eyes of the Jesuits, this life of Rienzi was at once encouraged and suppressed, and was deemed of sufficient importance to be recorded in the Secret Registers, which declared, that “Sebastian Carvalho had been encouraged to finish his favourite meditations on Rienzi, that he might more fully unfold his turbulent spirit;” and that “he was one, who if suffered to proceed, would inevitably aspire after a throne, or perish on a scaffold.”

Carvalho, unsubdued, escaped from the Jesuitic Yoke; and rushed into the Army with nothing but his sword and his honour. He languished for advancement,

with patient confidence—but in a general promotion he found himself the only Officer excluded—his companions, but not his rivals, ascended the steps of Honour, while Carvalho found the gate of preferment for ever closed. Nor was the cause concealed from the juvenile Hero. The Jesuits had lost their prey, by the ferocity with which he had rushed from their nets; but he had not therefore escaped from their toils. His quick discernment perceived that his fortunes, good and evil, were in their hands, and however distant he might estrange himself from the powerful Order, still they were beside him.

He returned in discontent to live among the poor gentlemen of Portugal; but Carvalho now met his Equals with a mind opened by the World, and not narrowed

to his Town. He smiled on their ostentatious frugality, their life of half-gratifications; and with the generous temper of looser habits, offered a kind excuse, for making them a little less solemn, by varying his table, till the means of even the plainest was exhausted. The torch that had lighted others had silently consumed itself.

It was at this period of his life, when one day wandering in the fields, ruminating more on the future than the past, in the gloom of despair, he seized on a saddled mule, and imagining he was unobserved, resolved to begin a journey of which he did not exactly know the termination. He was pursued and imprisoned. His old friends of Coimbra saved his honour. Such was the miserable commencement of that

hardness of character, which afterwards ranked him, as a tremendous Rival of Richelieu, and of Pitt—a profound politician and an intrepid Minister, even to Cruelty.

From this moment he became an affiliated Jesuit (¹). Ribadeneira had long appreciated his genius, and Carvalho had long discovered the real greatness of his Master. — He courted the Order, whom he had shunned; and this child of favour and glory, in the Jesuitic Cabinet, was emphatically distinguished as “the little Jesuit.” The influence of the Order over the mind of the Queen Dowager, induced her Majesty to recommend Carvalho to the confidence of her son, Joseph the reigning Monarch; an amiable but timid Sovereign, who felt that he had become King, and

was ignorant how to reign. His father John V, a Sovereign of a bold and firm character, had either despised his meekness, or beheld with the natural jealousy of Kings, him, whose presence reminded him perpetually of his Successor; and the Prince had never been admitted into the Cabinet.—Carvalho, introduced into the Court of Lisbon, had become Envoy extraordinary in London, Ambassador at Vienna, and was now the Prime Minister of Portugal.

Every thing favourable to the cause of Jesuitism was expected from “the spoiled child of Fortune,” as Ribadeneira called his political hope. The waxen character of the diffident and inexperienced Portuguese Monarch was easily to be moulded by a hand so firm; and Carvalho, submissive to

the orders of the Jesuit, preserved a fervid intercourse with the Provincials. Portugal had ever been the favourite possession of the Jesuits ; once, the cradle of their power, it seemed now to have become the throne of their Ambition.

Two of the most ancient families of the Nobility had estranged themselves from Court, from different motives ; and although unfriendly to each other, they were connected by the secret dispositions of the intriguing Ribadeneira.

The Duke D'Aveiro, with a mind distempered as his body, was ever dreaming on some ancient title to the Crown, and would not appear as a second personage at Court ; so excessive was his arrogance, that he haughtily refused even to return visits, and declared " he preferred having his legs

broken than to go to Court." The King had showered his favours on this unworthy man, whom he had made proud, but not grateful. The Jesuits had sought the political Cynic in his palace, and whispered in his ear that there was but a step to the Throne! Lisbon was awed at the power of the Order, when they beheld the haughtiest of Dukes, a constant Visitor at their College; there, D'Aveiro came to muse on a visionary Portugal.

The greatness of the haughty D'Aveiro, had humiliated the aspiring race of the Tavoras. The Marchioness had never forgiven the King for refusing to create her feeble Marquis a Duke, for the inconsiderable services of his vice-royalty at Goa. Returned from that miniature of a Court, she lived as a Queen among her friends,

mortifying her raging ambition. The Duke D'Aveiro feared her superior genius, and the Marchioness hated his better fortune. The Jesuits had, however, pointed to her the arrogant Duke, as one whom she ought to court, while she scorned; to aid the greatness, she could make her own; and in the spirit of political prediction, they declared that her own force hereafter should shake him from her, as naturally, as the butterfly relieves itself from the incumbering chrysalis, that had shielded her infancy.

The Marchioness of Tavora was a character, whom History has often discovered among the tender sex. She was passing from the age of Beauty; and Love, for her had been but a frivolous pleasure; she had long substituted another passion, fierce as

the wildest Love — it was Ambition ! — A Woman is only a politician occasionally, for her claims on the blandishments of life outlast all others — but there are Women who know to unsex themselves. The Marchioness of Tavora had an elevated soul, and with a natural inclination for whatever was great, the meaner spirits about her, failed not to admire what to them appeared the most princely of Virtues. She was conscious that she possessed the courage to act, what would have made them tremble, but in thought ; and dreading a life of obscurity more than the fear of death — no obstacle was therefore too formidable for her to encounter. — She had made the knowledge of the characters of Men, her particular study ; and her fine tact could delicately unfold those

pleats and doublings, by which inferior minds flatter themselves they wrap up their secret thoughts.

The Marchioness regretted, among her associates to discover none worthy of the labour of her hand. She wanted the perfect marble the Statuary requires; how often in opening the block, the dark vein appears which for ever forbids the Sculptor to proceed, and defrauds his genius. Her intercourse with the Jesuits had relieved her from this embarrassment. "These are Men!" she cried—but the Woman who knew so much, knew much more; and she persuaded the politicians, she was only a woman! The Lioness was docile.

The rival discords of the D'Aveiros and the Tavoras were to be secretly harmonised by the mysterious hand of the Je-

suit; and while he excited the arrogance of the one, and irritated the ambition of the other, he had made them alike his instruments. The noble Parties themselves beheld with secret contempt their new allies, whose humble birth, and servile flatteries, had nothing in their favour, but their exquisite hypocrisy, their subtle intrigues, and their amazing influence over the populace, whom they could raise, or quell at will. Each of the three Parties, flattered themselves, they should be able to destroy the others.

The interests of these Parties had been adopted by Ribadeneira; and were not even confided to Carvalho, to whose immediate attention, the freedom of the *Christianos Novos*, was consigned.

Carvalho perceived he was but partially

admitted into the arcana of the Lisbon Conspiracy. He observed of late some new evolutions among the troops of the Jesuit; Rebello was evidently expelled—and Carvalho discovered from his earnest recommendation of certain adventurous spirits, such as Contadini and Du Vergier, that he was on the eve of some great event. It was difficult to ascertain who were Jesuits, and who were not; and whether the King was in the hands of the Jesuits, or the Jesuits in the hands of the King.

Of late Carvalho had not constantly acceded to the wishes of Ribadeneira; he complained of his *Christianos Novos*; that “nothing great could be hoped from the children of Jacob; a people so insensible of their honour, that they were even losing their venerable passion for the Sy-

nagogue. An Israelite without honour, could only be converted to a worthless Christian. This people (at least in Lisbon) will never use water, but to save themselves from fire."—But further in some recent events, several Jesuits had been expelled the Court, contrary to the interests of the Order, and the mandates of its Sovereign. A reprimand from Ribadeneira, produced a discovery from Carvalho, which astonished the Jesuit.

He replied to Ribadeneira, that "It was not him, but the King who was governing. It is a great misfortune to be a Minister, and not to be a Favourite; for, not having the power I seem to have, I am censured for acts which I cannot controul. My experience acquired in the Courts of Europe, induces the King to attend to my

opinions ; he knows their value ; but, not being the object of his favour, I have no influence in his interior concerns. My recommendation, is the certain ruin of the man I would protect. I know I am useful to this self-willed Monarch ; but should I render myself insupportable to his capricious humours, what then will become of the Order ? I have a political project, which for a moment may not be dangerous to attempt ; let me act a double character with the King. If I take a decided part against the Jesuits, it is more than probable, his Majesty will afford you, from the mere desire of vexing me, the protection you require. We have not a day to lose ! otherwise I foresee we shall not have a Jesuit in the Palace, perhaps not in all Portugal !”

He added to this letter a picture of incredible horrors; anticipating the merciless despotism, which the Portuguese Monarch appeared to meditate. "Along the shores of the Tagus, he was constructing a line of numerous dungeons, which to the people appeared only to be useful excavations; but they were caverns without air and light, and by the size of the burrow of the Animal one might foresee the enormous prey he would heap together. These graves would soon contain many thousands of victims. All tongues will be shortly sealed, all hearts will sink in silence, and that public opinion created by the power of the Order would be entombed with its Creators. A new Tartarus, with new horrors, is preparing, for the Living, and not for the Dead!"

The project of Carvalho, was urgent and plausible; Ribadeneira adopted it—driven and terrified himself by his despair—and in many cases, it had produced the effect desired. Several of the Jesuits enjoyed a more frequent intercourse with the Court; although the singularity of Carvalho's assumed character had thrown their affairs into jeopardy, and at times infused a panic through the whole Jesuitic Consistory.

CHAPTER XXVII.

PREPARATIONS FOR A REVOLUTION.

THE great catastrophe was hastening— all the parties were acting on each other with a reciprocal impulse—all alike impatient, and involved in darkness and despair.

Whenever the Order had decided on some signal event, they prepared the public mind by distracting and disturbing it with daily rumours; they stimulated their libel-writers to more audacity in their menaces, and accumulated grievances on

grievances ; they scattered the firebrands of Sedition, and awoke the trumpeters of Rebellion. But in Countries where a gross superstition had brutified the public mind, they exerted a peculiar faculty. On such occasions they exhausted their religious impostures ; and cheated the people in the pulpit. They prepared the Oracles and the Orators of Fanaticism ; these were the winds that blew about the waves of the Multitude. Mystical Prophecies ; passages of Scripture wrested to their purpose ; National or Individual calamities interpreted as prognostics. These agitating the public mind, when they had struck a panic into the hearts of the people, the atrocious act when done, seemed but a natural result ; and after the prediction of a King's death, when the deed was executed,

it was sometimes considered as nothing more than the accomplishment of prophecy—as if the impure breasts of these Fathers, had been the depository of the impenetrable secrets of Divine Providence.

On these occasions, they usually contrived that some sinister accident should take place about the victim they had marked out.

The Revolution at Lisbon had been hitherto protracted and confounded by the arts of Carvalho, whose activity, although sanctioned by Ribadeneira, was not now found so beneficial to the Order as had been at first imagined. When Carvalho had openly declared his hostility to the Jesuits, the King indeed seemed, as Carvalho had conjectured, to re-instate them

in favour; but suddenly the Jesuits were again expelled the Palace!

Ribadeneira in complimenting Carvalho on his address, in the exquisite duplicity of his assumed character, now charged him not to advance further, but retrace his steps, by lowering his tone, mitigating his severity, and obtaining a free admission into the Palace for the Order (at whatever concession), as at this moment it was absolutely necessary that Jesuits should be near the King's person.

Carvalho in reply pleaded extreme indisposition; a fever on the brain had rendered him incapable of public business; and "the desire of retirement had become every day more urgent to escape the iron yoke of a Tyrant, who if the caprice should seize hold of his fancy to pound his Minister

in a Mortar, he himself must be inevitably pounded;" and he concluded by again assuring the General of the Jesuits, that the subterraneous dungeons were increasing in number.

In this manner Carvalho had frequently operated on the mind of Ribadeneira; but the information he received from his own people began to alarm the General of the Jesuits still more; for they painted Joseph of Portugal as a Monarch trembling in his Palace, the creature of the terrors and the artifices raised by a Minister, who, as the Portuguese express it, "had a heart covered with a thick skin." Such advices had not at first disturbed Ribadeneira; he knew that the Jesuits could not be aware of the political stratagem adopted. But, when Carvalho was created Count D'Oeyras,

and this signal honour combined with his active anti-jesuitic measures, these looked something more than equivocal, and alarmed the Jesuitic Cabinet.

Lisbon had of late abounded with strange rumours—from the Country came enquiries about an Earthquake—a conflagration of the entire Palace—reports were flying in various parts of Europe, of the abdication of the King of Portugal, and the exile of his Minister. A little circumstance occurred at this time in Lisbon itself, which produced a general topic for conversation, and spread an anxious curiosity, concerning an event which, except at this moment, had been too inconsiderable to notice. Before the Palace-window, stood an ancient cedar-tree, whose dark branches had flourished through two

centuries; one morning, without any apparent cause, it was found fallen to the Earth. The King was terrified; the Count D'Oeyras tripled the guards, and discharged the King's Cooks; the Minister declaring that "this cedar-tree shewed that the Jesuits were nearer the Palace than he had imagined!"

Thus it was that when the fidelity of "the little Jesuit" became more and more doubtful, Ribadeneira and Carvalho were acting on each other with reciprocal terror; both mutually urged to the most desperate acts; both watchful of, and dreading the future event.

Nor were the minor parties less moveable in their despair. The D'Aveiros and the Tavoras were alike confounded by the disgrace of the Jesuits, in whom they

had so entirely confided. They considered them now only as an abject deceitful race, who arrogated to themselves a power they did not possess, while these base agents had inveigled the two most noble families of Lisbon into a vulgar conspiracy, and left them shuddering at the event of their own perfidy. The stupid pride of the haughty Duke, and the sovereign genius of the Marchioness, were at perpetual variance; their mutual hatred was too sincere to lament the fate of the other; yet still they could sympathise, as the damned spirits can feel for the pangs the damned endure. Their lives were tortured by suspense, and humiliated by the baseness of their associates, whom they were imploring to strike some sudden and final blow. But

Ribadeneira had changed his plan, and still required his Jesuits to command the patience and forbearance of the two noble families. The Jesuits could not act; Hypocrites in terror themselves, ceased almost to be Hypocrites.

CHAPTER XXVIII.

GREAT DESIGNS RUINED BY THE SUBALTERN
GENIUSES.

THE untamed haughtiness and ferocious ambition of "The Master of the World," seemed to have withered at the stroke of a Genius who had never relaxed in his pursuit, vindictive and potent as himself.

It was Carvalho, now Count D'Oeyras, who taking all forms from his first ascendancy in the Cabinet of Lisbon, had animated the rival Courts to a common union against the usurpations of the Jesuits in the Indies; who breathed his

genius over the little Senate of Freemen of Port-royal; and striking at the heart of the Jesuit, even in the Jesuitic Court, had compelled his creature the Pope, to become his Judge, and his Accusèr, and finally, to perform the retributive Act of Justice.

Ribadeneira seemed almost deprived of that political Wisdom which had been so fertile in the artifices which established his imaginary power. His temper, unbalanced, was now tossed amidst the wildness of his passions; and his haunting suspicions had often suspended his intrigues, and thrown a perpetual convulsion in his plans. Ribadeneira, like Cromwell, could now dictate to the Vice-General a variety of contradictory letters, that he might more cautiously conceal from him the plan

which he designed to adopt; or if with a kind of half-confidence he would seem to open himself, fearing he had told too much, the abruptness and obscurity of his ideas convinced the Vice-General of the disorder in his intellect.

Acquaviva was alarmed at the dangers gathering around, and full himself of the spirit of the Institute, he was looking for the security of the Empire. Since his master had changed, it was time that he should also change; which, in the true political spirit, he considered as no alteration in himself. He hated Ribadeneira, a man stained with blood, political murders; and he now gloried in persevering in the just hatred—He had admired his subtle intrigues, with enthusiasm had embraced his romantic ambition — but his heart had

recoiled from the desperate crimes of remorseless Power. The Jesuitic Minister considered it too, as his duty, not to follow a falling Sovereign through the thorns and briars he was among, but gently to turn aside, and save himself and the State. He resolved to convoke a Consistory of Jesuits for the immediate deposition of their General; and prove Ribadeneira's incapacity for governing, by Acquaviva himself not dreading his power.

Now might the General of the Jesuits exclaim,

“ Je dois regir en Dieu l'univers prevenu,

“ Mon Empire est detruit si l'homme est reconnu.”

Le Fanatisme de VOLTAIRE.

