What a life had he led before his conversion! How abounding in weaknesses had been his course since! How could he aspire to rule the others, who so poorly could rule himself! Days of prayer must be devoted to the purpose of imploring Divine aid, in directing the minds of all towards one who should be qualified for so arduous an office. At the end of this term Loyola was a second time elected, and again refused to comply with the wishes of his friends. He would barely admit their importunities; they could scarcely bring themselves to listen to his contrary reasons. Time passed on and there seemed a danger lest the Society should go adrift upon the rocks, even in its first attempt to reach deep water. At length Loyola agreed to submit himself to the direction of his confessor. He might thus, perhaps, find it possible to thrust himself through his scruples by the loophole of passive obedience, for he already held himself bound to comply with the injunctions of his spiritual guide, be they what they might."

The good Father confessor declares that Loyola is fighting against God in declining the Generalship. Further resistance is, of course out of the question, and he yields with graceful modesty.—The installation services were held in [illegible] principal churches of Rome, April [illegible], 1541. On this occasion the vows of perpetual poverty, chastity, and obedience were renewed before the altar of the Virgin, the brethren having vowed absolute obedience to him, and he the same to the Pope.

The weighty cares of Government now rested on the shoulders of the General, and his time was taken up with economic labors — a department in which, with most founders of orders and chiefs of sects, he excelled; with spiritual offices, and with constant preaching. He was not one of your kid-glove gentry, nice about the tie of a cravat and redolent of cologne-water perfumes; or fastidious as to points and antitheses, constructors of well-balanced sentences and style ornate. He was vastly too much in earnest to be anxious about the modulations of his tones, or the minor proprieties of his address. His soul glowed with the intensity of its own emotions, and failed not to stir up that sympathy on the part of his hearers which put them in communion with the preacher, and subjected them to his power. We must let Mr. Taylor describe him.

"This 'Methodist' of Catholicism at Rome, and the 16th century, might have been found fault with as the author of irregularities, precisely similar to those which have marked the course of like-minded preachers in modern times, and among ourselves. But the Church of Rome has never been jealous of disorders that did not seem to threaten her own authority. Protestant churches have lost ground among the people, and have foregone their prerogatives, by indulging a fastidious repugnance toward whatever revolted an aristocratic taste in matters of religion. Protestant churches have grudged salvation, when dealt out to the people in their own style. Rome has been far less nice. When Loyola commenced his sermon, a breathless silence reigned through the church; as he went on there was a perceptible pressure toward the pulpit; sighs soon became audible on every side; then these sighs swelled into sobs, and sobs into groans. Some fell on the pavement as if lifeless. Once and again an obdurate offender—hitherto obdurate—pushed forward, threw himself at the feet of the preacher as he left the pulpit, and with convulsive struggles, made a loud confession of his crimes. Men from every class of society, and not exclusive of dignified ecclesiastics, were numbered among these conquests of *preaching in earnest*."

The fame which spread the marvellous reputation of these singular men throughout Europe, soon placed at the disposal of the General every desirable centre of strength. Schools, colleges, the consciences of statesmen, the closets of kings, were all open to the Jesuits. Houses of the Order sprang up wherever they desired to find a footing. Candidates for admission into the Order multiplied, and an unexampled success marked the early operations of the Society. The "Constitutions" were revised; energetic and practical principles were diffused among the members, passive obedience was strenuously insisted on, and without compromise yielded.—"Those about to sail for Sicily declared that, at the bidding of their father and master, who was to them as God, they would as readily sail for India as for Sicily, or would go elsewhere. If now destined to teach philosophy in any of its highest departments, they would, at a sign from him, charge themselves with menial offices in the house; or, although their natural taste and talent might incline them to one branch of knowledge, they would addict themselves at his wish, to any other. All things ought to be indifferent to those who had already immolated their all, and had renounced every personal wish."

After a service of nine years, Loyola made an attempt to relinquish the rod of power. His desire for repose was not granted, however, and his proffered resignation was refused. During the remaining six years of his life, he found full occupation in revising the code of the Society; in evading the hostility which the Order was drawing upon itself from various quarters; in resisting the incessant tendency to relaxation in discipline, to which all human institutions are liable; in employing all the powers of consummate address in resisting ecclesiastical honors and preferments tendered to leading Jesuits, which would have been fatal to the great objects of the Order; in transacting the business, complicated and delicate, which the vast net-work of the Society involved; and in labors of charity to the sick and suffering. At length nature gave way, and in his sixty-fifth year, just after having received the apostolic benediction from the Pope, and raising his eyes toward heaven, and feebly pronouncing the name of Jesus, he expired.

