

and maxim in the divine code of his Institute, he must be St. Francis Xavier over again—in all things seeking only “to know clearly the divine will and pleasure, and asking for strength to accomplish it perfectly.” That such men, wherever they are, shall be supremely odious to the modern naturalist, revolutionist, and Mazzinian, is inevitable; it is their lot, their glory. That, wherever they are known to the Catholic heart, to the unprejudiced Christian mind, they should be loved instinctively and followed as safe guides in the road of Christian perfection, is equally inevitable.

St. Ignatius chose among the constitutions given by monastic founders to the religious families gathered around them. All the features that he deemed most admirable and most suitable to his own purpose, and incorporated them with those which was commanded by the Pope to draw up. There is not a line or an expression in them, from first to last, that did not cost him hours of humble and tearful prayer, and protracted supplication for light from on high. Why wonder, then, if the true member of the Society of Jesus reproduces in his life the virtues and qualities which adorn the religious orders preceding St. Ignatius?

The outcry raised against the Society of Jesus, as against the disturbers of States, is wholly unfounded, and, therefore, most iniquitous. The Jesuit is not only forbidden, under the severest penalties known to the canon law, to take any part, directly or indirectly, in the management of State affairs, but the spirit of his Institute is so adverse to political and ecclesiastical ambition of every sort, so opposed to every tendency to meddle in politics or in church government, that a special vow binds every one of its professed members to prevent such meddling by every means in his power. This vow—the form being written out in duplicate and subscribed by the professed himself—obliges him never to aspire, in any manner whatever, to any dignity in Church or State or within his own society, and to denounce to the superiors there of any one of his brethren whom he may know to be so aspiring or intriguing.

Therely every door is closed to ambition or to fondness for meddling in politics or in Church matters beyond the sphere of the individual's appointed duties. If there be found among the Jesuits men who resemble in aught the dark plotters or ambitious controllers of statesmen and churchmen, painted as “Jesuits” by novelists, Protestants, and revolutionists, such men are as much in opposition to the spirit, the scope, the constitution and by-laws of their society, as Judas and his lust for gain were in opposition to the spirit and aims of his Master, Christ.

Devoted to the Church, to the purity of her doctrine, to extending her reign over the souls of all peoples, civilized and uncivilized; devoted in a special manner to the defence of the Holy See and its prerogatives, the Jesuits are thus the foremost objects of antipathy and attack to all who hate and assail the Catholic Church and her pontiffs. They came into being just when Luther was arraying one half of Europe against the papacy; they have, in the esteem of all not Catholics, been from their birth the most zealous and uncompromising champions of a losing cause; in their own inmost convictions, they are but the sworn servants of Christ and His vicar on earth. It was but natural, perhaps—certainly it was inevitable—that they should be derided by their adversaries, that their motives, their principles, teaching, and acts should be misconceived and misrepresented. The word “Jesuit” has

been made hateful to honest and fair-minded Protestants as well by the traditional odium attaching to old but unforgotten controversies and bitter religious struggles, as by the systematic and unblushing slanders of radicals and revolutionists.

But it is most natural, on the other hand, that all true Catholics should love and revere them. For they have ever known them—wherever they have been the genuine offspring of Loyola and Xavier—to be “men crucified to the world, and to whom the world itself is crucified, (*) even as their mode of life demands it; new men, who have put off all carnal and worldly affections, and put on Christ Himself, being dead to themselves that they might live to Christian holiness, men who (in the words of Paul) “in labors, in watchings, in fastings, in chastity, in knowledge, in long suffering, in sweetness, in the Holy Ghost, in charity unfeigned, in the word of truth,” show themselves to be God’s ministers; and “by the armor of justice on the right hand and on the left, by honor and dishonor, by evil report and good report,” by good and ill fortune—in fine, strive themselves to attain the heavenly country through great journeyings, meanwhile helping others in what way soever they may to reach the same goal, never losing sight in all things of God’s greatest glory.

The term “Jesuit,” as a by word of reproach and a synonym of duplicity, was affixed by Pascal and the Port-Royal Jansenist to all true and uncompromising Catholics in the Netherlands, Germany and France; the Jansenist, or “Old Catholics,” as they styled themselves, kept up the term as a nickname for all who were obedient to the Holy See. It became a “party cry” for the French Voltairians, skeptics, and revolutionists in each successive campaign against Catholicism, up to 1848; the word “Jesuit” meaning every Catholic faithful to his Church and whose life was consistent with his belief. We know what a fearful use was made of the nickname in Switzerland, in Italy, in Germany, till, with the progress of the leveling anti-Christian spirit, the word “clerical” has superseded it, and come, in France, to mean every man who believes in God and the immortality of the soul, be he Protestant, Jew or Mohammedan.

(*) The cross, in the old Roman world, was an object of incomprehensible loathing and horror, being reserved as an instrument of capital punishment to the worst and vilest criminals; hence, “one crucified” was one held accursed by all an object of universal abomination. The world is thus an abomination to the Christian and the Christian to the anti-Christian world.

EVENTS OF THE MONTH.

Great is the repute of American horse flesh. “Iroquois” has won the Derby and “Foxhall” the Grand Prix at Paris. The report of these brilliant achievements, several yards long in the New York dailies, is instructive as well as entertaining. It shows the reckless expenditure of wealthy gamblers, and the vitiated tastes of the public, furnishing excellent data for Quarterly Review articles on “The Moral Progress and Social Development of the Nineteenth Century.” Those who so strongly condemn the “wild theories” of the *Irish World* on Capital and Labor, Landlordism and Rent, will find it not easy to parry the home thrusts of the *Industrial Liberator*, provoked by the general