I, God-like, rule a world that's prepossessed,

My Empire falls, if once they view the MAN!

Ribadeneira, as we have seen, had fl-

nally resolved on the last resource, which the Order employed on the most critical exigencies; it was that mode, of which, according to them, the end sanctified the means; and by which they usually attacked others, or defended themselves. On this holy mission was Rebello hastening to Lisbon, with the Martyrs of State and the Saviours of the Country, and Ribadeneira was awaiting the desperate result.

But there, affairs had taken a sudden and unexpected turn. The irresolution and perpetual changes in the plans of Ribadeneira, had often paralysed the Efforts of the Conspirators, and exhausted their patience. The D'Aveiros, and the Tavoras, had protracted a life of tedious torture—It was to amuse them with new hopes that Ribadeneira had dispatched Contadini,

the Venetian Noble, to confer dignity on the Jesuits in the eyes of the Marchioness of Tavora, and to save them from her utter contempt; and the fearless Du Vergier, a Catiline for any city, to be ready to take the lead of some forlorn hope. These new associates soon taken into favour, concerted among themselves that memorable Conspiracy against the life of the King of Portugal, which broke out on the night of the third of September, 1758..

The adventurer Du Vergier headed the band of Assassins; the haughty D'Aveiro condescended to vilify his person by wearing the dress of a Porter; the imbecile Marquis of Tavora and his Sons, impelled by the imperious genius or yielding to the blandishments of an ambitious Wife and Mother, issued from their Palace, with

masked faces, and loaded carabines. They met in a private road which the King passed at midnight on his visits to his Mistress, stealing from his Cabinet, where he usually left Carvalho occupied till his return. They fired on his Majesty in his carriage, whom they dangerously wounded. But the postillions hurried on, and the assassins returned home in terror, from the rash adventure, which the desperate Du Vergier was the first to head, and the first to betray.

The news of the assassination of the King of Portugal struck Europe with horror—when the Minister instantly denouncing the Jesuits, not only cast them into the Tartarus so long prepared, but, possessing himself of their Colleges, he opened their secret archives, and disclosed to Eu-

rope, the numerous documents of their political crimes. Sovereigns trembled on their thrones, and Nations were awed by the dread of those revolutions which are fomented by a cruel and concealed faction, solely for their own purpose, while they are appealing to Heaven, and flattering the people.

No one in Europe was more deeply affected than the General of the Jesuits. He beheld all his designs frustrated by subaltern geniuses, who had madly hoped to obtain from their own impetuosity, what the wisdom of their Chief yet refused them.— His prescient genius anticipated the most terrible of events; the secret of two centuries would be disclosed in one morning—the Institute that aimed to destroy all other Codes, all Codes would now annihilate;

and his people, who appeared to command the Universe, would be scattered like the leaves of a forest, and die away on the spots where the wind dropped them.

CHAPTER XXIX.

THE DEATH OF RIBADENEIRA.

MACHIAVEL observes that **Cæsar Borgia**, his model of a Politician, had provided for every possible event, but his own death; it was a surprise on that side which overturned all the fine machinery of his projects. Severe Fortune, and the severer Minister of Portugal, decreed the same destiny to Ribadeneira.

Acquaviva conducted a Youth into the Cabinet of the Jesuit, who had arrived from Lisbon, bearing dispatches from the Marquis of Pombal.

“The Marquis of Pombal!” exclaimed Ribadeneira, as he perceived the inscription in the writing of Carvalho. “Ha! the little Jesuit triumphs!—Minister! Count D’Oeyras! Marquis of Pombal! Wherefore not King of Portugal? Yes!” he added, turning to the Youth, “Young Portuguese, he is your King!”

As his eyes were fixed on the Youth, he turned with a convulsive emotion; he knew not why.

He opened the Letter, and read:

“A DESPOT annihilates a DESPOT, and Portugal is saved! Thy King is in fetters; thy Heroes ascend the scaffold; and thy enslaved People shall soon dissolve away in the vastness of their diffusion. Ribadeneira! I respect thy bold ambitious spirit; I thank thee for the lessons thou hast taught me;

and I know the courage of thy genius! Oh, Man! alike great and criminal; the hour of retribution closes the days of thy triumphs. Look on the face of this Youth—he is the son of Santiago—the son of thy murdered Brother—and the Messenger of thy Fate! He precedes the Courier to his Holiness, who brings the definitive sentence of the Courts of Portugal, of Spain and France. Live, and the Scaffold is prepared! Die, and accept the friendship of an Enemy!”

Ribadeneira bowed over the awful communication—he was sick at heart—the world was fading before his sight—his Evil Genius had prevailed!

His sublime fortitude was unshaken; while his eyes rested on the face of the young Santiago—then was his spirit es-

caping as it were, from that world of Crime and Ambition which had so long oppressed it, and he seemed to have become for a moment, the Ribadeneira of his Youth.

“ Boy! I have never seen thee before; thou hast the loftiness of thy Father about thee; the race does not degenerate. Thou hast come to avenge his death; at mine, thou canst feel no remorse—But thou art silent.”

The Youth bowed his head, but spake not.

“ I see,” resumed Ribadeneira with a calm dignity, “ thou art tutored by a severe master. The Marquis of Pombal will not suffer me to hear a voice from my own blood. He will have me only die in thy presence. He is cruel, and I taught him to be what he is!”

And now he summoned Acquaviva; and presenting the Letter from the Minister of Portugal, observed that "they had driven him as the Hunters chase the Lion to his den—to close the entrance on him."

"The honour of the Order must be saved," cried Acquaviva.

"Dost thou doubt it will not? Dost thou imagine Carvalho can degrade me? Scaffolds may be raised for Monarchs, but not for Ribadeneira."

So saying, he motioned Acquaviva, who presented him with a Goblet.—The young Santiago bowed, and trembling, turned away.

Ribadeneira observing the Youth, cried, "Let not the young Santiago be infirm of soul; last of the race, thou silent Boy, behold my death! as I did thy Father's."

Then lifting the Goblet with a dignified air, in his voice and gesture was all the majesty of his soul. " Tell the Marquis of Pombal, I drink to his better fortune, which has triumphed over mine—but never shall he triumph over the genius of the Order. Let the Kings of the Earth scatter my people over the Universe; they fear not Exile, nor the Dungeon, nor the Scaffold! Be the Order abolished, still shall the Order triumph; and be more terrible in its dispersion than in its union. A mighty convulsion in Europe has been long maturing—and the Order shall pull down Thrones, and hurl Monarchs at their feet. The most absolute Power shall learn, that there exists a Power more absolute than itself—'tis that tremendous and uninterrupted succession of Causes and Effects, which constitute

the history of Nations, and the destiny of Sovereigns—STATE-NECESSITY! Our Principles are immortal!"

These were his last words—Acquaviva supported him, for his strength was failing. The coldness of his extremities was approaching to his heart. He raised one convulsive look on the young Santiago, but the light was dying on his eyes. Covering his head with his robe, he stretched out his hand, as if he sought to touch the hand of the Youth; but it trembled, and sunk down—and in one deep sigh, the genius of the Order breathed no more!

Moralists have said, whatever is created must endure change; whatever grows must suffer decay; whatever is born must die; nothing stands immutable and immortal on this Earth! **MONARCHIES and RELIGIONS**

have passed away; races of Kings and magnificent Cities, which commanded the Universe, are out of the recollections of Men; and only serve the Politician, as *Æsopian Fables*, to point a moral. Why then were the **JESUITS** struck down to the Earth with astonishment, when they beheld their **EMPIRE** at an **End**? (1)

Notes.

CHAPTER I.

NOTE 1, PAGE 5.

THE most important events in modern history, were probably produced from very different motives, than their ostensible ones. The League in France was raised for "Religion, and the relief of public grievances"—such was the pretext; after the Princes and the People became alike its victims, the League was discovered to have been formed by the pride and the ambition of the Guises, aided by the machinations of the Jesuits. A parallel event occurred between our Charles I. and

the Scotch Covenanters. His Majesty declares, "That Religion is only *pretended*, and used by them as a cloak to palliate their *intended Rebellion*, is demonstrated by this, &c." "A large Declaration concerning the late Tumults in Scotland 1639," p. 6.

The Reformation, excellent as its results have proved in the cause of genuine Freedom, originated in no purer source than human passions and selfish motives. It was the progeny of Avarice in Germany, of Novelty in France, and of Love in England. The latter elegantly alluded to by Gray :

"And Gospel-light first beam'd from Bullen's eyes."

The Reformation is considered by the Duke of Nevers in a work printed in 1590, and by Francis I. in his Apology in 1537, as a *Coup d'Etat* of Charles V. towards universal monarchy. The Duke says, that Charles V. silently permitted Luther to establish his principles in Germany, that they might split the

union of the Elective Princes, and facilitate by their division, their more easy conquest; thus to secure the imperial crown hereditary in the House of Austria. Had he really felt any zeal for the Catholic Religion, which he pretended to fight for, he would not have allowed the new doctrines to spread for more than twenty years without the least opposition.

The "*Frondeurs*," a revolutionary party in France, which shook that kingdom under the administration of Cardinal Mazarine, had for their pretext the public freedom — but that faction, composed of some of the French Princes and the mob, was entirely organized by Cardinal De Retz, who held them in hand at will, or spurred them for the occasion — all this out of a mere personal pique with Mazarine, who had not treated that vivacious genius with all the deference he required. — This appears from his own Memoirs.

Leo X. projected an alliance of the sovereigns of Christendom against the Turks. The avowed object was to oppose the progress of the Ottomans against the Mamelukes of Egypt, who were more friendly to the Christians — but the concealed motive with his Holiness was to enrich himself and his family with the spoils of Christendom, and to aggrandise the Papal power by war; as, indeed, the policy of the Popes had ever been in those mad crusades they excited against the East.

When James II. was so strenuous an advocate for *Toleration* and *Liberty of Conscience*, in removing the Test Act, this enlightened principle of government was only an ostensible one with the Bigot — the real motive was to introduce and make the Catholics predominant in the government — the result would have been, that “*Liberty of Conscience*” would soon have become “an overt act of treason.”

History might be recomposed in a new manner — it would not be to describe *events* and *characters* in the forms they now appear. When we mistake the characters of men, we mistake the nature of things — Secret History is often a treasure under ground.

Amilcar was the first author and contriver of the second Punic war, though he died ten years before the commencement of it, observes Polybius. A distinction, he says, should be always made between the *cause* and *pretext*, and aptly illustrates the observation by the facts he explains. — “ A statesman (adds that wise and grave historian) who knows not how to trace the origin of events, and discern the different sources from whence they take their rise, may be compared with a physician, who neglects to inform himself of the causes of those distempers which he is called in to cure. Our pains can never be better employed than in searching out the causes of events, for the

most trifling incidents give birth to matters of the greatest moment and importance."

HAMPTON'S Polybius, Book III. c. 1.

There is a volume, intituled, "Farfaloni de gli Antichi dall' Abatte Lancelotti, Ven. 1668 ;" the design more fortunate than the execution.

CHAPTER II.

NOTE 1, PAGE 9.

THE following beautiful passage is from
Justus Lipsius :

“Byzantium illud vides quod sibi placeat
duplici imperii sede? Venetias istas quæ su-
perbiunt mille annorum firmitate? Veniet illis
sua dies, et tu Antwerpia, ocellæ urbium,
aliquando non eris.”

NOTE 2, PAGE 11.

The Princess of Ursini, the favourite of
Philip V. — When Alberoni projected the
marriage of Elizabeth of Farnese with the
Spanish Monarch, he painted her character
to his patroness as the most docile and simple,

and the weakest. The Princess, to secure her power by reigning under Elizabeth's name, fell into the snare, negotiated the marriage, and, retracting too late, discovered she had been out-intrigued by her own creature. At the first interview with the Queen of Spain, the humiliated favourite, whom the King had sacrificed to his new Queen and his old Minister, was saluted as a mad woman, and expelled the Kingdom!

The same happened to Mary of Medicis, who introduced to her son Louis XIII. her favourite the Bishop of Luçon, afterwards the great Cardinal Richelieu—both equally ambitious; but the Cardinal, more adroit, early became the implacable persecutor of his Patroness—he not only banished her from France, but refused even her dowry; and this miserable Royal Exile, the mother of several Monarchs, suffered imprisonment, and lived without a pittance.

The Dutchess of Marlborough was supplanted by her friend Masham; and Colbert not only ruined his friend Foucquet, but, strange to record, persecuted him with a bitterness which only *political gratitude* could have inspired.—It is not enough in Politics to sacrifice friendships; it requires to have them converted into active enmities.

NOTE 3, PAGE 12.

The first was the phrase used by Prince Eugene, when he proposed to have the Treasurer Harley assassinated. An infamous attempt, not quite so mischievous as that other desperate expedient of setting fire to London in the night in various quarters, to seize the Queen, and place Marlborough, if not on the throne, at its foot. Swift tells the first piece of secret history in these words. “He is not without a natural tincture of that cruelty, sometimes charged upon the Italians; and

being nursed in arms, hath so far extinguished pity and remorse, that he will at any time sacrifice a thousand men's lives to a caprice of glory or revenge. He called the Treasurer *Un Mechant diable*—he proposed an expedient often practised by those of his own country, that the Treasurer (to use his own expression), should be taken off *à la negligence*—and that this might easily be done, and pass for an effect of chance, if it were preceded by encouraging some proper people to commit small riots in the night, &c.”

SWIFT'S History of the Four last Years
of the Queen, p. 59.

The Jesuits inculcated Assassination like a Doctrine. Affecting great decorum in all things, they opined that a man ought to avoid the scandal of the thing, which might shock weak minds, and *tuer en cachette*. When a Jesuit was reproached with any secret crime, such as his accuser could not legally prove,

he was permitted to *tuer en cachette*.—So much the political Order preferred its own honour, to that of the individuals composing it.

With them assassination was such a virtue, that they considered it as an act of charity, to be performed by a third person if requested!—Whenever the person, claiming this favour, showed he had a right to kill the proposed victim—and a Jesuit had so many rights of this kind, that it was impossible to fix on any case which made it exceptionable. They were a people of *political assassins*—and their Regicides, and attempts at King-killing, form the subject of a curious work, intituled, “*Les Jesuites criminels de Leze Majesté, dans la theorie et dans la pratique. Amst. Pour le bien du Public, 1760.*”

All these doctrines are those of the true politician! The political writers of Europe (our own are of a different temper) frequently

edify us with the gentleness of assassination, and the mercy of a massacre !

We have panegyric dissertations on the massacre of St. Bartholomew, and similar grand *coups d'etat*. Naudé developes the numerous advantages which would have followed the assassination of Luther : In a momentary impulse of mercy, the politician might have consented that at first “ they should have thrown a bone in his mouth, or hung a golden chain on his tongue,” a benefice, or a pension !—But if Martin had resisted the bait, the next moment ought to have concluded the affair. In Politics it is criminal to be formidable. Had the assassination of Luther taken place, (says Naudé,) we should have escaped 5 pitched battles with these pretended Reformers—have saved 300 towns taken by surprise, 9 cities, 400 villages, 20,000 churches, 2,000 monasteries, and 10,000 houses would not have been burnt and rased. The State

would have been spared a million of deaths ;
and the waste of 150 millions, for the mere
payment of the Gendarmerie !

Considerations Politiques, p. 146.

NOTE 4, PAGE 14.

In Mr. Southey's animated History of Brazil may be found the interesting narratives of the early missions of the Jesuits in South America.

“ Father Manoel de Nobrega was a Portuguese of noble family, who being disappointed of some collegiate honour for which he was a candidate, and to which he thought he had a better claim than his successful opponent, renounced the world in a fit of disgust ; little then aware that this renunciation would make him act a more important part in it than could else with all his talents and fair prospects have been within his reach.”

SOUTHEY'S Hist of Brazil, p. 215.

The expression employed by the Portuguese biographer is remarkable, for being in the very spirit of Nobrega himself. — “He determined to be even with the world, to affront and repudiate it, as the world had done with him.”

CHAPTER III.

NOTE 1, PAGE 16.

THE immense power and wealth of the Jesuits in both Indies, originated in a simple contrivance.

Acquaviva, among their early founders, of a noble family of Naples, was a great politician in the school of the Florentine Secretary. One of the vows enjoined by their romantic founder was the profession of poverty—but Acquaviva perceived that poverty was no political virtue. He obtained from Gregory XXII. the privilege of trading with the Indies, “for the happier issue of the Missions!”—a simple project by which the Pope lost nothing, but which the foresight of Acquaviva contemplated as a source of unrivalled power.