Mr. Taylor's estimate of Loyola's mind, may be gathered from the following paragraph:

"Although with him the purely intellectual faculties were of extraordinary grasp, they had slumbered through what might be called a babyhood of thirty years; and when at length they were awakened, the moral emotions and the religious impulses had already taken a form with which reason never afterwards interfered. Loyola's reason mastered every impulse, even the strongest, which his religious convictions disallowed; but it never ventured to bring those convictions to its tribunal. It is thus that he stands before us, at once the boldest of all innovators, and as the most unquestioning and submissive of the Church's dutiful sons. His intellect was of giant strength; but a silken thread was always enough to bind it in allegiance to the faith and usages of the Church. No spirit more daring than his, or more purely original and self-informed, in relation to whatever held to be free to him, or to be at his full disposal; none more abject in relation to what, from his cradle, he had regarded as sacred. Loyola could never have been the reformer of established systems for he worshipped every shred of the ecclesiastical tatters of past ages. But he was the inventor of a scheme essentially his own, and with marvellous sagacity, and a tact fertile in resources, he contrived to lodge the prodigious novelty—the Society of Jesus—within the very *adytum* of the old system, and to do so without noise, without any displacement of parts, or the breaking off even of a moulding! By his hands a house was built within a house; yet none had heard the din of the builder's tools while it was in progress.

"Fervent he was—fervently devout; and our Protestant notions would lead us into a very perilous kind of uncharitableness, if they forbade our thinking of Ignatius Loyola as an eminently good and christian man. If some hesitation is felt, when it is demanded of us to allow him his designation as a *great* man, it is because the conception of *greatness* seems to include necessarily that which the founder of Jesuitism manifestly wanted; namely, an ennobling inspiration, springing from the sensibility of the soul toward beauty and sublimity in the natural and in the moral world".

Having devoted so much of our space to the personal history of Loyola, we have little room left to examine the philosophical principles of the code he laid down for the government of the society of Jesus, or to trace its subsequent fortunes. We should be doing injustice, however, to the volume before us, were we to dismiss the subject without reference to the rudimental elements to Jesuitism.

These are traced in what may be called the canonical writings of the Jesuite Society; viz., the Spiritual Exercises; the Letter on Obedience, addressed to the Portuguese Jesuits; the Constitutions, and the Directorium. From a careful analysis of each of these documents, our author makes it plain that a vast system of extraordinary means, a preparatory discipline, elaborated, balanced, finished to an extent unparallelled in the history and training of the human mind, has been devised, and is applied in the formation of Jusuit character. In the case of one seeking admission into the Society, he is put into a Retreat, shut up in a solitary darkened cell, under the eye of the Director armed with the mysterious and searching Stethoscope of Confession.—The ordinary term of the novitiate is two years of severe probation. Of this time a month is employed in passing through the spiritual exercises. A second month is spent in some hospital in attendance upon the sick in any mode prescribed. A third month is given to beginning peregrinations from door to door. The novice is then required to execute the most menial offices—washing dishes, sweeping the floor, waiting upon the cook or scullion. He then employs himself for a time in teaching children; and finally in the offices of preacher or confessor. At the end of this novitiate, during which he has been subjected to every kind of sifting and test, to ascertain whether he will answer the purposes of the Society, and whether thorough reliance can be placed upon his discretion and fidelity, he is admitted in forms the most solemn, into the Order, as one of the professed.

He takes upon himself the obligation of three vows—perpetual poverty, chastity, and obedience. He thus rids himself, in the most absolute manner, of all his personal rights and possessions; he surrenders to the keeping of his Superior, conscience and intelligence, will and hope. But perhaps after all this, it is not yet certain that the man may be trusted out-and-out, or that the Society holds his whole soul at its command. To meet any such liability, there is superadded what is called the practice of Delation. Delation follows upon Confession and Manifestation—sweeping the ground after each of them, and gathering up by the menial broom and shovel of silent treachery, whatever may lie scattered about, and which may be in any degree significant.

