

greater glory and praise of Christ, our Creator and Lord, may follow." (Const., pars VI., Cap. V., § I.)

It is not difficult now to understand whence the Jesuits got the well-known doctrine, to which they have always given so faithful and practical an adherence,—that the end justifies the means ; and this obedience was insured by the most complete system of spying that ever was invented. Each Jesuit is a spy upon every other, and not only every action, but every word and almost every thought of any importance is duly reported and kept note of. To make this more clear it is necessary to give some further extracts from the celebrated constitutions: "Because it greatly concerns God's service to make a good selection, diligence must be used to ascertain the particulars of their persons and calling" (this is in reference to those seeking admission); "and if the Superior, who is to admit him into probation, cannot make the enquiry, let him employ from among those who are constantly about his person some one whose assistance he may use, to become acquainted with the probationer—to live with him and examine him,—some one endowed with *prudence*, and *not unskilled* in the manner which should be observed with so many kinds and conditions of persons." The report of one spy is not, however, sufficient; the candidate must then be sent to another house, "in order that he may be more thoroughly *scrutinized*, to know whether he is fitted to be admitted to *probation*." Having gained admittance to the house of "first probation," the candidate, after a day or two, "must open his conscience to the Superior, and afterwards make a general confession to the *Confessor who shall be designated* by the Superior."

"In every house of probation there will be a *skilful man* to whom the candidate shall disclose all his concerns with confidence; and let him be admonished *to hide no temptation*, but to disclose it to him, or to his confessor,

or to the Superior; nay, to take a pleasure in thoroughly manifesting his whole soul to them,—not only disclosing his defects, but even his penances, mortifications, and *virtues*." On being admitted to any of the colleges, the candidate must again "open his conscience to the rector of the college, whom he should greatly revere and venerate as one who *holds the place of Christ our Lord*; keeping nothing concealed from him, not even his conscience, which he should disclose to him (as it is set forth in the *Examen*) at the appointed season, and oftener, if any cause require it; not opposing, not contradicting, nor showing an opinion, in any case, opposed to his opinion."

Such a course of constant watchfulness and examination, managed too by men of great skill and tact, dealing for the most part with inexperienced youths, of course enables them to ascertain with accuracy the tastes, habits and inclinations of each candidate. The information so obtained is then forwarded to the General, and by him entered in a book alphabetically arranged. A detailed report from those in authority upon each and every member of the Society is moreover furnished twice a year to the General, and such comments as may be deemed necessary added to the first description entered; noting all changes good, bad and indifferent. By these means it is easily understood that, being thoroughly acquainted with the past and present, the thoughts and desires, qualities and defects, passions and weaknesses of every member of the Society, the General can without much trouble choose the very fittest person for every special service.

To their vow of poverty, also, the Jesuits are indebted for the rapid strides the Society made in its infancy. Europe had grown tired of the proud insolence of the other orders of monks, who had all managed to accumulate enormous wealth, of which they