As these Missions became Colonies, one of their earliest objects was gradually to possess themselves of the Spanish and Portuguese Indian domains, and thus to become masters of their rich productions. Their pretext was, the conversion of Souls; but in pursuing their design, they practised so many stratagems, and were influenced by such human motives, that their Enemies found no want of Accusations. Pasquier, one of their earliest adversaries, asks, where do these Missionaries direct their steps? to a distant Country *quas Indias vocant*, which Ignatius preferred to Turkey, because it was a more difficult Conquest. But the truth is, they soon abandoned the North for the opulence of the East!

They perpetually intrigued in the Cabinets of Portugal and Spain to extend their Oriental dominions. In the "Recueil Chronologique," published by order of the Court of Lisbon, many of their secret manœuvres and Cabinet-

intrigues are displayed from their original memoirs and correspondence discovered in the various jesuitical archives which were seized on by the government at the time of their expulsion from Portugal.

In their character as royal confessors they were admitted to a close intimacy with the royal families. Their silent victories were often obtained on the death-bed of superstitious Princes. They had the advantage of turning to their views the young Princes, whom they educated. Don Theodosius, the Prince of the Brazils, humiliated himself so far as to become one of their novices; and had he lived, the crown of Portugal would have been in the possession of the Jesuits. On his death-bed, they pressed him to request of his parents, knowing that at such a moment nothing would be refused, that they would assist the Order to form an establishment at Cape-Verd, with annual subsidies for their

maintenance. The parents, with tears in their eyes, and their son dying in their arms, could not refuse the solemn injunction, which opened Africa to the political missionaries.

By a political stratagem, they contrived that the courts of justice in the Indian provinces should be filled by themselves — thus the King of Portugal was salaried courts of justice, which in reality belonged to the General of the Jesuits.

When they obtained this power, the next step was the boldest imaginable. They resolved to shut out all intercourse between the white men and the Indians, of whom they had now become the lords, under the disguise of Fathers. They issued two Extraordinary Edicts, in the King's name, in which, under the pretext of protecting the Indians from the ill treatment of the Whites, (as the Jesuits asserted,) they actually contrived to shut the

Spaniards and Portuguese out of the interior of the country. The commerce was exclusively their own. When the captain-general attempted to encourage an intercourse between the Europeans and the Natives, and perhaps to discover what was passing in the concealed interior, the Jesuits had him tried as a criminal, in a court of which the judges were Jesuits.

Their next extraordinary invention, was that of creating a language for their state; an idiom to be understood only by their own subjects; an effectual interdiction of all intercourse with strangers, from the utter impossibility of communicating their sentiments. This language, called Guarani, was the only one permitted to be spoken in their Republic. The complete subjugation of these Indians, by ignorance and superstition, was such, that they imagined there was no other power in the whole universe but the Jesuitic; no despotism ever

appeared more firmly established than that of their Theocratical Dominion.

It required a war of five years of the allied forces of Spain and Portugal before the good Fathers were conquered.

CHAPTER IV.

NOTE 1, PAGE 22.

AS Roman Catholics, the Jesuits experienced a power, not less wonderful in its operation, than their most refined political system. The General was considered as the representative of Jesus; his opinions were oracles; his orders, divine commandments.

Machiavelli, in his Prince, Chap. XI. describes the marvellous effects of an Ecclesiastical Principality; "which," says he, "when once acquired, is afterwards easily preserved. These Princes may maintain themselves in the possession, without good fortune, or virtue. They are the only Princes who

have dominions, and do not defend them; subjects, and give themselves no trouble to govern them; and yet they are never stripped of their dominions, nor forfeit the affections of their subjects. Such Princes are the happiest and most secure in the World, by being guarded by a *supernatural power*, above the wisdom or the contrivance of Man."

Hume, in describing the terrific superstition of the Druids (a secret institution much resembling our Jesuits), observes that "their spoils of War, and their treasures, were kept in woods and forests, secured by no other guard than the terrors of their Religion; and this Conquest over human avidity may be regarded as more signal than their prompting men to the most extraordinary and most violent efforts."

NOTE 2, PAGE 24.

The reader may examine the Political Monster, in the curious design prefixed to the LEVIATHAN of Hobbes; to which he applies the poetical description of Job, "There is nothing on Earth to be compared with him. He is made so, as not to be afraid. He seeth every high thing below him; and is a King of all the children of Pride." P. 167, The Sovereign of Hobbes is called a Mortal God, and is impiously contrasted with the immortal God!

NOTE 3, PAGE 24.

The following Anecdote displays the *secret intelligence* which existed among the Jesuits. The late Duke of Choiseul (says Mr. Seward in his Biographiana), having no employ in the government of France, happened one evening at supper to say something very strong against

the Jesuits. Some *years* afterwards he was sent Ambassador to Rome, where, in the usual routine of his visits in that situation, he called upon the General of the Jesuits, for whose Order he professed the highest veneration. "Your Excellence did not always, I fear, think so well of Us," replied the General. The Duke, much surprized at this observation, begged to know, "What reasons he had for thinking so? as he was not conscious that he had ever mentioned the Order but in terms of the highest respect." The General, to convince him of the contrary, shewed him an Extract from a large Register-book belonging to the Society, in which the particular conversation alluded to, and the *day* and the *year* in which it happened, were minuted down. The Ambassador blushed, and excused himself as well as he could, and soon went away, resolving within himself,

whenever he should become Prime Minister, to destroy a Society that kept up such particular and detailed correspondences, of which it might make use to the detriment of Administration and Government.

NOTE 4, PAGE 24.

In the most retired Cabinets of Princes, what the Italians term in their political vocabulary, the "*Ragione di Stato*," or State-Interest, is carried on; and there, affairs and deliberations take place which never appear in popular assemblies: these State-Secrets are locked up in the breasts of two, or three, or even of one Friend of the Sovereign. These constitute the Oracles of the Oracles. When Augustus, after he had quelled intestine and foreign wars, designed to restore his Country to its freedom and resign the title of Emperor, he neither communicated with the Senate, nor even his smaller Privy Council; but deliber-

ated with his two friends, Mæcenas and Agrippa, "with whom he was accustomed to communicate the Secrets of the Empire," says Dion Cassius, Book 53. Julius Cæsar, with all his commanding genius, could not reign without such Secret Friends, to whom he opened the Arcana of the State; and Suetonius has preserved their names. The Secret History of modern Sovereigns reveals the names of Individuals, and not Monarchs, who have governed Nations.

It is evident that among the *Arcana Imperiorum*, there are sometimes what the political French, term great *Coups d'Etat*, to be performed; and these *Arcana*, to adopt the words of Tacitus, are nothing less than *flagitia imperiorum*, political crimes, supposed to be necessary to preserve the governing Powers. These can only be confided to a select few, to whom the inmost secrets of the King's heart are exposed; from their nature they cannot be

deliberated on in any open Council. Henry III. could not have concerted the death of the Guises; Henry IV. that of Biron; nor Elizabeth that of Essex, but in the darkest corners of their Cabinets. The massacre of St. Bartholomew, a great *Coup d'Etat*, could not admit of an open Council—Stratagems are silent things. We do not take hares by blowing a trumpet, nor catch birds by hanging bells in the nets, observed a shrewd Statesman.

By a curious fact given in the Memoirs of Anne of Austria, it appears that Charles I. consulted with his Queen on the means of arresting the Five Members of the Popular Party. When he had gone to perform this *Coup d'Etat*, her Majesty, looking on her watch every minute, and waiting anxiously for the news, said to Lady Carlisle, "Rejoice! by this time, I hope the King is Master in his own dominions, and such and such Persons must be now arrested!" Lady Carlisle con-

trived to leave her Majesty, dispatched a Letter to one of the Members, and acquainted him with the contrivance. When the King entered the House, it was too late. "The birds, I see, are flown!" said Charles. The Queen lamented all her life her indiscretion, which in a few minutes undid the State.

NOTE 5, PAGE 26.

One of the greatest misfortunes which the despotic authority of the Ministers of the last age has occasioned in the State, is the practice which their individual interests ill understood has introduced, of always supporting the *superior* against the *inferior*. It is Machiavel's maxim, which most of those who read do not understand, and others believe him to have been very able, because he was very malicious. He was by no means very skilful, and is often mistaken, and in nothing more than in this principle.—*Card. de Retz, Memoirs, Vol. II. p. 69.*

CHAPTER V.

NOTE I.,-PAGE 29.

Some notion may be formed of the intelligence conveyed to the General of the Jesuits in the following statement of his correspondence from all parts of the world.

	Letters
37 Provincials, who were to write monthly	444
612 Superiors of Colleges, who wrote monthly	2448
340 Superiors of Houses of Residence were to write quarterly	1360
59 Masters of Novices of 59 Houses of Noviciates, to write quarterly	236
1048 <i>Consultors, Admonishers, and Soci-</i> <i>als</i> , who were to write at least twice a year	2096
	<hr/> 6584
Total of letters indispensably written, without	

calculating those on particular occasions ; the correspondence of two hundred missions and eighty-four houses of the professed.

These 6,584 letters divided by 37, the number of the provinces make 177 states of every kingdom and every province. So that the General was regularly informed 177 times a year of all affairs in every part of a kingdom where the Order existed.

Compte rendu de Chalotais, p. 216.

The spirit of this perpetual stream of intelligence flowing into the Jesuits College at Rome, may be conceived, when the Institute ordains that the materials of their periodical, or extraordinary, dispatches, shall relate to the state of persons, and generally all objects of a public nature ; not only those which more particularly pass “ among *ourseboes*, but also those which concern the *externals*.” The General must not be ignorant of any important event, although it appears to have no

connection with the affairs of the Order. The *externals* was the term which described persons who were out of their pale. The details of affairs, persons, and the provinces, must be given as circumstantially as if the Provincial had been present at what he described. Some letters were only to be written in cypher, of which the General furnished the key.

Cautious language was enjoined when they wrote concerning the *externals*, that the style of the letter might admit of a favourable construction—in case it was intercepted.

Histoire de la Compagnie de Jesus,
Vol. IV. p. 76.

In a word, the General of the Jesuits was to be well informed of what directly interested the Order, and of all which did not interest it!

It is curious to observe, “Of *Ourselves* and the *Externals*,” that all *Secret Societies* have from time immemorial, their *Esoteric* and

their *Esoteric* doctrines; in which a public and a private opinion were opposed to each other. The Priest of the Mysteries only was the Master of both.

NOTE 2, PAGE 33.

Whoever is versed in Secret History, and has observed Human Nature closely, will not be dazzled by the imposing appearance of public affairs. Nature, œconomical in her passions, is working always with the same materials, whatever their objects. Why did Shakespeare so admirably depict the characters, and the individual touches of Monarchs, with the same truth as those of Clowns, but because, looking into his own heart, he there contemplated on the image of Man? Hence it is, that the Politician may trace the History of Europe in his own Neighbourhood; and if he would amuse his fancy, he may de-

velope in the History of Europe, those very causes which are agitating his private circle.

Listen to the complaints of Nation against Nation, the victims of a third enslaving both—they are two Individuals reproaching and undoing each other.

When the Athenian Power was predominating in Greece, the Corinthians reproached the Lacedemonians for being the cause, by their indolence, of this growing State. “We have predicted to you repeatedly the evils with which the Athenians threatened us. You suspected us of selfish views and private resentments;” (and by the bye, the suspicion was not unjust). “Had you in proper time prevented the violence of the Athenians, they would not have clandestinely laid hands on Corcyra, which would have provided all Greece with a Navy, nor besieged Potidea, the most important port in Thrace. You, then, Lacedemonians! are the cause, who suffered

the strength of Athens to be increased, connived at liberty overthrown, not only at that of the Allies, but of your own. The men who rivet on the chains of slavery, are not so culpable as those who, though able, yet neglect to prevent it."

SMITH'S Thucydides, Book I. p. 50.

In the same strain, remonstrated the Armenians when they claimed the protection of Cosroes against Justinian the Roman Emperor. They said—We are reduced to dishonourable servitude not by our choice, but apparently by the arms of the Romans—yet in reality by your will. For assuredly we ought justly to attribute the violence we suffer, to him who assists those who exercise that violence. The Ambassador then proceeds to detail all the grievances of the Roman Ambition. "The Earth, as you see, is too small to contain it."

PROCOPIUS, Hist. of the Persian War,
Lib. II. C. iii.

The same complaint and the same remonstrances have been urged, by every Nation, who, feeling themselves endangered by the over-grown ambition of some neighbouring Power, would draw others into a common confederacy, reproaching them for being the cause of that ambitious Power acquiring its alarming predominance.

NOTE 3, PAGE 38.

We have a curious instance of the Politician's Protestantism and Catholicism in the Intrigues respecting the Marriage of our Charles II. with the Infanta of Portugal. Spain then, intent on the subjugation of revolted Portugal, alarmed at this union of interests, opposed the match, and offered a sum to Charles equivalent to the rich portion Portugal had promised, if the British Monarch would marry a Protestant Princess of Saxony, or Denmark, or Orange. France,

desirous of weakening Spain, protected Portugal, and warmly pressed our Monarch to the Portuguese match, to which Charles was further persuaded by Clarendon. The world who were not aware of these concealed intrigues, wondered at the mysterious appearance of affairs, where a Protestant Chancellor advised the King of England to marry a Catholic Princess, and a Catholic King attempted to bribe the same Monarch to unite himself with a Protestant Princess.

Memoires de D'ABLANCOURT, page 76.

A Secret Agent of France in Portugal.

NOTE 4, PAGE 41.

We have witnessed, with amazement and horror, the following Manifesto of

“ Brute violence, and proud tyrannic Power.”

MILTON.

“ Those times are passed, when the conception of some Statesmen gave authority, in

the public opinion, to the system of Balances, of Guarantees, of Counterpoise, of political Equilibrium, pompous illusions of *Cabinets of the second Order!* Visions of imbecility! which all disappear before NECESSITY, that power which regulates the duration, and the mutual relations of Empires."

TIMES, Jan. 11, 1811.

Let us retort on the Despot, that NECESSITY, is an equal-handed Goddess; and becomes in time an Anti-Despot, healing the wound she sometimes inflicts; for the greater the Despotism, the sooner the spirit of Liberty is awakened.

I refer the Reader to Hume's Essay "on the Balance of Power." When the storm has passed, as things as tremendous have passed, the calm voice of Philosophy will be heard. I shall transcribe one observation on an event which has been of late so constantly exhibited in the shifting scenery of these dramatic

times. "Massinissa, Attalus, Prusias, in satisfying their private passions, were all of them the instruments of the Roman greatness, and never seem to have suspected, that they were forging their own chains, while they advanced the conquests of their Ally. A simple treaty and agreement betwixt Massinissa and the Carthaginians, so much required by mutual interest, barred the Romans from all entrance into Africa, and preserved Liberty to Mankind."

HUME, "on the Balance of Power."

CHAPTER VI.

NOTE 1, PAGE 45.

Wicquefort's curious Treatise on "Ambassadors" abounds with singular researches. He was a great politician; but his Treatise is dated "de ma Prison;" by this, one might imagine he was not quite so great in practice as in theory. But we have seen in our traps, a mouse with very long whiskers.

It is acknowledged that Ambassadors are only honourable spies; and Wicquefort asserts, "they may with impunity, corrupt the Ministers of the Court, at which they reside; because it is the duty of an Ambassador to promote the service and the interests of his Master, and to employ for this purpose, all sorts of means and intrigues." Honest men may be thankful for the confession.

Resident Ambassadors, are a political refinement comparatively of modern date. They were formerly, as in Comines' days, only *Extraordinary*—so that the malady of the State, was then temporary, but not contagious. Comines, who had learnt his trade under a most shrewd and adroit master of the craft, (Louis XI.) lays down as a maxim, that “it is more advantageous to a Prince to *send* Ambassadors than to *receive* them; because they are Spies who are held in honour, and can intrigue in safety.” Wicquefort smiles at the imbecility of the Ottoman Court, who never *send*, but *receive* Ambassadors—priding themselves in these Visitors, as a public evidence of homages paid to their Power. The Turks have recently lost their pride, and improved their politics.

The political genius of the House of Austria made Ambassadors sedentary; and destined them to penetrate into the Secrets of the

Courts where they reside, and to be ready on occasions, to stir their Intrigues. It was by this invention, (says Anquetil in his *L'Intrigue du Cabinet*, Vol. I. 163) that during the League in France, Spain became the Mistress of the Great, and of the People; and she found it so much her interest, that it was continued under Henry IV. whose courage and sagacity required her closest espionnage. Her Ambassador in ordinary was Don Balthazar de Zuniga, a refined politician, too capable of answering all the views of the Council of Philip III.

