

established, by the Bull of Paul III. In addition to the three usual oaths of poverty, chastity, and obedience; they take an oath of special obedience to the Pope. Amid all his subjects, they are peculiarly his devoted vassals, and are both bound and trained to the most unreasoning obedience. Seymour, in his "mornings with the Jesuits at Rome," p. 17, tells us that an accomplished member of that order stated to him, "that the great and cardinal principle was, that OBEDIENCE was the greatest Christian duty, and HUMILITY the highest Christian virtue, and that this principle was the grand element of their power. He showed how in their early schooling they trained the mind to the most strict and rigid obedience, binding everything so as to impart the principle of obedience, and create the habit of obedience: and in the end, admission to the Order is secured only through the vows of the most implicit and unquestioning obedience. When admitted into the Order there is no right to judge or question, to demur or hesitate, as to any command that may be issued by the General and Council of the Order; the duty of every member being to render, in all humility, a simple and unhesitating obedience." As to any objection that commands might be given in opposition to his judgment, revolting to his feelings, and wholly hostile to his deliberately formed opinions, his answer was, (p. 33,) "That it argued greater humility, modesty, and self-denial to render obedience under such circumstances, and therefore such obedience was held to be more meritorious in the sight of God. He stated that if such a command was issued to him, he would feel it his undoubted duty to forego his own judgment, to neglect his own feelings, to abandon his own family, to renounce the interests of his country, and to give an implicit and unquestioning obedience; that such self-denial was meritorious, and that he felt the amount of merit accruing to him, would be great in proportion to the pain and difficulty he experienced, in so