



A-IV 39

A
150

HISTORY

OF

THE LIFE AND INSTITUTE

OF

ST. IGNATIUS DE LOYOLA,

FOUNDER OF THE SOCIETY OF JESUS.

BY

FATHER DANIEL BARTOLI,

OF THE SOCIETY OF JESUS.

Ⓜ

TRANSLATED BY THE AUTHOR OF "LIFE IN MEXICO."

These are they whom we had sometime in derision, and for a parable of reproach. We, fools, esteemed their life madness, and their end without honor. Behold I now they are numbered among the children of God, and their lot is among the Saints.



VOLUME II.

NEW YORK:
EDWARD DUNIGAN & BROTHER,
(JAMES B. KIRKER,)
151 FULTON STREET.
1856.

BOSTON COLLEGE LIBRARY
CHESTNUT HILL, MASS.

Entered according to act of Congress, in the year 1855,
By JAMES B. KIRKER,
In the Clerk's Office of the District Court of the United States, for the
Southern District of New York.

71258

CONTENTS.



BOOK III.

CHAPTER I.

Rules for a religious life—Method adopted by St. Ignatius in writing his Constitutions—New favors from Heaven, 9

CHAPTER II.

The end which Ignatius had in view when he founded the Society—Means drawn both from the active and contemplative life, in order to attain the object of the Institute—Examination of the reasons which induced Ignatius to place his children in the rank of Clergy—Examination of the observances of the Order, 20

CHAPTER III

Examination of the Constitutions, 33

CHAPTER IV.

Examination of the different degrees or grades to which we are subjected in the Society, 53

CHAPTER V.

Harmony of views between St. Ignatius and St. Francis Xavier—Simon Rodriguez upon the expulsion of members—Of the union of the members by the virtue of

obedience—Monarchical and oligarchical form both given to the Company—
Again upon the virtue of obedience, 79

CHAPTER VI.

Fraternal union prescribed by Ignatius—He forbids his Order to accept ecclesiastical
dignities—His firmness in maintaining this rule—Some examples—His motives
in adopting it—Professed members called to occupy a prelacy, bind themselves by
a simple vow, to follow the counsels of the General of the Order—Explanation
and justification of this vow, 101

CHAPTER VII.

St. Ignatius a model in the art of governing—His admirable prudence united with
his entire relinquishment of every thing to God—Empire of St. Ignatius over the
emotions of his soul—His conduct in regard to Novices—His circumspection in
the choice of the persons whom he employed—His esteem and tenderness towards
his followers, 127

CHAPTER VIII.

Care of Ignatius for all his children, but especially towards the sick—Different ex-
amples of his talent and skill in assisting his children in their spiritual necessities,
and supporting them in their temptations, 151

CHAPTER IX.

Zeal of Ignatius for religious discipline—His scrupulous justice in regard to his best
friends—His antipathy for novelties—How Ignatius defended the honor of his
Company—The means which he employed to form good Superiors, . . . 169

BOOK IV.

CHAPTER I.

Virtues of the Saints difficult to describe or to be made comprehensible—Humility
of St. Ignatius, and his sentiments concerning that virtue—He wishes to abdicate
his post—His care to conceal the celestial favors with which God loaded him—
Revelation of the Blessed Magdalene de Pazzi—Fragments from the Notes of St.
Ignatius—His death, 192

CHAPTER II.

The perfection of obedience as manifested in St. Ignatius—His practice of evangelic poverty—His gratitude for benefits—New examples of the empire which he exercised over himself, 211

CHAPTER III.

Exterior deportment of St. Ignatius—The importance which he attached to outward demeanor—Rules laid down on this point—Circumspection of the Saint in his words, writings, and the management of his affairs—His conduct was an image of the *Following of Jesus Christ*—His influence on those who surrounded him—Difficulty of appreciating the interior virtues of the Saints, 225

CHAPTER IV.

Utility of the works founded by St. Ignatius—Report of the different missions—Letter of the Saint to the College of Coimbra, 241

CHAPTER V.

Establishments founded by St. Ignatius for the good of souls, especially in Rome—House of Jewish catechumens—Foundation of a house of refuge for penitent women—Establishment of a German college—Courage and constancy of St. Ignatius in all his undertakings—Other good works, 261

CHAPTER VI.

Useless efforts of the heretics to penetrate into the Society, and infect it with their new doctrines—Success of St. Ignatius in an opposite sense—His zeal for the conversion of England—His unlimited trust in Providence, whose protection is manifested to him in various circumstances, 279

CHAPTER VII.

The particular methods practised by Ignatius for living in God, and for purifying his conscience—The book of fourteen lives—Ardent love with which the heart of the Saint was kindled for God—The gift of tears—Passion for music and flowers—Extracts from a journal to which Ignatius confided his most secret thoughts, 294

CHAPTER VIII.

St. Ignatius desires death that he may be reunited to God—Gradual decay of his strength—His task upon earth accomplished—His last moments, related by an eye-witness—General mourning caused by the death of the Founder of the Society of Jesus—Extraordinary testimonies of veneration which he received during his life, and after his death, 312

CHAPTER IX.

Maxims of Ignatius concerning religion and government—Circumstances which followed his death—Baronius and Bellarmine—Miracles and canonization of the Saint,	344
------------------------------------------------------------------------------------------------------------------------------------------------------------------------	-----

 BOOK V.

CHAPTER I.

Account of the different miracles performed by St. Ignatius during his life, and after his death,	375
-------------------------------------------------------------------------------------------------------------	-----

HISTORY
OF
SAINT IGNATIUS DE LOYOLA,
OF
THE SOCIETY OF JESUS.

THIRD BOOK.

CHAPTER I.

Rules for a religious life—Method adopted by St. Ignatius in writing his Constitutions—New favors from Heaven.

THE Society of Jesus being now formed into a Religious Order, necessarily required a fixed Rule. Those who had assumed the habit of the Order, had it is true a living rule always before their eyes, in the example and teaching of Ignatius; but they were destined to be soon scattered over the whole world, and it therefore became necessary to determine under a stable form, the spirit which ought to animate each member in particular, together with the mode of government common to all. In the presence of God and in concert with his pious companions, Ignatius had long since conceived the plan of his Institute which he daily improved upon, and the sketch of which had been approved of by the Apostolic authority; but it was a work requiring as much prudence, as

skill, both for its complete development, as well as in its most minute details. He wished also to unite experience to theory, and by the success of what he had already accomplished, to judge of that which might be hoped for in future. He therefore permitted several years to elapse, before definitively tracing the plan of his constitutions in a detailed form. He established however some general rules to direct the conduct of the Fathers in their various duties to God, to their Superiors, to their fellow-men, and to themselves. We shall now give an account of these rules before proceeding further.

First. The Fathers were to endeavor to have their hearts constantly occupied and filled by God; to love Him only, to think of Him only, and whether alone or in public, in the silence of their cells, or in the most crowded assemblies, never to leave His divine presence. Their first aspiration was to be, that His holy will should be the centre and moving power of all their actions, His divine essence the only object of their discourse, the only aim of their hopes; they were to choose the life of Jesus Christ as their example, and to imprint the seal of this divine model upon their souls

Second. They were to see in their Superiors the image of God Himself; to respect their will, to execute their orders with zeal; assured that obedience is a guide which cannot err, an interpreter of the Divine will which cannot deceive; such, according to Ignatius, is the second rule for a religious life. Each Father is also bound to make known either to his Superiors or Directors his most private thoughts, lest the Enemy should find an entrance into his heart, and should there secretly labor for his destruction; nor can he be permitted to direct himself, for we must always mistrust our own judgment, which is the more blind in proportion as we believe it enlightened.

Third. Whilst conversing with a fellow-creature, in

hopes of withdrawing him from sin, the same precautions have to be employed as in regard to a drowning man, so that he who endeavors to save him may not run the risk of perishing along with him. But the sinner should be dear to every Religious of the Society, not only as his brother and the child of one common Father; but he should love him as himself. It is not uncommon when persons are engaged in difficult discussions, that some sparks of contempt escape during the argument. This must be carefully guarded against, so that when there is a diversity of opinions, no one must be carried away by the desire of seeing his own triumph over that of the others. There is but one rational end to be proposed in discussion; one only desire; that of making the truth known, and of destroying error; the spirit as well as the words of the argument should be guided by this alone.

Fourth. The fourth Rule is that of silence, when our own necessities or those of others do not require it to be broken; but even then, neither proud and haughty language, nor that curiosity which listens to worldly news, nor the idleness which takes pleasure in vain and jesting remarks, must in any way mingle in the conversation.

Fifth. Whatever great things it may please God to operate through our means, we must count ourselves as absolutely nothing, and never usurp a glory which cannot belong to a mere worthless instrument, which (like the jaw-bone of the ass in the hands of Samson) depends solely upon the arm which has directed it. To take pride in the acuteness of our own mind, in our own wisdom, in our prudent conduct, would be a mark of folly; a Religious must never consider himself so well rewarded for what he has done in his neighbor's service, as when he reaps a harvest of ignominy and contempt; the only payment which the world granted to the labors of his Divine Master.

Sixth. If any of the members should fall into a public

error, likely to injure their reputation, or to diminish the esteem in which they were held, they ought not to feel discouraged ; but on the contrary, to render thanks to God for having unveiled the real weakness of their virtue : so that their brothers, warned by their sad fall, may beware of running into the same error, may remember that all men are formed of the same clay, and may earnestly pray for the conversion of the sinner.

Seventh. During the short time set apart for recreation, the Fathers should never lose sight of that modesty which the apostle requires of us at all times ; they must neither abandon themselves to immoderate mirth nor entrench themselves in sad and sombre gravity.

Eighth. They must never neglect the opportunity of doing good when it presents itself, in the uncertain hope of effecting some still greater good at a future period ; for it is a subtle artifice of the devil to make us conceive great projects and design admirable plans, which will never be executed, in order to turn our minds from the common and more ordinary good works which we might have performed.

Ninth. In fine, let each member remain firm and unshaken in his vocation, as if its roots were laid in the foundations of the Lord's house ; for in the same way as the enemy of our salvation often inspires the heart of the Solitary with the desire of living in a community, he frequently causes those who are called to exterior labor for the conversion of souls, to feel a desire for solitude ; with the sole view of turning them from the service of God by this instability, and of leading them to their ruin, by making them enter upon a path directly contrary to that which they ought to pursue.

Such were the first rules which the holy founder established for the direction of his children. We cannot fail to observe that they resemble those seeds which under a small

envelope contain the germ of a beautiful plant; and the fruits which they produced proved their intrinsic virtue.

As it appears proper to advance some proof of this, I shall here quote the testimony of Martin Navarre, a great canonist, a man of superior good sense, and one who led an irreproachable life. "An illustrious Senate," said he, "requested me to make known my opinion concerning the new Institute of the Company of Jesus, and its future destiny. My answer has been based upon observations made during seven years in the college of Coimbra, at present the principal college of the Order. One thing appears to me miraculous; and it is this: More than a hundred students of the Society were assembled there, and instructed at the expense of the King; all young, all full of life and ardor; permitted to go out at all times, and to communicate with persons of all sorts and conditions; they were thus as likely to meet with temptations to vice, as with encouragements to virtue; moreover, almost all the inhabitants were secretly hostile to them. Yet, although in all countries there is a general disposition amongst men to examine whatever is new, as well as to criticize and slander their neighbors, I have never during the space of seven years, heard one single person, openly or in a whisper, seriously or in jest, say one single word unfavorable to these students. Nothing has been found fault with but their mortifications, which were considered excessive; their coarse clothing, by which it was said they disgraced their families; and their custom of performing the most humble offices in the interior of the house. They have been blamed for reproaching the world, and not without effect, with its follies and vanities; and of too frequently recalling to men's minds that they are but dust and ashes; but all reflective minds will acknowledge that such accusations were positive eulogiums. I must again repeat, that all this

appears to me miraculous; for no one has ever before seen so great a number of young men living in perfect liberty, in the midst of people ill-disposed towards them, of whom not one has given occasion for a single word of reproach. "It is very uncommon," says St. Augustine, "that in a community however small, even if it is composed of old men, there should not be some of the number stained with immorality." I have wished to give this testimony, first for the glory of God and of our Lord Jesus Christ, whose name this Company has taken, and by which He shows the truth of these words applied to the Holy Spirit:

*"Tu spires ubi vis, tu munera dividis ut vis,
Scis cui das quod vis, quantum vis, tempore quo vis."*

"In the next place, I have been desirous to make known to the other Colleges of the same Order, now dispersed all over Christendom, the marvellous manner in which this first College of Coimbra is established, and thus to inspire them with the desire of preserving, as they have hitherto done, the reputation acquired by so good a beginning, in order that the future may correspond with it."*

It seems to me that before making known the Constitutions in detail, it would be proper to speak of the order followed by Ignatius, and of the manner in which he traced them. He united in this work two things, which appear incompatible; on the one hand, extreme prudence, precisely as if it were to be his own work; and on the other, a complete abandonment of his thoughts to the Spirit of God, and as entire a dependence upon His directions, as if the Lord himself were to dictate the work, and he were only to transcribe it.

* *Relect. in c. Ita. quorundam de Judæis, recognita et impressa Romæ, 1580.*

He began then by examining with extreme caution, all the points which he was to determine, and carefully noted down the different reasons for and against each, which presented themselves to his mind, and which were frequently neither few nor trifling; he then divested himself of every inclination of his own, of every personal opinion; in order that reason alone should decide his will to choose what was preferable. He then weighed carefully and separately all the different reasons which he had collected together, to ascertain the value of each in particular. He passed a great part of the night and often even whole days in this occupation, laying aside all other business, and retiring into a small garden which had been lent him, or else into his own chamber, the door of which was usually guarded by Benedict Palmia, to prevent all interruption.

Ignatius had read the Constitutions of other Religious Orders with great attention; and we still preserve extracts from them in the handwriting of his secretary Polancus. He, no doubt, made careful observations upon the causes whether of their progress or decay; but whilst he wrote his Constitutions, he never had any other books in his chamber but the Holy Scriptures and the Imitation of Jesus Christ. Being thus freed from all partiality for any particular rule, he had recourse to prayer alone, and devoted several hours to it; then by the light of that supernatural knowledge which God usually accorded him, he revised all that he had already conceived and meditated; and with the simplicity of a child that feels itself incapable of deciding upon important affairs, he entreated the Lord, with tears, to let him know what would contribute most to His glory and to the perfection of his Order; and finished by ardently invoking His holy Mother as a mediatrix with our divine Saviour, to obtain this favor for him.

When he felt himself inwardly resolved upon a point which he had carefully examined, he still did not cease to offer up fervent prayer ; and in one particular instance after having passed ten days in consulting the Lord, and having taken a resolution in His presence, he passed four more in fresh deliberation and prayer. In truth this divine light, the grace of which he implored, was perhaps the smallest of those graces which were accorded to him ; in the same way as Isaiah and Ezekiel, who were chosen in former days as interpreters of the will of God, and messengers to deliver His orders, received a favor which was rendered still more precious by the manner of its communication, when the Heavens were opened before their eyes, and they beheld the Majesty of God and the glory of His kingdom.

Thus Ignatius also, whilst meditating before God upon the rule which he was to establish, received far more than he asked. We should be still more fully aware of this, if we knew in greater detail what passed within his soul at that time. Yet it has come down to our days like a distant echo, in some papers written by his own hand, and found after his death, but probably mislaid or forgotten by him, since he had not burnt them with many others. These remains make us appreciate more highly the value of what we have lost ; and we shall see in the following book, the interior sentiments and heavenly visions with which he was favored, during the forty days which he devoted to examine before God, whether the churches belonging to religious houses should be endowed, or maintained by the alms of the faithful. We find there, frequent apparitions of the Holy Virgin and of our Lord himself ; celestial visions as sublime as the intelligence of man, while still confined within a mortal body, can admit of ; visions which by the aid of sensible images, raise his soul to

the most intimate knowledge of the Almighty and Omnipotent Being, the adorable and incomprehensible God!

Ecstasies and ravishments in God, internal flames, rays of the most brilliant light, transports of the most ardent charity, vehement impressions, gentle and profound tranquillity, tears so abundant as to give rise to fears that they might produce blindness, in short, such clear views of the glory of God, that they penetrated even to the Heaven of Heavens! All these things, and many more of a similar nature, are noted down by the hand of Ignatius, in pursuance of the habit which he had of rendering a daily account to himself of every thing that passed within his soul. And as the Holy Spirit descended upon the Apostles in the form of tongues of fire, so one day when Ignatius was engaged in writing his Constitutions, a fiery arrow or tongue of incomparable splendor was seen to hover above his head, as if to show that the Spirit of God presided over his work. Not satisfied with having taken so much time for reflection, with having so fervently implored knowledge from on high; as soon as he had decided upon and transcribed one of the Rules which he wished to be followed, he placed it upon the altar, and offered it up to his Heavenly Father; then, while celebrating the Holy Sacrifice with his usual fervor, he entreated Him to look down from the highest Heavens upon the work of His servant, and if it should contain any thing not in conformity with His holy will, to enlighten him with His divine light, so that he might discover his error.

But the interior sentiment by which the Lord deigned to make known to Ignatius that he approved of the projects which He himself had inspired, could leave no doubt upon his mind as to the Divine will. The Saint having one day asked Father Lainez, whether he believed that God had revealed to the founders of the holy Orders, the form and

rule of their several Institutes; he answered in the affirmative, at least as to all that was essential. "I believe it also," replied Ignatius, who probably judged from what he had himself experienced.

It appears to me that nothing proves more strongly that his Institute was truly the work of God, than the fact of its having withstood all human assaults, without any injury to the smallest portion of its fabric. On the contrary, the points which had been particularly attacked by its adversaries, having been confirmed in an especial manner by the holy Apostolic See, have become invincible. This must invariably happen to whatsoever things are truly in accordance with the Holy Spirit. Being first decided in Heaven by God himself, they afterwards receive upon earth the approbation of those who govern the Church universal in His name. Amongst their number is the Institute of the Society, which, as St. Francis Xavier remarked in one of his letters from Asia, having been first inspired by the Lord himself to His servant, our venerable Father Ignatius, and then supported by the authority of His Vicar upon earth, has become impregnable.

We must understand that under the name of Constitutions, are comprehended both the text and the marginal explanations; which circumstance not being sufficiently known, has given rise to the belief and assertion that the explanations were the work of Father Jerome Nadal, and Father Polancus; whereas they incontestably belong to our holy Founder, who from the very first, divided the body of the Institute into three parts, and wrote separately the Constitutions properly so called, the explanations which were necessary for greater clearness, and the part intended to be expressly stated in the Papal Bulls approbatory of the Institute. These divisions are found in the old Manuscript which we

possess; and as for the marginal explanations, the erasures, and the different changes in the handwriting of St. Ignatius, still exist. In several parts of the Constitutions, we find occasional passages underlined, and written in the margin in the Saint's handwriting, with a note stating that all which is marked in this manner, relates to the explanations. So that they have the force of a law, as proceeding directly from our blessed Founder; and their authority is thus not derived solely from the approbation of the Sovereign Pontiffs,* who have put them in the rank of *Papal Constitutions* as they are entitled by the venerable tribunal of Roman Rota. They therefore belong to Father Ignatius, like the rest of the Constitutions, of which they form a part. We are now going to penetrate into the heart of this work, and to explain several of those things which have been blamed, from not being sufficiently known.

* Decis. 245, N. 11.

CHAPTER II.

The end which Ignatius had in view when he founded the Society—Means drawn both from the active and contemplative life, in order to attain the object of the Institute—Examination of the reasons which induced Ignatius to place his children in the rank of Clergy—Examination of the observances of the Order.

As in all works of intelligence, the object proposed is the constitutive foundation which gives form to their existence, determines the efficacy and regulates the choice of the means to be adopted; the first study of Ignatius was to decide what this object was to be. In all that regarded the service of God, he always took a very high aim; and as the end to which all our actions ought to tend, appeared to him the most important of all considerations, he raised his eyes to the most perfect of all models, in order to trace its exact copy in his Institute.