While Zuniga remained in France, that kingdom was never tranquil; he gave them his advice, almost as dangerous as the money he distributed; and his promises, more seducing than both. He had the address to gain over to himself, the Queen, the Mistress, and the Monarch; and Spain governed France. So much for an Ambassador!

A A.

NOTE 2, PAGE 47.

How many *laughing treaties* France has executed! One may be recorded as a specimen:

The Pyrenean Treaty by Louis XIV. was secured by two Articles; by the Infanta, after her marriage with the French Monarch, solemnly renouncing all her rights and pretensions to the Spanish Monarchy. Never was language more prodigal of sanctity of words, nor stronger in binding clauses—Evasion seemed impossible! The next Article was that the French Monarch should desist from assisting the Portuguese. The terms were strongly expressed—yet before the Treaty had been signed, Mazarine dispatched the Marquis of Champes into Portugal, to assure them that though they were obliged to leave them out in the Treaty, it signified nothing—they should receive their usual assistance—and in this respect the French kept their word.

After the death of the King of Spain, the French Monarch claimed the Spanish Provinces

in the Netherlands, in right of his Spanish Wife —founding his pretensions on the opinions of *French Lawyers*, on the municipal law and *local customs of those Countries*---and so put aside the authority of the most solemn treaty, which is the Law of Sovereign to Sovereign. When the Marquis de la Fuente, the Spanish Ambassador at Paris, was alarmed at the military preparations, he requested the King would give some assurance of his intentions; the French King swore religiously to keep the peace---while at Madrid, the French Ambassador, the Archbishop of Ambrun, when the French were marching, swore, *in verbo sacerdotis*, his Master intended nothing. When hostilities commenced, and the Queen reproached the Archbishop --- he declared it amounted to nothing more than the French taking a friendly possession of the Spanish dominions that belonged to them!

The public would not so often listen to complaints of deceitful and broken treaties,

were those who made them to recollect the advice of Polybius. "They should make it one of the first objects of their care, to be well acquainted with the *secret dispositions and designs* of those with whom they conclude a Peace, or make a new Alliance. If their consent be yielded to the *circumstances of the times*, if influenced by this, they are only waiting for a more seasonable opportunity of acting." HAMPTON'S Polybius, Book III. c. 1.

The Jesuits practised the maxim of Acomat in the Bajazet of Racine,

Promettez ; affranchi du peril qui vous presse,
Vous verrez de quel poids sera votre promesse.

Politics have been defined the *Art of imposing upon men, as well as of governing them*. When Ferdinand V. was accused by Louis XII. that he had imposed upon him already twice--- Ferdinand turning to his Minister, exultingly exclaimed, "The Frenchman lies ; I have imposed upon him ten times at least !"

It was observed of Alexander V. and his Son, Cæsar Borgia, that the one never did what he said, and the other never said what he designed to do. It was their maxim to give their word to any one, but to keep it with no one. Reproached with breach of faith, they replied, that they had sworn indeed,—but they had not sworn to keep their oath. Charles V. always swore *à fé de homme de bien!* He had Machiavel translated for his use, and made it his Bible!

What a world of credulity must such great Politicians imagine the Universe to be, if in their state of Self-delusion, they think they deceive it! The oaths of Politicians are put into the same bottomless bag, which the Mythologist said Jove used for the oaths of Lovers—they are never to be found again! The oath is not an oath; or what is not an oath, is an oath—as occasion determines—admirable Logic for the pupils of Machiavel!

NOTE 3, PAGE 48.

The French have always been remarkable for discovering distinctions between the *Letter* and the *Spirit* of a Treaty; and by what now appears, have expertly contrived them at the moment the Treaty was framing. When MESNAGER, the secret agent of Louis XIV. was over here, attempting to negotiate a peace, which, after winding through a labyrinth of political intrigues, ended to the salvation of France in that of Utrecht, an insuperable difficulty arose, respecting the acknowledgment of the Hanoverian succession. It was absolutely necessary, to quiet the anxiety of the English public and the jealousy of our Allies, to express in decisive terms this delicate point. The French King was willing to grant a solemn recognition of Queen Anne's title to the throne of Great Britain —

but the settlement of the succession in the house of Hanover was entirely impossible to French interests and French honour.

Mesnager told Lord ——— (suppose Bolingbroke,) that “ the King his Master would consent to any such article, *looking the other way, as might disengage him from the obligation of that agreement, as the occasion should present !*” P. 153.

This ambiguous language was understood probably by Lord ———; for, in another conference, he informed Monsieur Mesnager “ that they must talk no treason; that the Queen could not admit of any *explanations, whatever her intentions might be.* That the *succession was settled* by Act of Parliament, and their enemies (the Whigs) desired no better handle against them, than to find that they should omit any thing in a treaty, which the nature of the thing called for, towards a farther security of *that Settlement.* That as to the *pri-*

vate sentiments of the Queen, or of any about her, he could say nothing about that. This he said with such an air, as to let me understand that he gave a secret assent to what I had proposed, &c.—but he desired me to drop the discourse.” P. 153.

Here two great Negotiators, to both of whom it was necessary to conclude the treaty, find an insuperable obstacle occur, which neither could controul. In this case two honest men must have parted.

But the *ruse* of the French diplomatist hit on an expedient, which probably was beyond the cunning of the British secret agent, who in more than one place acknowledges the French genius and superiority in finesse and trickery. “ You Frenchmen are the happiest men in the world for your quick conception of things; You start every good thing before me.”

Mesnager wrote the words which afterwards

appeared in the Preliminaries, that Louis XIV. will acknowledge the Queen of Great Britain in that quality; as also *the succession of that crown according to the PRESENT SETTLEMENT.*” The English Agent would have had me added, *on the house of Hanover*, but this I entreated him not to desire of me!” P. 155.

The term PRESENT SETTLEMENT, then, was that article which was *looking the other way to disengage his master from the obligation of that agreement*, as occasion should present!—that is, that Louis XIV, in his mental reservation, understood by the PRESENT SETTLEMENT, the *old*, not the *new* one, by which the British crown was to be restored to the Pretender.—Anne and the English nation were to understand it in their own sense!

Afterwards in an interview with a Lady in the Palace (another secret agent), who was professedly in the Pretender’s interest, she said to Mesnager, “What do you intend

to do with the Pretender? I see no article about him in the Preliminaries."

"Madam," said I, "you see the *succession* is to be acknowledged as *by the present settlement*."

"I know," said she, "how you would have the *people* understand it; but I hope you understand it as *I* do."

"Madam," said I, "you cannot think but that by the *present settlement*, the whole world understands the settlement of the succession in the house of Hanover."

"Does the whole world understand it so?" said she.

"We are to suppose they do," said I.

"Come, come, my Lord," said she again, "neither *you* nor *I* understand it so, besides many honest people that you and I know."

Minutes of the Negotiation of Monsieur Mesnager at the Court of England, p. 257.

NOTE 4, PAGE 48.

It is certainly a nice refinement, where a Political Negotiator can venture to form a true conclusion in his intricate business by a man's air and looks. We have seen in the above Note, that Mesnager, in his conference with the English Lord, deduces an inference of this kind. "This he said with *such an air*, as to let me *understand* that he gave a *secret assent*." Thus, in the mist of Negotiation, he could clearly discover so distant an object! Is a *secret assent* in politics, as binding as a *public treaty*? Are the pompous seals of a Negotiator of this description to be broken at the glance of his *eye*, or the shrug of his *shoulder*, or by any other mode of conveying a *secret assent*?

It would seem, however, that there is much more to be read, in this new Alphabet of looks

and gestures when put together, than the simple-minded can probably ever spell. The greatest of politicians, Cardinal de Retz, when invited to meet Mazarine, who intended by this meeting to diminish the confidence of the people in one of their great Tribunes, discovered his occult purpose. And how? He says, "I judged rather by the *looks* than the *words* of Servien."

The facts and the reasonings, all which were produced by the *looks* of Servien, are so extremely complex that I must refer to the subtle politician himself. *Memoires de Cardinal De Retz*, Vol. II. p. 10.

The Science of *Physiognomy* has been united with that of *Politics*—and some extraordinary facts are recorded of the singular effect of their union. It is said there exists a voluminous correspondence between Louis XIV. and his Physician De la Chambre, who boasted of great skill in Physiognomy; by

which it appears that the great Monarch was swayed in his choice of officers and favourites, and imagined he learnt to what places their genius was best adapted, by the opinions of his Physiognomist. On one of the backs of these letters De la Chambre has written—"If I die before his Majesty, he will incur great danger by making an unfortunate choice!"

Pieces interessantes et peu Connues,

Vol. IV. Preface.

Philip Earl of Pembroke had formed a curious Collection of Portraits, with a view to physiognomical studies. Such was his sagacity in discovering the characters and dispositions of men by their countenances, that James I. made no little use of his extraordinary talent on *the first arrival of Ambassadors at Court.*

EVELYN'S Discourse of Medals, p. 302.

NOTE 5, PAGE 50.

Men in private life who go down to their graves with some unlucky *Sobriquet*, or Nick-name, are not usually so feelingly alive as a Minister of State. *Malagrida* occasioned the first Marquis of Lansdown some trouble; *Jemmy Twitcher* to Lord Sandwich, &c.; but the Earl of Godolphin, in Anne's reign, was so provoked by that of *Volpone*, that it was the occasion of driving him into the Opposition party! "He became a thorough Convert by a perfect trifle, taking fire at a nick-name delivered by Dr. Sacheverell, with great indiscretion, from the pulpit, which he applied to himself; Magnanimity was none of his Virtues."

SWIFT's Four last Years of the Queen, p. 19.

The following passage on POLITICAL CALUMNY is extracted from Busembaum, one of the favourite authors of the Order; their

great Advocate for Regicide. The Jesuits practised this Machiavelian and diabolical principle; and a more recent and formidable Politician has often adopted it.

“Whoever would ruin a person, or a Government, must begin this operation by spreading Calumnies, to defame the person, or the Government; for it is certain that the Calumniator will always find a great number of men inclined to believe him, or to side with him; it therefore follows that the object of such Calumnies, once lowered in credit by such means, will soon lose that reputation and power on which it is founded; and sink under the vindictive attacks of the Calumniator.”

The Enemies of the Jesuits have formed a list of great Names who have become the Victims of their atrocious Calumnies.

Recueil Chronologique et Analytique de tout ce qu'a fait en Portugal la Societ  de Jesus,
Vol. II. Sect. 406.

In this Country an illustrious example might be shown of the effects of the mildew of Calumny on a great political personage.

NOTE 6, PAGE 56.

Hobbes, to illustrate the train of our thoughts, or rather the association of ideas, tells the following anecdote: In a conversation on the civil war, one suddenly asked the value of a Roman penny? To those who were present, the question seemed very wild, and unconnected with the subject. "Yet the coherence to me was manifest enough. The thought of the war introduced the thought of the delivering up the King to his Enemies; that thought brought in the thought of the delivering up of Christ; and that again the thought of the thirty pence, the price of that treason; and thence easily followed that malicious question; and all this in a moment of time; for Thought is quick." *Leviathan*, p. 9.

CHAPTER VII.

NOTE I, PAGE 62.

IN all the sciences the Jesuits have left the most honourable traces of their existence: most of the popular authors of the last century were Jesuits: "The Jesuit's Perspective," is well known by that title; but it could hardly be imagined that a work, on Naval tactics, by Pere L'Hoste, should have entered into their studies — and, what is more extraordinary, that the famous invention of breaking the line, is said to have been originally discovered by this Jesuit, and may be seen there. The title of this magnificent folio is, "*Traité des Evolutions Navales*. Paris 1697." Or, the improved Edition of Lyons in 1727.

It is the observation of a learned friend, that the Jesuits who wrote on all subjects, were never known to have composed any work on *Law*. — The fact is striking, and the reason doubtless was, that they considered all the *Laws* that regulate the affairs of the world, as null and void, before their *Institute*.

CHAPTER VIII.

NOTE 1, PAGE 74.

THERE were two admirable arrangements in this political government. The Jesuit was bound to the Society, and could not quit it at his pleasure; but the superiors, were masters to expel those who might disgrace them, and purify the Order. The other was the contrivance to spy out nascent genius, and acquire the education of youth; by that means they were perpetually recruiting their stock of talents. By the first disposition they were enabled to rectify a bad choice, while the other offered the means of making a good one.

D'Alembert, in his Eloge on Crebillon, notices the Secret Registers, in which the name

of the Novices was written, with a slight note in Latin, describing his talents, genius, and character. To Fontenelle was attached this memorandum, "*Adolescens omnibus numeris absolutus, et inter Discipulos princeps.*" "A youth, accomplished in all respects; a model for his companions." The note relating to Crébillon was far from being honourable.—"*Puer ingeniosus, sed insignis nebulo.*" "A great genius, but a great scoundrel!" This latter decision seems not creditable to the judgment of the Regent of the College --- he mistook the impetuous character of the boy. There was, however, something dark and terrible in the character of Crébillon --- all his tragedies excite horror, and the habits of his life were cynical; humane only to a number of dogs which he had about him; his companions, because they were not his critics.

The soul of the Jesuit was at all times to be opened to their superiors of the College; which

was termed "the manifestation of his conscience;" he had certain periods appointed for his Confession; but on extraordinary occasions he was to suffer this torture. The Jesuit must therefore either have been the most candid of human beings, or the most profound of dissemblers. But it is not improbable that, aware of the nature of his government, and the perpetual *Espionnage* which surrounded him, he would, for his own security and ease, *open* himself to the *Order*, reserving all the powers of his *duplicity* for the *world*!

CHAPTER IX.

NOTE I, PAGE 85.

IT seems to be the practice of Kings to distinguish themselves from their predecessor, by adopting an opposite conduct. Of many motives that induced this, none seems stronger than the desire of not appearing their inferior by an invidious parallel. The glory of Solomon was, not to cultivate the arts of his war-like Father; the artifices of Tiberius were substituted for the arms of Augustus; Charles V. would have conquered the world, but his Son Philip governed it in his Cabinet. The tyranny and rapacity of Louis XI. produced the fatherly gentleness of Louis XII. who wept in Council when he raised a new tax.

The brutal despotism of Henry VIII. finely contrasts with the pure humanity of Edward VI. who gave his days and his nights to the cares of government, and would have been a perfect prince had he lived.

After the destructive Wars of Louis XIV. the French nation were so exhausted, that they saluted the voluptuary Louis XV. as *le bien aimé*; so very grateful were the people for a little repose!

It is a happiness for mankind, that a military Sovereign is usually succeeded by a pacific Monarch.

NOTE 2, PAGE 87.

The curious in political anecdotes know that the treaty of alliance, concluded by the Abbé de Bernis between Austria and France, and the fatal war which was the consequence, had for their original cause the avowed contempt of the King of Prussia for Madame de Pompadour, who governed

Louis XV. ; and for the Abbé de Bernis, who governed Madame de Pompadour. The Poet become Minister, with the contemned Mistress, united their resentments, and France was the victim of their wounded vanity. The great Turgot has noticed the fact in a most eloquent and bitter invective, of which he was not known to be the author till after his death. It thus concludes :

Trois cent mille hommes egorgés
 Bernis est-ce assez des victimes ?
 Et les mepris d'un Roi pour vos petites Rimes
 Vous semblent-ils assez vengés ?

NOTE 3, PAGE 92.

The Reader may form some notion from the present note, of the influence of *Confessors* (who were usually Jesuits) in the political world.

When Father Sirmond, one of the Confes-

sors of Louis XIII. constantly refused to reveal the Confessions of this Monarch, he suffered a long persecution from the Order, which appears by his Letters.

Extract from a letter of Cardinal de Richelieu to father Suffren a Jesuit, on the appointment of the latter to be Confessor to Louis XIII.

“ Never dabble, I beseech you, in State-affairs; because, not to mention that they do not belong to your province, you know not the consequences; and therefore it is impossible you should be able to pass a sound judgment on them.

“ Never go to the King except when he sends for you, that you may not make yourself too common and cheap.

“ Never talk of the affairs of a third or a fourth person merely on temporal concerns; that is not your business. You would otherwise be fatigued with the importunity of petitioners, and diverted from the duties of your station.