Every Jesuit is encouraged—nay, he is bound—to report to his superior whatever he may suspect relative to the conduct, or the private habits, or to the secret dispositions of every other. Every Jesuit is a spy upon every Jesuit; a net-work of perfidy embraces the entire community, and from its meshes not even those highest in authority stand for a moment clear. Every functionary knows, that he is minutely watched by every eye around him, and that he may be reported and menaced to the central authority, without his cognizance of the charge, and from which charge he has no opportunity to clear himself. Spiritual despotism hoards this influx of treacherous criminations among her choicest treasures, and brings them forth, after perhaps a lapse of years, when they may be found of avail for carrying her long meditated purposes.

And now if the question is asked, *for what purpose* is all this amazing work of the Jesuit drill-sergeant?—the answer which the Society, by its acknowledged mouth-pieces, will give you, is this:—that this mighty machinery, awe-inspiring, and terrible, was meant only to take the spiritual oversight of souls; to play the part of schoolmaster, *gratis*, to all the world; and to convert the heathen. These, and these alone, are the professed ends it aims at, so far as its objects are stated in the authentic documents of the Institute.—But between the means and the professed end, there exist a disproportion and incoherence, such as baffle the attempts of philosophic candor and christian charity to admit the plea. Nothing most distantly approaching to Jesuitism is found in the gospel, though the apostles and first preachers aimed at precisely the ends which Jesuitism professes to do.

Paul was ready to endure hardness as a good soldier of Jesus Christ, but he had no use for a vow of perpetual and gratuitous poverty. He was never seen walking the streets begging his bread, while he had plenty of gold in his purse. He gave no directions to Timothy, or Titus, or any one else, approaching most distantly the directions given in the Spiritual Exercises and Constitutions of Loyola. He never demanded or exacted a mortgage of the mental and bodily powers—of heart, mind, soul, will—in a word, of the *individuality* of his converts, or of those to whom the deposit of the evangelic commission was entrusted for the conversion of the world. Such an immolation of the faculties would have been utterly abhorrent to the Apostle of the Gentiles. And yet he had the care of the churches, the edification of believers, the oversight of souls, the spread of Christianity through the nations, as the great and exclusive objects of his thoughts and labors.

But there is a ready solution of the difficulties of the case! This vast system of training, this mighty machinery of means and preparations, these vows, this absolute surrender of self, this sleepless espionage, are easy to be understood and exceedingly appropriate, if the *real* objects of the Society are taken into consideration. Jesuitism is no such folly, as not to be able to give a rational account of itself—*to itself*, at least, if not to the world. It proposes avowedly the care of souls; really and emphatically its purpose is to take into its keeping and under its control, the souls of those who possess and rule the world! It proposes the education of youth; in reality it means to perpetuate its spiritual domination, by the sort of educational training which infuses sentiments of a peculiar cast, puts trammels on the mind, teaches a "*devitalized* philosophy," and doles out a literature stripped of the light and fire of genius. The evangelization of the world, finally, it holds up as another of its great objects. But in reality, as Mr. Taylor finely expresses it, "The heathen world was an outlying territory, which, if actually reclaimable, would vastly extend the range of the Society's domination—might yield it a revenue of reputation, and would moreover open to the General of the Order, at all times, a means of sending into honorable banishment any among his colleagues whose high temper, whose conscientious firmness, or whose bright reputation, might make it desirable that they should be allowed to win a martyr's crown, somewhere on the other side of the globe."

Assuming the real and leading object of Jesuitism to have been the establishment of a domination over the souls of men, universal, irresistible; the realization of a spiritual despotism that was meant to enslave mankind, and hold in the irresponsible hands of its General the keys of all power, secular and religious; its preparatory discipline, the training of its agents, its stealthy march upon power, under the cloak of religious pretexts, are precisely suited to their object. There is a well-calculated *proportion* observable between its ends and its means, between its real purposes and its elaborate machinery. There is no unnecessary outlay of care and effort in the formation of instruments, when a work of such magnitude, and grasp, and delicacy, is to be accomplished.

