

## REVIEWS.

1. *The Life of St. Ignatius, Founder of the Society of Jesus. Written in French by the Rev. Father Bouhours, of the same Society. Translated into English by a person of quality. PUBLISHED BY HIS MAJESTY'S COMMAND.* London, 1686.
2. *History of the Jesuits : from the foundation of their Society to its suppression by Pope Clement XIV. ; their Missions throughout the world ; their educational system and literature ; with their revival and present state.* By ANDREW STEINMETZ, author of "The Novitiate," &c. London: RICHARD BENTLEY. Three volumes. Svo. pp. 510, 514, 636.
3. *The Jesuits.* By R. W. OVERBURY. London: HOULSTON & STONEMAN.—12mo. pp. 260.

(Continued from p. 339.)

It was our intention to conclude this Review by a brief sketch of the history of the Jesuits, derived from Mr. Steinmetz's volumes; but on further consideration, we defer the prosecution of that purpose for the present, that we may be able, on a future occasion, to furnish a more ample account than the limits of a Review would warrant. The expulsion of the Order from Europe, and the fact that many of its members are on their way to this continent, cannot but awaken the curiosity of the public. There will be a general desire for information, which it will be the duty of those who have the means to gratify. We shall hold ourselves under obligation in that matter, and promise to give our readers the results of our historical researches at an early period.

The Society of Jesus differs greatly from the Monastic Orders, though it is ostensibly founded on the same general principles. The points of difference may be expressed in few words: men become monks, professedly, that they may promote piety—men become Jesuits, avowedly, that they may advance Popery; the monk's purpose, it is said, is to serve God—the Jesuit's, as is apparent to all, is to subdue man. To aid him in fulfilling this intention, he is exempted

from all monastic restraints, being under no obligation to observe the canonical hours, and spend a certain amount of time every day in reciting prayers or reading the Breviary, as monks generally are compelled to do. Neither is it necessary for him to assume the clerical garb. His object is to gain the world, and in order to secure it he must mix with the world, without being suspected. He may be a man of letters, a merchant, a politician, a fashionable dandy:—it matters not what—any disguise or pretence may be adopted, with a view to obtain influence, and employ that influence for the advantage of the Order.

This is a thought to be pondered. We say, "the advantage of the Order," and we say it advisedly. That is not the declared object, we know; but none who are acquainted with history can doubt that it is the real intent and meaning of every Jesuit who has yet lived. With an air of affected piety, he will talk of the "glory of God, and the honour of the Apostolic See;" and most submissively does he place himself at the disposal of the Holy Father, to be sent anywhere, at any time, on any errand. But this feigned humility is the stepping-stone to power. He will stoop to any thing, that he may afterwards rise the higher. His ambition is boundless. Power is the idol of his adoration; he bows at its shrine with a devotion as intense as it is sincere. Cut off from the ordinary charities of life by his ecclesiastical vocation, and divorced from human sympathies, his energies are concentrated on one point—dominion over mind—dominion invested in his Order. As the Pope styles himself *servus servorum Dei*—the servant of the servants of God—not meaning it at all, but resolving to be the master of his supposed fellow-servants—so the Jesuit, willing as he is, if required, to be the Pope's lacquey, aims, by apparent subservience, to become the presiding spirit of the Papacy itself. Nay more: mighty monarchs must yield, as well as holy