He therefore meditated upon the object of Our Saviour's Incarnation, and upon all the acts of His divine Life, since undoubtedly no human being could comprehend and serve the interests and glory of God as did His divine Son. Being convinced that all the acts of this divine life, and all the sufferings of Our Saviour's Passion had no other object but His own perfection and the salvation of men, Ignatius chose these two sublime intentions, which are inseparably united to each other, as the fitting and only object of his Institute, and declared it in these terms: The object of this Society is not only to seek the salvation and perfection of our own souls, with the Divine grace; but also therewith to

labor earnestly for the salvation and perfection of their neighbor.*

This Society is then consecrated entirely to *the greater glory of God*, since as the same Saint observes elsewhere, its real aim is the universal welfare and salvation of souls. The apostolic bulls approving of our Constitutions are subjoined to them. We may cite amongst others, that of Gregory XIII., in which he expressly says: "As the object of the aforesaid Society is the propagation and defence of the Faith, the progress of souls in the doctrine and practice of a Christian life, so also it is appropriate to its vocation to traverse different countries, according to the orders of the Roman Pontiff and of the General of the Company."

I have already said that Ignatius had established a mutual dependence between these two objects, because to labor for the welfare of our neighbor, is an intrinsic and inseparable part of the perfection proper to this Institute; whilst every method which can contribute to our own individual perfection, must necessarily serve to render us more and more capable of exerting ourselves for the salvation of others. "We ought thoroughly to understand," says Father James Mirone, one of the best-beloved children of Ignatius, "that prayer and meditation are not the objects of our Institute, but only powerful means of acquiring the virtues which are indispensable for the fulfilment of the duties which we contract in it, and which are not only obtained by prayer, but also and especially by mortification. For this reason our Father Ignatius has laid down as a principle in his Constitutions, for the foundation of the solid virtues which should uphold our Institute like so many pillars, the practice of continual self-denial. Thus our Lord himself has given it

* In exam. gener. C. 1.

as the basis of all Christian perfection, since he says : Let him deny himself and take up his cross.

“ We must nevertheless employ prayer and meditation in order to acquire a perfect mortification of all our disorderly inclinations ; but he who should neglect his duties to his neighbor, to enjoy the sweetness of prayer, would act contrary to the spirit of his vocation ; in the same way as he who does not offer up a prayer in conformity with the spirit of the Institute, who remains attached to his own judgment, and has difficulty in submitting to these orders of the Superiors which thwart his own will or inclinations.

“ As all religious Orders have some method peculiar to themselves for attaining the object of their Institute, so the Society has a species of prayer which is peculiar to it, and which is intended to lead it to an internal renunciation of its own opinion, and to submit its will to obedience ; and it is through this means that we become instruments worthy of laboring in the service of our neighbor and for the salvation of souls, or in other words, for the greater glory of God, which is the true aim of our Institute.”

But although the only object of the Company must be, according to the precise words of the Constitutions, “ to assist their own and their neighbors’ souls in attaining their last end for which they were created,” our vocation must not be confounded with that of bishops, who ought to be perfect in themselves, and the duty of whose office it is to lead on others to perfection, for their position is much more elevated than ours, since the bishop by his condition ought no longer to be under the necessity of laboring like us for his own perfection ; but is supposed to have already attained the goal towards which our vocation only leads us.

The holy Founder, having decided what the particular object of his Institute was to be, employed himself in select-

ing the methods which were to enable him to attain it. He meditated profoundly upon the spirit and works suitable to those two celebrated states of life; the active, whose votary following the example of Martha, is entirely occupied with others and forgets himself; or the contemplative, where like Mary, sitting in holy idleness at the feet of Jesus, he repulses every thing capable of turning his mind from contemplation, and only endeavors "to draw food from the Lord." Taken separately, neither of these two states of life suited his designs; neither that purely contemplative life, which might prevent him from flying promptly wherever the service of God or the wants of his neighbor demanded his assistance; nor the merely active life; for we must not neglect our own soul in saving those of others, and thus resemble those mountains which, while they pour down upon the valleys their most fertile substance, with the rains which they receive from Heaven, render them fruitful and remain barren themselves. He labored therefore to bring about a perfect union between these two states, after all not very difficult to reconcile, for Mary and Martha are sisters, not enemies. If each might injure herself by following her individual predilection too closely, they may, on the contrary, help each other by a mutual interchange of good offices. Whilst the labors of an active life render the holy idleness of contemplation fruitful, the latter imparts the strength necessary for enduring these labors. Thus St. Ignatius borrowed from the one the habit of daily mental prayer, the principal means of attaining perfection, which inflames the soul and prepares it for an intimate union with God; the Spiritual Exercises, during which four hours prescribed for daily meditation, are sufficient to raise us above the world and ourselves; he also took from it the renewal of the vows twice every year, after preparation by prayer, general confession, the exercises of penance, and

the thorough reformation of the inner man ; the examination of conscience in the middle and at the end of each day, which tends to correct our internal and external acts ; the particular examination which I shall notice more in detail in the following book, and the special object of which is to acquire some virtue in which we are deficient, or to extirpate some predominant fault ; purity of intention both in detail and in the whole of our lives, acquired by aspiring to nothing but God and God only ; the duty of laying open the whole heart to our spiritual director ; the daily habit of reading spiritual books, the frequent receiving of the sacraments ; finally, constant mortification, and the most scrupulous fidelity to the religious vows ; such are the aids for advancing towards religious perfection, which are to be found in the Company. We may add to this two or three years of novitiate, during which the sole occupation of each member is to form and cultivate his soul ; and it will be allowed, that in employing himself afterwards in the service of his neighbor, he runs no risk of resembling those dry poles which sustain the branches of the vines ; remaining arid and lifeless themselves while supporting rich clusters of fruit.

On the other hand, what is termed active life is not neglected. In order to be useful to his fellow-men, Ignatius did not limit his attention only to that which has an immediate connection with the good of the soul ; he also wished to gain this end by cultivating the intellect. I allude here to the study of letters, in which all may participate in the colleges opened by the Society, and where the Religious do not disdain to instruct the scholars from the first rudiments of grammar, leading them on to scholastic and moral theology, without requiring any other reward from them than the innocence of their morals, Christian piety, and the frequent reception of the Sacraments.

As for the means employed by the Society more immediately tending to the benefit of the soul, I shall defer their exposition till the following book, and we shall see how the most untiring zeal for the salvation of his brethren, shone forth amongst the other virtues of Ignatius.

Having succeeded in forming a Society whose immediate object was entire devotion to the spiritual service of mankind, it was consequently necessary that it should be a Society of *Clerks*, whose special profession is to instruct the people in the science of eternal salvation. This was the light in which St. Ignatius viewed it; and since then the Sovereign Pontiffs have always recognized us as *clerks* or *priests*. The same was done at the Council of Trent.

Two important consequences result from our right to the name of *Regular Clerks*. The first is, that we occupy in the ecclesiastical hierarchy the place of the ecclesiastic, whose office it is to direct the people in the worship which they owe to God, and in the way of salvation; for if, both by its Institute and Order, the Society is not *monastic*, still it presents no point which is not perfectly suitable to the ecclesiastical state, and every thing which it has added to the obligations of that state, has been but an increase of the perfection proper to it. For which reason several Popes had the habit of calling us *clerks*, or *reformed priests*.

Although the Company, by a particular dispensation are not subject to the jurisdiction of bishops, like the secular clergy, it cannot be said that this produces any disorder in the ecclesiastical hierarchy, nor that they are excluded from it by their solemn and particular vow of depending solely upon the orders of the Sovereign Pontiff, who is the universal Bishop; for in watching over the flock confided to him by Jesus Christ, he sends us to carry assistance to all the churches, for the greater good of the faithful.

Had the Society been consecrated by vow to the Bishops, as well as to the Sovereign Pontiff, they would in the first place have been almost useless for the good of their flock, and secondly, the Church itself would have suffered; because in those infidel or heretical countries which have no particular bishop, no one could have employed us as the Popes have been enabled to do, and win innumerable souls to the Faith. Besides, it was fitting for the dignity and authority of the Vicar of Jesus Christ, that he should have thousands of men, ever ready to fly without delay at his command, to the most barbarous or most distant countries, to carry assistance to the inhabitants, undismayed by the greatest difficulties or dangers.

So much was required at all times, and for the general welfare; but in these days, such an institution has become indispensable. Is it saying too much, if we repeat with the Pontiffs themselves, and with many distinguished writers; God has given a mark of His protection to the Church and to her Head, by sending them new auxiliaries for new necessities. It cannot be said that they have limited themselves to vain protestations and deceitful appearances, when the effects have so visibly answered the expectations which they have raised. But if a palpable, unexceptionable proof were still wanting—question the hatred of the heretics; for they hate every thing pertaining to the Society; its name, doctrine, Institute; nothing has escaped them!

The incredible torrent of insult which proceeds from them, is in fact our greatest glory. First, according to Lermeo, if we promised to perform great things for the service of the Roman Pontiff, we have like true-hearted men surpassed our promises by our deeds; since not satisfied with attacking the ministers of the reformed religion, we also infect the simple youth of Germany and France; and have such an art of attaching

them to the Holy Roman See, that it would be easier to render a scarlet stuff white, than to resist the torrent of papistical doctrine with which we deluge them. Then the Calvinist Miscow calls the Society the *Atlas* of the Papacy; Elias Hasenmüller, the *bailiffs* of the Roman Bishop; Whitaker, the *marrow* of Papacy; Ennius the Evangelists of the Roman Pontiff,* “so earnestly maintaining its cause, that they could scarcely do more for Christ;” in short, we are at all times prepared to rush forward, to strengthen the Chair of Peter, shaken by Luther. But by the side of these testimonies extorted from the enemy, there are others which it is more agreeable to quote. Cardinal Stanislaus Osio, writing to the Religious of the Society, says: “The more cruel are the persecutions which you suffer from the enemies of Jesus Christ, the greater is your felicity: but you have nothing to fear, for all the hairs of your head are numbered, and of you it may be said with truth: ‘In your patience you shall possess your souls.’ And not only will you possess your souls in patience, but you will also gain over to Jesus Christ those of your enemies who hate you no less than the Jews detested the Saviour. Thus after having partaken of His sufferings, you will share His consolations and His everlasting felicity. Let your strength and courage then revive. Those who now abhor you will one day come to you, and anxiously implore you to instruct them both by your teaching and example.”

“This Order,” says another illustrious Cardinal, William Allen, “and the mode of life adopted by its members, are new; but the Faith and doctrine are the same as those taught by antiquity and by the Fathers, and, the same as the Church now teaches. And the Order itself, and the life which is led

* De Orig. hæc., lib. 5, C. 3.

there, are objects of hatred to the heretics, which St. Jerome esteemed a great glory; for in his time, the holy men sent to combat the heretics were as odious to them as these now are, who have been raised up by God himself to repair the devastation caused in the Church by Luther, Calvin, and other such scourges." Here another consideration presents itself: the Society has renounced all ecclesiastical dignities, even while vowing entire obedience to the Sovereign Pontiff. Now, it has been acknowledged by men eminently distinguished both for learning and virtue, that persons invested with these dignities, had frequently failed to succeed amongst the heretics on that very account. They were accused of fearing the power of the Pope, or the censures of the Bishops; they were suspected of professing the Faith through vile motives of interest, and not in consequence of their sincere attachment to the truth. "For this reason," says Stanislaus Rescio, "God has sent new men without money, without place, without bishoprics, without abbeys; mean in the eyes of the world, fearing nothing but God, and hoping in Him alone; whose only ambition is to die for the name of Jesus; who may be slaughtered, but cannot be subdued."

A second, and very important consequence of our clerical organization is, that without binding us down to the different holy practices, which to the great edification of the Church have been adopted by other Orders, our Founder has nevertheless been careful not to deprive us of any of the means necessary for walking in the path leading to perfection.

The imposition of too many obligations upon a Society is hardly less injurious than the suppression of such as are useful. For there is nothing absolutely or infallibly necessary in the adoption of certain practices; and the means most calculated to attain the proposed end, ought alone to decide them. For example, in architecture, the different

orders cannot be indiscriminately employed for every sort of building: the one is suitable for a temple, the other for a palace, a third for fortresses; and although certain parts, such as the foundations and walls, are common and indispensable to all buildings, they must, in others, vary according to the destination of the edifice; the one being intended to serve for the worship of God, the other for the dwelling, or for the defence of man. It is precisely the same with regard to the different Religious Orders, which are alike in all those essential points without which they could not exist, such as for example in their vows, and in the fidelity with which they must be preserved; but in other respects they are as varied as the ends for which God and their founders instituted them. If I am not mistaken, the military forms of the Knights of St. John of Jerusalem, the monastic forms and those simply clerical, are as distinct as the different styles of architecture of a fortress, a temple, or a palace. Therefore, those who would wish to impose upon the Carthusian monks the duty of passing several hours daily in the schools, as we do, in instructing children, or who would have them sent forth upon distant missions — although these are most excellent works of charity, would destroy the whole harmony of that beautiful Order, and would place obstacles in the way of its particular object, which is a perfect union with God by means of contemplation.

It is not given to all men to understand the art of availing themselves of what is intrinsically good. Whoever were to bind the Society to the duties of the choir, of retreat, or other like observances, would overthrow it even in its very foundations. Any one who understands the art of wisely governing a Society which is solely instituted with a view to labor for the salvation of men, and who will examine the Institute of Ignatius with no other interest but that of being

able to form a correct judgment of it, cannot fail to find a proof of superior intelligence in its organization, where the laws of the most perfect prudence, both divine and human, are observed.

Even the heretics, who feel so deep a hatred for the Society and for him who unfortunately for them founded it, have been unable, with very few exceptions, to attack it upon this point, or to condemn, as ill conceived, a plan from which they had so much to dread. Yet as, in their opinion, the results, which were to draw men over to the faith of the Roman Catholic Church, and from thence to the observance of the laws of God, destroyed the soul, under the pretext of afterwards curing it, they have never praised the Constitutions of St. Ignatius, except as being like a strain of perfectly harmonious music, but to which certain magical words are united, which seem to transform all who listen to the Jesuits into *monsters*.

But he who has his compasses in his eyes (as Michael Angelo says of good sculptors and architects), and who while he admires the effects produced, can also comprehend all the art which combines the different parts into one harmonious whole, will speak of the work of St. Ignatius, or rather of that of God who suggested it to him, as did Cardinal Philip Lega, when he said: "The art by which that beautiful body was so aptly, so excellently formed, was divine, not human; and its architect, Ignatius, built it not so much by toil-acquired skill, as by light from heaven."

The same judgment has been given upon this subject by the Sovereign Pontiffs, whose elevated position as well as ability in deciding upon all that regards the interests of the Church, ought to govern the opinions of those who, less favorably situated for forming a just estimate of affairs of this nature, are apt to judge of them rather by their affec-

tions than by their understanding, and consequently to diminish or exaggerate their merit.

The Sovereign Pontiffs have declared that the Institute of the Society emanated from a divine inspiration, and that by enabling it to fulfil so entirely its two objects, individual perfection and that of its fellow-men, the Holy Spirit had inspired Ignatius de Loyola with the means best calculated for rendering it useful to the Holy Roman See.

Thus speaks Gregory XIII. in his bull *Quanto fructuosus*; where, in making mention of the Order established by St. Ignatius, and the manner in which he organized the body of his Company, and composed it of different members, he expressly acknowledges his *divine instinct*. Gregory XIV., after having recognized in the bull *Ecclesiæ Catholicæ*, the necessity of maintaining in all their integrity those rules which had been established by founders who were animated by the Spirit of God, and who had acted with the approbation of the Apostolic See, afterwards adds; "It would greatly endanger all regular discipline and spiritual perfection, and would tend to the ruin and overthrow of the whole Order, were the Institutes of the founders to be changed or subverted under any pretext whatsoever, after they have been accepted in the congregations or general assemblies, and confirmed by the holy Apostolic See."

We may apply to this subject what an ancient writer says of portraits; that when time or some accident has effaced their colors, and lessened their resemblance, we ought not to retouch the features, but merely to refresh the coloring, while preserving the original drawing; thus restoring them to their first appearance, instead of making a new portrait under the same name.

Finally, to prove the wisdom and solidity of all the different parts of our Institute, I shall merely add, as the

résumé of all eulogiums, that the Roman Rota justly styles them Papal constitutions, in a decision wherein, after having enumerated the approbation received by the Institute from Julius III., from the two Popes Gregory XIII. and XIV., and from Paul V., "by whose letters the Institute, Constitutions, Statutes, and Decrees are confirmed," it adds, "so that no doubt can be entertained of the validity of said Constitutions, which are to be deemed Papal." Four Pontiffs have since confirmed them in the most formal manner by bulls, wherein they have expressly forbidden any person whatsoever, and under the heaviest penalties, to have the rash presumption to condemn or attack them, under the pretext of doing good, or under the shadow of zeal for the re-establishment of their correctness. Nor is it more permissible for the members of the Society itself to lay a hand upon it, as we may see in the constitution *Ecclesiæ Catholicæ* of Gregory XIV.

CHAPTER III.

Examination of the Constitutions.

AFTER having shown in a general point of view the wisdom of the Institute of St. Ignatius, we are now going to describe more particularly the organization of the whole body of the Constitutions, as written by him. They are distributed into ten parts, all united together and dependent upon each other, according to the natural union which subsists in every well-regulated community, between its formation, its increase, and its preservation.

In the first part, Ignatius enumerates the qualities of soul and body which must be required from each candidate, as well as those which must exclude him, and which if unknown at first, and afterwards discovered, would annul his admission. But as all the members do not answer to the hopes conceived of them, which renders their removal from the Society advisable, our holy Founder points out in the second part the cases which render expulsion necessary, and the manner of the expulsion.

Those who remain, and who undergo the trials of the novitiate, require assistance in their spiritual advancement, as well as a rule for assisting them to preserve their physical strength, without which they could not endure the fatigue, which each, according to his talents, must support in the service of his neighbor. This is especially treated of in the

second part. But as no one could be capable of fulfilling the duties necessary for attaining the particular object of the Institute, without a more than ordinary knowledge of literature, the holy Founder lays down very much at length in the fourth part, every thing relating to the studies, grades, schools, sciences, languages, in short to the formation and government of a university. He also speaks of the discipline of the colleges, and the means of supporting them, because the course of study is followed there, and not in the professed houses.

So far then he treats of the qualities which prepare an individual for his admission into the Society, *by the profession of the four vows*; so that if he also satisfies all that is required of him, in science and virtue, he may then be admitted if he desires it; but in the fifth part, the conditions of this admission are laid down, as well as those of the inferior grade of *spiritual coadjutor*, in which those whose want of capacity prevents them from rising higher, usually remain.

The sixth part contains rules for the conduct of those who are admitted into the Society, towards themselves especially in all that concerns the observance of their vows. The seventh prescribes their duties towards their neighbors, whether in the different ministrations of the Order, or in the special mission in which the holy Apostolic See or the General may employ the Society.

Up to this point, all that concerns the formation of the Order as a whole, has been treated of. The two parts which follow relate to the Head or General. The eighth treats of the union which must exist between the Head and the Members, and of his election by the general congregation, to whom the nomination of the General of the Order belongs. In the ninth, the relations of the General with the Company are treated of, together with his authority over them, and

theirs over him ; as well as certain rules tending to render the government useful. Finally, in the tenth part, the means for the maintenance and increase of the Society are laid down.

Such is the order and the connection which unites and divides the ten parts of the Constitutions written by St. Ignatius.

However, before his death he had not yet given them forth as absolutely terminated and positively decided upon ; and for this reason, in the first general congregation held after him, the question was put as to whether any alteration might be made in Constitutions which had not received the seal of immutability from the Founder. Our ancient memoirs explain to us why he had not printed them. He wished, in his prudent foresight, that wherever his Society might afterwards be established, it should present a uniform aspect, which he considered essential to its union, and even to its existence. Now this identity could not subsist in those countries where the difference of customs influencing the mode of life, and the means of action, would appear to divide the same Order into several branches ; presenting the appearance of so many different Orders, which would probably be productive of the most unfortunate consequences. It required the sanction of experience to avoid this serious evil, for the spirit frequently conceives what it is impossible to execute.

Therefore, in the year 1550, Ignatius called as many Professed as he could collect, to Rome, and gave them the Constitutions to examine, in order that they might decide, according to their knowledge of the different countries which they had travelled through, whether or not they contained any rules which could not be universally observed. He did not stop there. At the end of three years, he sent copies

of them to all the Superiors in the different parts of Europe, desiring them to require their observance, and to form their definitive opinion concerning them, according to the results of their application.