We have exhausted the space proper to the present article without an attempt to trace the history of Jesuitism, which in itself would fill a volume.—We cannot dismiss the subject, however, without a moment's reference to the probable position and movements of the Society of Jesus in the present state of European affairs. Within the [illegible] vast changes have taken place. Thrones the firmest have [illegible] fallen. At the uprising of the peoples, power has passed away from the monarch and his prime minister to the hands of public opinion. The prestige of kingly authority—the "right divine to govern wrong"—is gone. Constitutional Government must, in the nature of things, be the prevailing law hereafter. Will this altered state of things afford room and scope for the objects and movements of Jesuitism? Our author thinks it probable that the Jesuit Society, not slow to read the lesson which events are placing in its view, will abandon what it may deem a desperate endeavor to rule the world as from the depths of closets and cabinets, and may at once betake itself to a task which, if it be more arduous and more perilous, is more stimulating—that of ruling it by placing itself in immediate communication with the masses of the people, and by offering itself to ride foremost upon the surges of popular agitation.

In fact, the newly-broached doctrine of "Development" makes it comparatively easy for Romanism and its right arm, Jesuitism, to adjust themselves to the altered circumstances of the world. If the Church of the ninth century, with all its novelties, was developed out of that of the third century, what is to prevent future "developments" which may be considered necessary to adapt both doctrine and worship to any state of the world, demanding expansion or retrenchment? "Once the Church put its right hand forth to bring from its [illegible] things new; henceforward it will be willing its left hand from its bosom to withdraw these worn and faded articles from their places. In a rude age, the Church—always wise in her day—became frankly polytheistic; in a philosophic, or rather a scientific age, the same Church, equally wise, will become pantheistic." There may yet be room for the Jesuit's occupation. Nevertheless he works here after at a serious disadvantage. King-craft and priest-craft can never flourish in days distinguished by railroads and newspapers, cheap Bibles and a public sentiment which accords to every man the right to read his own Bible.

Charleston, S. C.

Communications.

FOR THE ASHEVILLE MESSENGER.

Home and Friends.

Respectfully addressed to the Scholars at Mulberry School-House, N. C., by their Teacher.

My Dear Young Friends:—When love scatters flowers around the pathway of the young, and imparts with its magic influence, happy thoughts and virtuous desires, we care and think but little of the eventful future. The rosy finger of Hope points us to scenes of unalloyed happiness. Youth is indeed a season of rejoicing. It is then, that the mind is free from care. No thoughts of the future disturb the serenity of our minds. When we are at home, surrounded by kind and affectionate parents, we see nothing, we dream of nothing but happiness. No dark clouds are seen to mar the beauty of our horizon. No fearful, howling tempests are heard, away, along the mazy and intricate paths of life. Oh no! Youth is one perpetual scene of rejoicing and delight. All, all is sunshine, and May-day with youth. But why is youth a season of rejoicing? We answer, it is because we are at home. It is at home that we enjoy the society of those we love—of those made dear to us by a long and intimate acquaintance—of those made dear to us by many tender ties. It is at home that we are loved, nay, blessed with the love of our parents, of brothers, and of sisters.

Home is a model of perfection. We may wander amid scenes of desolation; we may go estray, but the home of our youth will never be forgotten. Our destiny may carry us to distant lands, far from home and friends, "and rove the strangers guest." The whirl and bustle of business may for a while attract our attention; we may partially forget the scenes of early childhood for a short season; but how small an incident often recalls the endearments of home. A sweet voice, a kind look, or the low plaintive notes of some bright plumaged bird, often stir up the deep fountains of our souls, and a flood of sweet melancholy sensations come willingly up from the deep recesses of our hearts, and we sink down overwhelmed with a torrent of pleasing sensations. We may hold in our hands a book which was a parting gift from some kind friend. We love the old book for the sake of those who gave it to us.—We love to turn its golden pages, and quench our thirst after knowledge from its clear crystal fount. And as we turn from page to page, a note perhaps attracts our attention, we open it, and the first thing that meets our gaze is "Home, sweet Home." It was written and placed there by a sister before parting.—Then it is that memory is busy; she paints the past in vivid colors. Like a faithful sentinel, she points us back to the home of by-gone days. Yes, many thousand miles away, o'er rock and dale—o'er brook and vale, stands the little white cottage—the home of innocent youth. The morning-glory still blooms over the old window; and the rose too, blooms in all its pristine beauty, as it did in days of yore. In imagination, we see the little garden filled with sweet scented flowers; and close by is the same little brook, it continues to sing its "everlasting hymn," as it did in days forever gone. Yonder is the old apple orchard. Ah! it was there we spent many happy hours in gathering its luscious fruit, and talking of the future. Upon the hill stands the old church. The little bell tolls as loud and clear as it did many long years ago. But who assembles in that church now? Strangers gather there, [illegible] used to do in childhood. Where are they who used to assemble at that dear old church? Echo answers where, oh! where? Be silent! Time answers, they are scattered far and wide; many are slumbering beneath the clods of the valley. The sweet-briar and the lilly of the valley, have bloomed for many weary years over the mounds beneath which they repose, in the calm, unbroken, and painless sleep of death. * * *

