

[Hymn to the Blessed Virgin.

RICHARD DALTON WILLIAMS.

By the restless world of waters, While I stray in stilly eve, Aye! hail, O gentle Virgin, Meet my heart and let me grieve.

Sad the booming billows dashing, Weary penive wanderers please, In their swift-wreathed chambers flashing, Solemn song of surging seas.

Aye! now sweet Mother tender, While the moon upon the deep Shines serene in mellow splendor, Soothe my bosom, let me weep.

As a calm the ocean gliding, Peace to human hearts to send, From the joys all thought surpassing, Will thou, smiling Virgin, bend?

Yea! the spirit's purest treasure Is the silent, pleading tear, And the voice, beyond measure, Than the richest gift more dear.

'Mid the wreath's undying roses, Bright the mourner's tear-drop set; On thy beaming brow repose Myrtle, burning caracant.

Oh! I feel the fire descending, Virgin, thou hast heard my prayer, From the halls of glory sending, O'er the lateral air.

See! the seraph's censers swinging, Music on the living breeze, Heaven's eternal timbrels ringing, Silvery anons aery tones.

Elen's diamond fountain springing, Showers of glittering sparkles play, O'er the stary flowers flinging, Cooling clouds of peary spray.

Fann'd by cherubs' pinions eliminating, Golden bouqs of fragrant trees, Jasper bells are lute-like ringing, Clear and sweetly on the breeze.

Near the throne in crystal slumbers, Lit with thousand changing dyes, Rippling whispered breezes numbers, Bright a sea of aetlar lies.

White no breath its tide is crisping, On the food their plumes to lave, White-winged infants music leaping, Flutter warbling o'er the wave.

Let a loud hosanna pealing, Through crystal vaults and halls, Then the fading incense stealing, Soft in dreamy rapture falls.

By the burning altars kneeling, Angels with the rich perfume, Thro' the spiral smoke ascending, Spirits wave their tangled plumes.

Fendant gems with stary twinkles, Azure, gold and silver dance, Striking silver and ruby twinkles, Quivering emeralds flashing lance.

Thro' the embrosal orders winging, Choirs seraphic praising thy, Hark! the Virgin's praises singing, Aye! Mary thrills the sky.

NOTE.—The author was sixteen years of age when he wrote the above poem.

HOW A JESUIT IS MADE.

INTERESTING FACTS ABOUT THE ORDER.—NOT SECRET.—CLASSES OF MEMBERS.—THE HEROIC LIFE.

Mr. L. W. Reilly, formerly editor of The Catholic Mirror, writes as follows in the New York Sun:

I am an ex-member of the Society of Jesus. I would like to tell your readers how a Jesuit is made.

Before beginning my task, however, I want to state that the Society of Jesus is not a secret organization. It is not. It has no hidden purpose, no dark-lantern methods, no grips, signs nor passwords. Its objects are plainly stated in its constitutions, its rules and regulations are not kept private, and its members are known as such, and far from trying to conceal their connection with it, they glory in belonging to it, and put its initials, "M. S. J.," after their names as others do titles of honor after their signatures.

The second misconception widely entertained concerning the Society is that men living the ordinary life of laymen and women may join it. I have read in novels and in Protestant newspapers about servant girls and other women being Jesuits in disguise. This is absurd. No woman ever was or ever will be a Jesuit. Neither can a man be one unless he can give himself up entirely to work for the Lord, and binds himself by vow to be poor and chaste, and obedient to the superiors of the Society. Still, a man may not be a priest, and yet be a Jesuit; but he must be in one of two classes—novices and scholastics, who are young men studying in the order for the ministry; or lay brothers, who are the servants of the Fathers, as the clergymen in the organization are called.