When the first general congregation assembled after the death of the holy Founder, it found the Constitutions in this condition. It was decided that nothing that was essential could be changed, before being submitted to general deliberation; that some variation might be made in things of less importance, yet only when this should be proved necessary by strong reasons, or from experience. The same assembly decided wisely concerning certain regulations which were not contained in the body of the Constitutions. They did not know whether they had received a last sanction from Ignatius, and assigned to each its place and suitable degree of importance.

The Constitutions were then transcribed from the original, faithfully compared with the text, and afterwards signed and sealed according to the orders of the Assembly, by Father John Polancus, the Secretary of St. Ignatius. They were then translated by him from the original Spanish into Latin; and when they had been again examined and compared with those which they had adopted, were given to be printed. I shall now give some explanations as to our dress.

There is no particular costume in the Society. As for the upright collar which we wear, St. Ignatius, who was a Spaniard, had borrowed it from the modest costume of the priests of his country; and the surtout which our students wear instead of cloaks, was adopted by him in imitation of those of the University of Paris, where he had himself studied, and which had sent the first students to his Society.

Yet this dress is not so exclusively adopted by us,

as to make it necessary for us to wear it in all countries. We may adopt another, if there is any good reason for doing so, or if the customs of the place make it advisable; but in our clerical quality, it ought always to be an ecclesiastical habit. As for the form and material, three conditions were prescribed by St. Ignatius; modesty, conformity to the customs of the place where we live, and to the spirit of poverty.*

Another reason also existed for not subjecting us to a particular and singular dress; the new heresies having excited in the north of Europe an extreme antipathy for the religious habit, and the Society being destined to be perpetually in contact with them, it was prudent not to impose a dress upon us, which would have caused us to be shunned like wild beasts, by the very persons whom we hoped to lead back to the right path, by having familiar intercourse with them. Thus, amongst the Gentiles, where the habit of the literary men, such as is worn by the mandarins in China and the brahmins in India, is held in the highest honor, we lay aside our ecclesiastical garments for a time, and adopt the former; and in wholly heretical countries where the latter would not be tolerated, we dress as shopkeepers, doctors, artists, or even servants, that we may communicate with the concealed Catholics, without exciting suspicion.

There is another point in which we differ from other Orders: we have not the obligation of the choir in our Society, but each recites the office in private; which appeared so improper to Father Dominick Soto, that having in the first place advanced the proposition, that no approved Order can by any means be dispensed from this so essential part of prayer, he adds: "I speak of the ancient Orders; for any new Society, withdrawing itself from this obligation, would

* *Ut honestas sit; ut ad usum loci, in quo vivitur, accommodatus; ut professioni paupertatis non repugnet.*

not deserve the name, since it would be deprived of that which gives to an Order its greatest lustre." Words which an author, who is at once very solid and very modest, cannot avoid calling most badly said, since they would annihilate as an *Order*, every Society where the choir is not in use; as if the essence of a religious Order consisted in the public chanting of the Office; while it is notorious that in many very regular Orders, the preachers, professors, and others employed in functions highly important to the Church and to the faithful, are dispensed from assisting at the choir.

All the establishments of the Company are composed either of novitiates, colleges, or professed houses. In the first, all the novices are daily occupied for five hours in purely spiritual exercises, such as meditation, reading, and four examinations, two of which refer to all the actions of the day, whilst the two others, called particular examinations, are, the one upon mental prayer or the neglect of it, and the other upon the quality most essential for each individual, whether to eradicate or to acquire. Besides this, the novices have several months of pilgrimage during the year, of serving the sick in the hospitals, and they are also employed in the most humble labors and in the meanest offices. Their only subject of conversation is of things relating to God; they never labor together in manual works, such as in making hair-shirts and disciplines, without listening to the reading of some pious book; in short, it may be said that sleep alone suspends their spiritual exercises. If the days were longer and their strength greater for the endurance of such a tension of mind, they would be prolonged.

The novitiate lasts two years; which time is necessary for acquiring a spirit proper to the Institute, which especially consists in perfect purity of conscience, a contempt for

and an entire abnegation of self, a complete empire over our passions, unshaken firmness in virtue; and, in short, in the union of the whole soul with God. Could such mental labor, so unceasing and so severe, be compatible with the service of the choir? In the colleges, moreover, the students teach and study; yet this does not dispense them from meditation, self-examination, and other spiritual exercises; and it would be impossible to add other intellectual labors to these, which already seem to demand more strength than nature usually gives; insomuch that there are many of these young men, whose slight form and frequent raising of blood, prove too clearly how unwise it would be to add more labor, even in the case of those whose constitution has hitherto resisted such trials.

These literary labors comprehend no less than thirteen years, from the instructions given in the lowest classes up to rhetoric, and from rhetoric to theology inclusively. In the professed houses we find the evangelical laborers, who, as Ignatius observes in one of his letters, must always hold themselves ready girded to set forth upon the distant Missions on which they may be despatched, at any moment, according to the spirit of their vocation, and the object of their Institute. When not sent thither by the orders of their Superiors, they find continual occupation in the pulpits, in the confessionals, in the hospitals, or in the other exercises of their holy ministry: whether in assisting the sick, or in instructing children in the Christian doctrine; for such are the labors of the Fathers who live in our colleges, without occupying themselves in the office of teaching.

In regard to penitential practices, the Society has not laid down any fixed or determined rules. Can this be believed by those who have read the strange and unheard of declamations and assertions of our enemies? Thus, for in-

stance, the Lutheran preacher, Melchior Tolet, and those who have repeated his assertions, have represented the Society as being divided into two parts, the one composed of executioners, and the other of the condemned victims; the first an assemblage of infamous wretches, the latter of malefactors. To prove this, they pretend that our houses contain certain subterranean caverns, to which we descend by secret passages. There are collected the machines and instruments for inflicting the most cruel tortures; red-hot irons, wooden horses, chains, whips, &c.; destined for the unfortunate individuals who have been imprudent enough to descend into this infernal abode. We, ourselves, are the executioners; and to render us more formidable, we wear horrible masks and are dressed as brigands. The victims are taken from amongst our own brethren. Some have their bodies broken, their arms twisted until the joints are dislocated; others are sprinkled with freezing or boiling water; some are tied to stakes, others are crushed between two boards; all are treated according to the inspiration of the moment. The miserable sufferers must not give a sign of existence by the slightest motion, nor allow a sigh to escape them; for as the eagle accustoms her little ones to gaze upon the sun, such is the manner in which, say they, the Society accustoms her children to suffer torture with patience. By these trials, she judges whether or not they deserve to enter amongst the professed members, and of their capability of going forth to convert the heretics and Gentiles, so as to insure the honor and reputation of the Order. For the man who leaves these caverns, coming forth as from an assault in which he has combated with death, will fear it so little when afterwards threatened by it, that he will preach upon the scaffold, and sing upon the funeral pyre. And even should their courage sink under these atrocious tortures, they at least learn from them to count the

severity of our observances as trifling, and especially to obey at the slightest sign from their Superiors.

This is the dark side of the picture; but here is a more seducing description. Certain authors pretend that our houses are a terrestrial paradise, where no sign of penance can be found; where we live in the midst of abundance and delight. Thus some crown us with thorns, and others with roses; and each forms for himself an imaginary portrait, like the sculptor whose chisel can produce from a block of marble, either a monster or a god. But a truce to these puerile fictions. We shall only observe, that between no penitential practices being admitted into an Order, and the adoption of general observances of that nature, there is a wide gulf. The rule of the Society in this respect, has been inspired by the most profound wisdom, and is perfectly in harmony with the object of its Institute.

Ignatius was well aware, after the experience of so many years, how useful penitential exercises are, and how far we require their aid towards leading a spiritual life. He knew also how absurd it would have been in tracing a plan for the most perfect mode of life, to prohibit those means which facilitate its practice. For this reason, he wished his Society to be subjected to hardships and mortifications, but wisely regulated according to the special aim proposed by the Institute, by the judgment of the Superiors, and by individual strength; so that their excess alone might be prevented. All the rest is admitted in the Society, and those members who should entirely abstain from exterior mortification, when the state of their health permits it, would not comply with the rule.

The examples of Lainez, Francis Borgia, Peter Canisius, Silvester Landini, and a thousand others, are sufficient proofs of this, and I should find it more difficult to justify the ex-

cess to which these practices have been carried, than to excuse ourselves from the contrary reproach.

During the lifetime of St. Ignatius, who however watched so carefully over the maintenance of his children within the exact limits of the Institute, and held the submission of the will in higher estimation than the sacrifice of the strength, I find in whole colleges, numerous societies of young men imposing such severe penances upon themselves as to injure their health. Letters from all places reached Ignatius, some even written by laymen, accusing some of his children of using corporal penance with more fervor than discretion, and entreating him to constrain them, in virtue of obedience, to preserve the strength necessary not only for their holy labors, but even for their existence. This was one of the motives which induced Ignatius to write the famous letter upon obedience, which we shall afterwards transcribe, and to restrain the practice of corporal mortifications with a degree of prudence, which drew forth expressions of sincere approbation from Pope Julius III.

In the first place, penitential exercises being in themselves nothing more than useful means for bringing about the cure of the soul, ought to be employed only in a subordinate manner to the chief end towards which these very methods, and all those which assist us in attaining to perfection, and which tend to the welfare of our souls, should lead us. Is there then any thing which ought to astonish us, in the principle laid down by St. Ignatius? Corporal penance, he says, ought to be neither indiscreet, nor excessive, lest it should prove an obstacle to a still greater good.*

The same is applicable to solitude, clothing, and other

* *Corporis castigatio immoderata esse non debet, nec indiscreta, in vigiliis et abstinentiis, et aliis penitentiis externis, ac laboribus, quæ et nocumentum afferre, et magna bona impedire solent.*

such matters, which have all been determined by the same motive. In fact, it is easy to prove that an ordinary mode of living, at least in appearance, might facilitate our relations with our fellow-men; and to be convinced of this, we need only observe the conduct of the Son of God himself. Having come upon earth for the instruction of men, He no doubt knew the means most calculated for succeeding in this object. He mingles with all—He converses with all—He repulses no one. We meet Him in the desert, as at the feast of the rich man; we see Him attracting the attention of the Samaritan woman beside the well, and that of the Centurion; He adapts Himself to all, and yet He is every where Christ the Lord.

In what did His clothing differ from that of the crowd that surrounded Him? Yet I am far from saying, that Our Lord in not leading an austere life externally, or in wearing an ordinary garment, condemns those who act differently in these respects. Who has commended as He did the life of his great Precursor, who wore a garment of camel's hair, and a leathern girdle; whose meat was locusts and wild honey? One man is attracted towards virtue by an amiable exterior, which harmonizes with his character and education; whilst another seems only to be affected by the astonishment which he feels in observing a life of extraordinary austerity, a living picture of elevated holiness. Let each one adopt the mode of life which suits his vocation; there is room for all in the bosom of our common mother.

God indeed often grants to those whom He has chosen to fulfil the apostolic duties, a certain suavity and natural amiability, added to their great supernatural gifts, which enable them to gain over souls to the faith, and to lead them to salvation. When reflecting upon the powerful attraction which drew us first towards them, and afterwards towards

spiritual things, we might apply to them what Gregory Nazianzen relates of himself; that when he appeared in public to instruct the people, the inhabitants of Constantinople flocked to hear him, and seemed to hang upon his words. He compares them also to rings detached from an iron chain; if a piece of loadstone is presented to them, the nearest becomes fastened to it, then the next of those first rings, which soon form a long chain united by invisible attraction.

This was more especially the case with the Apostle of the Indies, Francis Xavier, who united to his admirable sanctity such pleasing manners, that he seemed to attract, as if by enchantment, those who conversed with him. It frequently happened that when forced to proceed where God and the wants of so many nations called him, he was obliged to set out by night, and without giving any warning, in order to escape the tears and entreaties by which the people would have endeavored to detain him.

Besides, in regard to penance, St. Ignatius has decided that the Superiors are to be the judges upon that point. They being placed in a position to judge between the true object of the Institute and the strength of the members, are competent to direct their exterior mortifications, so as to make them beneficial to their individual progress, without injuring the entire Society.

Nature taught the barbarians themselves to act with wise discretion towards animals, in proportion to the nature of the labors required from them for the public utility; hence the punishment decreed by Theodoric to whoever should make a race-horse carry a weight above fifty kilograms.*

* *Nimis enim absurdum est (says he), ut a quo celeritas exigitur, magnis ponderibus opprimatur.*

Nevertheless, apart from the Constitutions written by the hand of the holy Founder, other very salutary rules have been traced regarding corporal penance.

First. We should have recourse to it in order to conquer the temptations of the devil, when they incline us to sin.

Second. If we are inclined to any predominant passion, which impels us to act in a manner unbefitting the holy state which we have embraced, we should treat ourselves with rigor until we have overcome it, and especially at every relapse we should impose a fresh penance upon ourselves.

Third. In all times of public or private distress, or when we would obtain some especial favor from God, we ought to humble ourselves before Him, according to the ancient practice of the Saints, by watchings, by fasting, and by bodily mortifications.

Fourth. We must select from amongst the different penitential acts, those which, whilst they mortify the senses most, are least injurious to the health, since were it to become too much enfeebled, we could no longer endure any.

Fifth. As we ought always to distrust the weakness of the senses, which too easily induce us to believe that every thing which is repugnant to them, is impossible to be endured, we are enjoined never to abandon one austerity without replacing it by another, different in its nature, but not less severe.

Sixth. Our chief object ought to be to conquer the spirit rather than the flesh; and the passions more than the body. For both these victories are necessary; but the first always, for all men, and above all things; whilst the other is so only according to the opportunities or particular dispositions of each individual.

And yet, although the Society admits of no decided measurement of external penances, it nevertheless is entitled

to be considered as an Order of strict and austere observance.

In the first place every member must undergo a novitiate of three years; two at his entry, and one when his studies are terminated, and when he must resume as a child his first lessons in spiritual things, *in schola affectus*, as St. Ignatius calls that year of probation. The object of this is, that drawing near to God by long and constant meditation, that fervor of heart may be rekindled which it is difficult to preserve in the midst of studies which occupy the mind and fatigue the body. Thus the holy Founder would frequently remark, that he was in general quite satisfied when his children finished their studies with the spirit which animated them at their commencement. During this last year, they must first follow for one whole month the Spiritual Exercises, which usually comprehend four hours of meditation daily, passed in complete retirement. Another month is consecrated to the Missions; a third to the most humble domestic services; and during these different periods, they are accustomed "to the constant practice of every thing calculated to foster humility; to an entire abnegation of all the pleasures of the senses, of their own will, of their own judgment; to every thing in short which can tend to increase the knowledge and the love of God within their hearts." These trials, comprehending the time devoted to study, may be prolonged for eighteen years; during which period they live under the guardianship and censorship of the different Superiors, by whom the conduct of each individual is scrupulously examined. If they find at length that any one does not possess the necessary moral strength or virtue for living in the Society, and that there appears no possibility of his acquiring these qualities, the Superiors have the right of separating him from their number, and restoring him to the world. It is on this account

that they delay so long before incorporating a member into the Order, or placing him in a superior grade, suitable to his talents.

Another rule is peculiar to us. It is that which leaves us so long upon the road as it were, which keeps us in suspense for the greater part of our lives, exposed to be expelled if any serious fault on our part renders it necessary. Moreover, we must always be ready to accept an humble or an elevated rank, a low or an honorable position, during our whole life, according to the pleasure of the General Superior. This circumstance alone, in the opinion of men capable of appreciating it, will be considered as a more severe mortification than any which could have been introduced into the Society by a more austere rule of life. It is evident that in order to endure it, a man must live an interior life, in perfect obedience and absolute submission to the will of God, and in a state of complete disengagement both from the world and from himself.

There is another trial not less painful, of which I have already spoken. It is the thirteen years' probation of a student, during which he is subjected to the strictest examination, and remains in constant dependence upon his superiors, as to whether he must cease or continue the courses he has commenced; bound to act according as they decide, whether they consider him unfit for certain studies, or whether they consider certain studies as injurious to him. Amongst these there are many who have to pass four, five, and in certain provinces eight or ten years in teaching; a laborious work, and requiring a degree of patience and humility which nothing can conquer. For it is necessary to devote at least five hours daily to instruct the children in religious knowledge, and in the elements of profane literature. Nor do we men-

tion here those particular cases which greatly increase their habitual occupations.

We must also add, that they are under a strict obligation never to receive any compensation for services rendered to their fellow-beings; nor any other reward but that of having contributed to the glory of God and the welfare of men; from whence it follows, that whatever alms may be offered to a member of the Society, he must not retain the value of a single farthing for himself.

Nor can any reward be received in the interior of our houses, for personal merit. The most learned, the most noble, the most useful, or even the oldest, are not treated differently from the others. Perfect equality reigns amongst all the members; and he who after having been distinguished in the world, becomes distinguished in religion, is not raised above the lowest of his brethren, and does not obtain a shadow of preference over him. All await their reward from God alone, who weighs each one in the balance of His justice, and Himself judges of their merit. In the spirit which animates the Society, their actions and motives having the glory of God as their sole object, pass unnoticed; nothing remains but the result which they produce.

Neither does age, nor labor, nor do the high offices which any one has held, give him a right to the slightest exemption; not even to the privilege of receiving or writing a letter without submitting it to the Superior; or of disposing of the most trifling object without his permission. In a word, each finds himself after a life passed perhaps in the performance of great, glorious, and unceasing labors, precisely at the same point as on the day when he began his novitiate. Thus we may truly say, that in the Society, the old men live like youths, and the youths like old men, for from the first are required the exact observance of the rules

and the zeal of youth; and from the second, all the constancy and maturity of advanced age.

What can be more complete than our submission to the orders of our Superiors, in every thing that concerns our state of life, the places we are to dwell in, the employments, the offices we are to be engaged in! Let the man of the world, let the Religious, who still preserves some portion of his independence, compare with his own lot, the burden imposed upon him who must depend entirely upon the will of others, even to the most intimate actions of his being, and in the smallest details of his life; and let them judge, whether such a system can belong to a relaxed Order.

For amongst us, no one can select his own place of residence, or establish himself in a room, or apply himself to any exercises, without having received an express order to do so; nor can he take possession of any thing which his Superior bestows upon him, without being always ready to give it up, whenever he thinks proper to require it.

We are also under the obligation of making known the secret thoughts of our soul to the spiritual father who directs and governs us in spiritual matters. Although for our own tranquillity and consolation, this must be done under a seal of inviolable secrecy, this circumstance does not prevent the natural repugnance of the human heart to have every thought which crosses it laid bare, however humiliating it may be, whether proceeding from inherent vice, or from the suggestions of the Evil One. Another and not less painful mortification is the complete surrender which we must all make of our reputation, since any one who becomes informed out of confession, of a fault, whether serious or slight, committed by one of us, may denounce it to the Superior, without even giving previous warning to the guilty person. It is true that he gives the information not to a judge, but to a

father, in order that he may assist the sinner to return to virtue. For this reason, amongst the different interrogatories in the examination which all must undergo before entering upon this religious life, is the following, expressed by the holy Founder, in these words: For the furtherance of his spiritual progress, and especially in order to inspire him with a more entire submission, and to inflict a salutary humiliation upon him, he is asked, whether he will consent to have all his faults and imperfections henceforward denounced to the Superiors out of the tribunal of penance, by whosoever may observe them? *

This Constitution, approved of by the Sovereign Pontiff, conformable to strict justice, and holy according to all the rules of perfection, has appeared so extremely rigorous, that it has been held by a modern writer as madness, and an extravagant relinquishment of personal honor; while before him, Banez, without precisely indicating the Society, appears to have had it in view, when writing upon the observances of his own Institute, he says, that it certainly appears to him a hard thing to see a whole religious community subjected to so severe a regulation; and that it would be apt to trouble the mind of one still imperfect, thus to see his hidden faults revealed to his Superior. †

* *Ad majorem in spiritu profectum, et præcipue ad majorem submissionem, et humiliationem propriam, interrogetur, an contentus sit futurus, ut omnes errores, et defectus ipsius, et res quæcumque, quæ notatæ in eo, et observatæ fuerint, superioribus per quemvis, qui extra confessionem eas acceperit, manifestentur.*

† *Contr. Theol. mor. tom. S., tract. 3, contr. 3, n. 28. These are his words: Mihi profecto durum videtur, ut tota communitas religionis profiteatur tantum rigorem, in cujus executione postea, qui non fuerint valde perfecti, facile perturbabunter, videntes passim sua delicta occulta, nota esse Prælato.*

Yet this rule is practised in our Order, and no trouble has resulted from it. We no doubt owe this fact to that heavenly assistance termed the grace of vocation, which God always grants according to the necessities of the Institute to which each one belongs.