Perhaps we had better stop here, we have taken a mental view of what we may finally realize and experience.—My young friends, we all have homes that are made dear to us by many pleasant associations. Here are our parents—here are our brothers and sisters—here are our homes—here are [illegible] made dear to us by many fond recollections. The rich tints of the rose bloom upon their cheeks; but mark what we tell you, the rose will fade from their cheeks, and their eyes will grow dim with tears when the day arrives that will cut asunder the last link that binds them to their home.—We say that we would stop here, but we cannot until we make a few more suggestions. Imagine to yourselves that the day has arrived that will witness your departure from home. What a sickening sensation steals o'er the heart. Home never before appeared to have half so many charms as now. You look around upon your parents, upon your brothers and sisters, and there you try to impress their images, indelibly upon your mind. Then will come the tear of anguish, swelling up from the sensitive fountain of your souls. Then you go forth, you grasp up the anchor of fate, you join the mighty shock of action, and embark amidst the countless fleets of adventures, eager to try your fortunes in strange lands. But bear in mind what I tell you: you will meet with many severe trials, but we will venture to say, amid the wreck of hopes and fond anticipations, your theme, the burden of your song, will be "Home, sweet Home." Though you may wander in distant climes, and traverse foreign strands, mountains may rise, and seas may roll between you and your homes, still memory will point you back to by-gone days, and happy hours forever fled.

FOR THE ASHEVILLE MESSENGER.

Letters to a Young Minister. No. I.

HOLSTON CONFERENCE, 1849.

My Dear Brother:—You ask me to write to you. Such requests are frequently made of me; so frequently, that in most cases I am under the necessity of declining. But feeling a deep and growing interest in your personal welfare, as well as ministerial success, I have determined to snatch, occasionally, a few moments from the press of other engagements, and drop you a few lines.

I fear, however, that what you are pleased to call my "age and experience" has led you to overrate my abilities to give you wholesome counsel.—*Age*—does not always give ability; nor does *time* for experience always make experienced men. Metaphysical writers hold that "the only method for computing time is by a succession of thoughts or perceptions." This I suppose is true; and if so, it follows, that estimated by this standard, the observing, thinking man will live much longer as well as to much greater purpose, in the same number of months or years, than he who passes most of his time in a sort of waking dream. A fixed habit of attention, observation and thought, superadded to original mental vigor, is what gives men ability, and makes them intellectually great. I am so fully satisfied of this, that I believe I hazard nothing in saying that the difference between great men, and common men is owing more than anything else, to the fact that the first can fix their attention on an object or a subject and confine it there till they have viewed it in all its phases, bearings and relations; while the others through habits of inattention, take a hasty, partial and often incorrect view of whatever may be presented as subjects for thought, and then suffer the mind rapidly to pass from it. You see that at present, I am narrowing down the difference, simply, to the formed habits of attention and observation.

[illegible] those who seem to have naturally a bluntness in the power of perceiving relations. A great flow of ideas is the consequence. They often have much wit, but seldom have good judgement. They rarely examine any one subject long enough to form their judgement correctly.

Let me then urge it upon you, to make it your first care to cultivate closely and constantly, the habit of attention. *Observe* attentively. You are almost constantly passing from point to point around your circuit. The brooks, creeks, rivers and mountains which you cross; the roads over which you travel—the forests through which you pass, will all, if attentively observed, afford vast fields for pleasing and profitable thought. In passing over the country, strive to make daily additions to your knowledge of Geology, Mineralogy, Botany, and Natural History generally. In a word my dear brother, keep your eyes open, your mind at work and you will realize that England's cherished bard spake truly when he said that there were

"Tongues in trees, sermons in stones,
And books in running brooks."