The Society of Jesus comprises five classes of members. In the first of these are the Jesuits par excellence. They are priests, all of them, picked men, distinguished for virtue and learning, of mature age, long in the Society, who have taken the fourth vow of obedience to the Pope, so as to be always ready at his bidding to go at a moment's notice to the ends of the earth in the interests of religion and humanity. They are called the professed. From them the general, as the head superior is called, his chief assistants, and the provincials are chosen.

The second grade is composed of priests, who are called spiritual coadjutors, and assist in their ministerial duties of education and evangelization. Some of them are in the course of time called up higher, but many of them never reach the first rank. As all the members are explicitly forbidden to seek promotion either in or outside of the organization, there is no wire-pulling for offices or distinctions; so that if the invitation comes from Rome to a Jesuit Father to make the fourth vow, he makes it. If it is never tendered to him, he does not let the omission fret him, but keeps on the even tenor of his way.

The third class is made up of scholastics—young men who, aspiring to the sacerdotal dignity, have already made their vows, and are either pursuing their course of studies or at work as teachers in the colleges of the order.

The fourth rank is held by the Brothers, who are otherwise known as the temporal coadjutors. They are all laymen, and have no intention to become clerics. They take the three vows of poverty, chastity and obedience, and act as laborers and domestics in the houses of the Society.

The fifth class is composed of novices, who intend to become either priests or Brothers. Strictly speaking, they are not members of the Society. They enter its novitiates to study life in the order, to examine their own fitness for the career it offers, to investigate its requirements, and to learn how to practice virtue even of the most exalted order. If at the end of a two years' probationship they make

written application for admission, and the superiors look upon them as fit subjects, they are formally received, and there and then pledge themselves to observe the counsels of the highest Christian life. But if during that period either they or the superiors are not satisfied for them to stay in the order the door is open for them to quit at any time. And, indeed, even after a novice has taken the vows—yes, even should he become a priest—if he make up his mind to abandon the institution, never is the slightest coercion used to detain him. The Society will have no unwilling soldiers among its troops.

Two years make a long postulant, but not long for the investigation and preparation suitable for the important step the novice takes when he makes his solemn promise to own nothing at all in the shape of property, to be pure even in his inmost thoughts, and to be perfectly obedient to his lawful superiors in all things not sinful. It is of this time of breaking-in, when the raw youths that come out of college are put through the mill that grinds off the rough edges of their character and the mist that impresses on them the stamp of Jesuit, that I wish to speak.

But, first, let me complete this quasi-introduction of my subject by stating the number of Jesuits in the whole world. The Society was established in 1540. Sixteen years afterward, at the death of St. Ignatius Loyola, the founder, it numbered more than 1,000 members. In 1615 it counted 13,000 followers. In 1773, when it was suppressed by Pope Clement XIV., it had 22,782 adherents. In 1882, the latest year that I have the statistics of the order, the number of Jesuits scattered over the universe was 10,481, of whom 839 were in the United States. To-day it has probably 12,000 members, including about 1,900 in this country.

An old recipe for the cooking of a hare begins this way: "First catch your hare." So, before saying what a novice has to do, let us imagine that there is an applicant for membership before us, and let us give him a moment's consideration, for he is worthy of it. In these days of self-seeking, of luxury, of money-getting greed, it is uncommon to see a young man aspire to immolate himself on the altar of humanity.

To swear to have no wife, no wife, no goods of his own; to go when he's sent; to do as he's told; to preach and to teach; to deny himself most of the good things of this world, and to work for others all his life without other compensation than his bed and board.

Together with this holy ambition, he must, to be acceptable, be the fruit of lawful wedlock, be free from any physical infirmity that would unfit him for the duties of the ministry, be unbound by a marriage engagement, or other tie, like debt or the support of parents, that would impede his freedom of action in the adoption of a religious vocation, and, if possible, be well advanced in the study of the humanities. Not being barred out by any of these conditions, he must make application to a provincial of the Society.

