

priated to the raising of recruits for general or official service. But the constitutions allow to the professed considerable liberty in the disbursements. They may expend the revenues *on those who will make themselves useful*, upon preachers, confessors, visitors, and upon some of the professed who may be employed in promoting the temporal and spiritual welfare of the colleges. They may even be appropriated to those who are occupied in the business of the colleges, but not within them. They may even be appropriated to the payment of proctors, who are retained to support the interests of the society with the Pope, and at the courts of other princes, and to convert the enmity of an opponent into the favour of a friend. The qualities to be desired and commended in scholars are acuteness of talent, brilliancy of example, and soundness of body. They are to be chosen men, picked from the flower of the troop, and the general of the order has absolute power either to admit them or to dispense with their services. They are not to be too early approved lest they should break the unity of the society. The approved scholars, as well as the coadjutors, are comprised in the body of the society.

III. The third class consists of COADJUTORS. In addition to the exercises of primary and secondary probation, it is necessary that they should devote a third year to a further trial of their perfections, to which it may be deemed expedient they should submit. They must dedicate three more days to vagrancy and profitable mendicity. Like the approved scholars, they must be chosen men, selected from the flower of the flock. They are divided into temporal and spiritual coadjutors. The spiritual coadjutors must be priests of adequate learning, that they may afford assistance to society in hearing confession, &c. The temporal coadjutors, whether literate or illiterate, are never admitted into holy orders. They are retained to minister in the lowest offices to which they may be appointed, and are limited in number to the society's demands. They are to be content to serve the society in the careful office of Martha!

IV. The fourth class consists of the PROFESSED. This class, the last in order of admission, but in rank and privilege the first,

besides the three simple vows of poverty, celibacy, and obedience to the general of the order, have taken a fourth, *by which they are bound to proceed to the papal missions*. These are called the Professed Society. Indeed, the society is declared more properly to consist of these alone. They must be priests of above twenty-five years of age, expert in learning, and in virtue excellent. Commencing from the day when the conscience was first laid open to a superior in one of the houses of probation, the Jesuit must proceed with a detail of the subsequent occurrences of his life, carefully avoiding the least concealment. These confessions are to be repeated every six months to the deputed representative of the general, and the last of them must be made within thirty days of the profession. * * *

In addition to a proficiency in general and philosophical literature, a period of about four years must be devoted to a course of theological reading. The professed are represented as possessing nothing, while in fact they have power over all things. After admission they cannot retain any ecclesiastical benefices; and all their property must be resigned at the command of the general. Nay, even more, the professed are declared to be incapable of inheriting property; but lest the money designed to be left should be lost to the society, it is declared the houses or colleges may inherit for them. Two ends appear to be answered by this arrangement. First, it is so arranged in order that the professed, by their fictitious poverty, may make an impression on society by their seeming disinterestedness; and, secondly, that by their not holding possession of legal property, and being incapable of amassing riches, they may be rendered more active and enterprising; and having, in a sense, no home, no country, no friends that they can call their own, may, like any other marauders, be better fitted for those desperate measures for which they are designed, and which they are pledged at any cost to accomplish in the service of anti-christian Rome."

The Society is governed by the General, who is chosen for life. His authority is absolute and unlimited. He can admit or expel whomsoever he pleases. All the houses and colleges of the Society