“ Strive not ambitiously to have the disposal of Bishoprics and Abbacies, or other favours, as they ought always to come spontaneously from the King.

“ As to what concerns your Order, have but little to do with its affairs; and let men see that your Order does not seek to obtain any thing from the King through the influence of his Confessor.

“ I could wish that your fathers would not persist in erecting colleges in places where they meet with opposition; and even that they would not go every where whither they are called. They might content themselves with preaching, hearing confessions, catechising, and instructing youth where they are already established, without being desirous of diving into the affairs of other towns, of private persons, and family secrets.”

He further notices their arts of enriching their colleges and accumulating wealth for their houses by various means. Their printing

books containing the most dangerous maxims, such as are contrary to the laws of the state.

When Cardinal Richelieu observed that Louis XIII. had fallen into a fit of melancholy, he soon discovered that it was entirely owing to the King's conferences with the Jesuit Caussin, his Confessor. The Jesuit had nearly triumphed over the Minister. Among other affairs he had disturbed the King's conscience respecting his new alliance with the Hollanders, and exposed all the tyranny of Richelieu's administration. The Jesuit had so far succeeded, that his Majesty would have dismissed his Minister, but from the difficulty of supplying his place. Caussin was but half a Jesuit, for he was not aware of this obstacle. The King required him to accuse the Cardinal before his face. Caussin was embarrassed—but was compelled to assent to the interview. The weak but zealous Politician imagined he had nothing more to do, than to thunder on him

in whose hands the thunderbolts of State were placed; he wound up his courage, and was even impatient till the day came; and in the mean while, the Confessor, as he had no doubt of annihilating the Cardinal, hastened to the Duke of Angouleme, and offered him the place of Prime Minister. The Duke, astonished at the boldness of the Jesuit, did not refuse it; but relying more on the firmness of the Minister than the King, he instantly apprised Richelieu of the secret intrigue.

And now the dreadful interview, between the King, the Minister, and the Jesuit, was to take place! The Confessor went to St. Germain, on the appointed day, the King having told him he should meet him there. The Father waited in the anti-chamber, as usual, expecting every moment to be summoned, for he learnt the King and the Minister were closeted together. The conference was long; and this was a bad omen for the Confessor

He was still wearying himself in the anti-chamber, without losing courage, arranging all the heads of grievances by which he designed to annihilate the Minister. At length a Messenger appeared, from the King, informing the Confessor, that the King that day would not perform his devotions, and that he might immediately return to Paris!—The Jesuit understood the Cardinal, better than the King, in this Message. His papers and person were seized on, and he was banished to Quimper in Brittany, where he remained, the persecuted victim of an enraged Minister, till the King's death. "I am threatened," he says in a Letter, "with a Prison, a Wilderness, the Gallows—and unheard-of dangers, from the passion of the Cardinal."

Vie de RICHELIEU, Vol. II. p. 313.

Caussin, though an intriguing Politician, could not cope with Richelieu; yet he was an

Author of great popularity—His “Holy Court” is still a favourite folio with the Catholic, and abounds with many curious histories.

JOLY’S Remarques sur Bayle,

Art. CAUSSIN.

Acquaviva has an entire Chapter of “Instructions for the Confessors of Kings;” he recommends the Confessor to warn the Monarch of all grievances which proceed from his Ministers; to conceal his own influence, and to study to acquire the Royal favour, not for his own views, but for those of the Society.

Plaidoyer de MONCLAR, p. 153.

CHAPTER X.

NOTE 1, PAGE 102.

Amelot de la Houssaye furnishes a curious fact, of the terrible jealousy of this State:

Three Frenchmen had entered into a dispute respecting the government of Venice; two had abused, and the other had admired it. The State Inquisitors, who at that time had their ears everywhere, were informed of the dispute, and had the disputants taken up. Two of them were hanged by the feet, and the third was taken to the prison to see the fate of his companions. He exclaimed, that he trusted the same fate was not to await him, as he had defended, not traduced, the government of Venice. One of the State Inquisitors told him, that all that the Venetian government

required of Persons who lived under it, was to say nothing about it, and never to speak of it, either in praise or blame. You, Sir, he added, turning to the Frenchman, are merely sentenced to leave the territory of the Republic in twenty-four hours, on penalty of death, and have good reason to be satisfied with the mildness of your sentence.

NOTE 2, PAGE 102.

“ We must hasten the punishment rather than examine the crime,” exclaimed one of the TEN. But should a man, which was perhaps never the case, be discharged as Innocent, it was still the policy of the State to condemn him to death—from the dread of his resentment; or that from his own fear of a second injury, he would be induced to secure himself at the cost of the Republic.

Histoire du Government de Venise, 236.

NOTE 3, PAGE 105.

The curious history of Venice by Amelot de la Houssaye, exhibits singular pictures of a State, the prey of mutual jealousies, and artifices practised on each other. They divided the *people* into two rival factions, whose quarrels the State studied to promote, not to allay. Even the children in the streets were taught to contend for the parties; that the people might early be kept in a divided state. They compelled the Citizens to wear the dress of Nobles, that the small number of the latter, might not be perceived by the people. They excluded from the Council of Ten the relations of the Doge, that they might have the full liberty of receiving complaints and accusations against their Sovereign. When the Nobles of Frioul lived with a good understanding among themselves, the State Inquisitors became uneasy—one of them hit on an expedient to create divisions. They

allowed the Governor to grant titles of Count and Marquis, to whomever he thought proper. The Counts and Marquisses of the last Batch, assumed precedence over the Gentlemen of antient descent, to whom they had yielded it heretofore. This produced pitched battles between the parties; and even the juniors of a family violated the rights of Nature, in exacting precedence over their Elder Relations, who were not new Counts like themselves. The motive of all this, was the profit derived from the creation of new titles, and the condemnation of the estates of the Gentry; while the Senate extinguished, by continual blood, the flame they themselves had lighted.—P. 65.

NOTE 4, PAGE 109.

They frequently made use of Servants to rid themselves of the Masters; and that the Secret might be preserved, the Ministers of their Injustice were drowned or poignarded; their

presence might have reproached them. Whenever some great Accuser was discovered by the Public, they not only ceased to employ him, but soon sacrificed him to public vengeance, as Tiberius did, to persuade the People that he was the cause of all the Evil done, and by this artifice, they appeased the resentment of suffering families.—P. 247.

Dr. Moore, in his Travels in Italy, through a considerable portion of his First Volume, inserts a History of the Venetian Government. Of this I was not aware at the time this Chapter was written; but the present design has not been in the least anticipated. The Doctor had silently drank of the same stream.—Amelot de la Houssaye's *Histoire du Gouvernement de Venise* is, like all his Works, ill written, but abounding with political observation. He was employed by the French Court, and he seems to have possessed a mania for political studies.

CHAPTER XI.

NOTE 1, PAGE 126.

WHEN Alberoni was exiled, he made an extraordinary attempt on the Freedom of the little Republic of San Marino. A *bon mot* of Benedict XIV. on the occasion has been preserved ; he described that avidity for Power, which the old Minister, out of place, still habitually retained, by comparing him to “ a glutton, who, after having eaten a large Salmon, cannot help casting a wistful eye at a Minnow.”

Addison, with all the ideal rapture of Liberty, has described in his Travels this obscure Republic, of which perhaps the World had never before heard. Dr. Gillies has painted the little State after a closer inspection.

CHAPTER XII.

NOTE 1, PAGE 127.

THE Autocrat ordered, in a recent Edict, that “all the Youth in Brabant from 8 to 12 shall be sent to Paris to be educated.” This is in the very spirit of the system of the Jesuits, who perpetually were seducing youths from their Parents.

Many now living are themselves witnesses of this fact. They sought to estrange them from all natural and personal affection, to devote them solely to the Order.

Enlightened Despots seem ever to have adopted this anti-social system. Philopæmen obliged the Lacedæmonians to *change their manner of educating their children*, being convinced that if

he did not take this measure, they would always have an elevated mind and a greatness of soul.

The Druids were a society in some respects like that of the Jesuits, exercising a *secret* and *enlightened Despotism*. Among the few maxims preserved of this mysterious order, are these two concerning Youth.

“None must be instructed, but in the Sacred Groves.”

“Children are to be brought up *apart from their parents* till they are fourteen years of age.”

It is on the *rasa tabula* of the mind of youth, that bears no other impressions than those which we write on it, that the Sophist may obtain his triumph over the Sage. At that moment the *taste* for Despotism, though a bad one, may be acquired; and a recent treatise, “*Sur la Souveraineté*, par M. Le Chas, Ancien Jurisconsulte, Paris, 1810,” a panegyric on Despotism, sanctioned, from the permission of publica-

tion, by the French Sovereign, would form an admirable elementary work for an Universal University. The charms and the duty of passive obedience are there impressively laid down. It might be difficult to discover the cause of any man, even in France, composing a panegyric on Despotism, had not Shaftesbury acutely detected its origin, probably as he observed it among the grandfathers of the present *Ancien Jurisconsulte*. Our English philosopher observes, "When men have unhappily been born and bred to *slavery*, they are so far from being sensible of their course of life, or of that ill usage, indignity, and misery they sustain, that they even *admire their own condition*; and being used to *think short*, and carry their *views* no further than those *bounds*, which are *early prescribed to them*, they look upon TYRANNY as a natural case, and think mankind in a sort of dangerous and degenerate state when under the power of LAWS, and

in the possession of a FREE GOVERNMENT.”
 Miscellaneous Reflections, Vol. II. p. 310.

NOTE 2, PAGE 128.

“What is Truth?” said Pilate jestingly, and the Jesuit earnestly.

The Jesuits would have smiled at the doctrine of the immutability of Truth; Truth is nothing to a thorough-bred politician, who conforms to all *present opinions*, to effect his design. In the code of political morality virtue is vicious, or vice is virtuous.

The Jesuits therefore discovered that singular character of saying YES! or NO! as the governing power would draw from them at their pleasure. An astonishing opposition of sentiments appeared among the Order, according to time and place. What indeed signified their language, however varied, since they had only one principle to act on? They expressed themselves differently in different places, but

their conduct was uniform through the Universe.

Acquaviva, one of their most political Generals, in his directions for the choice of opinions, says, "When some opinions are ill received in any province or university, and might shock certain minds, let them be careful not to maintain them in those places, although they may in others." In consequence, the Jesuits in France condemned the doctrines of their Busembaum, the great promulgator of Regicide; while in Italy they exultingly declared they would ever inculcate his principles, and that the French Jesuits had only denied them from constraint. When accused at Rome of indulging the Chinese with idolatrous rites, they cried, "we are calumniated, but we submit;" and in China, "we are right, and Rome errs."

When a work of one of their regicide Writers, Santarel, was condemned to be burnt at Paris, the following dialogue on the occasion

in Court, paints very lively the Jesuitic candour.

The *Parliament* said—Do you not know that this wicked doctrine is approved of by your General at Rome?

The *Jesuits* replied—Yes, Gentlemen; but we who are here cannot but blame this imprudence. (This *imprudence*, with what modesty they qualify it!)

The *Parliament*—But your General, having approved of this book, holds it for infallible. Are you of a different belief?

The *Jesuits*—Gentlemen, he who is at Rome, cannot act otherwise than to approve what Rome approves.

The *Parliament*—And your belief?

The *Jesuits*—Is quite the contrary.

The *Parliament*—But if you were at Rome, what would you then do?

The *Jesuits*—We should then do what those who are there do!

It was on this occasion observed, that the Jesuits had two consciences, one for Rome, and one for Paris!

It was their established principle, that when one Father considered an opinion to be a false one, recourse might be had to another, who might consider it as true. On this convenient system, no authority ever failed for any opinion whatever! All these enormous errors, and total dereliction of all moral feeling, closed in the quiet perpetration of all kinds of crimes. This relaxed morality arose from their infamously famous system of PROBABILITY, which sapped the foundation of morals. By this source of crimes they discussed *le pour et le contre*; and any single opinion of a Casuist, however it outraged good sense or good morals, was sufficient authority to be adopted with a safe conscience. Thus if a man wrote a treatise against Regicide, and the next day assassinated a Monarch, his con-

science was made easy ; as in either case he had done to the best of his judgment !

Father Caussin, Confessor to Louis XIV. in his apology for the Jesuits, alluding to the principles of Father Hereau, which permitted homicides, regicides, and other crimes, only blames him for not having considered that such doctrines resemble certain trees, that are not hurtful in some soils, but spoil every thing in others. Opinions may be good in Italy and in Spain, which wear quite a different aspect in France. The truth is, the Jesuits indulged those people in all their corruption, who allowed the Jesuits to reign.

Les Jesuites Criminels de L'ex Majesté,
p. 109.

Another thing was usual with them, to give a public assent, and a private negative. In 1760, at Vienna, the Provincial, in consequence of the reprimand of the Empress, censured the German Jesuits for their frequent

libels on the King of Portugal while in his secret letters the Provincial insinuated that it was necessary for them to use the utmost freedom of the pen !

The mystery of all these atrocities is simple — a *criminal ambition*, which will be checked by *no Laws*.

“The love of dominion ; the interest of the Order, and the perpetual growth of its power, solely regulated the opinions of these political corruptors.”

MONCLAR, *Compte Rendu*, p. 488.

NOTE 3, PAGE 130.

The principle of PASSIVE OBEDIENCE was carried so completely through the Government of the Jesuits, that among their regulations, it was ordered that any Jesuit employed in the servile offices of the House should never be *solicited*, to perform any Act ; even the Cook was to say, *Do this!* Every thing was to be

done by *command*. This atom of Passive Obedience adhered to the grand system, of accustoming men to the brutalising exercise of blind obedience.

MONCLAR, *Compte Rendu*, p. 183.

Those meritorious Jesuits, who, freed from their Noviciate, directed their studies to Science and Literature, declared it required perpetual vigilance on their side to *unlearn* all that had been taught them in their Noviciate; and regretted the loss of those years of their Youth, which had been consumed in three things; a blind obedience to their Superior—devotion to the Virgin—and hatred for the Jansenists. It was at the expiration of their Noviciate, that the Order examined more closely into the genius of the Jesuit, and marked out his future employments.

D'ALEMBERT'S *Eloges*, Vol. VI. p. 13.

CHAPTER XIII.

NOTE I, PAGE 133.

IT is looking on Hercules in his cradle, when we detect the infant motions of gigantic ambition.

The haughty genius for dominion of the *Order of Jesus*, may be discovered in the character and language of their Military Founder—and afterwards still amplified by the efforts of his successors. The arrogant *title*, of the Order, usurped over the existing orders at its outset, announced its concealed spirit, and its future greatness. At the time, it was repeatedly censured by authority—and at the Conference of Poissy, they would not receive them without some change in a title which was considered impious—for a short time they changed

it for "the Society bearing the Name of Jesus," and instead of Jesuits, they called themselves "the *Companions* of Jesus;" but this new assumption was so maliciously construed, in an allusion to the two Thieves who were crucified by the side of Jesus, that it was soon dropped. The Political Jesuits again revived their former title, and persisted in retaining it, till the World became accustomed to the haughty appropriation. It is only by firm resistance to the first encroachment of absolute power, that it can ever be sent back to any limit.

Another instance of Political craft occurred at the Council of Trent. Lainez, the first General of the Order, an exquisite Politician who made the Generalship perpetual, when he found he could not obtain the leading place among the other Generals of the Monastic Orders, would not accept of the *second* rank, but ostentatiously affected to take the *last*

place; in this manner he shewed that he had reasons to pretend to the Supreme Rank, which he left to be demonstrated at a more convenient period.

It was Lainez, who laid the foundation of the despotism of the General, by converting the Monarchy into a perpetuity.

In this early stage of the Jesuitic Power, Lainez possessed, by his intrigues, such influence, as to sell Portugal to Spain. He contrived to negotiate the marriage of the daughter of the King of Portugal with Philip II. of Spain, and accompanied the Princess to the Court of Madrid. By this means he opened that kingdom for the entrance of the triumphant Order. The Jesuits attached to Philip II. contrived to give up the Crown of Portugal into his hands.

These were the broad footsteps of the political Hercules at his birth; and gave every indication of his future size and strength.

NOTE 2, PAGE 135.

“The Writers of the celebrated house of Port-Royal were men of the greatest merit and reputation, such as an Arnauld, a Nicole, and a Sacy. They were great Philosophers, men of the first class in Literature, excellent Writers, and of an irreproachable character.”

D'ALEMBERT on the Destruction of
the Jesuits in France.