If, after due inquiry, that official's decision is favorable to his plea, he is allowed to knock for permission to enter at the gate of the novitiate. His first month therein is spent on probation, after which, if he be found worthy, he is invested with the habit—the soutane, or cassock, as it is commonly called among us—and is sent into common life with the other novices.

Imagine now, if you can, some two dozen young men, of good family, with more than the usual amount of education for persons of their age, animated with the noblest impulses, striving to acquire a thorough insight into their own characters, and a complete mastery over their passions, studying the science of the saints, so that, being good and knowing good themselves, they may lead others to goodness. Imagine them living together in harmony, with a generous rivalry only in the practice of charity toward one another, and in the performance of acts of piety becoming to the perfect Christian, and your fancy may conjure up an idea of the inmates of one of the happiest places on earth—a Jesuit novitiate!

By day the novices occupy two or three large rooms, in which each one has his desk and chair; and at night they sleep together in dormitories, the beds being curtained off from one another by hangings of calico. Every month or so the respective places are changed, so as to begin that system of rotation in their station which is one of the laws of the order. Particular attention is given that no private friendship or dislike shall be formed by any novice toward any of his fellows, in order that without partiality or favoritism they may live together like brothers.

The order of the day's living is pretty much as follows, except that on Sundays, great feasts and other holidays a little more space is given to free time and recreation:

A.M. 4.30—Time to get up. After rising the novices make up their own beds, and then go to the chapel for a five-minute's visit to the Blessed Sacrament.

5.00—Meditation—mental prayer—for one hour.

6.00—Mass.

6.30—Review of the meditation. Note of conclusions and resolutions may be taken during ten minutes.

7.00—Reading in a Commentary on the Bible.

7.30—Breakfast.

7.45—Manual labors, such as sweeping and cleaning lamps.

8.30—All the novices assemble in the hall of exercises on Monday and Wednesday for an instruction on the rules of the Society; on Tuesday and Thursday for a conference on religious topics; on Friday for a spiritual reading, in common; for lessons on the manner of serving Mass, or for exercises in good manners, as to deportment, table etiquette, etc.; and on Saturday for a class of Gregorian singing.

9.30—Reading of Father Rodriguez's "Christian Perfection."

10.00—Learning five verses in the New Testament.

10.15—Free time, during which the novices are at liberty to occupy themselves as they choose, say writing letters and other duties.

11.15—A class for a half-hour, appointed chiefly to keep in training the memory of the novices.

11.45—Examination of conscience on the forenoon. On Wednesday and Friday the senior novice in every room goes at this time quietly to his companions and

asks them if they have noticed any faults in his conduct, and, after receiving their answer, tells them the imperfections, if any, he has observed in their demeanor.

12.00—Dinner. After the meal is over, the novices go to the chapel for a few minutes, and then proceed for recreation to the garden in summer, or the hall in winter. The Brother Almoner, who is usually the novice longest in the house, and who acts as the Father Master's lieutenant, forms his mates into bands of three, and the members of each band then go off by themselves walking and chatting, so that it is not left to any one to make selection of his companions.

1.15—Visit to the chapel during five minutes; then free time.

2.15—Reading of Rodriguez's "Christian Perfection."

2.45—On Monday an exercise in elocution; on Tuesday and Thursday a promenade; on Wednesday a catechism class for the children of the parish, and on Saturday a repetition of all the Bible verses learned during the week.

3.30—Manual labors.

4.00—Visit to the chapel and free time.

4.30—On Monday and Friday a writing class; on Tuesday and Thursday the novices are still out on their afternoon walk; on Wednesday and Saturday a class in prosody.

5.00—Reading of Thomas a Kempis' "Following of Christ."

5.15—Free time.

6.00—Reading of the life of some saint.

6.30—Meditation, or mental prayer, for half an hour. On Monday and Friday, instead of the meditation, the novices practice the devotion known as the Stations of the Cross.

7.00—Saying of the beads—that is, a third part of the Rosary—in the garden or hall.

7.15—Preparation of the next morning's meditation.

