

enthusiasm that he forgets to retreat in time, and in a spirit of devotion, worthy a better cause, he cries out, addressing not Christ but the presiding genius of the novitiate, "Good Master what must I do to be saved?" The answer may easily be conjectured, and thus another soldier is added to the ranks of the hero of Pampeluna. The philosophy, to use no harsher expression, of "the retreat," consists in entrapping a young man at the moment when he is discontented with himself and with the whole world, and such periods occur in every young man's existence, be he Protestant or Papist. There are times when the world seems to have lost all its attractions, and when life itself appears but a mere blank; it is then that the "old spider" puts out his head, and invites the poor fly to "come into his parlor," and very often he succeeds in entangling him in his web. The truth of this statement must be apparent to all, particularly to ministers of the Gospel, who have had many young men come to them for consolation in their troubles. How easy it would be for them to send these young men to a novitiate, if such an institution existed in Protestantism! Why, the very novelty of the thing would be sufficient to induce many young men to follow their advice, and then nothing would be easier than to entice nine out of every ten to remain.

There are, however, some other little preliminaries to be gone through before a young man is allowed to assume the robe of the Society. He is obliged to spend a few days as a "Postulant," during which time he reads the famous "Bulls" of the Popes in favor of the Society. The "Bulls" are certain Papal documents countenancing the existence of the Jesuits as an order, and a more appropriate name for them could not be found, as many of them would do credit to any native of the Emerald Isle. Some of these documents are very severe in their tenor, particularly the one styled "*Contra Apostata*," or the "Bull against Apostates." His Holiness authorizes the civil power to punish, as may seem advisable, those persons that leave the Society of Jesus without the consent of their Superiors, after having taken the usual vows of Poverty, Chastity, and

Obedience. They are, besides, to be excommunicated, and are, consequently, liable to be deprived of their liberty here and of eternal happiness in the world to come. If such passages as these cause uneasiness in the mind of the candidate, the Father Master soon relieves him from all anxiety on the subject by informing him that "the Bull may have been at one time dangerous, but that it is at present quite harmless;" which is equivalent to admitting that, in the good old days of the Inquisition, such persons were liable to have their bodies mangled upon the rack, or burned at the stake; but that the enlightenment which Protestantism introduced has deprived the Church of her power and disarmed her of her terrors. Surely this is a clearer proof than Galileo's that the world is moving!

He is next asked the following questions: "Is he illegitimate?" "Does he owe any money?" "Has he been in another Society?" And last, though not least, "Is he scrupulous?" I will make no comment on the last question, except to say that an answer in the affirmative would cause the rejection of the candidate. If the answers to the preceding questions are considered satisfactory, he at once puts on the livery of the Society. Rings, watches, and other little vanities go into the common treasury, and so long as one remains in the Society, he has no right to consider anything as his peculiar property—not even the robe that he wears; everything he has is only lent him—all, even himself, body and soul, belongs to the so-called Company of Jesus.

What slavery can be more dreadful than this? Truly their condition is, in some respects, more wretched than was that of the Southern slave of the United States before Northern arms procured for him the light of freedom. Those slaves had, at least, their will. The task-master had power only over their bodies—his slave was still master of his soul. "His mind was his kingdom." The Jesuit is plunged in a deeper, darker slavery. Body and soul are under the control of his task-master. The conscience of the Superior must be his conscience. The will of the Superior must be his will, and if the