The Grammar of the Port-Royal is still known under that name; as well as their excellent *Logic*, and their *Art of Thinking*, and the *Greek Roots*, and all their learned grammars of the modern languages. They abounded not only with men of erudition, but with Authors of the finest genius. Racine was their scholar, Boileau their friend; and their Pascal, in his *Provincial Letters*, made the world shudder at the morality of the Jesuits, while

he gave a model of humour and eloquence; and Arnauld, in "La Morale Pratique des Jesuits," annihilated them.

The Abbé Gregoire has recently given an interesting account of this Society, in a view he has taken amidst "The Ruins of Port-Royal," of which there is an English translation. It became the occasional retirement of the most learned and the most virtuous French authors.

NOTE 3, PAGE 136.

A late traveller, on his return from Paris, declared, that the favourite Busts of Henry IV. and Sully, &c. are not at present exhibited in public. The Police cleared away the offending physiognomies of the Fathers of the Country, adored by their Children. A hint from the Police, is an Imperial mandate. Henry IV. can only be seen in sécrecy and confidence. Despotism is a great Iconoclast.

One cannot avoid recollecting a well-known passage in Tacitus. When the Constitution was overturned, the Images of the Assertors of Liberty were not displayed in the procession. But, as the Historian elsewhere observes, the honour which was denied, increased their glory. *Negatus honor gloriam intendit.* The figures of Brutus and Cassius were not displayed, but for that reason they were present to every imagination.—Annals, Lib. III.

CHAPTER XV.

NOTE 1, PAGE 156.

THE exterminating spirit of Politics, raging with ambition which never forgives a rival, alone could have inspired the Jesuits with their memorable decree, and its more terrific execution against the Port-royal, which then was nothing more than the retirement of some of the Arnauld Family, and other illustrious persons. Their crime was Jansenism, or rather Anti-jesuitism ; and our politicians visited the sins of the fathers on the sons.

In their decree, the Jesuits express themselves in these words, *Exinanite, Exinanite, usque ad fundamentum in Ea!* “Annihilate it, annihilate it, to its very foundations!” Such was the spirit that decreed the destruction of

Carthage ! When they obtained, by their intrigues, an order from Government to break up that virtuous Society, they would not even allow the walls to stand ; and exhausted their hatred even on the stones. They prophaned even the sanctuary of the dead ; the corpses were torn out of their graves, and dogs were suffered to contend for the rags of their shrouds. When the Port-royal had no more an existence, the memory of that asylum of innocence and learning, was still kept alive among the curious, who collected the engravings representing the place, by Mademoiselle Horthemels. The Police, under Jesuitic influence, seized the plates in the cabinet of the fair artist.

When Cardinal Noailles, whose timid condescension had gratified the vengeance of the Jesuits, by signing the order of its destruction, after repeated solicitation resolved to visit the ruins of Port-royal, the view struck him

with remorse; he burst into tears. On this occasion it was observed, that the stones of the Port-royal fell down upon him. This act of weakness embittered the remainder of his life; he ever afterwards regretted that deficiency of firmness in character which could not resist the intrigues of a political faction.

GREGOIRE'S Ruins of Port-royal.

We now may see, the true spirit of these Lions, these Eagles, these Thunderbolts of War, so fondly dwelt on, in "The Image of the first age!" that favourite work of the Jesuits. How the same exterminating principle operated in the volcanic fury of France, let Portugal be the eternal witness!

CHAPTER XVI.

NOTE 1, PAGE 159.

NUMEROUS instances have been adduced of the almost miraculous exits of several great personages in the political drama at the instant they were meditating some fatal blow to the Jesuits. The Jesuits asserted that these accusations were unjust, because they were not juridically proved; but secret crimes are not always capable of such demonstration.

When Innocent XIII. resolved to abolish the Order, and prohibited them from receiving novices, the General of the Jesuits requested first to present his memorial; in this critical conjuncture, Innocent suddenly expired.

Sixtus V. who had projected great reforms for the Order, died poisoned; which circumstance was attributed to the Spanish faction: but the same faction had been accused of the death of Paul IV. who was known not to like the Jesuits. Clement VIII. who went so far as to order Acquaviva, the General of the Jesuits, to travel in Spain, died before the proposed journey; and the Jesuits were relieved from the menaced loss of their General; a circumstance which their historian Jouveny considers miraculous!

Henry III. and Henry IV. perished by the hands of Jesuitic emissaries; as did two great Princes of Orange, and many other royal victims; and their conspiracies against our Elizabeth and James, finally ended in their expulsion from England. When the attempt on the life of Louis XV. took place in 1757, it is remarkable that the Jesuits put forth a new edition (said to be the

fiftieth) of the work of their great propagator of regicide, the Jesuist Busebaum; apparently to encourage the timid, and console the unsuccessful Damiens.

When the Queen of Spain, sister to the King of Portugal, assisted the friendship of the two Courts, in uniting to extirpate the Jesuits from South America in 1758; at the most critical moment of the negotiation, she was taken ill, and died in a few months, and the King suddenly became an idiot, which put an entire end to the common cause.

In the secret history of our own times, is the death of the illustrious Ganganelli; this Pope abolished the Order, and became its victim. Not many years ago the story was current at Rome, that the Pope was accustomed to withdraw in the course of the grand mass, to take some refreshment; a young Priest, drest in the usual habit, brought chocolate to his Holiness. Ganganelli drank the

cup presented to him; and the young Priest withdrew. Shortly afterwards another cup was brought by the proper officiating priest; Ganganelli shook his head, conscious that he had received this last gift from the Jesuits. He pined with a lingering disease till his bones wore through his skin, and died a melancholy martyr to the vindictive Order. "I am going to eternity," he said, "and I know for why." At the time of the abolishment of the Order he made a law, that no Jesuit should approach Rome within several miles; the King of Portugal discharged all his cooks, and doubled his guards.

Well might Arnauld, in his controversy with the Jesuits, when in exile, bitterly exclaim, alluding to such means, "I do not fear their *pen*, but their *pen-knife*!"

A number of facts are recorded, closely connected with secret assassination, of their *menaces* to the great. When Ganganelli was pre-

paring his brief for the dissolution of the order, he received a menacing letter, containing only these four letters, P. S. S. V. which imported *Presto Sara Sede Vacante*, "The Chair will soon be vacant."

At Lucon, when the Jesuits were opposed, they alluded openly to the deaths of the Archbishop of Tours, the Cardinal of Rochefoucauld, and the Bishop of Lucon. The Archbishop had received two anonymous letters, that "he would be burnt alive in his bed!" Shortly after, his Palace was in flames! By the confession of Jesuits, none of these deaths were natural! whether they were occasioned by the Jesuits themselves, or whether they only wished to impress terror on the public, is uncertain; but the triumphant manner in which these and many similar events are narrated by the Jesuitic Writers, demonstrate their approbation of such an illicit warfare with their Enemies, and a perfect ac-

quiescence in the principles of the Florentine Secretary.

NOTE 2, PAGE 164.

To dispose the public in England to a Peace with France, Mesnager, the secret agent of France, supplied a pamphleteer with arguments on the length of the War, strength of the French Frontiers, Trade ruined, till England was impoverished even by her slow Victories, &c. These books made a great noise at the time. His most ingenious pamphleteer then gave reasons to prosecute the War with Spain (the favourite popular object in England), and which was the very thing the French wished, as they would have been annihilated in Flanders by Marlborough, if he had been properly supported.

The Jesuits appear indeed to have established a *police of the human mind*. They have sometimes imprisoned *Works* for many

years, as well as *Authors* themselves. The history of *their Liberty of the Press* is curious, and agrees (like so many other points of their Government) with that practised among our neighbours. Monclar has collected the materials of this secret history from the regulations laid down in the Institute. They will enter into the history of Despotism.

“ No Book shall be published without the permission of the General.

If, after any corrections, the Author makes any alterations, he shall be severely punished.

The Revisors, in the Provinces, must send their observations to Rome, and wait for the orders of the General.

Those who publish without permission, and under a borrowed name, shall be punished corporally.

By ‘ Books ’ are to be understood all fugitive pieces, and every thing which passes through the Press.

The penalties extend to all Accomplices, and even to the Superiors.

No translation shall be published without leave of the General."

The Jesuits were further commanded not to read, and not to esteem, the Works of any Authors, except those of the Order; because the Work of any "suspected Writer," although apparently treating an indifferent subject, is still dangerous, for Readers acquire insensibly a taste and esteem for a good Writer. This maxim, which they rigidly exacted from their Sect, was for them a very advantageous one.

MONCLAR, *Compte rendu*, p. 238.

NOTE 3, PAGE 167.

When the Jesuits revolutionised Portugal in 1667, and placed on the throne the Infant Don Pedro, Sir Robert Southwell was there as our Ambassador from Charles II. His very

curious Correspondence with the Duke of Ormond and Lord Arlington is extant, and is a precious fragment of a great political event. This wise Statesman, in one of his letters, observes, in describing the state of the public mind, that " Let the Government fall into whose hands it will, it is certain that the people will *hardly in half an age* be brought to that distance and humiliation towards the supreme Magistrate which before they were in; for they have *been so debauched by the opinion of authority infused into them*, and so made use of and courted by either side, to avow and face all these mutations, that their *language is grown as licentious against their Prince, as could be imagined in any popular State.*"

The silent intrigues of the Jesuits do not seem to have been known to Sir Robert; but, according to the "Recueil Chronologique," published by the Court of Portugal, it is evi-

dent they were the principal Actors, who, having overturned the Monarchy, afterwards suppressed the Democracy, and then substituting an apparent Aristocracy, reigned for some time over Portugal, concealed under that cloak.

Recueil Chronologique, Vol. III. p. 3.

CHAPTER XVIII.

NOTE 1, PAGE 182.

THE INSTITUTE of the Jesuits has frequently extorted the admiration of the Statesman, who, considering it merely in a political view, and human freedom being a very subordinate object in the eyes of a thoroughbred Politician, he could not but envy a Government, which so powerfully operated on its subjects. Our judgment varies on the same object, according to the aspect in which it is examined. Lord Chesterfield, in his 165th and 236th Letters, gives the most decisive approbation of this Institute; perhaps not quite aware of the means it employed, while he approves the tendency. He says, "If the religious and moral principles

of this Society are to be detested, as they justly are, the wisdom of their political principles is as justly to be admired. Two things, I believe, chiefly contribute to the success of the Jesuits. The first that passive, implicit, unlimited obedience to their General, and to the Superiors of their several houses appointed by him. This obedience is observed by them all, to a most astonishing degree; and there is no one Society in the World, of which so many individuals sacrifice their private interest to the general one of the Society itself. I have known many Catholics, educated by the Jesuits, who, though they detested the Society from reason and knowledge, have always remained attached to it from habit and prejudice."—"I look upon the Society of the Jesuits, to be the most able and best governed in the World."

Helvetius, in observing the perfection of this Institute, discovered its pernicious results.

“The real crime of the Jesuits was the excellence of their Government ; that excellence was everywhere destructive of the public happiness. They have been one of the most cruel scourges of Nations, but without them we should never have perfectly known what a body of Laws, directed to one end, was capable of operating on Man.”

HELVETIUS on Man, Vol. II. p. 178.

I refer the Reader to Robertson’s account of the mysterious Institute of the Jesuits, in his History of Charles the Fifth.-

It is absurd to criticise a Code of Laws dictated by a Despot—or which a Despot only uses for a temporary purpose. The truth was, a great part of the Institute consisted of a vast number of *privileges*, granted, or extorted from the Pope. Sometimes, when hard pushed by their adversaries, they feigned to abandon these, and only appealed to their original simple Institute, concealing their

secret Laws, which, however, the General had always the power to revive. This was not all; they had what they termed *Vivæ Vocis Oracula*—the most singular laws which ever were imagined. They were said to be conversations, which a Pope, or other grave personage, had solemnly delivered; attested by another grave personage. And these traditions became laws! In the Prague Edition of the Institute, which the Jesuits were compelled to bring into a Court of Law, it was discovered that they were perpetually referring to a great number of Manuscripts in their Archives; Laws unpublished!

LA CHATOLAIS, *Compte rendu*, p. 36.

The Jesuits wisely concealed their Code for two centuries. Their General, compelled by the spirit of the age, and his own imprudence, presented a copy in two volumes, folio, to the Parliament of Paris, in 1757. — That wise assembly of Lawyers discovered that it was un-

der the government of their General Lainez and his successors, that all those abuses, profanations, and stratagems, of a political nature, had been introduced into this strange body of laws, and had been the real cause of having excited such fatal troubles in all countries. This eloquent and enlightened body decided, that the Jesuits had formed a Monarchy, concentrated in their government; and that their General, instead of observing his vows of Religion, and the duties of his office, had entirely abandoned himself to all the detestable abuses of the most daring political inventions; clearly proved by the exact quotations from this collection, and illustrated by others from the Jesuitic writers.

After all, the most singular circumstance attending the disclosure of the INSTITUTE, and which marks the equivocal character of the Jesuits, is our uncertainty whether we have ever possessed it! We are referred in the two

volumes, presented to the Parliament of Paris, to such numerous documents which do not appear, that the Institute might have consisted of fifty other volumes.—It was a Legislation where the parties themselves might make their own laws, and, in a case of difficulty, fabricate a privilege: their laws, indeed, appear to consist more of privileges, than of principles. There was but one permanent principle in the whole code; namely, that the interests of the Order were solely to be considered in all exigencies, and therefore, it was necessary sometimes to be amplified and sometimes to be mutilated!

NOTE 2, PAGE 187.

One most splendid work, of extreme rarity and high price, embellished with exquisite Engravings, magnificent as the genius of the Order, whose pride and vanity composed this precious monument of the Jesuits, is intituled,

“*Imago primi Sæculi Societatis Jesu. Antw. 1640,*” folio. “The image of the first age of the Society of Jesus.” Egregious egotism! they seemed to have wished to give a *new chronology* to the world, and consider *the first age, of the new order of things*, to commence with the date of their own Institution!

In this work the Jesuits are described as selected men; the flower of chivalry; generous as lions, bold as eagles, thunderbolts of war; born with helmets on their heads, while their breasts are shielded from the swords of their enemies. These might be considered as the puerile metaphors of a religious Society — but we discover that the whole constitution of the Order wears a military character. In its Monarchical General — its passive obedience, prompt to move at the signal of the General — its diffusion among all countries of which it could take possession — its enrolments and conscriptions of Novices, and its auxiliaries of

misguided Jesuits — its chiefs of legions in both hemispheres — its centinels at its least posts.

The same work offers many curious parallels of the Founders and the Generals of the Order, with the Emperors, the Conquerors, and the Sovereigns of the earth! In an address to Mutio Vitelleschi, one of their Father-Generals, they say, “Posterity will recognise you as the first General in the close of the first age, as Rome called its Emperors the Augustuses of the end of the age.” The Epitaphs of St. Ignatius and St. Xavier, breathe the same military spirit of a people aspiring after Universal Monarchy.

From the Epitaph of Saint Ignatius.

“Whoever represents in his mind the image of the great Pompey, Cæsar, or Alexander, may read on this marble that Ignatius is greater than these conquerors.”

St. Xavier.

“ Heroic souls, behold ! He has subjugated more people to the Church than all the Greeks and Romans together, conquered, in many ages, for their Empires.”

This language, whether produced by piety or by policy, is now of little moment. It must be confessed, it initiated the young Jesuit into vast and ambitious projects. It was a trumpet, whose sound reverberated in his dreams ; a standard in his imagination he panted to enlist under.

“ Their first age” is amply detailed in *La Morale pratique des Jesuites*, Vol. I. A work chiefly by the great Arnauld, and which, perhaps, the industrious caution of the Jesuits has made so scarce, and usually so incomplete.

NOTE 3, PAGE 192.

The Jesuits sapped the foundations of all Morality, by their abominable system of *Probabilism*. They required for their purposes a versatile doctrine, to be accommodated to all times, all places, and all circumstances. It was a casuistical pyrrhonism, which threw every thing into doubt, and was the subject so admirably attacked in the celebrated "Provincial Letters" of Pascal. It was a fertile source of every kind of wickedness: for, by this system, if an opinion, or an action, of a dangerous tendency, was *forbidden*, it was at the same time allowed to be *practised* — if an argument, and even a single authority, were produced to render it *probable*. Monclar illustrates the system by this instance.

