

Superior be a man of depraved morals, what can prevent the inferior from becoming also depraved?

When the candidate receives the long black robe, cincture, and beads of the Society, he virtually becomes a Jesuit novice. He is then presented to his future brothers, who hug and kiss him with the greatest cordiality. This mode of salutation is styled the "brotherly embrace," or "kiss of peace." I hope that the kissing is done in sincerity; if not it is only a repetition of the scene that took place long ago in the Garden of Olives.

As the whole course of training which the novice receives in the novitiate is intended to prepare him for the taking of the vows of Poverty and Obedience, no means is left untried that may tend to effect this object. I have before stated that the first lesson in Poverty that the Jesuit receives is on the day of admittance into the Society as a novice. On that day he loses by one grand sweep all right to property of any description, and must ever after consider himself as a beggar, depending on the bounty of the Society. But to instil more and more into his mind the spirit of dependence, other means are adopted. He is not permitted to sleep in the same room, or on the same bed, or to sit at the same desk longer than a month, lest his heart should become attached to those objects; and if he is observed to have a particular liking for any portion of his apparel, he is certain to be deprived of it very speedily. So his only hope of retaining possession of a beloved object is by pretending to have no care for it—a plan that many of them are wise enough to adopt. As regards temporal affairs, the poverty of the Jesuit is, of course, more fictitious than real. The man is not very apt to grumble about poverty that finds himself very well supplied with everything essential to his bodily comfort. The individual cannot be said to be poor if the Society that he belongs to be wealthy; and notwithstanding their great pretensions to poverty, we know that the Jesuit is as fond of money as his less spiritual neighbors. I do not say that the Jesuit is anxious to acquire riches, merely for his own personal benefit; but I do say that he will work

tooth and nail to procure them for the well-being of his order. The history of the Company in China furnishes a convincing proof of the correctness of this statement. It is very easy to see that the vow of Poverty is not so galling as at first sight it might appear.

This gilded poverty of the Jesuit is not so much to be deplored as the great want in a spiritual sense that he endures. Deprived, as he is, of that vast natural wealth which the beggar in common with the king enjoys—namely, the power to think and to act according to his conscience, the right to make use of that mighty gift of reason and conscience which distinguishes man from all the other animals—the poorest mendicant that traverses our city is a Cræsus in comparison with the Jesuit. To what purpose has God endowed man with those mighty powers of mind and soul, if they may not be employed by their possessor? The great Creator has not given us a single talent to hide away, but expects it back with usury. How, then, can any man be justified in placing the government of his actions, and, consequently, the salvation of his soul, in the hands of another fellow creature, as weak and sinful as himself? Shall the Superior be the only one examined on the dread day of the final reckoning? Is it not written, "Let every man bear his own burden," and that all must render an account of their most secret thoughts and actions before the tribunal of the Great Judge? How dreadful, then, is the system that thus enslaves man and sinks him to the level of the brute creation—that robs him of the exercise of a free will, and thereby renders his homage to God displeasing and worthless.

I shall pass over the second vow, namely—the one of Chastity, and shall consider the third and most particular one of Obedience. "Most other religious orders," say the Jesuits, "exceed us in meditation and mortification of the flesh; but we yield the point to none on the score of obedience." This is no idle boast on their part, as their deeds and misfortunes in every part of the world very forcibly bear witness. It is not through mere caprice that the most Catholic governments of Europe have, from time to time, banished them from their domin-