Finally, for those faults which are so slight as not to amount even to venial sins, public penances are imposed, and no one would be suffered to remain in the Society, whose mortal sins should be known to his Superiors otherwise than through confession, as was intimated at the commencement of the Society, by order of St. Ignatius, through the medium of Father Martin Olave, to the Roman college, and through it to the whole Society.

I have thus exhibited a part of the austerities and moral severity of our Institute. It is easy to understand that the necessity of renouncing our own judgment, that the annihilation of self, whatever natural talent we may possess; that complete obedience, entire dependence upon the will of others, perfect abandonment of personal reputation, are all of them matters to which the soul does not grow accustomed, as the body may do to fasting and hair cloth; but on the contrary, that we are more disposed to feel their severity as we advance in age, in authority, and in every species of merit.

CHAPTER IV.

Examination of the different degrees or grades to which we are subjected in the Society.

I AM NOW going to treat of the different grades or classes which exist amongst the members of the Society. Some are there in a progressive state, others in a permanent situation. Amongst the first, we must range the novices, who are submitted to trial for two years, until two things are discovered; whether the Order suits them, and whether they suit the Order. When the satisfaction is mutual, they are admitted to the three customary religious vows; they then begin a second probation, longer and entirely different from the first.

In this they are tried by the Order, with a view to discover for what offices they are suited; but they themselves have no longer a right to examine the subject; on the contrary they are bound by a particular vow, to accept whatever position the General pleases to assign them. The positions to which these trials lead them, are of two kinds; one is that of spiritual coadjutor, the other of professed Religious; and in order that we may better appreciate the propriety and even necessity of this system, we must observe, that as nature usually aspires towards forming a perfect work, though not always successful in its endeavors, so the first object of the Company is to prepare all whom it receives, to become *professed religious of the four vows*, which are as

it were the foundation and substance of its being. But to follow the same comparison; as natural objects are not equally endowed with the inherent qualities which dispose and lead to perfection, but are formed of a more or less noble intermixture, from whence they draw an existence, which was not the primary object, yet is not without its utility; so, in the Society, all do not possess a capacity for learning or virtue, sufficient to obtain their reception as professed Religious; for which reason, there is an inferior grade, that of spiritual coadjutors, who are only permitted to take the three ordinary vows.

As nothing here below ever attains perfection at once; as every thing approaches towards it little by little, by degrees which at once prove a disposition to perfection, and the possibility of reaching it; so when the object is to form the professed members who take the four vows, the labor cannot be accomplished in a day, but must be effected by gradually infusing the spirit necessary for the object of their ministry into their hearts, along with science and learning. This new period of trial usually lasts several years, and those who are to be eventually admitted to the profession, are termed approved scholastics.

All this is clearly explained in the bull *Ascendente Domino*, of Gregory XIII., confirming our Institute. "Those," said he, "who are to be admitted to the profession of the four vows, require such a vocation that, according to the Constitutions of the Society and the Apostolic Decrees, they must be men humble and prudent in Christ; skilled in letters, perfectly pure in their lives, and having been long and diligently tried. They must be priests, long versed in all the works proper to the Institute; because they will have arduous ministrations to perform, for which reason all are not worthy of being admitted to this profession; and to

prove that they are so, long trials are necessary. For which cause, Ignatius, guided by divine inspiration, judged that the different members composing the body of the Society, should be so distributed that, besides those admitted by the General to the four vows, other priests, equally subjected to long and difficult trials, as to their doctrine and the purity of their lives, should be admitted only to the rank of Spiritual Coadjutors, after having publicly pronounced the three simple vows, in presence of the Superior."

These arduous ministrations, of which the Sovereign Pontiff speaks, as belonging to those who profess the four vows, regard their services to their fellow-men generally, and principally their duties as Missionaries; since by this fourth vow, which truly constitutes the *profession*, they are solemnly bound to go in the service of the Apostolic See to whatever part of the world they may be sent by order of the Pontiff; whether amongst barbarous or civilized people, or to idolatrous or heretical nations, without examination or excuse, as also without reward. Thus the professed members may be considered as nothing more than travellers, always ready to set off to the furthest extremities of the world, and daily awaiting the order for their departure; as the same Pontiff expresses it in another bull.*

It is easy to perceive that this disposition of mind requires a total abnegation of self, a mind continually prepared to sacrifice life in the service of God, whatever that service may be; profound learning and ability to support the trial of discussions with heretics; ardent zeal for the salvation of souls, patience in suffering, courage in the midst of danger, humility when successful, an entire union of the heart with God; and in the midst of so much labor and distraction of

* *Veluti viatores, omne tempore parati, expectantesque diem et horam, qua, vel ad extremas orbis regiones, cum venit usus, emittantur.*

thought, perfect purity of conscience, having often to live alone, without other witness of their actions than God, and surrounded by a thousand temptations to offend Him.

Those Jesuits who do not attain this superiority, remain in the grade of spiritual coadjutors; though in some circumstances, a useful talent, or a signal service rendered to the Society, will induce the General to raise a priest who has only taken the three vows to the grade of a professed member. This rarely occurs, and a dispensation is necessary to enable him to leave the class he is already in, and to incorporate him more intimately with the Society. On such occasions, this step is taken more out of regard to the individual than for the good of the Order; whereas in all that concerns the professed members of the four vows, the good of the Order, whose existence chiefly reposes upon them, is principally consulted. The ordinary course, therefore, is that the simple vows are taken by those only who are never destined to rise higher. These simple vows also require some observations.

In the first place, when after the novitiate these vows are taken by one of the members, he is as truly and absolutely a Religious, as the Professed members of the Society or of any other religious Order; and this is expressly declared by Gregory XIII. in his bull *Quanto fructuosius*. Notwithstanding this, many writers have boldly affirmed that there are no Religious in the Society but those who have professed; and that all those who have not taken the four solemn vows are seculars, subject to the jurisdiction of the bishops, and at perfect liberty either to enter into any other Order, or to return into the world.

But as the Pontiff had clearly made a statement to the contrary in the bull already mentioned, these writers had recourse to a new expedient. The Pope, they said, had only

spoken doctorally in his private capacity, and his decision might be erroneous. Two years afterwards he published another bull, *Ascendente Domino*, to decide the question. In it he repeats in the most precise terms, that the simple vows taken by a member of the Society constitute him truly a Religious, precisely as solemn vows do in other Orders. He also declares that he does not speak thus in a doctoral and private capacity, and condemns the bold rashness of those who have given so false an interpretation to his words.

In the second place we must observe, that these vows are in their nature perpetual, and cannot cease to be so but through some extraneous cause. He who has pronounced them binds himself to live and die in the Society, which has no right to expel him as long as his conduct is regular. But, as we have already observed, he still remains, after taking the simple vows, in a state of trial, the very nature of which implies a possibility of being accepted or rejected, according as he is considered qualified or the reverse, for the fulfilment of his duties and the object of the Institute. It would also have been impossible to receive candidates upon trial for so many years, during which period they remained free from all engagement. What disorders might have taken place amongst so vast a number of young men, had they not been held to obedience, poverty, and chastity! Or in the supposition that they might have been subject to these simple vows only during the time of trial, and until their admission to another degree, the danger would not be less imminent; for as Pius V. wisely remarked in his bull *Æquum reputamus*: "Their studies being finished, these young men might have returned into the world, and the Company, deceived and frustrated in their expectations by men who had been instructed at their expense and by their care, would be deprived of able members, who might have labored in the vineyard of the Lord,

according to the rules established by the Society, and have observed its regulations and practices."*

It is clear that perpetuity was an indispensable condition of simple vows. A man is perfectly aware of what he binds himself to before he takes them; his consent is freely given, and there is no injustice done him in his obligation to remain in the Society, although they are not bound to keep him, should his dismissal be considered necessary from just causes and after mature examination.

Besides, every member of the Order who has been lawfully rejected, is by that circumstance disengaged from his vows, and freed from every obligation. He finds himself precisely at the point from whence he started, and the reason is evident. The bond which he had contracted towards God and towards the Society, was not the direct object of his vocation; it was a preliminary step towards its attainment; and when the object fails, the means for attaining it become useless.

The vow of poverty does not deprive the person who is under trial of the ownership of the property which he before possessed, nor of the possibility of acquiring more, until he has attained a fixed and determined position, although he is indeed deprived of the use of his property, and cannot, any more than a professed Religious, dispose of a single farthing without the consent of his Superiors. Were this not the case, and were those who are undergoing the preliminary trial, to lose all after-right to their property, they would be exposed to a grievous disappointment should the Society not receive them, and it would be too cruel to send them back into the world in a state of miserable beggary.

* *Delusa et defraudata viris sua impensa et labore doctis, carere literatis, qui operam in vinea Domini juxtà ipsius Societatis instituta, moremque præstari solitam, valerent adimplere.*

That in a regular Order, a member may be considered as a true Religious when he has taken simple vows, from which bishops cannot dispense him; that the vow of poverty does not preclude the possession of property; that a man may be bound to remain in the Order, and yet that the Order is not in so strict a sense obliged to keep him there; that his expulsion loosens him from every vow; all these circumstances form, it must be confessed, a totally new organization. For this reason, as Gregory XIII. says, "some persons, judging according to the usual customs, forms, and statutes of other Orders, and not comprehending either the Institute of the Society, nor its particular constitutions, nor the force of the simple vows approved of in its case by the Holy Apostolic See, have made great efforts to destroy it." Yet this Institute is firmly based upon the Apostolic authority, which has approved of all its various parts by numerous bulls, and which has even forbid their being again questioned, under any pretext, or any interpretations or commentaries made in regard to them.

Having thus made known the hierarchy established in the Society, the nature of its existence and its means of action, we must now show our readers the measures prescribed by the holy Founder for its preservation and increase.

The first is undoubtedly the selection of the members admitted into it; for however great the natural strength of a body may be, unwholesome food will introduce vitiated humors into the system, which weaken the constitution, and finish by destroying the health. In the same way, if an Order is not scrupulously attentive in its choice amongst the candidates for admission, it becomes recruited with vicious or corrupt members, of whom it cannot afterwards rid itself without difficulty, and whom it cannot keep without danger. Every other mode of entrance into the Company, excepting

by that gate which St. Ignatius opened in the first part of his Constitutions, may be called, as St. Francis Borgia truly remarks, a gate of perdition.

The world is then wrong when it complains that we do not fish with nets, which, according to St. Ambrose, would bring in the multitude, *turba concluditur*; but rather with the line, which enables us to choose; for Religious Orders are not destined to disembarrass families of their useless members, whom they would willingly offer to God; it is on the contrary necessary that the precautions taken in the selection of a candidate should be in proportion to the sublimity of the vocation, and to the difficulty of the functions which it requires. Therefore, an Order whose members are not destined to remain shut up in their cells, to devote their time solely to working out their own salvation, but who must constantly leave their retreat and devote themselves to the welfare and utility of their neighbors, must necessarily seek for more than ordinary individuals.

“I act as they do;” said Henry IV. of France, in answer to the Parliament of Paris who made this objection to us. “When I levy a body of troops, I choose the best soldiers, otherwise my armies would be composed of men more ready to fly than to fight.” Such was also the motto of a skilful master in the art of war. “That the strength of the kingdom and base of the Roman name depend on the first choice of the soldiers.”*

However, not all the care taken by a prince can prevent him from frequently finding himself unsuccessful, and his hopes frustrated, or from discovering that he possesses mere machines, where he thought to find brave and vigorous men. The same would happen in a Society which counted only by

* Veget, lib. C. 7.

numbers, without weighing the true value of each member. It would be like a *Leah*, fruitful indeed; but who would multiply the children of the Church without increasing its joy.

According to the laws laid down by St. Ignatius, a candidate in order to be received amongst us, must possess certain virtues, and be exempt from certain faults. And first, he must not have been stained with heresy, through his own fault, nor separated from the Church through schism; he must neither have been a homicide, nor publicly known to have been guilty of any great crime. Whoever is bound to another by marriage or servitude; whoever is incapable, through weakness of body or of mind, of rendering himself useful; whoever has already worn the habit of a monk or a hermit, excepting in a military Order, cannot belong to the Society.

A dispensation from these engagements can never emanate but from the Pope, or from him to whom the Pope has delegated a special authority for that purpose. The fifth Congregation has for wise reasons added another rule, though not so rigorously enforced; against the admission of such as are of Jewish or Mahometan lineage. Besides these impediments there are others less important, and the prudence of the Superiors decides, whether or not they render a candidate incapable of attaining the object proposed by the Institute. Such are, for example, the circumstance of his being less than fifteen, or over fifty years of age; a notable absence of judgment, memory, or intelligence; a natural stiffness of disposition, which might prevent him from bending under the yoke of discipline; long habits of disorderly living; a want of rectitude of intention; the having contracted debts; weakness of health; although this last objection was usually set aside by the holy Founder, when the postulant had no want

of virtue or capacity; for he would often say that men who appeared scarcely alive, would frequently render greater services than those who enjoyed robust health.

As for the qualities required of those who desire to live amongst us, they consist of all those in general, whether of soul or body, which dispose a man to live virtuously; but there is one especially which seems to predominate over all the others, and which I shall describe in the words of one of the Fathers of the Society. "I have said," he writes, "that Father Ignatius possesses a certain Christian magnanimity which, by the assistance of God, has led him to embrace, in order to the perfection of our Institute, many great and excellent things for the service of God. This virtue is therefore not less necessary to us than to him, since we ought always to be prepared to practise all the most perfect observances prescribed by our Constitutions. And let us not be accused of presumption or confidence in our own virtue, when we undertake, through obedience, the difficult things which are prescribed by our Institute; for the magnanimity which gives us the strength to do so, has humility and self-knowledge for its basis."

Nor after all these details, shall we fear to be accused in our turn of presumption, if we say with so many men of eminence, whether belonging to our Institute, or acquainted with it solely from observation; that a very particular vocation is necessary for living in it.

Philip Melancthon, when on his death-bed, heard his friends conversing around him upon the arrival of Francis Xavier in the Indies; and of the conversions which he was effecting there. The privileged disciple of Luther then began to regret that he had lived long enough to hear news capable of making him die of grief, had his last hour not come; and starting up suddenly, and looking angrily around him;

“Good God!” said he, “What do I behold? I see the whole world filled with Jesuits!” “What would he have said,” adds the Counsellor Florimond, “had he seen the Society as it now is; spread over the whole universe, with its provinces, professed houses and colleges?” Arnold, with the same feelings as Melancthon, afterwards bitterly complained that Nature, usually so wise in the forethought with which she renders animals so much the less fruitful in proportion as they are more savage, had transgressed her own law in regard to us, since we were daily seen to multiply to such an extent, that we should soon inundate the world. That man in his blindness could not perceive and still less admire the cause of an effect which appeared to him as fatal as odious; his ears were closed to the truth, and for him the words of the holy Pontiff Pius V. addressed to the Archbishop of Cologne, were without effect: “The various and immense fruits which the Church has derived from that Society, by the piety, charity, purity of morals, and sanctity of life of its members, has been acknowledged; and it has increased so rapidly within a few years, that there is hardly a single Christian country where it does not maintain colleges; and would to the Lord there were more of them, especially in the cities infested with heresy! For which reason we ought to protect and support that Society,” &c.

It appears to me that I can hardly dwell too long upon the difficulty of selecting candidates, and all the severity employed in their examination and trial can hardly be considered superfluous, if we judge from the portrait drawn by Father Nadal, of the qualities required in a Member of the Society, or rather by the words of Father Ribadeneira, the author of a letter which remained for a long period affixed to the first sketch of the Constitutions. “The rule which we follow,” says this Father, “requires that we should be

men crucified, and for whom the world itself is crucified; men who strip themselves of all their natural affections, to clothe themselves with Christ Jesus, and who, according to the words of St. Paul, show themselves to be the ministers of God in labors, in watchings, and in fastings; by their chastity, their learning, their sincere charity; who combat to the right and to the left with the arms of justice, in glory or in vileness, through good report or through evil report; patient in tribulation or in prosperity; men, in short, whose whole efforts tend to reach their celestial country, and who encourage others in the same desire by every means in their power, and by every effort which can be inspired by constant zeal for the furtherance of God's greater glory." *

"If I were ever to desire," said St. Ignatius one day, "that my life should be prolonged, it would be more especially that I might redouble my watchfulness in the choice of our subjects." And this he did as long as he lived; and for this very reason, refusing a vast number of candidates, he gave more positive strength to the Society, than if he had increased its numbers to those of a mighty army. This skilful architect examined his materials with scrupulous attention, and when he did not find them suitable for the construction of an edifice destined to become the house of God, and the abode

* *Homines mundo crucifixos et quibus mundus ipse siteru cifixus, vitæ nostræ ratio nos esse postulat. Homines, inquam, novos, qui suis se affectibus exuerint, ut Christum induerent: sibi mortuos, ut justitiæ viverent. Qui, ut divus Paulus ait, in laboribus, in vigiliis, in jejuniis, in castitate, in scientia, in charitate non ficta, in verbo veritatis se Dei ministros exhibeant per arma justitiæ à dextris et à sinistris, per gloriam et ignobilitatem, per infamiam et bonam famam, per prospera denique et adversa, maginis itineribus ad cælestem patriam et ipsi contendant et alios etiam, quæcumque possuit ope studioque compellant, maximum Dei gloriam semper intuentes.*

of the apostolic spirit, neither prayers nor importunities would ever induce him to employ them.

After admission came the trials which St. Ignatius imperatively required. "We prescribe in the first place," said he, "to those whom we have received, a certain number of days devoted to the *Spiritual Exercises*, accompanied by absolute retreat, general confession, long prayer, and in short by all which can conduce to an entire reformation, and a thorough knowledge of their vocation. We afterwards form them to mortification and humility, by employing them for some months in the most abject offices in the house, then in the service of the sick in the hospitals, for about one month; for the same space of time they are obliged to travel without money, or provision of any sort, so that being received with the poor in the asylums of misery, they may lay aside all human respect; and that, living upon the alms which they receive upon the road, they may lose all their attachment to the comforts of their paternal mansion, or to the refinements of the world. We also wish to teach them to depend upon God alone, and to consider as coming from Him alone the good or bad treatment which they receive." Ignatius afterwards examined how these different trials had been supported. He either went himself or sent the Father Minister to make inquiries amongst the patients in the hospitals where the newly admitted members had been severely treated during their residence, by the attendants of the Infirmary, who had purposely spared them neither reproofs nor fatigue, and had constantly imposed upon them the most loathsome employments in the service of the patients. It was also the custom for the novices to continue to wear the dress which they wore when they lived in the world, until it fell into rags. This was done for example to Don John de Mendoza, who had been Governor of the Castle of Saint Elmo in Naples, to Andrew

Trusio, to his kinsman Antonio Araoz, and to many others who like them, richly clad in velvet embroidered with gold, were obliged to wear the same dress for two whole years, and with it to serve in the lowest offices of the kitchen, and to beg in the streets of Rome. By this, it was intended to show them that it was not the external habit, but the spirit of mortification, which rendered them true Religious, and worthy members of the Society. The novices themselves acknowledged all the advantages which they derived from these trials, as is related by Father Gonzalez Silverio himself, who afterwards suffered glorious martyrdom for the Faith, in the kingdom of Monomotapa.

However rigorous the trials were to which the holy Founder subjected all who presented themselves to him for admission, he increased their severity in regard to those who were distinguished by their elevated rank in the world, and put them to still more difficult tests. For when the great ones of the earth contract a spirit suitable to a Religious Order, they are, as St. Ambrose says, like the beautiful Tower of David in Jerusalem, "a bulwark and a glory;" but if, on the contrary, their strength and courage fail them, and they will neither turn backwards nor advance in virtue, they are very apt, in order to distinguish themselves, to employ the arms which they made use of in the world, and to resume its spirit, which they ought to have thrown off at the gate of the novitiate. Then they may be seen pushing themselves forward in courts, despising their inferiors, claiming more respect than other men, discontentedly fulfilling offices which they consider unworthy of them, constantly complaining of being arbitrarily governed, of no regard being paid to merit; and attributing to the injustice of their Superiors that which proceeds in fact only from their own incapacity.

