

one of their institutions, I have had abundant opportunity of observing the manner of moulding the human mind and character which that Society has adopted, and of the success of which training the whole world, unhappily, can testify.

The novitiate is the great institution of Popery. It is the drill-shed of every Popish society, and never were ancient swordsmen taught with more care the best methods

“To thrust, to strike, to feint, to guard,”

than are those soldiers of Loyola practiced day by day in the different modes of attack and defence which they may find useful in their battles with heretics. There they acquire that sanctimonious air which characterizes the Jesuit, and which caused the first fathers of the Society to be styled “the hypocrites,” by those who observed their demure aspect while passing through the streets of Rome. There they become adepts in the art of dissimulation, by which they are able to conceal the real state of their feelings with the greatest facility. In fine, it is there they learn the cunning of the serpent without the harmlessness of the dove.

The mode of getting recruits for the Society is rather peculiar. Most people are aware that the great bulk of the Jesuits were initiated in youth into the system; this is a fact that cannot be disproved. A young man of talent in one of their colleges is an object of particular care and attention. He is watched over with the greatest solicitude; one of the professors is certain to become his friend—though, by the way, there is a strict law among Jesuits against private friendships; but I suppose for the sake of “Holy Mother, the Church,” that law can be relaxed. The professor and the talented young man become staunch friends; you are sure to see them together in the play-ground during the time of recreation, or parading the corridors in loving converse during the time that the other, but less favored, boys are confined to the class-room. The upshot of the business is that the talented young man enters the novitiate, and unless he is particularly fortunate, eventually becomes a Jesuit. Need I mention that this same plan is adopted to induce those Protestant youths

to change their religion, whom parents regardless of their children’s welfare are often thoughtless enough to send to their colleges. What a dreadful responsibility such parents incur who expose their children to the danger of losing their faith, by placing them under the care of the avowed enemies of their religion. Many a father has had cause bitterly to bewail his folly, when his son, through Jesuitical intrigue, has abandoned the faith of his fathers.

“The Retreat” is another and a very successful plan of recruiting. A young man who finds that he has got off the right track for heaven, goes to confession, and is advised by his confessor to make a retreat; that is, to withdraw himself for a time from the cares of the world, in order that he may in secret commune with his soul. He goes to the Jesuit novitiate, where rooms are always ready for “retreatants,” as they are called, and there he commences the work of regeneration; for it must be remembered that in Romish theology, regeneration is not the work of the Spirit of God alone. Every assistance is given him to put on the new man. Books and pictures lend their aid. The “Father Master,” as the principals of such institutions are called, is ceaseless in his endeavors to wean him from the world and all its vanities. He dings continually in his ear those dreadful words, “What does it profit a man to gain the whole world and to suffer the loss of his soul?” He is obliged to meditate on the punishments of the damned, or on the rewards of the blessed, during three or four hours every day, and the rest of the time is spent in reading the “Lives of the Saints,” especially the lives of those men that died in “the odor of sanctity” in the Jesuit Society, of whom there is a goodly number. One of the *select* novices keeps him company during the time of recreation, and is known as his guardian angel. Of course he dilates considerably on the happiness of a religious life, and of the bliss to be enjoyed in the world to come by those that here lead a life of self-abnegation and self-sacrifice. Thus between seclusion, books, pictures, an old “Father Master” and a young “Brother novice,” the retreatant’s mind is worked up to such a high state of religious