Watch closely the various developements of human character, as made by different men, at different times and under different circumstances. This will enable you to estimate it more correctly, understand it more fully, and lead you to make many allowances for apparent inconsistencies, as well as to prepare you the most successfully to urge the claims of your mission. Many well meant sermons are comparatively unsuccessful because the preacher knows so little of the various temperaments, aptitudes and dispositions of the human heart. And he knows little about them, mainly because he neglects to attend closely to the operations of his own mind, and the developements of character as given by the conduct and habits of others. Not only should you observe attentively, but particularly should you *hear* attentively. This you should do, if for no other reason than that of cultivating and improving the powers of attention. I know a man now living, and operating in this conference, who can give at this time a tolerable correct account of a large proportion out of the hundreds of sermons to which he has listened during the last twenty years. And yet he claims no extraordinary powers of memory. It grows almost exclusively out of the [illegible] that he early [illegible] to a high [illegible] the power of attention.

[illegible] the beaten [illegible] in regard to strengthening and [illegible] the mind [illegible], you will find that there is much in the common fire-side and way-side conversation of every-day life, to exhibit and illustrate the peculiarities of human character.—And remember, that next to your bible, human character should engage your attention. So while I advise you to keep your eyes open, I also advise that you keep your ears open also—hear, see, mark well, learn and "inwardly digest" whatever may be likely to strengthen your own mind, or furnish you with increased facilities for successfully communicating wholesome truth to others.

This habit of attention when properly formed and correctly regulated will enable you to preserve from the vast fields of sight and hearing, all that is excellent and valuable, and throw the rest aside. Which you will readily grant is no small attainment. Cultivate it fully, chasten it well and you may then retain what you please and dismiss what you please.

One thing more on this subject. Attentive reading. On this subject many of our young preachers err greatly, and do themselves much harm. Many perhaps most of them read too little; others read too irregularly—read almost anything and everything which may chance to come to hand, disregarding everything like system, order, or regularity. Hence, what they do know is for the most part, in a crude, undigested, unavailable useless m[illegible] minds. The mind like the [illegible] may be gorged till it utterly fails [illegible] its proper functions. You no [illegible] member the excellent and we[illegible] remarks of Dugald Stewart on th[illegible] ject, and I need not repeat them. [illegible] let me beg you to ponder well what he has said; and by closely following the directions given by such writers as Reid, Stewart, and Upham, you will secure to yourself an immense good, as well as avoid incalculable evils. Read much, but read but few books, and think much more than you read. Reading without thinking is like eating without digesting—it does more harm than good.—Lord Bacon, you know, says that "Reading makes a learned man, conversation a ready man, writing a correct man, and thinking a great man." Then to be learned, read,—to be correct, write—to be great think. Almost every young minister has some aspirations for distinction. It is right he should have them, and to a limited extent he should indulge them. But recollect, greatness does not consist in fine declamations of borrowed sermons. Plagerism is no mark of a great mind—but the contrary. Any man of ordinary mind may deliver the discourses of great men, yet he who does it will be sure, sooner or later to find himself in the predicament of the fabled [illegible] that covered itself with the feathers of the peacock; stripped of his own borrowed plumage and disowned by both parties.

As your mind advances, as advance it must, if you do your duty, your reading may become more varied and extensive, but let me urge it upon you, never under any circumstances to give a hasty and careless reading to any book.—Read it attentively or do not read it at all. If at any time, in your reading a question arise in your mind as to the correct meaning of a word, the locality of a place mentioned or the time in which an event occurred, always seize upon that moment to solve your doubts. It is then your mind is interested, and if the moment of interest be suffered to pass, you may not think of it again; or thinking of it with less interest of feeling, you will not be near so likely to remember the solution when gained.

The conference has prescribed for you a course of reading for four years from the time of your admission. I hope, however, that you will not think of confining your reading to the books there named. Not that I would advise you to do any thing contrary to the expressed or implied wishes of your conference. But I cannot persuade myself that a body of men, as intelligent as are the leading men of your conference, would ever prescribe such a