A man examines if he may employ steel

and poison against him who is preparing some plot to deprive him of life and honour : he determines he may, because this opinion is rendered probable by many Jesuitic writers ; the day after he composes a book, in which he maintains the opposite opinion ; he murders, according to the opinions of others, and he writes against it, according to his own. In both cases he is acting with a safe conscience ! according to Probabilism ! Notes de MONCLAR, p. 541. One conceives in a moment to what lengths this odious principle was carried ; since there never was wanting, among their Casuists, some one who did not uphold the most abominable principle, and explain away the most licentious of crimes. By this means the Jesuits possessed themselves of persons of all tempers and characters ; from the most austere to the most licentious. Every *opinion* with them was *probable*. This led also to another distinction, called *philosophical Sin*, which

is an action that is repugnant to the dictates of reason, and yet not offensive to the Deity!

MOSHEIM'S Ecclesiastical Hist. Cent. XVI.

Sect. iii—xxxvi.

This whole system therefore ended in constituting our *Inclination* the judge of our *Conscience*. It was one of the means which entered into their plan of universal conquest—and secured volunteers into their *local Militia*!

The subject of this note is connected with what has been observed at page 395.

CHAPTER XIX.

NOTE 1, PAGE 199.

MONCLAR gives a curious account of this singular Despotism of the Jesuits — in his “Plaidoyer,” p. 115—117.

The General was designed, by the genius of the Order, to be an enlightened Despot; it was otherwise impossible to accomplish those views of Universal Monarchy to which the Order was secretly tending. As Individuals, they sacrificed their interests; and, for the purpose of strengthening the despotism of the General, and to increase the power of the Order, they even allowed any individual act of injustice. No General could be deposed for bad government, or for oppression exercised on any individual member. This Society, the most

jealous in the world to be well governed, agreed to be badly so in particular instances, rather than to enervate that force which the perpetual growth of the State was always requiring. The Despot, they knew, might abuse the power conferred on him, and individuals would suffer; but too critical a discrimination, too nice a sense of justice would have been an obstacle to the vast designs of the body. The General swore to shed his blood for the Order; there seemed no injustice in requiring the blood of individuals for the same object.

Notwithstanding all this, the political subtlety of those Italian politicians, who were the true founders of this government, had contrived to put a check to a Despotism, which might be inimical to the prosperity of the Order; although any single Jesuit could not create dread in the General, as a body, he was taught to fear his people. Fear was the

active and passive principle of this despotism. The General was only respected while the Order flourished, and was only terrible when he taught them to fear him.

In the Society was invested the power of deposing their Sovereign. The most material point is termed *a false doctrine*, which probably was only a veil to cover the political Mystery. The Institute permitted the four great Consultors to convoke a general congregation; if these four were unfaithful to their trust, the Provincials might convoke themselves. If the crime was neither proved nor deemed inimical to the views of the Order, the Assembly was then to conceal the cause of their meeting, and feign that they had met on other matters. In case of Deposition, the General was advised to plead infirm health, and retire from the office.

It is evident that the General must be inept, or totally unworthy of his place, or

guilty of scandalous and open vices, who was in danger of such a deposition. — The fear, however, of the *Body*, though not of any *Individual*, was the palladium of this singular government.

Of these depositions I have only discovered two. Gonzales, who published a treatise against the system of “Probabilism,” that wicked favourite of the Society,—a good and moral man, who kept his work in MS. for fourteen years, and ventured to publish it during his own Generalship: but the Jesuits immediately pronounced it to be a *false doctrine*, and he was deposed.

The other General was the one who preceded Father Oliva, of whom Algernon Sidney, then residing at Rome, in 1661, observes, that “Padre Oliva is by the general chapter of the Jesuites chosen *Vicario Generale*, with power to act, without dependance upon the General, and assurance of succes-

sion if he outlives him. It is confessed that they have supreme authority in what belongs unto themselves; and the incapacity of the present Generall, not perfectly exempted from the gross German vices, did oblige them to use it. It is strange that man should come to be their Chief, who never had one before that was not a very eminent person."

SYDNEY Papers, vol. II. p. 719.

CHAPTER XX.

NOTE 1, PAGE 209.

LOUIS XI. was an *enlightened Despot*. Let us observe some of his illustrious Machiavelisms.

He boasted he carried all his Council in his head; and his confidants were creatures, whose lives depended on the preservation of his own, and in the zealous performance of his orders. He created his Barber a Count and an Ambassador, his Tailor was his Herald at Arms, and his Physician was his Chancellor. Tristan, his Provost, was ever so rapid in executing his mandates, that he sometimes had the wrong person dispatched, but immediately, on discovering his error, accomplished the business;

F F 2

so that two persons were often got rid of instead of one! Such are the agents of a true Despot; not enlightened and dignified men, for he requires not any confidential intercourse, but brute blind obedience.

This enlightened Despot, and one of his creatures, had learnt the art of counterfeiting the seal and signatures of the great men in the kingdom, which on pressing occasions was found very serviceable. Dungeons, and gallooses, and cages of iron, surrounded his castles. The French Nation were then as tranquil as galley-slaves; and the people were in some respects pleased, for their Lords were treated with less kindness than themselves. He levied incalculable taxes, yet he greatly increased national industry. He was just even to cruelty; and his vengeance was inhuman beyond the invention of romance. "If I had reigned," said Louis XI. "to be loved rather than feared, I should only have

added another chapter to the illustrious Unfortunate of Boccacio." This Despot loved literature, and we are indebted to him for the *Cent Nouvelles Nouvelles*, which he ordered to be collected during his retirement into Brabant, where his father had exiled him.

Such a tyrant is always anxious to obtain news; his fears extend to the remotest parts of his dominions; and Louis XI. had 230 couriers in perpetual motion; from this arbitrary establishment the French Nation derived the useful one of Posts.

The enlightened Despot is remarkable for breaking his oaths perpetually. The following singular orders are contained in some of his dispatches to the Governor of the Province of Roussillon, then in a state of insurrection:

"M. Du Buchange will *read* to M. D'Albi (one of the discontented chiefs), that he shall have the bishopric of Aulne, and if he has

any other benefice he may likewise promise it; having done this, he need not trouble himself any further, but leave the King to act, who will take care to remedy all."

In another letter his Majesty uses this language: "Lull them with words as well as you can, and make as many fresh appointments as you chuse, whatever they like, to amuse them till the winter; and if I then obtain a truce, and can get there, God assisting, with Madame and Monseigneur St. Martin, I will go in person, and remedy all."

Such was Louis XI. more enlightened than the Borgia of Machiavel, but scarcely less dreadful for the happiness of his people. But those unhappy monarchs who affect a tyrannic dominion, either from a natural perversity of their heart, or from a false reasoning from confined views of human nature, must necessarily live in a state of perpetual outrage of the best feelings, and have only one inevi-

table path to pursue ; there is but one way to be a Tyrant,—a thousand to be a benevolent Monarch !

I will still enlarge a note, already too copious, for the insertion of the following extraordinary *Instructions how a Tyrant must conduct himself to effect his Tyranny.*

Naudé, in his *Considerations Politiques*, furnishes these curious extracts in their original state, from the work of St. Thomas, in his Commentaries on the Political Treatise of Aristotle. Machiavel, with all his wickedness, is not always original. St. Thomas blames all Tyrants ; but should any Sovereign wish to establish his power by tyranny, he gives him the necessary rules, with this good advice :

“ For the maintenance of tyranny, the most powerful and the most opulent must perish, because such persons may rise against the Tyrant by means of that authority they possess. It is also necessary to get rid of

great geniuses and learned men, who, by their studies, may find means to ruin the tyranny ; nor must there be schools or other assemblies (*nec scholas, nec alias congregationes*) where learning may be propagated ; for the learned are inclined to whatever is great, and are bold and magnanimous, and such men easily rise up against Tyrants. To maintain the tyranny, the Tyrant must contrive that his subjects reciprocally accuse each other, and be in trouble among themselves ; that the friend persecutes the friend ; and that there be dissension among the vulgar classes and the higher, and discord among the opulent. For thus they will have less the means of rising, and will be weakened by division. The people must be kept poor, that they may find it more difficult to rise against the Tyrant. Heavy subsidies, great taxes and many ; for that impoverishes the subjects most effectually. The Tyrant must also kindle wars among his subjects, and also

among his neighbours, that they may not conspire against him. Kingdoms are maintained by means of friends; but a Tyrant must not trust to any one to preserve his tyranny."

This is not only admirable, but one might imagine St. Thomas was drawing a portrait after life such as exists in the present day; he is quite a miniature painter. Another feature will give the last touch—it is hypocrisy and simulation.

"A Tyrant, to establish his tyranny, must not appear to be cruel to his subjects; for he will then be odious, and may occasion a general insurrection; but he is to seem venerable by some eminent virtue, and though he should not really possess that excellent quality, he must appear to have it. If he really is without any virtue, let him at least act so as they may attribute some virtue to their Tyrant."

CHAPTER XXI.

NOTE 1, PAGE 214.

THE anxieties of the Cabinet, preying on the Constitution, are painted on a close inspection by a lively artist, in the *Sbozzo* which Mesnager gives of Louis XIV. ; who, at that moment reduced to despair, could not obtain peace ; the French Monarch's uneasiness at a certain point of the Negotiation, is thus described by this secret agent, who had access to the King at all times in the most private manner :

“ Till the King came to a final resolution in this nice part of this affair, for it was a terrible crisis for France, I saw that his Majesty appeared very uneasy, anxious, and

full of care and concern about the event of things; sometimes expressing great regret, that his good fortune should, as it were, forsake him at the end of his days; that he should live to see his laurels fade; and that his glory should suffer so eminent an eclipse, as in such a dishonourable peace must be his case. The rude manner with which the enemy treated him in the person of his Ministers, who were obliged to appear *incognito*—limited as to time of staying in the country, &c.—all these filled his Majesty with resentment; he had been used to give the law of treaties, not to have the law given him, &c. All these things deeply chagrined the King; *he ate little, slept little, looked ill, talked more to himself than to any about him, and appeared full of uneasiness and dissatisfaction*; but as soon as he had resolved to refuse the 37th article of the Preliminaries, and venture,

whatever should be the event, *his countenance immediately returned, he eat, slept, smiled, and I never saw him look better pleased.*"

Minutes of the Negotiation of Monsieur

MESNAGER, p. 34.

CHAPTER XXIII.

NOTE 1, PAGE 240.

CHILDISH fancies among a superstitious people, have often had a wonderful effect in spreading terror; and may on occasion serve as "A Word to the Wise." Sir Robert Southwell has noticed one, practised in the great Conspiracy of Portugal of 1667, which frightened away the friends of the King, and were of great use in strengthening the party of the Infant. These terrific personages were no less than "Souls from Purgatory." They are thus described by our Ambassador: "Men walking in vizards in the dead of night have come to their houses (the King's friends), and there ringing a bell, would, in a doleful

tone, call the person by his name, and say, "O yes! We are so many souls sent out of Purgatory, to advise you, that the air of Lisbon is growing very infectious, and especially that of the Court; and if you do not immediately escape into the Country, you will be our companions in Purgatory.

"The parties concerned have made a serious use of these mementoes, and, though the generality have thought it only a theme for laughter, yet the sober applauders of the Infant's undertakings, highly admire herein his prudence in proceeding rather by *giving awe*, than *drawing of blood*; and they are confident that God will therefore bless his Highness the better."

Sir ROBERT SOUTHWELL'S Narrative of the Proceedings in the Court of Portugal, Sect. XLV.

CHAPTER XXV.

NOTE 1, PAGE 260.

ONE of the most refined iniquities of an enlightened Despotism, was found in the Political Constitution of the Jesuits; it consisted in totally abandoning a subject merely for incapacity and want of talents, after having drawn from him all his worldly property, and reduced him to the utmost slavery—while the subject was induced to believe that he was promoted with a new title—and only discovered the delusion practised on him by a life of misery and degradation.

There was a class of Jesuits composed of the *refuse* of the Order—but this refuse did not consist of men marked out for their crimes,

but rather perhaps of persons incapable of committing crimes ; religious and pure men, but destitute of talents. These men were called *Coadjutors*, and, according to a rumour, were known by the cant term in the Order, of *les bras cassés*—or “broken arms !” It sufficiently describes the nature of these rejected and helpless Jesuits—the mockery of the Order. Whenever a Brother received the new title of *Coadjutor*, from that instant, “his soul was cut off from the house of Israel ;” and having undergone this metamorphosis, he never afterwards could act in any other character ; a circumstance of which many of these *Coadjutors* were never aware. These men, after enduring numerous persecutions in their Colleges, were glad at length to be transported into some Confessional, where they might pass their days in obscure tranquillity.

MONCLAR, Note xxxix. *Compte Rendu*.

Peter Jarrigius, in the Collection, intituled, "A further Discovery of the Mystery of Jesuitisme, London, 1658," has painted some miniatures of the good fathers, which, doubtless, were considered by them as too strong likenesses. He was a revolted Jesuit, and of the fourth vow! but the secrets of the prison-house are known best by the prisoners. In his "Calumnies of James Beaufé refuted," he has noticed the nature of life which these *Coadjutors* led in the Colleges. He represents their miserable state by observing, that "these men were hindered a further progress in their studies, and thought unfit to be received into the degree of the professed, whom he had left groaning under a perpetual regret, which, like Prometheus's vulture, continually eats into their hearts. I can name some of excellent parts, and much learning; who having been, through the malicious partiality of the Examiners, and the prejudice of the Provin-

cials, *brought down to the degree of Spiritual Coadjutors*, are fallen into such an *insensibility*, that they have become *stupid through affliction*, and have shaken hands with all literary employments, condemning themselves to an idle and unprofitable kind of life, being overheard groaning in their chambers and in the garden-walks, with so much expression of heart-burning, as might raise compassion in tigers. Some being not any longer able to digest their melancholy in the pleasant provinces of France, will needs go and wander in the forests of Canada among the savages, there to lead an obscure life, as if they had renounced human society. Others stick not to say, by a proverb in vogue amongst them, '*That the goat must needs be content to browse where she is fastened.*' These are forced to continue in that low degree, wherein they are infinitely contemptible in comparison of those that are admitted to the fourth vow." P. 34.

They were called by the contemptible title of the shorter-sleeved Fathers.

However the Jesuits have aspersed this Jarrius, he has exhibited a very curious scandalous chronicle; of which much is truth, ascertained since he wrote.

NOTE 2, PAGE 265.

Acquaviva, one of the greatest of the Generals of the Jesuits, forbade them to teach that it is allowed *to every person* to kill a Tyrant. In the Prague edition of the Institute, the words are *cuique personæ*, which literally is *every person*; but the Jesuits affirm it should be *cuicumque personæ*, *to whomsoever may be*—an impudent equivoque, which is discovered only by consulting the original decree. The doctrines of Regicide were favourite ones. Acquaviva, while he limits the privilege of king-killing, does not deny it — but evidently would have the liberty granted only

to those whom the Order thought proper to employ.

It was under the reign of this very Acquaviva that the Jesuits kindled all France by the flames of the League—the assassinations of Henry III. and Henry IV. — menaced perpetually the life of our Elizabeth—attempted that of the Prince of Orange—planned the Gunpowder Plot — and published in Europe such a multitude of books, which inculcated the doctrines of Murder and Regicide.

Notes de MONCLAR, p. 434.

NOTE 3, PAGE 266.

“THE CHAMBERS OF MEDITATION” is a part of the secret history of the Jesuits, not noticed by their own writers. From the trials of the numerous Regicides of the Order, much information may be gleaned. It is evident that this Missionary Society carried

into their political enterprises the mysteries and impostures of the Catholic Religion.

Under the veil of preparing a subject for the performance of Spiritual Exercises, the Jesuit, properly selected for this purpose, was withdrawn from all human intercourse; from the conversation of friends, and correspondence by letters; He read particular books, while every object was avoided that could interrupt his imagination. Lodged in some distant and solitary corner, but usually in some retired spot in the country, the Chamber was darkened, and there the victim sat, weakened by severe penances, till its gloom had at length entered into his imagination. There he was accustomed to represent to himself two standards; to paint Jesus under the most agreeable form, seated in a camp, and sending forth his Disciples to gather soldiers, while Satan, as an hideous gigantic figure, was assembling his troops from all parts of the world. He

was to meditate on the caverns and gulphs of Hell ; for that purpose he was to rise in the midst of the night, early in the morning, and always after Mass. The gentle Martyr had now passed the first stage of his religious initiation ; and if found to be a fit subject, was advanced into the higher mysteries.