7.30—Supper. On days of abstinence and of fasting there is free time until 7.45. After supper the novices visit the chapel for a minute or two, and then take their recreation as at noon.

8.45—Recitation of the Litanies of the Blessed Virgin and of the saints in the chapel.

9.00—Examination of conscience and review of preparation of meditation.

9.30—Bed time. Before retiring to rest on Wednesday and Friday, the "discipline" is taken at a signal given by the senior of the room—that is, the novices proceed to the dormitories, draw the curtains, bare their shoulders, and flagellate themselves with a little cat-of-nine-tails. It is a gentle penance enough, as the instrument is not of stout cord. The time appointed for it must not exceed in duration the recitation of a "Hail Mary," and no one is allowed to take part in this exercise without the special permission of the Reverend Father Master.

Besides this regular drill every day, the novices are put through various trials to ground them in obedience and humility. They are sent one at a time into the kitchen to help the cook for a month; they take turns in waiting on table; they are, where possible, ordered out on a month's tour of certain parishes, going in bands of two, teaching the catechism to children and begging their food and lodging from the pastors of the congregations through which they pass; they are intrusted with offices, such as almoner—who is the Father Master's right-hand man—and sacristan, and their manner of discharging the duties connected therewith is carefully noted; they are taught to love correction, to seek humiliations in season, to bear annoyances with equanimity, to serve their brethren not only willingly, but also with joy, considering that it is for Christ's sake they are working, and that therefore they must be glad of the chance to do anything for Him, and be grateful to those who are the occasion for such opportunities. They have no severe penance prescribed for them, and generally no novice is allowed to impose upon himself any suffering of a serious character. They may occasionally deny themselves dessert at dinner, or practice some other such slight mortification; but they may not go further in that direction.

In the quietest hours of the night the novices are expected to be active combatants, not members of the wrong company, or as the women folks who stay at home and wring their hands and weep and pray. Neither have the novices any hard studies to make. They are supposed to have enough to do to get saturated with the religious spirit, to unlearn the maxims of the world, and to acquire and begin to practice continually those principles of the Gospel that are to the Jewish stumbling blocks and to the Gentiles foolishness.

The home life of the novitiate is quiet and attractive. There is always peace among the novices, and they are encouraged to feel toward one another as brethren of the same mother—the Society; and after they go out on the novitiates they are enjoined to write to one another frequently.

For two years the novices lead their retired, interior life, going through the drill of their spiritual exercises with the precision of machines, and acquiring the dexterity of regular troops, as it were. The founder of the order was an old soldier, and when he turned his attention from the camp to the altar he took with him the best of his former habits, and made his military science useful in the organization of his new forces. They are to be soldiers in the army of the Lord, doing valiant service for truth as against error, and moving like one man at the command of their great captain, whose orders come to them through his vicar and the Father General. So they must be systematically trained, and thoroughly equipped for the strike; and two years of wondrous for the "awkward squad." In that time they lose many of their individual peculiarities, have acquired new motives and methods of action, and are fit to be drafted into the line-of-battle companies.

The great day comes when the novices are to make their vows. They go on "retreat" for a week—depart from their usual employments, observe a profound silence, to devote their whole time while awake to considerations of the truths of revelation and of the course they are about to take. If they hesitate they are at liberty to back out. If they are resolute in their purpose to press on they are welcomed with open arms to the heroic life. On the appointed day they appear in the

chapel, which has been adorned with the choicest ornaments kept for its decoration, and there, in the presence of the whole community, they promise to be poor and chaste, and obedient for the glory of God, their own salvation, and the welfare of their neighbor. Here is the form of the vow:

I— profess and promise to Almighty God in presence of the Holy Virgin, His Mother, of all the Court of Heaven, and of all the persons now present, and to you, Reverend Father General (or the provincial, or other delegated superior, before whom the vow may likewise be taken), whom I regard as holding the place of God, and to your successors, perpetual poverty, chastity and obedience; and in virtue of this obedience particularly to instruct children, according to the rule of life contained in the apostolic letter granted to the Society of Jesus, and in the constitutions.

