

company were bought by English capitalists for the sum of four millions. These, be it remarked, are the men who bind themselves by vow to poverty, considering it, in the words of their founder, "*the bulwark of religion.*" The constitution recognizes four classes: The professed or full Jesuit, who has a vote for the election of the General at Rome; the coadjutor, who may be either temporal or spiritual—the temporal being the menials of the Society, porters, cooks, stewards, agents, &c., and never admitted to holy orders; the spiritual, priests, men of learning, capable of preaching, teaching and confessing, and looking forward to one day becoming professed Jesuits; the scholars who may, or may not, have gone through the novitiate, and are preparing themselves by study for the order of priesthood; and, finally, the novices, who have entered themselves into a novitiate to undergo a term of probation which will decide whether or not the candidate will be admitted into the Society. The novitiate never lasts less than two years, and may be prolonged at the General's pleasure. It has long been asserted by the enemies of the order that there is furthermore a fifth and well-recognized class, known as the lay Jesuits, the most dangerous of all; but its existence has always been, until a somewhat recent date, denied by the members of the Society. The question has, however, been settled by the admission of Father Francis Pellico, brother of the famous Silvio Pellico, and himself a Jesuit. When Gioberti, a priest of extraordinary courage and great ability, published, not long since, his work entitled "*Il Gesuita Moderne*—" to which, perhaps, is due more than anything else, the fact that Piedmont is without Jesuits—the Company was, of course, up in arms. Among others, Father Francis Pellico rushed into print, and, in answer to a taunt from Gioberti, that the order was without supporters of any influence, made the following not very cautious but

very suggestive assertion:—"The many illustrious friends of the Society, prelates, orators, learned and distinguished men of every description, the supporters of the Society, remain *occult, and obliged to be silent.*" It is in fact admitting in so many words, what has so long been asserted, that there are persons moving in society, both in the highest and lowest walks, who are affiliated to the order, and who are unknown to any but a few of the most trustworthy Jesuits, and that their connection with the Society is kept secret and it is impossible to distinguish them,—a vast body of spies, in truth, devoted to the Society, and contributing more perhaps than anything else to their power and the dread they inspire. One feature of the constitution of the Society of Jesus, which it owes to the military training of its founder, is the doctrine of implicit and unquestioning obedience to the orders of the Superior. From the moment a man enters the Society his individuality is lost, merged into that of the whole body. The Jesuit to be a good Jesuit must value himself individually as nothing, the Society as everything; and to such extent is this doctrine of passive and blind obedience carried, that the constitution expressly declares that any member, at the order of his Superior, shall commit sin, and that such act shall not be considered as sinful. In case this assertion, so repulsive to every notion of morality, should be doubted, we shall quote the article at length:—

"No constitution, declaration, or any order of living, can involve an obligation to commit sin, mortal or venial, *unless the Superior commands IT IN THE NAME OF OUR LORD JESUS CHRIST, or in virtue of holy obedience*; which shall be done in those cases or persons wherein it shall be judged that it will greatly conduce to the particular good of each, or to the general advantage; and, *instead of the fear of offence, let the love and desire of all perfection succeed, that the*