

made an offensive display ; and were quite prepared to hail with rapture a new order, who not only made a vow of poverty, but were, at all times, ready to perform gratuitously not only the duties of their sacred ministry, but also to furnish instruction to the young. The consequence was that, in a very short time, the Society of Jesus had obtained almost a monopoly of education in Europe—an advantage of which they well knew how to avail themselves, and a duty which they discharged with wonderful ability. Speaking of their mode of teaching, Mr. Buckle, who certainly will not be accused of being too partial to the order, says: "The Jesuits, for at least fifty years after their institution, rendered immense service to civilization, partly by tempering with a secular element the more superstitious views of their great predecessors, the Dominicans and Franciscans, and partly by organizing a system of education far superior to any yet seen in Europe. In no university could there be found a scheme of instruction so comprehensive as theirs ; and certainly nowhere was displayed such skill in the management of youth, or such insight into the general operations of the human mind. It must, in justice, be added, that this illustrious Society, notwithstanding its eager, and often unprincipled, ambition, was, during a considerable period, the steady friend of science, as well as of literature ; and that it allowed to its members a freedom and a boldness of speculation which had never been permitted by any other monastic order." It is but fair to add, however, that a little further Mr. Buckle remarks, that as education and science made greater strides, and speculation became more bold and thought more free, the Jesuits became alarmed, and made as great efforts to impede the advancement of learning as they before had made to assist it. Their schools, however, enabled them to establish a hold on children from which, as men, they found

it difficult to shake themselves free. We see even Voltaire, who certainly was not over-burdened with feelings of reverence, and who was too quick-sighted not to see through all their shams and hypocrisies, defending ever the Society from which he had received his education. Learning has since made such strides that the Jesuits no longer have the monopoly they once held. But to this day they adhere to their old rule of training the boy to their own views, and from the moment the lad of ten enters the Jesuit college until he comes out of it a young man of seventeen or eighteen, not a book has been put into his hands, even as a text-book, which has not been written by a member of the Society with a view of instilling into his mind, without his perceiving it, all the principles and doctrines of the order. Another, and by no means the least advantage the Society derives from their large schools, is that it enables them to pick and choose among the most promising youths, and often by judicious manipulation, secure them for future members.

The last and probably the most powerful lever the Jesuits brought to bear in all the mischief they have done, was, and still is to, a certain extent, the Confessional. At one time a Jesuit was confessor to nearly every Roman Catholic crowned head in Europe and to almost all the nobility. What an immense power they wielded may be readily imagined. They became the recipients of all State and family secrets, and were by that means enabled to train their plots, concoct their conspiracies, and incessantly intermeddle in politics, until at last they became so troublesome and dangerous that they found themselves driven from country to country, until, denounced and abolished by the Pope, ultimately they sought refuge in half-civilized and wholly heretical Russia. Some people may smile at the idea that the Confessional can exercise such in-