It happens that these complaints too frequently make a great impression upon those who hear them, for the world cannot comprehend that riches, glory, and nobility add nothing to the merit of a Religious, unless he despises them himself. "Horses," says St. Ambrose, "have also their nobility, when they descend from certain royal or warlike races; but when they have entered the arena, where swiftness of foot can alone gain the prize, if they have hardly passed the starting-post when the others have reached the goal, of what advantage is their noble race, or who can complain if they are not valued on that account? *Nihil istud currentem juvat. Non datur nobilitate palma, sed cursui.*" And thus, in an Order where offices are never bestowed as a reward, it would be insupportable were the members to found their pretensions upon those things which the world admires, but which the man of the cloister must despise.

Another means of preserving the prosperous condition of the Society is, to banish those who would introduce disorder by failing to observe its regulations. This is a measure as necessary to its existence as for the human body to be purged of its vitiated humors, before their acridity entirely destroys its organs.

There ought, therefore, to be no toleration in the Company for certain faults, slight in themselves, but which persons accustomed to observe these matters, know to be the forerunners of much more grievous aberrations; which will be seen whenever those who commit them, being incorporated into the Order, shall enjoy greater freedom. It would be a source of immense detriment to the Society were such persons to be admitted, whether through that charity which Ignatius designates as imprudent, or through human considerations and a credulous hope of their amendment. Thus, to some who interceded for those whom he was about to dis-

miss, the Saint observed : “ Had you been better acquainted with him for whom you intercede, would you have received him in the first instance ? Certainly you would not ; you must then dismiss him, for the trial which follows the first admission has no other object but that of ascertaining whether or not the candidate is suitable for the Society. I leave the reception to you ; leave the expulsion to me.” Sometimes, when showing the house to strangers, who had come to visit it, he said to them at the door : “ This is our prison ; it dispenses us from having any other in the house, or any people to imprison.”

Nor had the advantages of birth and learning any greater influence upon Ignatius in inducing him to retain those who supported with difficulty the yoke of discipline. Thus he delivered the Society and himself from the uneasy spirit of Don Teotónio, son of the Duke of Braganza, and nephew of Emmanuel, King of Portugal ; and dismissed a cousin-german of the Duke of Bivona, related to John de Vega, viceroy of Sicily, the friend and benefactor of the Saint. In vain, Peter Ribadeneira prayed, wept, and supplicated in favor of this young man, who with tears in his eyes, offered to submit to the severest punishments ; his importunities could not touch what he called the mercy of St. Ignatius.

Besides several men of great learning, whom I shall afterwards mention, Ignatius also dismissed Christopher, the brother of James Lainez, who was nevertheless very dear to him. As Christopher had neither wherewith to live in Rome, nor to return to Spain, the same Ribadeneira entreated Ignatius to give him some money. He refused positively, and added these words : “ Peter, had I all the gold in the world, I would not give one obolus to those who by their own fault have rendered themselves unworthy of being kept in the Order. They cannot expect that turning

their back upon God and religion, they are to be reimbursed in leaving the Society for the labors they have endured in it; as if they had not been given to God, but only lent to the Society; or as if after having daily received their necessary maintenance as interest, they were also to require that the capital should be restored to them as their due."

As for the motives which ought to determine an expulsion, instead of commenting upon what our holy Founder has written on the subject, in the second part of his Constitutions, I shall endeavor by mentioning some particular occurrences, to indicate the spirit which has guided the Society since its foundation, and the practice which it has followed. By this means we shall give a clearer idea of both.

My principal guides shall be St. Francis Xavier and Simon Rodriguez. The former required in the first place, and above all things, perfect innocence and a purity of conduct absolutely angelic; to preserve this unblemished, he would not tolerate even the shadow of the contrary vice. We learn from his Secretary that he dismissed a young man in high favor with the Duke of Bivona, together with eight of his companions, all of noble birth, and versed in Greek and Latin literature, on account of some slight faults which he had observed in them.

The second cause of expulsion was, inflexible obstinacy. Francis Marino, a native of Andalusia, was a man of great learning, and who had been employed, whilst living in the world, in managing the most important affairs. St. Ignatius named him minister* of a Professed house in Rome; but there he showed himself so much attached to his own opinions, when he had once decided upon them, that they could hardly be shaken even by superior authority, still less by

* In the Society of Jesus, the Minister is he who directs the material administration of a house, under the orders of the Superior.

satrately or argument. Ignatius did not consider a man whose obstinacy rendered his obedience so difficult, as a fit person to govern others. He began by depriving him of his office, and then endeavored to soften his character by subjecting him a second time to the *Spiritual Exercises*. It might have been supposed, could his promises and good resolutions have been relied on, that the remedies had been effectual; but their true spirit had no more penetrated his heart than a refreshing rain would soften the marble upon which it falls, when the water flows over the exterior surface, but all within remains hard and dry.

Jerome Nadal had judged correctly of his character, when he said that the obstinacy of Marino would throw discredit upon the Religious Exercises, because they would not produce their usual effect of transforming him into a new man. Nevertheless, Ignatius permitted Marino to resume his office, but he continued to give proofs of his former inflexibility. Ignatius being at length informed at a late hour of the night, of a fresh instance of this besetting sin on his part, instantly sent him an order to leave the house, without even waiting till morning. He acted thus peremptorily in hopes of giving a warning to others, and in conformity to his frequent remark, that he would not pass a night under the same roof with a man whose hard and obstinate spirit was incorrigible.

The same thing happened in the instance of another Spaniard, also named Marino, a doctor of the University of Paris, and the first who had professed philosophy in the college of Rome. There were some points of the Institute which did not suit him, and upon which he gave his opinion very freely. Ignatius sent for him, endeavored to bring him back to other views, and to make him understand that Aristotle could not be a standard for the Gospel, nor philosophy decide upon

spiritual things; but he found him so much wedded to his own ideas, that all the arguments of the Saint failed to make any impression upon his obstinate mind. He immediately dismissed him, and as the want of men capable of giving instruction was so much felt at that time, that during the course of the year they made trial of ten other professors; Father Louis Gonzalez could not help complaining to Ignatius of the loss which they had sustained in Marino; but he, with a smile, merely answered: "Well! go yourself and endeavor to convert him;" which he well knew was to propose an impossibility, because Marino was one of those men who may break but will never bend.

A third example was made of a German, who had been inspired by the demon with a strange madness; that of considering himself exempt from all subjection, and of having a right to govern every thing as he pleased, because the spirit of St. Paul resided in him. The most skilful theologians of the house, and Ignatius himself, were never able to restore him to common sense, or entirely to efface this dangerous fancy from his mind, so that they were at length obliged to expel him.

Nor would the holy Founder consent to keep those who struck out new paths of spirituality for themselves. There lived in the Roman College a priest and theologian, named Soldevilla, a native of Catalonia. He invented a new method of mental prayer, whose object was to produce raptures, which were in fact caused by an ardent imagination. Leaving the route usually followed in the Society, and not satisfied with deviating from it himself, he endeavored to lead others to partake of his error. For this purpose he had recourse to secret means of action, and succeeded in persuading several members of the college to meet him every night in a chapel, where they passed hours together in long

and fantastic meditations. It followed from this, that many lost their health, and one of the most learned amongst them fell into a decline.

Thanks to the vigilance of the Rector, these nocturnal meetings were at length discovered. Anxious to find out the origin of various extravagant notions upon spiritualism which he remarked amongst certain members, he surprised them at length in this meeting, which was entirely contrary to the rules. Ignatius was informed of it, and laid all the blame upon Soldevilla, its author. After having given him a long and serious reprimand, both in the refectory of the college and that of the house, he dismissed him to make, if he pleased, a public profession in the world of a code of spirituality, which he did not dare to teach in religion, excepting under a veil of mystery; besides assuming the office of teacher when he had scarcely begun to study as a scholar.

He nearly came to the same resolution with regard to two distinguished men, Francis Onofrio and Andrew de Oviedo, who was afterwards patriarch of Ethiopia. Enchanted with the pleasures of contemplation, they were desirous of becoming members of the Society, but at the same time wished to lead the life of hermits in a desert. They wrote upon the subject to St. Ignatius, not so much to obtain his permission, as to explain to him the motives of their conduct. At the same time, as they were men of solid virtue, and ready to submit to obedience rather than abandon the Society, they deferred their will to his. Ignatius reprov'd them in the severest terms, and threatened them with the punishment which those deserve, who by new and whimsical ideas bring trouble and division into the Society; namely, an entire separation from their brethren. He wrote upon the subject to the blessed Francis Borgia, begging him to use his endeavors to bring them back to the right path; but

they returned to it of themselves; and it was sufficient for them to know that they could never please God by displeasing those who governed them in His name.

Still less would Ignatius tolerate those defects, which might become a source of danger to his children, by giving them a bad example. Father Nadal having, on one occasion, preached aloud in the middle of a street in Rome, as much for his own mortification as for the good of his hearers; a noble Spaniard named Francis Zapata, denounced this holy action, as vile and unworthy of an honorable man. He even went so far as to go about the house turning it into ridicule, and calling the holy preacher a charlatan. It was midnight when Ignatius was informed of this. Without consulting any one, which he was usually in the habit of doing, he instantly decided upon Zapata's expulsion; ordered him to rise and resume his secular dress, and by daybreak he had left the house. The culprit acknowledged his error, and deeply repented of his conduct; but notwithstanding his sorrow, and ardent entreaties for readmission, Ignatius would never consent to receive him again amongst his children. After losing all hopes of returning to the Society, he took the habit of St. Francis, attained the highest reputation for learning and virtue, and although in a different Order, always preserved the respect and affection of a son for Ignatius and his Institute.

As a last example, I shall relate the follies and punishment of a priest, named William Postell, celebrated for his profound knowledge of mathematics, philosophy, theology, and medicine; who possessed, moreover, so thorough a knowledge of Greek, Latin and Hebrew, of the Syriac, Chaldean, and other languages, of which he himself published grammars, that he would sometimes boast that he could travel from France to China, without requiring the aid of an interpreter.

We are assured that he had wandered over the whole world to make observations upon the manners, forms of government, and different religious rites of all nations. He was greatly beloved by Francis I., King of France, by Margaret de Valois, Queen of Navarre, and by many of the Cardinals. In Paris, where he had taught for some time, he was regarded as a prodigy of learning, and the extent of his memory was considered miraculous.

This man, inflamed with an ardent desire to serve God in the Society, bound himself to do so by a vow; and one day, visiting the seven churches of Rome, laid his written engagement upon the high altar of each church. He particularly declared in these writings that he submitted his will and conduct to the orders of St. Ignatius, or of the Superior who should govern him in the name of God.

He then presented himself to St. Ignatius, was admitted, and from his piety and devotion, at the beginning of his residence in the Society, the most flattering hopes were conceived of him by the Superiors. But suddenly, he set himself up for a prophet, and announced future events by the aid of cabalistic mysteries, rabbinical chimera, and astrological science. He held so firmly to his belief in this art, that Ignatius vainly employed Lainez, Salmeron, and other grave and learned men to convince him of its puerility. Nothing could change his opinions, or induce him to renounce his errors.

Meanwhile, his predictions, far from being confirmed by events, were clearly proved to be false. It would occupy too much space, were we to relate all the means unsuccessfully put in practice by St. Ignatius to cure this man of his dangerous folly. At length, forced to apply an unusual remedy to so strange an evil, he put him into the hands of the Vicar of the Holy Office, a man of remarkable wisdom, in hopes

that his mildness and authority, joined to the arguments of the most skilful men in Rome, might awaken him from his error. But he decided, should the result be unfavorable, that he would not permit him to re-enter the Society. The Pope's Vicar was completely successful in his cure, which he operated partly by his own arguments, and partly by the raillery of several men of learning, who convinced the philologist of his manifest error.

Postell then wrote a recantation, in his own hand, in which he disavowed all his former prophecies, and promised that he would never again employ either his pen or his mind in so dangerous an occupation.

The Vicar of the Holy Office sent him back to Ignatius with this recantation and this promise, entreating him to receive him, and assuring him that he would find him transformed into a new man. Ignatius received him kindly, but as a means of precaution, as well as from charity, he gave him no other book to study but the Summa of St. Thomas, occupied him in manual offices in the house, and for some time would not permit him to celebrate the Holy Mysteries.

Postell assented to every thing with cheerful submission; but the angel of darkness had only given this truce to his criminal curiosity to renew his guilty suggestions with greater strength, and to enable him to drag others into the same error. This last intention was, indeed, defeated; for Ignatius, who watched him narrowly, no sooner perceived him returning to his former course, than he resolved to expel him from the house, and forbade all his brethren to speak to or even to salute Postell when they met, so greatly did he dread those dangerous errors for his children.

After this relapse, Ignatius was again entreated by one of the Cardinals to pardon him: but nothing could induce him to yield, or consent to receive the guilty man again.

The same Cardinal then received Postell into his house, where he made a number of extraordinary predictions ; after which, changing his plans, he went through the country preaching.

Soon after this, abandoned by the Spirit of God, he fell into grievous errors, and at length openly taught manifest heresies, and fled precipitately to Venice. There he formed a connection with a certain woman, and increasing in the wildness of his prophecies, announced that she was destined to be the Redemptrix of Woman as Christ was of Men, when the second coming of the Messiah, which he predicted, should take place. But in the midst of these chimerical prophecies, he was put in irons and sent to Venice, where he remained some time in prison.

Postell now saw to what his pride had reduced him ; he feared a punishment proportioned to his faults, and resolved to endeavor to escape from it by flight.

In pursuance of this resolution, he leaped from a window of his prison, fell heavily upon the earth, bruised his body severely, and fractured one arm. His cries led to his discovery ; he was again imprisoned, and a captivity of several years duration taught him to acknowledge the vanity of an art, which had proved unavailing in giving him a foreknowledge of these important events. When the period of his imprisonment had expired, or, according to some writers, when he had succeeded in making his escape, he withdrew to Basle ; and afterwards returning to France, again taught his follies and errors. He lived for nearly a hundred years ; and we are assured that before his death he was converted, and disavowed his false doctrines.

Although I have cited but a small number of members expelled by St. Ignatius, we must not conclude from this that he ever hesitated to dismiss those whom he had reason

to suspect. On one occasion, on Whitsunday, he sent back twelve at once to the Roman College, and no one ever saw him with a more serene countenance than on that day; for he was of the opinion of St. Francis Borgia, who would frequently say, in speaking of the members of the Society, that three things more especially pleased him: their entrance, their death, and their dismissal.

Ignatius required of all the Superiors, that they should follow the example which he gave them in this respect. Having learnt that in Portugal there was an occasional want of strict subordination, he reprimanded the Superior severely for having tolerated these abuses so long, through a feeling of mistaken charity; and sent him a positive order, in virtue of the obedience which he owed him, to dismiss irrevocably, whatever rank they belonged to, all those who should give proofs of a restless or insubordinate spirit.

According to this general order, Father Leonard Cleselio, Rector of the College of Cologne, out of fifteen of the members, dismissed more than the half; but soon after, reproaching himself for having acted with too much severity, he wrote to Ignatius to inform him of what he had done, and imploring his pardon, professed himself willing to submit to whatever punishment he thought fit to impose upon him. Ignatius returned a reply, in which he praised and blessed the Rector for what he had done, and desired him to pursue the same line of conduct in regard to the members whom he had retained in his college, should they resemble those whose dismissal he announced to him.

Now that the Society is so much more numerous, were five or six of the members to be dismissed in one day, the world would exclaim against us as abusing our privileges, and would insist upon it that we should not be permitted to dismiss any one, without a trial and without sentence being

pronounced. I ought however to remark, that an expulsion rarely takes place until not only the private Superiors have been consulted, but also the General and his assistants.

I know not if I ought to excuse myself for having hitherto represented our holy Founder under so severe an aspect; it is certain that these traits of character will again appear in the narrative which I have yet to write, concerning the severe punishment which he inflicted upon the slightest faults; but in writing the life of a man whose actions are worthy of remaining upon perpetual record for the benefit of posterity, we ought undoubtedly to draw from these actions as closely resembling a portrait as possible. Nor should any one presume to judge and condemn that spirit in Ignatius which God undoubtedly was pleased to communicate to the Fathers of different religious Orders, as that most appropriate for the government of their respective Institutes, and also that they might afterwards become models for imitation in their actions, as they had before been legislators, to whom obedience was due.

Yet the reader has a right to know from what sources we have drawn these details. Sometimes we have done so from those who were eye-witnesses of the facts which they relate, and who have frequently been even parties interested in these different circumstances. Thus I may first quote Father John Polancus, the Secretary of Ignatius and first historian of the Society, who has enriched it with the treasures of all the ancient memoirs arranged in order, and forming three thick volumes; then, Father Peter Ribadeneira, who wrote a certain work, containing amongst other things a history of the sad fall and expulsion of various persons, and which for this reason he would not allow to be published during their lifetime. It was a just provision for the future, which decided so many wise men to preserve so great a number of facts in

writing, which they did not wish to render public at the time; for if we had been ignorant in later days of the conduct pursued by our holy Founder, we could not have known the moderation of those who now govern the Society, but might have supposed them to exercise usurped rights.

In the course of this work, I shall have the opportunity of making known not only the great prudence of Ignatius, but his paternal tenderness towards those who were yet far from perfection, and tempted with discouragement; as well as the admirable diligence of his charity and wisdom in leading them forward to persevere in the service of God. We shall conclude from the whole, that the severity which he prudently exercised upon some occasions, arose from no natural hardness of heart, but from the firmness and wisdom of his character, which dictated towards certain individuals and in certain circumstances, a line of conduct which would one day be looked up to as an example. By this we may easily see how mistaken those would be who should imitate him in one particular only, and who should act with constant severity, without any regard to prudence. Having made this explanation, we shall now pass on with security to make known the sentiments of one of our most illustrious Fathers upon this point; of St. Francis Xavier.

CHAPTER V.

Harmony of views between St. Ignatius and St. Francis Xavier—Simon Rodriguez upon the expulsion of members—Of the union of the members by the virtue of obedience—Monarchical and oligarchical form both given to the Company—Again, upon the virtue of obedience.

FRANCIS had such a perfect understanding with Ignatius, that without concerting together, and solely guided by the Spirit of God who had founded the Society and supported it by their ministry, whatever the one did in the West the other executed in the East. I cannot give a better idea of the sentiments of St. Francis Xavier upon the important point of the admission of members, than by quoting some passages from his letters. I find one written from Cochin to St. Ignatius, in which he expresses himself thus: "I am of opinion that no other influence excepting that of charity, should be used to retain any one in the Company against his desire; and I add that whoever has not a spirit suitable for the Society, should be removed from it even against his own wish."

In another letter written from Sancian to Father Gaspard Barzee, Rector of the College of Goa, he says: "I must again recommend you, to receive few subjects, and only those who are addicted to study, or who can, be employed in the service of the house; but for the latter, rather employ servants. I prefer them to men who, after being admitted into the Company, prove themselves unworthy of it. If any

of those whom I have dismissed should present themselves, beware of receiving them, because they will never suit our Order. Or even when after long and public penance they have in your opinion repaired their former sins, and given every prospect of amendment for the future, yet do not receive them yourself, because they will never be fitted for the Indian Mission; but send them to Portugal, recommending them by letter to the Superiors. And should it happen that any one of the Society, priest or otherwise, should fall into any scandalous fault, dismiss him immediately, and let nothing induce you to re-admit him, whatever applications you may receive to that effect. Especially beware of doing so, if notwithstanding his repentance, he has not done that penance for his fault which might induce you to believe in the sincerity of his sorrow. In that case, I would not have you consent to his re-admission into the Society, were it even at the request of the Viceroy, and of all India united."

Finally, the last recommendation of Francis, written from the Island where he died, and only three weeks before his death, still turns upon the necessity of removing all unworthy members from the Society. He writes these words to the same Rector of Goa: "I engage you to observe exactly the orders which I have left you; but especially to admit but few members and those well chosen; and to put those whom you admit to severe trials, in order to become thoroughly acquainted with the number and quality of the virtues which they possess. I say this, because persons have been received into the Society, at least I fear so, whom it would be better to expel even after they have obtained the favor of admission than to have received, being unworthy of it. I pray you to behave towards such as I myself have done towards several, and laterly towards a companion of my own, whom I found unfit for becoming a member of the Society, and whom I

have sent away. Regulate your conduct by this, and fear nothing, even were you to remain alone.”

