

REVIEWS.

1. *The Life of St. Ignatius, Founder of the Society of Jesus. Written in French by the Rev. Father Bouhours, of the same Society. Translated into English by a person of quality. PUBLISHED BY HIS MAJESTY'S COMMAND. London, 1686.*

2. *History of the Jesuits: from the foundation of their Society to its suppression by Pope Clement XIV.; their Missions throughout the world; their educational system and literature; with their revival and present state. By ANDREW STEINMETZ, author of "The Novitiate," &c. London: RICHARD BENTLEY. Three volumes. 8vo. pp. 510, 514, 636.*

3. *The Jesuits. By R. W. OVERBURY. London: HOULSTON & STONEMAN.—12mo. pp. 260.*

(Continued from p. 307.)

The Society of the Jesuits consists of four classes. Our account of them will be chiefly derived from Mr. Overbury's useful work.

"I. The first class is the house of probation for the NOVICES. In this house they remain twelve or twenty days, in order that they may receive a little knowledge of the society, and the society much knowledge of them. After the constitutions, or rather an abstract of them, have been read, there follows a confession of all the past life, renewed every six months to some Jesuit priest who may be deputed by the superior to receive it.

If the individual is approved as a novice, he then passes into the house of probation where he remains two years. Here the novices are:—

1. To devote a month to the spiritual exercises drawn up by Ignatius Loyola at Manresa.

The book of spiritual exercises requires amongst other things, 1. The novice is to trace on paper, lines of different sizes which answer to the different sizes of sins. 2. To shut one's self up in a chamber with the windows nearly closed. 3. To imagine to himself hell—to see in his spirit vast fires, demons, and souls plunged in liquid fire; to

imagine that we hear wails, vociferations; to imagine, also, that we smell a putrid odour—of smoke and sulphur; and to taste things the most bitter, as tears and gall.*

2. To serve for a month one or other of the hospitals, by ministering to the sick; in proof of increased humility and entire renunciation of themselves and of the vanities of the world.

3. To wander a third month from door to door begging their bread, that they may be accustomed to inconvenience in eating and sleeping; or else they may serve in the hospital at the discretion of their superior.

4. To submit to be employed in the most menial offices in the house, into which they have entered; for the sake of showing a good example in all things.

5. To give Christian instruction to boys, or to their untaught elders, publicly or privately as occasions may offer.

6. When sufficient proof has been given of improvement in probation, then the novice may proceed to preaching, or hear confession.

The next class the society consists of, is—

II. SCHOLARS.—In order to promote the design of the society, the Jesuits consider it expedient that they should possess colleges and universities of their own, in which the novices, who have acquitted themselves with credit in the house of probation, may be admitted to additional instruction in the mysteries of the institute. These colleges are coffers for all the riches the society can augment in the shape of endowments, and the constitutions enjoin that annually, monthly, and weekly masses shall be said for their founders or benefactors, living or deceased. Tapers are to burn in token of the grateful remembrance they are held in by the society.

The bulk of the property thus given or bequeathed to the militant society, is appro-

* Exercit. Spirit. p. 80, 82, 83.