At dinner the place at table of the new Jesuits is made pretty with flowers and festoons of ribbon and lace, the meal is an extra dish or two, the usual reading is omitted to give place to conversation, and every other means is adopted to express the joy of the community. Afterward, at recreation, they receive from the other inmates of the novitiate a fraternal embrace and cordial congratulation. And thus, with vow and festivity, they enter fully upon their career of self-denial. They are now permitted to wear the barrette, or clerical head-covering, and are soon sent either to a house of study to review their college course or to some school belonging to the Society, wherein they will be set to teach the young, according to their vow.

But, whether first ordered to study or to teach, the scholastics of the Society usually give two years to classics, belles-lettres and rhetoric; two to three years to philosophy; three to four years to theology, and five to ten years to teaching in colleges. No wonder that, with such a course, members of that famous body are among the most learned of scholars. No wonder that, as theologians, metaphysicians, historians, linguists, astronomers, metallurgists, geologists, mathematicians—in fact, as students of every department of science, they have laid the world in their debt forever by their contributions to its stores of knowledge.

So the Jesuit is made. But he is not perfected until he has been ordained priest and has discharged for some time the functions of his order—until he has experienced the vigils, the fasting, the deprivations, the sufferings in confessionals and on sick calls, the exacting labors of missionary work, and all the thousand and one anxieties of a priestly life. When he has gone through this experience, like gold refined by fire, he becomes the typical Jesuit. Then, of heroic virtue, all things to all men, considerate, courteously accomplished, ready for any work anywhere in the interest of religion, he is fashioned to the ideal of the Society—the Jesuit is made.

But it is when the good fight is fought, when the end has come, when the cross has given way to the crown, when the Jesuit folds his tired arms and closes his weary eyes, then verily is he made!

The Oldest Church in America.

At the little village of Tadoussac, says an exchange, in the province of Quebec, where the Saguenay empties into the St. Lawrence, there is to-day the oldest church on this continent, older even than the old Spanish church at St. Augustine, Fla. This church was built by the French discoverer, Jacques Cartier, for the French colony he had founded. It is only a small building, being only about 20 feet square with a very low ceiling, and was erected in 1517, 16 years after the discovery of the continent. It contains a very remarkable picture of the Virgin Mary, painted more than 300 years ago by one of the Jesuit fathers at the mission, to which certain miraculous properties are ascribed by the habitants of Quebec, and a good many pious dames of the province make pilgrimages there. Tadoussac is also a great summer resort for the rank and fashion of Quebec, Montreal, Ottawa and Toronto. The objects of interest in the church—for, besides the picture, there are some ancient vestments and a very curiously embroidered altar cloth—are freely exhibited to strangers by the handsome and intelligent young Jesuit priest, Father Pecou, who has then in charge. A couple of weeks ago a party of Americans and Canadians were visiting the church. Among the latter were Lieutenant Governor Robitaille, with his family, and Sir Hector Langevin, the Canadian minister of public works, with his lovely daughter, Miss Alice. In passing through the altar rail, the young lady made a misstep and would have fallen to the floor if the priest had not caught her in his arms. "Oh, thank you so much," said the young lady, as soon as she had recovered from her agitation. "You have saved me from what might have been a very bad fall. 'Do you thank me,' said the priest, drawing aside the curtain that covered the picture of the Virgin, 'your preserver is there.'"

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CATHOLIC MUTUAL BENEFIT ASSOCIATION.—The regular meetings of the Catholic Mutual Benefit Association will be held on the first and third Thursday of every month, at the hour of 7.30, in the rooms of the Catholic Mutual Benefit Association, 435 Richmond Street, East, Toronto. Members are requested to attend punctually. ALEX. WILSON, Secy.

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