Yet whoever has read the letters of this great Apostle, whether to St. Ignatius or to Simon Rodriguez, will see with what importunity he conjured them to send him fellow-laborers from Europe. He describes the vast kingdoms of these immense regions, peopled with poor idolaters, who do not enter into the bosom of the Church, less from the hardness of their hearts, than from the want of workmen to labor for their conversion. But the members of the Society were then so few in number, and their labors in Europe so multiplied, that very few could be granted to Xavier. If then in the midst of this dearth, and in prosecution of an enterprise whose object was the glory of God, he did not fear to deprive himself of men who might have been useful for the conversion of the Infidels, but yet who were deficient in certain good qualities, and especially in the virtue of obedience, so important in the members of the Society; we may form an idea of the vast importance which he attached to maintaining it in its fundamental and primitive spirit. In order to attain this end, it was better, according to the judgment of this zealous man, to renounce the abundant fruits which might have been gathered had the workmen been more numerous, by the conversion of these heathen nations. And from this we may draw an inference as to whether, from motives of minor importance, and in hopes of obtaining some uncertain good, we should hesitate to act as he, without any regard to great and certain advantages, resolutely did.

Amongst the number of those whom he rejected, was a Portuguese, named Francis Mansilla, whom he had taken with him to India, where he employed him in converting the Infidels, and in improving the new converts. The cause of his dismissal was his obstinate attachment to his own opinions,

which made obedience too hard a task for him ; and not even the regret of leaving him in a barbarous country, so far distant from Europe, with scarcely the means of subsistence, could induce Xavier to change his resolution.

A man still more distinguished by his talents, was a noble Portuguese, named Antonio Gomez, a skilful canonist, and who before entering the Society had bestowed his rich patrimony upon the poor. He had labored in the Portuguese missions with so much success, that whole populations flocked together to hear him and to confess their sins. Father Simon Rodriguez, believing that such a man would be exactly suited to the Apostolic labors in the Indies, and knowing his great zeal for the conversion of the heathen, sent him out to Goa as Rector of the college.

Unfortunately, his zeal was greater than his prudence ; and he had scarcely arrived before he began to introduce new customs into the college, and as if India and Europe were the same country, to reform or rather to transform the manners and customs of Goa upon the model of those of Coimbra. One novelty leads to another, and in a short time he had put every thing into disorder. Yet he did not fail to labor earnestly and successfully, both amongst Gentiles and Christians ; attacking and confounding the Brahmins, instructing the King of Tanor, and founding a college in Cochin. On the other hand he committed strange indiscretions, which gave rise to much discontent. He deprived Father Paul Camerino of the direction of the college of Goa ; he dismissed a number of young Indians from a seminary which had been established for their instruction in religion and learning, and filled their places with Portuguese.

Such was the state of things when Xavier returned to Goa ; and on seeing the restless spirit of this man, and the disturbance which he caused, he resolved to send him else-

where. But Gomez, feeling strong in the support of the Viceroy of the Indies, with whom his friendship was more intimate than discreet; relying also upon the kind feeling entertained for him by the Portuguese, whose children he had received to the prejudice of the Indians; eluded the orders of Xavier, had recourse to importunities, and even appealed to the Viceroy's authority; steps which instead of dissuading Xavier from his determination, strengthened him in it. Had Gomez been guilty of no other fault but that of having recourse to secular authority, in order to exempt himself from religious obedience, it alone would have justified his expulsion, not only from Goa, but from the Society.

This happened accordingly. Xavier, whom nothing intimidated, when the service of God was in question, was inflexible to all entreaty; Gomez was banished from Goa, and expelled from the Society, drawing with him in his ruin two other members, who were his followers, Michael Nobrega and Andrew Montero.

A prompt punishment awaited them. Both fell into the hands of the Turks. Nobrega was decapitated, and Montero languished in captivity for many years. Having at length learned from experience, that chains and bondage amongst the Turks were harder to endure than religious discipline and submission, he obtained by his repentance and a thorough reformation, permission to re-enter the Society. Gomez, in returning to Europe, to solicit the compassion of St. Ignatius, was shipwrecked and drowned.

These examples might suffice, since they clearly prove the manner in which our two illustrious leaders, Ignatius and Xavier, governed the Society; and the means which they considered most effective for maintaining it in its primitive purity. Their conduct may serve as a model for ours; seeing what they have done, we can comprehend what we ought

to do. Nevertheless it may be useful to relate two other events which happened in Portugal, under the government of Simon Rodriguez, one of the first companions of St. Ignatius; not only because they confirm what we have already said, but because they also contain valuable spiritual instruction.

The building of the college of Coimbra had begun, and our brethren assisted in the labor; some making mortar, some carrying the stones, others employed in various works connected with the construction of the edifice, and all laboring with as much zeal and forgetfulness of self, as if they had been simple workmen from necessity and not virtue. It was a spectacle conducive to the glory of God, and the edification of the whole city. People flocked eagerly to see so many young men belonging to the most noble families, working with so much cheerfulness and modesty, that they moved the beholders to tears of piety and emotion. Hell seemed to envy so pious a work; and in order to thwart it, made use of the usual artifices; unfortunately with some success.

The spirit of darkness suggested to some of these young men, less strong-minded than their companions, that they were engaged in labors of a mean and sordid nature, rather than in an act of mortification; and that to the world they appeared nothing but what they outwardly were, mere laboring men, made for these degrading employments. They felt themselves so much humiliated by this idea, that they first tried to find a pretext for withdrawing from the work; and at length openly protested that they would willingly work in the interior of the house, but not outside and in public, which did not suit persons of their rank and condition.

The Rector, who was at that time Father Luis Gonzalez, was much grieved by this declaration, spoke to them on the

subject, and tried to convince them of their error ; but seeing that he could not persuade them to conquer themselves and despise the world, he gave information of the circumstance to Father Rodriguez, the provincial of Portugal, who sent him the following answer : " Make another attempt : see if these brothers can be induced to resume their labors ; if they continue to refuse, may God protect them, but they must go ! I would willingly offer myself to work in their place, and would greatly prefer it to the office of tutor to the Prince. The Society requires no members who are governed by human respect. Let them go out from amongst us, and let the world go with them. Let us never march under the banners of vanity. Jesus carried His cross, not in His own house only, but through the whole city of Jerusalem, and even beyond its walls. He who does not love Christ crucified, let him be cut off from all communion with us. He who does not love the dishonors of the cross of Christ, is not of Christ. I have already told you many times, that I should prefer to see our Society reduced to the smallest number ; to four, to one if necessary. He who will not follow Christ, let him depart ; let him seek another Head ; ours is Christ crucified."

Another circumstance occurred in the same college, and under the same Rector. Three members, of whom one was a priest, were, for I know not what fault, condemned to the customary penance. Instead of repenting and weeping over their error, they looked with ill-will at their Superior, thinking that he had treated them too harshly and injudiciously. Their discontent gradually increased, and the evil spirit seeing them on the brink of the precipice, found it an easy matter to hurl them over, by inspiring them with the idea of returning to a worldly life.

Whilst consulting together, they remembered a friend

whom they had in the college at Lisbon, and resolved to persuade him also to leave it, and to go with them. In pursuance of this plan, they wrote him a letter filled with bitter complaints, rather directed against the Society than the Superior; and added, that if he were a wise man and a faithful friend, and would consent to accompany them, he would withdraw from it at the same time as they did. This letter was secretly confided by the three friends to a servant, who was going upon some business from the College of Coimbra to that of Lisbon; and they promised him a good reward if he delivered the letter safely into the hands of their friend. He did so, and the young student considering their invitation as a counterpart of that which the demon addressed to Our Lord, and despising the friendship of men who, because they were falling, would have willingly dragged others with them over the precipice, immediately went to the Father Provincial, Simon Rodriguez, and delivered the letter to him, that he might act as he thought proper. He sent back the messenger to Coimbra, and ordered the Rector to read the letter of the three malcontents in public, then to expel them, and with them the servant whom they had employed in this unfortunate commission. Father Luis Gonsalez obeyed his injunctions. Having assembled all the members in the college chapel, he read aloud with tears of sorrow, the letter of these restless spirits; then stripping them of the habit, whose spirit they did not possess, he sent them back into the world, filled with shame and confusion. The words in which Rodriguez intimated this order to the Rector, deserve to be recorded.

“ Christ has said, he that is not with me, is against me. Those are not with Christ, who, enrolled in his service, do not follow His banner, under which all must be of one heart and of one mind. And since some have endeavored to de-

tach the hearts of the companions from the Superiors, it is a just judgment from God that they themselves should be separated from us. Say then to those three members, that they must depart quickly, for they are no longer fitted to remain in the Society, after having endeavored to sow discord between the Head and the members. The axe is laid to the root of the tree. Let him who will follow Christ, renounce himself, take up his cross, and follow Him. Should I learn (and let this be publicly known), that any one of the Society has written a letter without showing it to his Superior, he shall be instantly expelled; for it is neither by our numbers, nor by our natural strength, nor by a curious and inquiring spirit that we shall please God. Whoever is not resolved to carry the cross of Christ in all humility, is not suited to us, nor we to him. And if it seems to you that the chastisement is great for so slight a fault, know that this mode of action is indispensable, when these faults are hurtful to the common welfare; otherwise the laws would become mere fallacies, whence might arise the most serious injury to religion. For the love of Heaven, impress upon all our brothers the importance of our being what we ought to be. If you do not succeed in this, perhaps it might be better for me to return to Coimbra, and form the college anew. I place Jesus crucified between me and all my brothers, and I would have you to repeat to them that He is the Master whom we will follow, without interpretation or comment. Let them on their side declare to me whether they consent to devote themselves to Him, by exact obedience to the Constitutions of the Society, and to maintain their fidelity loyal and entire to Him, and also to the Superiors who govern in His name. Were I in the Indies, where it was my intention to go when I came to this country from Italy, it would not surprise me to meet with infidels unwilling to fol-

low the perfection of the life of Jesus Christ; and if henceforward no such persons are found amongst us, I shall flatter myself that I have employed my time well since my arrival in Portugal. You will tell the bearer of this letter, a servant of the house, that having carried one without your permission, and delivered it without showing it, as he ought to have done, he can no longer remain amongst us, nor be employed in future in the service of the college."

We shall now proceed to show the other methods by which St. Ignatius established a spirit suitable to the Society, and assured its duration.

Of these, the chief is a strict union between the members and the Head, consequent upon that entire dependence which results from perfect obedience. Ignatius established a monarchical form of government in the Society, and placed the whole administration of the Order in the hands of the General, with an authority absolute and independent of all men, with the sole exception of the Sovereign Pontiff. The General then decided absolutely, both in the choice of the Superiors, as well as in every thing which concerns the members of the Company. Yet the Saint would not deprive the supreme power of the advantages which may be found in an aristocratic government, that is to say, of the advice of wise and capable men. For this reason, he gave the General four assistants, for Italy and Sicily, Germany and France, Spain and Portugal, and for the Indies. Since the year 1608 the sixth General Congregation has added a fifth, by separating Germany from France, whose provinces are so numerous as to require an assistant for itself alone.

The office of the assistants consists in watching with particular care over the provinces intrusted to their guardianship; in studying and discussing the interests of the Order, to the end that according to their well-matured counsels,

and well-decided resolutions, it may be more easy for the General to take in the presence of God, the determination which he considers most advantageous and suitable.

Ignatius also established *General Congregations*, where the most distinguished members of the Order, chosen by the different Provinces, were to be assembled. The General can neither annul nor modify the decisions of these assemblies; he is even so subordinate to their authority, that if he should fail in his duty, he may be judged by them, reprimanded, deposed, and even, should they consider it necessary, expelled from the Society.

There is, moreover, a monitor elected by the whole body, who must be well versed in the affairs of the Order, a man of great wisdom, and whose duty it is before God, to watch over the conduct of the General, and to warn him with equal modesty and freedom of every thing which he considers reprehensible in his conduct or government.

Ignatius also provided all the other Superiors, whether of colleges and houses, or of whole Provinces, with Counsellors and Monitors; and neither the Rectors nor the Provincials can form any important determination either concerning affairs, or the persons subject to them, without asking the opinion of these Counsellors or Consulters.

This form of government, so perfectly conceived, because it united all the members to the Head, by equal dependence, and yet assured them a distinct and necessary existence, enabling them to form one solid and durable whole; this form of government has nevertheless encountered turbulent and rebellious spirits, who have violently opposed it by various machinations, and even by having recourse to the support of secular princes. Their audacity has gone so far as to lead them to submit false memorials to the Sovereign Pontiff, presented to him in the name of the whole Order,

whilst in reality they proceeded from a few individuals, desirous of freeing themselves from obedience to the General, along with certain Provinces which they hoped to carry with them, in order to live under the authority of a Commissary or perpetual Visitor. They have not feared by this conduct to divide the unity of the Order, to form it into several societies, and thus to break through that concord, so necessary, as Paul V. says, not only to its glory, but to the maintenance of its original Institute.

This is the usual march of baffled ambition. When its projects fail, it accuses others of prejudice and ignorance. In this case, the malcontents endeavored to throw blame upon a government confided to one man alone, who, said they, established in Rome, as perpetual Head, could judge of nothing personally, and dispensed rewards arbitrarily, and not according to merit. Several, they argued, would see more clearly than one, who regarded objects in the reflected light of a mirror, and that not unfrequently a false one; and every thing might be remedied if he whose solitary position prevented him from knowing all that occurred, would divide his obligations and authority with others. Thus, what was taken from one alone, would be restored to the whole Order, and it would be much more just that he should not always follow his own will, without having the opportunity of being enlightened, &c.

The fifth General Congregation calls these innovators, treacherous and degenerate children, disturbers of the general peace, who condemn that which the whole Order has received and approved, and who, still more unpardonably, venture to blame and endeavor to reform that which the holy Founder, inspired by God himself, had laid down and determined; that which the Holy See, after multiplied examinations, had so often approved of; that which St. Ignatius

had endeavored to render immutable, by inflicting excommunication and other very weighty punishments upon all who, under the pretext of zeal, or any other motive, should raise doubts or disputes upon this subject.

These innovators were then declared excommunicated; and thus, after endeavoring to produce division, they themselves suffered the separation they had wished to effect. They were for the most part driven from the Order; those who were retained, were declared incapable of holding any office, and served as a warning to all who should conceive similar designs in future.

Soon after, Paul V., by a particular bull, approved the first plan of government instituted by Ignatius, and preserved up to that period, the perpetuity of the General, his residence in Rome, and the entire dependence of the Society upon him, wherever it happened to be, or of whatever nation its members were composed. The same Pontiff also addresses grave counsels to the Generals and other Superiors, to the effect that they must never allow themselves to be influenced, either by the entreaties or threats of the great, when they have any thing in view, prejudicial to the perfect observance of the Institute; and that all members bold enough to endeavor to introduce new customs into the Society, were they even supported by the authority of kings be punished as disturbers of the public peace, and abettors of scandal.

The holy Founder, certain of having received knowledge from above, in his Constitution of the Society, with regard to the manner of governing, was also anxious to lay down fixed rules for his children as to the mode of obeying. And upon no other point did he require greater trials, nor did he punish any other transgression with more marked severity, than that of disobedience; and he did so, as an example to

his successors. Obedience he declared, was the foundation of the Society, and the virtue from whence it would derive force of action and duration. He wished it to be the distinctive mark of our Order, although others might surpass it in the multiplicity of their fasts, in corporal austerities, or in retreat.

Amongst the different rules which St. Ignatius laid down for the observance of his brethren in Rome, while laboring to form the Constitutions, and from which Father Everard Mercuriane, the fourth General of the Company, has drawn a great part of those which we call general rules, as well as of such as are applied to certain particular offices; there was one by which the Superiors were required, in the general exhortations which it was their duty to make to us, in order to excite us to religious perfection; to take once a month, as the subject of their discourse, the virtue of obedience. He attached so much importance to it, that feeling his end approaching, he wished to bequeath us a public recommendation of this virtue, as his last remembrance.

He therefore called for Father John Philip Viti, his Secretary's assistant, and saying to him, "Write down what I think on the subject of obedience, that I may leave it as a memorial to the Society;" dictated the following words.

First. At my very first entrance into a religious life, I must place myself entirely in the hands of God, and of him who holds the place of God by His authority.

Second. My desire must be that my Superior should oblige me to renounce my own judgment, and to subdue my own understanding.

Third. In every thing which is not sinful, I must do the will of my Superior, and not my own.

Fourth. There are three different ways of obeying; the first is when the obedience is of precept; and then it is good;

the second, when being able to choose between two actions, I prefer doing what I am advised to do; and this is better. But the most perfect of all is the third, and consists in doing a thing without having received any express order; merely from believing that such would be my Superior's will.

Fifth. I must make no difference between one Superior and another, nor examine whether it is the chief, the second, or the third who commands me; but consider them all equal before God, whose place they hold; for if I make a distinction of persons, I weaken the virtue of obedience.

Sixth. If it seems to me that the Superior has ordered me to do something against my conscience, or in which there appears to me something sinful; if he is of a contrary opinion, and I have no certainty, I should rely upon him. If my trouble continues, I should lay aside my own judgment and confide my doubts to one, two, or three persons; and rely upon their decision. If all this should not satisfy me, I am far from the perfection which my religious state requires.

Seventh. I must no longer belong to myself, but to my Creator, and to those who govern in His name; and in whose hands I should be as soft wax, whatsoever he chooses to require of me; whether as to the writing or receiving of letters—speaking or not speaking to such or such a person, and other things of that nature; and I ought to employ all my zeal and fervor in executing his desires with promptitude.

Eighth. I should regard myself as a dead body, without will or intelligence; as a little crucifix which is turned about unresistingly, at the will of him who holds it; as a staff in the hand of an old man, who uses it as he requires it, and as it suits him best. So should I be in the hands of the Order, doing whatever service is judged best.

Ninth. I must never ask my Superior to send me to

such a place, nor to employ me in such an office ; I can only make my wishes known to him, deferring absolutely to my Superior, and ready to acknowledge as best whatever he orders.

Eleventh. With regard to poverty, I must depend upon the Superior alone ; consider nothing as my personal property, and myself in all that I use, as a statue, which, allows itself to be stripped, no matter what the occasion may be, and offers no resistance.

Ignatius had not waited for the approach of death, at which time he dictated these eleven maxims, to write his thoughts upon obedience ; but he then did for the general instruction of the Society, what he had already done a few years before for the particular use of several colleges.

He had been desirous of laying down a rule, and putting a curb to the immoderate fervor of some of our Religious in Spain and Portugal ; who thought it lawful to govern themselves in spiritual things, and who conducted themselves with more courage than prudence, from whence serious evils resulted. Some gave themselves up to austerities injurious to their strength, and others, intoxicated with the sweetness of contemplation, became hermits or Solitaries ; all equally forgetful of the object of their vocation. Ignatius addressed letters to them, filled with wise instructions and solid reasoning, to prove to them, that in withdrawing themselves as they did from their duty of obedience, to follow their own inclinations, they deviated from the right path, and took back the better part of the holocaust which they had offered up to God, namely, their own will ; so that all which they offered to Him in its place, was valueless.

But above every thing that has been written upon the subject of obedience, whether coming from the pen of the Saint, or from all those who have treated of this virtue, we

must place the admirable letter which he addressed to the whole Province of Portugal, in 1553. It points out through all its gradations the perfection to which it may be carried. Thus St. Francis Borgia, after he became General of the Society, wishing to discuss this important subject in a private letter, can find nothing to add to what St. Ignatius had already written. "As for the virtue of obedience," he says, "to which every thing in the Society must be reduced, a virtue which is at once the object at which it aims, the banner under which it combats, the stronghold in which it rests secure; although I should wish to speak to you again of it; our holy Father Ignatius has left us upon this subject, a letter worthy of admiration, from which nothing can be retrenched, to which nothing can be added, and to which I refer you, with this one sentence from Holy Writ: *Hoc fac et vives!* If we are faithful to his precepts, we may truly call ourselves the children of obedience."

