

ions. It was not a capricious temperament that induced one of their Popes to suppress the order, and thereby deprive the Church of her ablest defenders; but it was a wholesome fear of that servile obedience which the Jesuit pays to his Superior that actuated both Pope and governments in their proceedings against the Society. Kings and Popes have ever been aware that the Jesuit, whilst professing allegiance to them, owns in reality no other sovereign than the General of his order.

A thorough obedience on the part of the inferior being essential to the success of the order, no pains are spared, nor device left untried, that may have the effect of inculcating a servile submission to authority in the mind of the novice. He is taught to look upon himself as a mere machine, or as the rule-book has it, "An old man's staff, which may be laid aside or taken up, as its owner may desire." Such is the vile submission that Ignatius de Loyola exacted from his followers, and such is the blind obedience that his faithful children in every part of the world are ever ready to pay to authority. Can we wonder, then, that the history of nations is full of the crimes of men, who, looking upon themselves as mere staffs, are ready for any service, either to support a friend or wound an enemy? What respect have such men for "the still, small voice of conscience" whose only rule of action is the will of their Superior? What care they for the precepts of religion when the command of their Superior is above all religion? When they are taught to see Jesus Christ in the person of him in authority over them, how dare they withhold their hand when they receive the command to strike? It is not man but Christ that commands: what is left then but to obey?

This blasphemy, gross as it may seem, is found in their rule-books, and is the essence of the instruction which a young man receives in one of their novitiates. The great value of such obedience in the sight of God is always illustrated by *facts* taken from the "Lives of the Saints," which they use in confirmation of their peculiar doctrines, as a minister of the Gospel would employ a text of Scripture to prove some great truth of Christianity.

Many are the stories related of Jesuits that have walked across large rivers when told to do so by their Superiors. Others have watered dried-up posts, until, wonderful to relate, in reward for their obedience, those posts have become beautiful trees! Some have seized raging lions, others panthers and leopards, without receiving any injury, manifesting thereby God's approval of their blind submission to the will of their Superiors. It is also related of Francis Xavier, the great Apostle of the Indies, that his body, many years after his death, was obedient to the command of the Jesuit that assisted at the amputation of one of his arms, which they were about to send to Rome as a present to the "Holy Father." The Saint was at first unwilling that his body should be deprived of a limb, and kept the arm so firmly fixed to his side that all their efforts to remove it were in vain. The father had at length to resort to a stratagem. Remembering how submissive that body was, during lifetime, to the voice of authority, he cried out in a commanding tone: "Francis! I bid you, through the spirit of 'holy obedience,' to permit us to perform the task that our Superiors have enjoined upon us." Those words had immediately a magical effect. Life took once more possession of the body, which extended, of its own accord, the arm, and the amputation of the limb was easily effected. These and many other equally improbable stories are related in the books that the novices read every day, and are interspersed in the lectures delivered daily in the novitiate by the Father Master himself. It is unnecessary to state that these living tales are believed by many of the novices, whose gullability in this respect is really surprising, and who are thereby incited to imitate the obedience of those saintly men, hoping, no doubt, that they, too, may one day cross a river in this novel fashion, or at least die in the renowned "odor of sanctity." Superstition is thus fostered and strengthened in their minds, in order that the beneficial effects of the extensive learning that many of them afterwards acquire may be thereby counteracted. As a Jesuit with a spirit and will of his own would be considered a monstrosity, every means is adopted to