The Jesuits had mysterious and exorcised chambers,—they were covered with pictures, full of horrors, to aid the imagination ; and that it should be further assisted by the use of the senses, while they were meditating on caverns in flames, they also beheld spectral illusions, heard groans, smelt smoke and sulphur, touched kindled brasiers, and received Revelations. That singular impostures were practised in these chambers, on superstitious credulity, appears from Bayle.

One easily imagines that the soul of a youth, and usually a criminal of feeble intellects, clouded with the terrors of a future

existence, kissing the objects that promised celestial beatitude, weeping with bitterest tears of penitence, and, in moments of terror, banishing all thoughts of human sympathy and joy, and full of the most terrific images, was now advanced into that state of religious phrenzy, where the last initiation was to be made.

In the trial of the Jesuits, for their attempt at assassination of the Prince of Orange, some of their practices are disclosed.

The Parricide, in this Chamber of Meditation, prepared for assassination, was shewn a poignard wrapped in linen, and inclosed in an ivory box, ornamented with different characters, and the image of the Lamb of God. Drawn from its sheath, they sprinkled it with holy water, and they tied to the handle some beads of coral from the consecrated chaplet; and they promised him to deliver from purgatory as many souls as he should give strokes

with this poignard to the Prince. Presenting him with the poignard, they saluted him as an elected son of God, and told him he was receiving the sword of Jephthah, of Samson, of Gideon, of the Machabees, &c. the sword of Pope Julius II. by which he had delivered himself from the hands of so many Princes, and poured so much blood in many Cities. "Go," they added, "be courageous, for God strengthens your arm!"

Then they all knelt, and in a long prayer invoked the Cherubim, Seraphim, &c. The Parricide was again conducted to the altar, where he received a picture which represented the whole history of Father Clement, the Regicide.

All this done, four Jesuits conversed with the Parricide, exalting his morbid imagination, kissing his feet and hands, and flattering him that a brilliant light sparkled in his face. In this manner they seduced the young Regicide.

But still if he oscillated, they employed those spectral illusions and apparitions, which, in the state to which evidently he was reduced, had their full effect on the agitated spirits of the fanatic.

Les Jesuites criminels de Leze Majesté, p. 382.

A circumstance relative to the Jesuits seems very little known, says D'Alembert, but which gives a clear idea of their proceedings on this subject.

“ At Rome, in their church of St. Ignatius, they have caused to be represented in the four corners of the Cupola, painted by one of their Fathers, subjects drawn from the Old Testament; and these subjects are so many assassinations and murders—Jael drives a nail into Sisera's head, to whom she had offered hospitality; Judith cutting off the head of Holofernes, after having seduced and inebriated him; Samson massacring the Philistines; David slaying Goliah. At the

top of the Cupola, St. Ignatius in a glory darts out flames on the four quarters of the World, with these words from the New Testament; "I came to set fire to the Earth; and what would I but that it be kindled?"

D'ALEMBERT'S Account of the Destruction of the Jesuits, p. 149.

Helvetius has a curious chapter on "The period at which the interest of the Jesuits commands them to undertake an atrocious enterprize." On MAN, Vol. II. p. 169. Since the establishment of the Jesuits, there had been no religious war, revolution, assassination of Monarchs in China, Ethiopia, Holland, France, England, Portugal, Geneva, &c. in which the Jesuits have not had some share.

CHAPTER XXVI.

NOTE 1, PAGE 274.

AT their outset, in 1540, there were only ten Jesuits! In 1543 they did not exceed eighty. At the death of Ignatius, in 1556, they were distributed in twelve great Provinces. In 1608 there were 10,581 Jesuits. In 1679 the number was raised to 17,870; and in 1710 they reached to 19,988!

Histoire de la Compagnie de Jesus, Vol. I. p. 27.

It is impossible to calculate the number of the *Jesuits*, because, if we may use the expression, there was an unlimited number of the *Jesuitical*, or persons connected with the Order. The Jesuits amounted from twenty to thirty thousand individuals, according to

the statement of their Provinces, Houses, &c. distributed in Europe and South America; but they had a multitude of *Affiliated Members*; persons who without making the same vows as the professed Jesuit, and without wearing the habit, were connected by supposed religious motives, but swore obedience to the General. This class Monarchs were allowed to enter; it is said Louis XIV. was of this kind of Jesuits; it is ascertained that Women were likewise admitted. An endless career was thus opened to political intrigues! Grotius, who held a friendly intercourse with some learned Members of the Order, mentions these Affiliated Members in his History of the Low Countries—*dant nomina Conjuges*. These were the invisible Jesuits, living among their families, without wearing any exterior mark of a Religious Society; and, originally, from religious motives, were aggregated to the Order, living however in perfect devotion

to the General, and open at all times to act in conformity to the commands of their Spiritual directors.

CHALOTAIS, *Compte Rendu*, p. 61.

There were doubtless *External* as well as *Internal* Jesuits. Thus the General had the means to introduce his slaves and his spies into all the Offices of the Church and State, and found his "Corpses, Staffs, and Hatchets" at his command. This Military General in disguise had his Militia as well as his regular Troops—and his Sieges and Ambuscades!

CHAPTER XXIX.

NOTE 1, PAGE 312.

Ribadeneira's last words are a prophecy! What a body of men were those, who could render themselves terrible even after their dissolution! The Order was finally abolished by Ganganelli in 1773—it was his glory and his death! See page 410.

But every thing relative to the JESUITS they had the art of rendering equivocal; and on the Continent they still imagine the Snake has only been “scotched.” The marks of its poisonous tooth were discovered in the tremendous Revolution of France, in a great measure attributed to the secret vengeance of the dispersed Society; most of the turbu-

lent characters were Ex-Jesuits. The Snake seems to have reared, like the angried *Cobra di Capello*, its cowed head among the Illuminati in Germany; That confined secret Society, was undoubtedly a Cabinet picture of a political Hell, copied after a masterly original, on a broader canvass. It is rumoured the Order still exists! I fear there will be Jesuits as long as the World lasts! I have heard grave persons somewhat oracular on this subject, for they do not care to speak too freely of the Jesuits. There would be nothing wonderful, according to them, to see the Order resuscitated; and that Thaumaturgus, its General, seated on an Universal Throne, governing Empires, by the terrific Institute of the Jesuits!

A narrative which circumstantially relates the fate and fortunes of the *last General* of the Jesuits, would be extremely difficult to draw up; but, fortunately, in the Rev. Mr.

W. Tooke's "Varieties of Literature," we find an intelligent and lively German has preserved the interesting History. The copious article will admit of abridgement, without suffering any loss.

"The last General RICCI, except the spirit of intrigue, by which he forced himself into that arduous post, possessed none of the great qualities it required. He acted by no fixed principles, but after certain models which his imagination had framed of the matter in hand. He never adhered to the order of time, but to the sequence of his own ideas, which seldom agreed with the present stage of the business. In his opinions he constantly proceeded forwards, without ever deigning to look behind; and thus his Enemies were always enabled to lay snares in his way as knowing for certain where they should have him.

"Of the knowledge of Mankind, on which the whole system of his Republic rested, he

was deficient in every particular. He made confidants of Traitors; and disgusted the well-meaning, by a diffidence of their fidelity. As little was he acquainted with the interests and characters of the reigning Sovereigns. Proud and arrogant, in him all the weaknesses of a little soul and of a vulgar man prevailed. Arrogant and assuming, when he should have been gentle and modest; he was mean and cringing, when he ought to have shewn a generous pride. He was so prepossessed with his Order, that he imagined the Romish Church must fall to the ground, if deprived of its support.

“To the fatherly admonition of Benedict XIV. who saw the most potent Monarchs concerting measures for the extermination of the Jesuits, Ricci was as blind and deaf as a hardened Pharaoh. Rezzonico, who succeeded Benedict, with his Secretary Torrigiani, made common cause with the Pere General—but his

haughty spirit provoked the angry Courts to redouble their mortal blows. His pertinacious resistance was not founded on the love of his Order, but solely on self-interested motives and views of ambition. He gave himself up to the most scandalous Excesses.

“ After the death of Pope Rezzonico, the Monarchs concerned, employed all their faculties to raise Ganganelli to the Apostolical Throne, the avowed enemy of the Jesuits.— The inept Ricci, who was so unworthy of this situation, might have prevented, during the life of Rezzonico, Ganganelli's promotion to a Cardinal's hat. The new Pope insisted on the reform of the Jesuits; but Ricci adhered to his old device, *Sint ut sunt, aut non fiunt*. He had the inflexible stubbornness of a Simon at the siege of Jerusalem, who, when Titus offered Peace, the City and Temple being in his hands, would not submit, but preferred that City in ruins, and his People exterminated, rather than profit by the Emperor's grace.

“ Ricci acted like a weak tyrant, and had not at heart the benefit of the Order, but his own pride and importance. He calumniated the Pope, and menaced his life. To intimidate him from pronouncing the definitive sentence, his Holiness received a Letter which contained only these four letters, P. S. S. V. (*Presto Sara Sede Vacante*, the Papal Throne will shortly be vacant.)

“ The Society was abolished. The Colleges were surrounded by soldiers. Ricci was arrested as a malefactor, and shut up in the Castle of St. Angelo, where he was sometimes more severely, or sometimes more gently treated, according to his change of behaviour.

“ The deadly pallor which seized the General on receiving the warrant of his fate, indicated his inward agony and despair at the sudden demolition of his boundless and haughty dominion. He saw himself hurled in one moment from the pinnacle of a despotical sway

which was felt in every part of the world. He who set the proudest Monarchs at defiance!

“ For bearing such a reverse, without feeling his whole soul in convulsion, he was by much too feeble.

“ When the Pope brought the Pere General to account for the treasures of the Order, and their temporal possessions, which were immense, Ricci behaved as a man does when set on by robbers, parting with nothing but what is extorted from him by holding the dagger to his breast. Even as a private person he was now a dangerous member of civil society.

“ Pius VI. was disposed to set the Pere General and his fellow-prisoners at liberty — but they so much abused his indulgence, that he found himself obliged to treat them with the former severity. Ricci died in 1775, imprisoned in the Castle of St. Angelo.”

I shall now conclude by noticing the means used by the different Cabinets in Europe to expel the Jesuits from their Kingdoms.

Our Country had the honour of having set that example, which at a distant period was imitated by the pusillanimous Cabinets of Europe. After exciting thirty years of troubles in this Kingdom, they were finally expelled England in the reign of James I. 1604. Venice, then a wise and prudent Republic, imitated us in 1606.

In France, a circumstance too mean to describe, and a hand too plebeian to immortalize, annihilated this powerful Order. The spark, that fell into the gunpowder, was the bankruptcy of a Jesuit swindling Banker, whose creditors insisted that the Society, by its peculiar construction, was answerable for the concerns of all its Members. In 1757 the Jesuits were cited into a Court of Law; a circumstance which at any former period would

have been construed into an Atheistic Conspiracy; but the Age, though not the Jesuits, had changed. In the course of this legal investigation, the Jesuits frequently referred to their Institute; but these mysterious volumes, perpetually quoted, were never produced. The eloquent Advocates of France urged the public danger of a powerful body who were governed by a secret code. In an hour of despair, the General of the Jesuits, forsaken by the genius of the Order, appealed to this Institute, printed at their Colleges at Rome and Prague. These printed Copies, during two centuries, had been solely intrusted to the Superiors, with a solemn injunction that forbade its communication to strangers. Hospinian, who has written an *Historia Jesuitica*, could only obtain some mutilated transcripts. It was on the production of the Institute in the Courts of France, that the Monster, insolently stealing out into sunshine from its dark

recess, was instantly stifled. As soon as the Jesuits were known, which they had never been before, they ceased to exist! The Parliaments of France raised a cry of horror, and being very eloquent, the clamour was still louder than was required. The French Clergy hated the Jesuits, for they were Rivals; and the King had grown ashamed of his false friends. The People, who saw so much good and so much evil in the Order, at length grew weary of their cries. In 1764 their Revenues were seized, and their Colleges for ever closed. Thus in France they followed the recent examples of Spain, of Portugal, and of Italy; the Jesuits were sent off in shoals; while every shore proved inhospitable to the abandoned Jesuit.

In Portugal, 1759, they had been thrown into dungeons, persecuted with all cruelty, and sent off in leaky ships, famished, naked, the dying with the dead! I know of scarcely

any history so affecting as that of their sufferings; bodies of 2 to 3000 men vomited on the rocks of Corsica, whose inhabitants expelled them instantly, and then sent to Italy by the French, where the Italian Dukes would not suffer this forlorn band of desperate Exiles to pass through their dominions. But their sufferings in the dungeons of Portugal exhibit pictures of ferocious tyranny. Carvalho was a cruel genius; and one of the Jesuitic writers accuses him of having imprisoned and exiled, during his Administration, 9,640 persons!

In Spain, 1767, they had rendered themselves so dreaded by their intrigues, that the Minister was compelled to use the most sudden method to expatriate them. De Lolme tells us, that "they were seized by an armed force, at the same minute of the same day in every town, to hurry them away to ships waiting to transport them; the whole business be-

ing conducted with circumstances of secrecy, surprize, and of preparation superior to what is related of the most celebrated Conspiracies mentioned in History." By an unpublished correspondence of that day, which I possess, I find that the King of Spain gave no other account for using this violence than the "Raisons enfermées dans mon Cœur Royal," which expression became the common jest of the town. It was said that the Enemies of the Jesuits had persuaded his Majesty that the Jesuits had formed a plot to cut-off the whole family of the Bourbons on Maunday-Thurs-day!—I have copies of the letters of Clement XIII. supplicating mercy, and one from the King of Spain; in which his Majesty replies: "Holy Father! the convincing proofs I had of the depravity of these Regulars obliged me to banish the whole body for ever out of the Spanish dominions, and not to confine the chastisement to a few individuals."

Why were the JESUITS expelled from all the Nations of Europe with this indignant and abrupt violence? Because their Chiefs were Political Intriguers, great intermeddlers in State Affairs, deluded by excessive vanity and pride, and much too powerful and too rich; properties which ill become a MISSIONARY SOCIETY!

A

C

INDEX

TO THE

NOTES which particularly relate to the Jesuits.

A.

	Page
AFFILIATED MEMBERS, or Invisible Jesuits	460
Ambition their early, and political craft.....	399
Assassination inculcated by them like a doctrine.....	322
Authors, the popular of the last Century, the Jesuits ..	369

C.

Calumny, the Art of, how practised by them.....	366
Chambers of Meditation described	452
“ Coadjutor,” what that title meant	447
Confessors, Jesuitic, their influence in the political World	376
Consciences, their two, as appears by an examination before the Parliament of Paris	395

D.

	Page
Despotism of their General, singular. The fear of the Body, though not of any Individual, was the palladium of this singular Government	430

E.

Enemies, how they rid themselves of their great, at critical moments	408
Equivocal Language, their	394
Exterminating Spirit, their	405
Expelled from various countries	469
From England	1604
Venice	1606
Portugal	1759
France	1764
Spain and Sicily	1767
Their Order abolished by Clement XIV.	1773

G.

General, their, invested with a supernatural power	333
General, their last, died in prison in the Castle of Saint Angelo, account of	463
Government, two admirable principles in their political	371

J.

Jesuits, their Indian wealth and power originated in a simple contrivance	327
their stratagems, and manœuvres for their extension	329
contrived to possess themselves of the Courts of Justice	330

	Page
Jesuits, forbid all intercourse between the White Men and the Indians	330
—— create a peculiar language, and forbid, on pain of death, any other to be spoken	331
—— their Institute, admired by statesmen	418
—— wonderful effects of a body of laws, directed to one end.	420
—— the decisions of the Lawyers on its appearance	421
—— the Government of the, assumed a military character	424
—— their number	459
—— said to have greatly contributed towards the French Revolution.....	462
L.	
Letters written to the General periodically	341
—— their contents	342
Lions, Eagles, and Thunderbolts of War, call themselves	407
M.	
Menaces, house-razing, and assassination, employed by the Order	411
O.	
Obedience, Passive, carried completely through their Government	397
Opinions, their, accommodated to times and places	392

P.

	Page
Pen, their, not so dreadful as their <i>Pen-knife</i>	411
Press, Liberty of the, how regulated by them	413
Probabilism, their system of, sapped the foundations of Morals	437

R.

Regicide, their Equivoque on	451
Register, their Secret	371

S.

Secret Intelligence, anecdotes of their	335
---	-----

Y.

Yes or No! the Jesuits facility in using these mono- syllables	399
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THE END.

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