In this epistle, the Saint establishes the three degrees of obedience, which we before mentioned, by the clearest authority taken from the Holy Scriptures, and from the Fathers, and based upon irrefutable arguments. To obey orders, is the first and lowest degree. Not only to obey, but to conform our will to the will of the Superior, is the second and a degree higher. To believe that a thing ought to be, because the Superior orders it, is the last and most perfect degree. We cannot arrive at this degree without recognizing in the person of our Superior, be he wise or imprudent, holy or imperfect, the authority of Jesus Christ Himself, whom he represents.

Nor does this obedience at all differ from that which the holiest and most ancient Fathers, who lived in the monasteries, and who have been such great masters in religious perfection, called by names apparently contradictory: Such

as, the folly of the wise, the ignorance of the learned, the imprudence of the prudent, the blindness of the clear-sighted; for he who blindly obeys, is as one who cannot see; yet he is illumined by the brightest light, since in the person of his Superior, he never loses sight of God, who has established him in His place.

If we observe the effects of this blind obedience, we shall see that it has produced men of singularly perfect virtue, as in the ancient monasteries.

St. Ignatius was then always consistent, both in tracing rules for perfect obedience, and in requiring them to be exactly fulfilled. His invariable custom was never to keep men in the Society, who were of an obstinate disposition, and attached to their own opinion, whatever their virtues or talents might be. Thus he writes to the students of the College of Gandia, whom he did not find sufficiently disposed to obedience: "Let every one who does not feel himself resolved to obey in the manner which I have pointed out, choose another state of life; for the Society cannot suit those who are unwilling to submit to the form of obedience which I have prescribed." To accustom his children to obedience, he would sometimes command them to perform actions which seemed perfectly useless, or unseasonable, or even in appearance impossible; such as for instance to be preacher and procurator at the same time; or professor of philosophy and of grammar. He who had the office of cook, was obliged to be prepared to teach theology, and the professor of theology to leave his pulpit for the kitchen. He would sometimes send for the priests, when already clothed in their sacerdotal habits, and ready to celebrate the holy mysteries; desire them to take off their vestments, and then send them back to the altar, merely as a trial of their prompt obedience.

Those who had delayed executing certain orders, by an

arbitrary interpretation of the Superior's will, would sometimes be called for unexpectedly by Ignatius, even whilst hearing confessions; and on one occasion, an individual who did not obey immediately, was punished on that account.

He would permit no layman to meddle in any thing which concerned the employments or residence of any of the members. He once imposed some works of mortification upon a priest, who was too importunate in his entreaties for permission to make a pilgrimage; not that the request was in itself wrong, but because he made it with more desire to satisfy himself than to obey. This may explain the strange punishment which he imposed upon Father Emerio de Bonis, then a very young man, and who had just entered the Society as a novice. A worthless woman, who lived opposite our church in Rome, had got into the habit of throwing all the filth and refuse of her house before the door. Ignatius, after having endured this inconvenience for some time, desired Emerio, who was then Sacristan, to remonstrate with this woman, and request her to have these things carried to a more suitable place. The young man, who was extremely modest, in order to avoid speaking with her, desired another person to do so. Ignatius was informed of it, and even whilst approving his modesty, thought it right to punish his disobedience. His punishment lasted six months; during which period he was obliged to remain in the refectory, with a bell round his neck, and every day to say these words aloud: "*Volo et nolo, non habitant in hoc domo.*"

If any one threw himself at his feet to entreat pardon and penance, and still remained in that position, after Ignatius had desired him to rise; he would go away, leaving him on his knees, with the observation that there is no merit in humility when it is contrary to obedience. Thus on one occasion, having made a sign to a brother coadjutor to be

seated, and he not having obeyed, out of respect to Ignatius and a gentleman who was present; he made him carry his stool upon his head the whole time the conversation lasted. A Flemish priest, who was tormented by scruples, was accustomed to pass a great part of the day in reciting the office, which he would repeat over and over again, notwithstanding the advice of many learned and conscientious men. To an extraordinary evil, Ignatius applied an extraordinary remedy. He expressly forbade him to employ more than one hour in reciting his office, and sent him an hour-glass that he might measure the time. When the hour had expired, he was obliged to stop, whatever part of the office he had arrived at; and thus between his personal obligation to obey, and his general duty to recite the whole of his office, he found himself so hurried, that the very first day he finished the recitation of his office before the hour elapsed, having had no time to do battle with his scruples, or to confuse his brain.

This positive determination to require and obtain perfect obedience from his children, had detached them so completely from their own sentiments, that even when they were most occupied in the execution of some work, important to the glory of God; if the holy Founder recalled them, with a view to employ them in some other ministry, he found them as ready to abandon the fruits of their labors, as if, in the voice of Ignatius, they had heard that of God himself. Thus, amongst several other instances, Father Anthony Araoz, who labored in Barcelona with immense benefit to the inhabitants, having received an order to set out for the interior of Spain, neither grieved on his own account, in being deprived of so great an opportunity of acquiring merits; nor on account of those who profited so much by his care; nor even on account of the glory of God, which would

apparently suffer from his removal; but promptly and cheerfully prepared to obey, and answered as follows :

“ As for the order which you send me to go elsewhere, towards the beginning of September, *paratus sum, et non sum turbatus*. I shall obey you, by the grace of our eternal and good Master, with sincere joy of heart; and although many here are murmuring at my departure, on account of the good which has been effected; because I am convinced that your voice is for me like that of Christ my Redeemer, which all those that are of His fold shall hear. So much occupation is given me here, that, wishing to attend to every thing, there remains no time for me to attend to myself, and I am obliged to steal some hours from the night, having no moment of the day free. Hearing confessions, of which the greater part are general; giving the Spiritual Exercises; laboring to bring about very important reconciliations between certain noble families,—all these things occupy my time so completely, that often (and I tell you this that you may take pity on my poor soul), I have not even time to celebrate Holy Mass.”

But for promptitude in abandoning, at the first signal, his most cherished works, and those most important for the service of God, no one can be compared to the holy apostle Francis Xavier. At the first order, he was ready to leave the East, with all his hopes of conquering it to the Faith, and to return to Europe.

“ Your charity,” he writes to Ignatius, “ makes you express a great desire to see me once more, before you leave this world. Our Lord knows the impression which these words, so full of tender affection, have made upon my heart; and how many tears they make me shed every time that they come to my remembrance! It consoles me to think that this

desire may be accomplished, since nothing is impossible to perfect obedience."

In another letter written the same year, which was the last of his life, "God grant," said he, "that we may meet again in Paradise! If it is for His glory, perhaps He will reunite us in this world also; for if you command it, obedience will make it easy to me." And if this holy apostle had lived a little longer, St. Ignatius would have seen his dear son return from the furthest extremity of the Indies; and this whilst he was in the midst of his labors, and at the summit of his hopes of penetrating into China, and of converting that great Empire, together with Japan, both given up to the same idolatrous and superstitious rites. The Saint had in fact recalled him to Europe in virtue of his vow of obedience, as he had already done several of his most cherished children, in order to increase their merits. He wished to confer the administration of the whole Company upon Xavier, and thus to prepare him for succeeding him as General; but when the letter which bore the order arrived in India the holy apostle was no more.

CHAPTER VI.

Fraternal union prescribed by Ignatius—He forbids his Order to accept ecclesiastical dignities—His firmness in maintaining this rule—Some examples—His motives in adopting it—Professed members called to occupy a prelacy, bind themselves by a simple vow, to follow the counsels of the General of the Order—Explanation and justification of this vow.

HAVING now seen how all were linked together in the Society, by the laws of perfect obedience, one grade following another, it remains for us to show how all the members were united amongst each other by mutual charity; so that neither the distance of places, nor the difference of employments, nor the natural diversity of dispositions in a Society composed of persons from so many different countries, ever caused the slightest division in the body. We shall understand more clearly the efficacy of the means employed by St. Ignatius for attaining this object, by seeing the effects which they produced, than by any mere theoretical statements. "Certainly," wrote Father F. Louis Strada, a monk of the Order of St. Bernard; "what I have witnessed in several houses of that holy Society, appears to me marvellous and even supernatural. Men not only of different birth, but differing in country and language; some, young students; others, old teachers; become in a short time so entirely united in spirit, so bound together by the ties of mutual charity, that they have really but one heart and one soul. One might suppose

them to be all children of the same mother, and to have all the same natural dispositions."

These words of a stranger who was an ocular witness of the union which he admired, confirm the truth of what was written about the same time, by one of our Fathers. "I do not know," said he, "any consolation comparable to that of seeing in the Society so great a variety of individuals, united by such complete conformity of will; such perfect equality amongst so many different ranks; such affectionate union amongst people belonging to so many different nations. There no distinction can be seen between the Superior, the man of learning, he who in the world was noble and rich; and the man of low birth, or the poor or the ignorant man. To say, such a one is my friend, or I am his, would be to speak an unknown language, and rejected as worldly. It would indeed cause astonishment in those who heard it, for where each loves his neighbor as himself, all must be friends. When we part, because obedience separates us, when we come back from the most distant lands, what demonstrations of heart-felt good-will from our brothers! what joyous greetings on our return, what cordial welcomes! Every one who arrives finds himself at home, and surrounded by his own family. Let us acknowledge the grace of God in all this, and let us be grateful for it. Let us rejoice that up to this day, such holy charity is maintained amongst us; and let us hope that it will be preserved in the Society for ever."

Hence, there was no hesitation felt in composing whole colleges, of preachers, professors, superiors, and other evangelic laborers, who by birth belong to different sovereigns, or even to countries at war with each other. On the contrary, it was one of the wisest calculations of the prudence of Ignatius, as well as one of his greatest consolations, thus to collect men of all countries together; for by this means, the

company became, as it were, absolutely universal. In every college, wheresoever the Society was established, all the different languages of the earth were spoken; so that it seemed in some degree to renew the miracles of the primitive Church, where in the midst of so many different languages, one sole heart spoke; and in the confusion of so many barbarous tongues, that of charity was equally understood by all.

Thus in the College of Messina, founded in 1548, out of twelve Fathers, two alone were countrymen; the rest were all of different origin and language; which excited the wonder and admiration of that city, bringing back to mind the words of St. Augustin, when he says that each chord of the lyre has a distinct sound, yet in such concord with the others, that when struck together, they produce harmony; forming a sweet concert of sounds; differing, but not dissonant. *Fit suarissimus concertus, ex diversis, sed non inter se adversis.**

Divesting themselves of all partial affection towards their own countrymen, they were not only to love each other without any exceptions, but were to prove this outwardly by every token of good-will towards their neighbor, to whatever country he belongs. And for this reason, from the very beginning of the Society, those who came to our Fathers, and put themselves under their direction, never thought of inquiring to what nation they belonged; it was regarded as certain, that from the moment they had become members of the Company, they considered each city as their birthplace, each country as their native land. Thus John III. king of Portugal, replied to Father James Miron, who would have excused himself from the office of his confessor, because he

* In Psal. 150.

was a foreigner: "I consider no member of the Society as a foreigner."

As for the means which were employed for bringing about this union of hearts, so rare, but so necessary amongst subjects of the same Order, it will be sufficient to mention some which the Holy Founder traced in his Constitutions, of those which appear to me most efficacious. In the first place, he wishes us, as men who have renounced the world, to root up from our hearts all particular attachment to our own country. Nor is this sufficient; he wishes that our charity should incline us more particularly to foreigners; like those waters, which, whether they precipitate themselves from the mountains, or traverse the plains, or water the depths of the valleys: seem after leaving their own source, to flow in search of waters of other origin, till having reached them, they are all mingled and as it were, lost in each other.

The words of Father Everard Mercurian, addressed to the third general Congregation of the Order, deserve to be held in eternal remembrance. Their object is to recommend that mutual union of heart, which is disengaged from every private or national affection. "I beseech you, by the mercy of the Lord, to watch as much as possible over this; think of one another in goodness, that we may think well of each other; for ye are all brethren, and sons of the same vocation. Let there be, then, I pray you, no Poland, no Spain, no Italy, no Germany, or Gaul, but one Society, one God in all, all in one Lord Jesus Christ, whose members you are."

And as accounts of battles between princes at war with each other, of their victories and defeats, might have caused different emotions in the hearts of their respective subjects, St. Ignatius absolutely interdicted all such topics of conversation in our houses. He also obliged every one to learn the language of the country in which he resided, and renewed

this order the last year of his life ; because, adds his Secretary, charity cannot be preserved without a mutual communication of thoughts by means of words ; without which, we are either silent when others speak, and are as it were absent ; or we speak without being understood, and are as strangers to them ; and there can be no stranger, where all are of one heart, and one mind.

To facilitate the execution of this wise provision, our holy Founder gave orders that in Rome a lesson should be given daily to the members in Italian, at which all the Fathers belonging to foreign countries should be present. It was observed by Father James Miron, whom we have already mentioned, as a fact worthy of notice, that in our Roman college, where, between professors and students, sixteen different languages might have been spoken, since there were natives of as many different nations amongst them ; the Italian language alone was heard, as if all the others had been forgotten, and it had become the native tongue of each, and the language common to all.

Ignatius also desired us to see in each other Christ alone, whose living image we ought to be ; since the eye, charmed with an object so worthy of admiration, would no longer be struck with the natural defects, or the variety of inclinations, still less with the faults of our brothers ; for when we fix our thoughts on these things, they cause a sort of repulsion in the soul, or at least diminish the mutual affection which we owe each other. Another obstacle which must if possible be surmounted, is a diversity of opinions, because it is apt to produce division in the will, as naturally as the waves of the sea follow the impetus given them by the winds. Moreover, as the first law of self-interest is to take from others, and to draw every thing towards ourselves, and as pretensions give rise to secret divisions among the competitors, sometimes

even to open disputes and jealousy; Ignatius placed every thing which concerns the members of the Order, as to ministry, employments, and places, at the sole disposal of the Superiors. By this entire dependence upon those in authority, he destroyed all pretension to possess or to command. If any rising antipathy manifested itself amongst the Brothers, or even if any uncharitable words escaped them, the punishment which followed was intended to give a wholesome warning to others, as well as to chastise the offender. Thus a severe penance was inflicted by St. Ignatius upon one of the Fathers, a man of great merit, who had inconsiderately related to some strangers by way of a jest the wanderings of a delirious patient. How much more dearly would he have paid for his fault, had he spread abroad any thing to his disadvantage or dishonor!

As for those disseminators of dissension, those artificers of discord, who carry about offensive remarks from one to the other, he never suffered them to remain half an hour in the house, after they were made known to him. It happened one day, that of the twelve Fathers assembled in council to deliberate upon the expulsion of one of these men, ten were of opinion that he should be kept, and an effort made to reform him, in case of the scandal which might result from his dismissal. Ignatius, contrary to his usual custom (for he generally adopted the opinion of the majority), followed the advice of the two other Fathers, saying that if there was any fear of scandal, none so great could arise, as to have it reported throughout Rome that division had arisen in their house, and that the author of it was permitted to remain through their imprudent toleration. It would be easy to multiply examples of this Christian severity in the conduct of our Saint; but those already given may suffice.

Besides these two means for preserving peace amongst us,

namely, obedience to our Superiors, and mutual charity amongst the brethren, there is a third, which refers more particularly to God Himself, and which was regarded by Ignatius as essential to the very existence of the Society. This is an extreme purity of intention, through which all our actions have but one object, that of pleasing God and contributing to the increase of His glory. Therefore we must never expect any reward, from our neighbor or from the Society, whatever we may have done for either. By this means, our labors will be more holy in themselves, more useful to others, and also more unceasing; for he who labors for God alone may always say with truth that as yet he has done nothing.

In regard to dignities especially, all pretension is forbidden, since we are as much prohibited from aspiring to those of the Order, as to those of the world; and as for these last, we are forbidden to accept any, even from the Sovereign Pontiff, unless he requires it formally, and in virtue of the obedience which we owe him. All the professed members bind themselves to this by a particular vow, according to the formula left us by Ignatius, in the tenth part of his Constitutions.

In the first days of the Society, several of the members were chosen by the Pope, some as bishops, others to be raised to the rank of Cardinals; but the holy Founder, desirous to repel entirely all the demands of temporal Princes, had recourse to God as well as to men, persuaded that if dignities entered into the Society by one door, ambition would drive out humility by the other. He therefore left an example to be followed in similar circumstances by all his successors in the Generalship.

New hopes having been held out that the Emperor of Ethiopia was about to join the Church of Rome, Pope Julius

III. was induced to grant the King of Portugal a Patriarch and bishops chosen from the Society, for the prosecution of this apostolic enterprise. Our holy Founder resolved that on this occasion it should remain duly on record, that in consenting to their election he had not been actuated by any hopes of the good which they might effect, but had done so solely because it was not in his power to prevent it. Thus in his explanation of the tenth part of the Constitutions, he leaves it in writing, that he had been *unable to resist*.* Father Jerome Nadal in commenting upon these last words in his explanations of the Institute also says: "There was no way of resisting the will and command of the Sovereign Pontiff: for he alone can command the Society."

Finally, in defining how far the Society ought to resist the acceptance of any ecclesiastical dignity, according to the spirit of its Institute, and the example of its Founder, he immediately adds these words: "Every means and plan then of resistance and hinderance is to be used and employed, no stone as they say, left unturned to prevent the acceptance of dignities, nor should we desist or despair till every art fail; and this will never be, till the Apostolic See obliges under pain of mortal sin, and will admit of no excuse."

On several occasions, Ignatius himself found this resistance necessary. When Ferdinand, king of the Romans desired to have Father Le Jay for bishop of Trieste, our Founder induced the latter to present a fervent supplication to the Sovereign Pontiff, Paul III., that he would exempt him from accepting this dignity. He united to his own supplication the entreaties of the whole Society of which His Holiness was the Father, since he had truly given it life,

* In patriarchatu et episcopatibus Æthiopiæ admittendis, resisti non potuit. And he adds shortly after: Resistendi modus defuit,

by making it a religious Order. He entreated the Holy Father not to deprive it of this life, by destroying the spirit which could alone preserve it. But knowing that the definitive resolution would be taken in the next Consistory, which was to meet in three days, Ignatius went to see the Cardinals, and gave them such powerful reasons against the introduction of dignities into his Order, as to bring nearly all of them round to his opinion. But as some amongst their number rather regarded the general interests of the Church in this affair, than the eventual detriment to the Company, and therefore refused to concur with him, he endeavored to obtain a delay in the first instance, and profited by it to express his motives and his trouble in such strong terms to Ferdinand, that the prince renounced his request, and thus delivered Father Le Jay from a source of great trouble, and the Society from great danger.

Some years afterwards this same King Ferdinand addressed himself to Pope Julius III., and requested him to send Father Peter Canisius as Bishop to Vienna. St. Ignatius raised new batteries to oppose this nomination; and the reasons which he stated to the Holy Father were so convincing, that he obtained a promise from the Pontiff, that he would take no step in the matter without his consent. Don James Lassa, the ambassador of Ferdinand, despairing of this consent being ever obtained, conjured the Pope with the most pressing importunity to order Canisius to accept the bishopric, notwithstanding this repugnance of St. Ignatius; but Julius positively refused, in these remarkable words; "Oh never! never! we have need of them;" that is to say, as he afterwards explained it to Cardinal Santa Croce, that an Order which was so useful to the Church would be destroyed, if ambition were to enter it along with ecclesiastical dignities; which would certainly have been the case.

St. Ignatius, who foresaw this from the first, acted wisely in opposing it, and in considering the future evils likely to result from it, rather than the present advantages which it was expected to produce. In opposing another attempt of the same kind, Ignatius showed the same determination. This was when the Emperor Charles the V., had asked the Cardinal's hat from the Pontiff, for Father Francis Borgia. A letter from the Secretary of St. Ignatius to Borgia himself, will best explain the conduct of the Saint on this occasion. "My very dear Father in Jesus Christ: We have heard through many channels how pleasing your Reverence is to God, by your spirit of humility and simplicity; and we now observe this still more clearly in seeing how He has preserved you from the high dignity which they wished to impose upon you. It happened ten or twelve days ago, that in leaving the Consistory, Cardinal della Cueva gave our Father to understand that they were resolved to make you a Cardinal. I was obliged to go that same day to see Cardinal Maffeo, and he also made known this news to me with great joy. I rejected the idea, as entirely contrary to the spirit of our Order. 'And I,' said the Cardinal, 'would like to see your Order become a nursery for Bishops and Cardinals.'

"But our Father Ignatius, after having conferred with Cardinal della Cueva, and sounded his dispositions, as well as those of several others, resolved to speak directly to the Pope on the subject, and did so in such a manner as to convince His Holiness that your present state of life was more conducive to the glory of God than your elevation would be. The Pontiff even added, that he envied your position, and preferred it to the Sovereign Pontificate; for you, said he, had only to think of serving God, whilst his mind was absorbed by too many different cares.

"And with this it was settled that you should not have

the hat sent you against your will, or unless it was positively certain that you would accept it. Your Reverence can now decide whether you wish for it or not. Our Father told the Pope, that the sole fear of receiving the Cardinal's hat had impelled you to leave Rome, notwithstanding the cold and inclement weather. He also spoke of this to the principal Cardinals, and sent messages to the others, as also to the Ambassador Don James de Mendoza; that they might clearly understand the disposition of the Pope. It is true that every one would gladly see you in the Sacred College; but after all, many are now convinced that the thing would not have been suitable.

“The project is therefore abandoned, since the decision is left to your Reverence, who I know would prefer going bare-headed in the sun and rain, to covering your head with this hat. In return for the good news I send you, I pray you to say for me a Mass of the Holy Spirit, that I may obtain the Divine grace to enable me to serve Him better. Rome, 1st June. By order of our Father St. Ignatius, your Servant in Our Lord Jesus Christ.

“JOHN DE POLANCO.”

Before entering upon this negotiation, Ignatius had consulted the Lord during three days; and not by his own prayers alone, for he had desired all his priests to offer up the holy sacrifice, in order to obtain from God the grace to know what would most contribute to His glory. The will of God upon this subject was made known to him so clearly, that he resolved to spare no effort to exclude the dignity of Cardinal from the Society, even should the whole world incite him to the contrary. He had taken this resolution, when Pope Paul IV., who had a particular friendship for Father James Lainez, thought of conferring the rank and title of

Eminence upon him. On this occasion, Ignatius said these words: "Within a few days, we shall perhaps have a Cardinal Lainez; but if that happens, I shall speak loud enough to let the whole world know after what fashion the Company accepts dignities."

Such have ever been until now, thanks be to God! the spirit of our Society. There have been many more of its members who have refused bishoprics, pressed upon them with the utmost importunity, than there have been Jesuits invested with that dignity by the express order of the Sovereign Pontiff. And there have been many more Cardinals who have given up their rank, and changed the purple for the lowly habit and humble condition of the Jesuit, than there have been Jesuits raised to the rank of Cardinal. For had we any ambition, I shall not say to be named to simple prelatships, but to obtain the most eminent dignities (one of the many thousand calumnies invented against us by Arnold, and after him by other heretics,) how does it happen, that amongst so many members of the Society of Jesus, who have been the Confessors of kings and emperors, not one has ever attained any such ecclesiastical rank? Yet so it is, up to this period. And not surely because no men of great merit have been found amongst them, worthy of every reward, and dearly cherished by these princes. But they had taken other engagements with God, and by a life of voluntary humility and submission, had learned to form other desires.

This absolute aversion to every species of dignity, has always appeared in its true light to wise and holy men, namely, as one of the most efficacious means employed by the Society, not only for maintaining itself as a religious Order, but for preserving the true spirit of its Institute, to which ambition would be at once more easy and more dangerous than to any other. Besides the two Pontiffs already mentioned,

several others who knew it well, and loved it with paternal tenderness, could never be induced to choose Pastors from amongst its members, however great their own desire to do so, or however strongly urged by the most powerful princes, or however aware of what their utility to the Church would be; because they looked to a still more important good. On the contrary, Gregory XIII., so partial to the Society, and who employed it so frequently in the service of the Church, conversing one day upon this subject with Cardinal Cornaro, said to him; "We shall both pass to a better life; but you are younger than me, and will survive me. Remember then, never to give your consent to the elevation of a member of the Society to any dignity whatsoever; for their ruin would enter by that door, were it ever opened." He moreover advised him to reject every proposition of this nature, unless it were to happen, that amongst all the secular priests, there were not one capable of governing a church, which was supposing an impossibility.

It is true that Cardinal Santa Croce, afterwards Marcellus II., and successor of Julius III., thought very differently; and argued that the most efficient method of reforming the Clergy, was to provide it with learned and holy pastors. Did they wish to found a religious Order, the object of whose Institute was to introduce amongst its members piety, learning, and zeal for the salvation of souls; those three gifts so important to bishops; where could they find an Order which reunited them as did the Society of Jesus? since its children are brought up from their earliest years to the study of sacred literature, to labor for their own advancement in perfection, and to practise that fervent charity for the salvation of souls which leads them to embrace so many different ministrations for the service of their neighbor. Therefore to deprive the Church of men who were so

especially capable of serving her, was to do her an injury. One day, when the Cardinal was discussing this point at great length with Father Martin Olave, whose arguments had entirely failed to convince him, the latter, as a last resource, referred him to the authority of St. Ignatius, who, wishing to form a Society entirely devoted to the necessities and service of the Church, yet thought so differently upon this subject. This remark was like a ray of light to the pious Cardinal, and he was convinced that even without understanding the motives which actuated the holy Founder, it was wiser to follow up his opinion. "I surrender to that argument," said he, "and acknowledge myself conquered; for the mere name of Ignatius has more weight with me than all the arguments in the world. It is, indeed, most improbable that we should know the will of God better than he whom God himself chose, and to whom He vouchsafed so much assistance in founding your Order, in days which were so disastrous for His Church. It cannot be believed that, after having given him the grace and knowledge necessary for forming the plan of this Institute, and learning how to govern it, God should have left him in error as to the surest means of employing it in His service, without danger to itself."

It is certain that St. Ignatius, whose mind was evidently enlightened from on high, upon less important subjects than the acceptance or refusal of ecclesiastical dignities, could not have been less in doubt upon a point where knowledge was so indispensable to him. Many who have not had the advantage of his penetrating mind, have understood very clearly, that he followed the most exact rules of piety and prudence upon this matter, in his Constitutions. Were that zeal for salvation, which might alone have opened an entry for these dignities in the Society, to have held the keys al-

ways, and never to have opened the gate but to the most deserving, the danger would no doubt have been less imminent, though always serious ; for to deprive an Order of those very men most calculated to fulfil the object of its Institute, is as if we were to take away from a body destined to labor and fatigue, all the active and subtle spirit by which its vigor is infused and preserved. And it was a wise answer which was given by the General of a regular Order, when he was asked what Institute was best provided with the means of preserving the first spirit of its vocation : “ That of the Company of Jesus,” replied he, “ since it preserves all its good members, who never can be carried away from it by ecclesiastical dignities, and dismisses all the bad.”

But even setting aside the danger resulting to the Society of the loss of her most valuable members by their elevation to Church dignities, there is another yet more to be dreaded. It may easily be foreseen, that what was granted in the first instance to zeal, might in the future be refused with difficulty to ambition, and that the nomination of bishoprics might not always be restricted to merit alone. Assuredly, those who sought these honors, would not be the most worthy members, who would on the contrary avoid them as dangerous, or at least as undesirable.

No pastoral dignities could ever be sought for through zeal or favor, by any member of an Order so entirely devoted to the salvation of souls ; because it contains within itself so many methods for furthering that object, that it would be hardly possible to go beyond what it permits or requires. Therefore the honors of the prelacy would be chiefly desired through weariness in the observance of our rules, love of independence, or ambitious views ; or perhaps from motives of family interest, or from a distaste to the Superiors. Were a Society which contains so many subjects,

equally distinguished by birth and talent, once to open the door to ambition, the effects which spring from that principle, would necessarily have their natural result upon its members. Would they not then desire to be employed in important and brilliant affairs, which give credit and gain esteem? neither of which can be procured by teaching the Christian doctrine and grammar to children, nor by assisting the poor in the hospitals, and ministering to criminals in the dungeons; nor by apostolic journeyings through villages and over mountains, or often to the furthest extremities of the earth, amongst barbarous nations. Perhaps we might then be seen endeavoring to introduce ourselves into courts, coming to open dissension with our rivals, seeking the favor of the great, by encouraging their inclinations, by defending their interests, or by directing their consciences in a manner more useful to ourselves than conformable to our duty; putting powerful springs in motion, whilst guiding the affairs of princes or their families; and, in short, employing all those means destined in our Order to be consecrated solely to the service of God, in endeavoring to obtain mere temporal advantages.

I pass rapidly over the necessity we should feel of securing the good-will of the great, the degradation to which we might be exposed in acquiring it, the egotism which penetrates the soul, the infirmity of things which make a courtier monk blush for his brethren; for were there nothing more to be dreaded than the serious inconveniences arising to a Religious, from too habitually frequenting the court (and for him who wishes to succeed, it is necessary to do so as much as possible), it would be difficult to explain how serious and important these are. He who frequents the courts of princes with any other object in view, than the pure service of God, soon becomes a courtier in the cloister, rather than

a Religious at the court. Humility, a love of retirement, poverty, mortification, the simplicity of a regular life; all these things, when looked at by an eye accustomed to the contemplation of pomp and grandeur, of effeminacy and honors, assume a mean and even a degrading aspect; are submitted to with regret, and would be abandoned with joy.

I shall only add what experience has told us concerning the vocation with which the Lord has favored us. It bears within itself innately and intrinsically such a repugnance to holding dignities, that those members who, by the express orders of the Sovereign Pontiff, have been raised to them in consequence of their superior intelligence, have never lived as happily as they did before their elevation, and have always endeavored to get rid of them. I may cite as an example, the first Patriarch and the first Cardinal chosen from the Society, Father John Nuñez Barretto, Patriarch of Ethiopia. He was a man of great virtue, and consequently greatly beloved by Ignatius. He left Europe to go to Goa, intending to repair to his diocese, and found there one John Bermudes, who (whether right or wrong it is not my province to examine), declared himself to be the true Patriarch. Upon the arrival of Nuñez, he prepared to plead his cause against him. Ethiopia, said he, had been intrusted to his care for several years. Pope Paul III. had given him the charge of it. If he could not show his bulls, the habit which he wore was at least one proof of what he advanced, and witnesses were not wanting, who, both there and in Portugal, had seen him treated as a Patriarch. But the worthy man had no need either of good reasons or of pleadings to gain his cause; for Father Nuñez, to whom this dignity was an insupportable burden, regarded it as a signal piece of good fortune that he should thus find one who by claiming it as his, might deliver him from it. He immediately wrote

letters to Ignatius, filled with expressions of pious joy, entreating him, with as much importunity as it was permissible for him to use, to employ all his credit with the Sovereign Pontiff, in order that being once delivered from this burden, no other should be imposed upon him. If Ignatius refused this request, he was ready, said he, to recross the seas, and going to Rome, to prostrate himself at the feet of the Sovereign Pontiff, and to supplicate him with so much fervor, that he hoped to induce him to consent that he should no longer be loaded with the care of the salvation of so many other souls, to the peril of his own.

But as he was in fact the legitimate Patriarch, he was obliged to bend his head under the yoke of obedience. He could not, however, obtain admission into Ethiopia, because the Emperor of that country, disappointing the expectations which he had held out of joining the Catholic Church, refused him permission to enter. He remained at the College of Goa, only distinguished by being the most humble, the most submissive, and the poorest of all its inmates.

After the death of St. Ignatius, Nuñez again wrote letters to Father James Lainez, his successor in the Generalship, couched in the most pressing terms, entreating him to obtain permission for him from the Sovereign Pontiff to renounce his dignity, offering to exchange the honors of the Patriarchate for the humblest office in the poorest college of the Society.

The next Cardinal after him was Father Francis Toledo, equally distinguished for virtue and learning. From his own pen the reader may judge better than from any narrative of mine, how strong was his disinclination for that eminent dignity, and all the efforts he made to escape from it. But he was so much beloved by the Pontiff Clement VIII., who had promoted him to the Cardinalship, that his Holiness

did not hesitate to assure him that he was dearer to him than his own nephews.

Opportunities for laboring in the service of the Church were not wanting to him, for the most important affairs of the government were intrusted to his care. But his first vocation, so essentially opposed to such honors, always made it highly displeasing to him to have been forced, as it were, into this elevated position, and inspired him with the most ardent desire of returning to the tranquillity and security of his humble condition. The first year of his Cardinalship had not yet expired, when he wrote to the Pope the following letter, which I here transcribe exactly from the original :

“ MOST HOLY FATHER,—I entreat your Holiness not to attribute the humble representations which I am now going to make, either to lightness or to precipitation, since I have been reflecting upon the subject for many months, and have recommended it to God, and to the prayers of the glorious Virgin Mother, and of all His faithful servants.

“ After mature deliberation, I have resolved to return the Cardinal’s hat to your Holiness, and to withdraw into solitude, where I may finish the short residue of my mortal life. Four important reasons have induced me to take this resolution. The first is, the little progress which I make in a spiritual life, since my elevation to this dignity. It seems to me that far from advancing, I go backwards, and fall off.

“ The second is, that I meet with many impediments, troubles, distractions, and occasions of becoming lukewarm in the service of my God, which service I prefer to every thing in this world. The third is the ardent desire which I experience, aided by divine grace, to abandon for the love of God, all that I possess, and for this sole reason, I would that I possessed more, so that I might sacrifice more for Him.

These three first reasons, which can be so shortly expressed, are, in practice, so ample and multiplied, that their details might fill a volume. And speaking as in the presence of God, I may truly say that they cause me constant sorrow and sadness of soul, and a violent distaste to all the external affairs of life, which I cannot always entirely conceal.

“ A fourth reason, secondary and unimportant, it is true, is my bodily weakness. My strength is absolutely exhausted in assisting at Consistories, Congregations, and other public assemblies, where I suffer extremely, and am of very little use in the service of God. I find no words strong enough to express my feelings upon this subject ; but they may be judged of from their effects, and from my ardent desire to renounce all that so many others aspire to and desire.

“ I conjure your Holiness, with as much importunity as I may be permitted to use, by your love for Our Lord Jesus Christ, who has done so much for us, *Qui cum dives esset, propter nos egenus factus est*, who, possessing all things, yet lived in poverty ; by His most holy Virgin Mother, for whom your Holiness has so much devotion, and for whose love I act at this moment ; to accept the renunciation which I now make of the dignity of Cardinal, with the revenue attached to it, and to permit me to retire from the world, to die in tranquillity, as I have long desired to do. Your Holiness will lose little or nothing by my retreat. And do not refuse me the favor which I solicit, without first praying to God and His glorious Mother, that He may enlighten your Holiness, and make you know His holy will. In this hope, I present my humble request in writing, praying your Holiness to believe that it has no other object before God, but His divine service, and the salvation of my own soul, for which I would henceforward labor with the perfection which is due to all that we do for God, and His holy Mother.

“ Once more, then, I entreat your Holiness most earnestly and in all humility, to show forth on this occasion the paternal love with which you have treated me for so many years, and which you have proved to me in so many ways. Above all, do not consider my humble request as a proof of ingratitude towards your Holiness, which God, who judges our hearts, knows is very far from mine. Were I to owe nothing more to your Holiness, but the happiness of being able to sacrifice to God the favors which your Holiness has bestowed upon me, my heart would be penetrated with the most lively gratitude. For not only the benefits bestowed upon me by your Holiness, but the love with which they have been bestowed, deserves it all from me.

“ May the Lord ever be with your Holiness, and grant you every grace. I remain waiting for the commands of your Holiness, whenever it is your pleasure to send them to me, your very humble, obliged, and devoted servant,

“ THE CARDINAL TOLEDO.

“ *3d of September, 1594.*”

This letter served to increase the merits of the Cardinal, but not to deliver him from the dignity which troubled him. Whilst he was enjoying the idea that God and the Sovereign Pontiff would grant his petition, and deliberating in his own mind upon the choice of a retreat, far from the troubles of the world, he was sent for by the Pope, four days after, and received from him the following answer, which he afterwards transcribed in his own hand.

“ We command you, with all our authority, to think no more henceforward of renouncing the Cardinal's hat. These are not our words, but those which God Himself has put in our mouth. You have asked us to consult Him in this matter, and we have done so; and we can assure you in all

truth, that whenever we have lifted up our heart to Him in prayer, we have heard as it were an interior voice which said: Use all your authority over him, and command him to desist from his intention. Thus, then, the order which we give you, emanates from Him, who has placed the words in our mouth."

After having said these words, the Holy Father conversed with him upon other affairs; which being finished, he embraced him, and said smiling, "We shall go to the desert together."

All these facts appear to us to have been the immediate consequence of the first vocation of these two prelates, rather than the usual result of great humility. These may suffice as examples for the present, although others may occur in the course of this history.

It is not surprising that men, the spirit of whose Institute inspires its members with a total indifference to rank and honor, should feel if forced to accept them, none of that peace and satisfaction which others may enjoy, who are not obliged by the most rigorous precepts, to renounce them. The aversion which they feel, arises from the vow which binds them so strictly to God, and infinitely surpasses any repugnance induced by mere humility. Yet the history of the Church presents many examples of Saints, who to escape from the mitre with which their brows would have been adorned, concealed themselves in the depths of caverns, or in the solitude of deserts; and of many others who forced to accept the episcopacy, in compliance with the respectful violence of the people, after having borne the burden as long as they could endure it, became unable to resist their feelings of repugnance, and seized the first favorable opportunity of retiring into a monastery, or escaping into solitude.

Thus the holy Father Ignatius had provided for the wel-

fare of his Order, by removing all ambition from it, and for that of the Church, by preserving it from ambitious men. But in the event of a member of the Society finding himself obliged by one of the Vicars of Jesus Christ, who alone had the right to do so, to accept of a Bishopric, he had also with admirable prudence provided means of interior government, calculated to tranquillize the conscience of the new prelate, and at the same time mainly conducive to the public good. To attain this double object, each professed member engaged himself by a special vow, that when he was chosen to the prelate, he would follow the advice of the General or of whosoever he should substitute in his place, and conform to whatever was pointed out to him as being most conducive to the service and glory of God. A few remarks must be made concerning this vow.

Two years before his death, St. Ignatius placed it in his Constitutions, and not satisfied with taking this determination in the presence of God, submitted it, according to his usual custom, to the judgment of the Fathers, and requested their opinion. The original of this proposal, and its examination by nineteen theologians, is preserved in our archives in Rome. The sentence which they passed bears their signatures. It is as follows :

“ In presence of all the Fathers assembled, the following has been unanimously agreed upon : 1st, It is lawful for a member, in case of his being raised to the prelate, to engage himself by a simple vow, to listen to and even to follow the advice of the General of the Society, or of a Commissary named by him to that effect. Yet the prelate must himself feel convinced that this advice is the best that he can follow. Moreover it would not seem advisable to promise such obedience to the General as if he were in fact constituted the Superior of the Bishop ; 2dly, The vow in question is ex

pedient; 3dly, It is admissible and even advisable to give this disposition the form of a Constitution, but with sufficient explanations, so that no one's feelings may be wounded; 4th, There must be no mention made in this of scruples, or of anything of that nature. Given in Rome, in the house of the Society of Jesus, the 17th of September, 1554."*

At the head of the signatures figures that of James Lainez, alone worth that of a thousand other men. It is followed by those of Andrew Oviedo, who was afterwards Patriarch of Ethiopia, Melchior Carnero, Bishop of Nicea, Martin Olave, Doctor of the Sorbonne, Christopher Madrid, Peter Ribadeneira, and others; all distinguished for great learning and extreme prudence. The decree was then issued, and inserted in the Constitutions, which were thoroughly examined by four Cardinals, by order of Paul IV. Their opinion was that no alteration was required.

Perhaps I have dwelt too long upon these details, but attacks on this subject have become equally numerous and unjust. Even the authority of the Sovereign Pontiffs has been called in question, as if they were ignorant of what they did, when they heard and approved, *ex certa scientia*; as if, notwithstanding the most profound and minute investi-

* Communi omnium Patrem, qui congregati sunt, consensu, conclusum est: 1º, Licere votere voto simplici, quod si quis ex Societate assumatur ad prælationem, audiet consilium Generalis Societatis Jesu, vel ejus in hoc commissarii, et exequetur quod ei consultum fuerit, modo prælatus judicaverit, id, quod consulitur, melius esse. Non tamen videbitur licitum, ita obedientiam dicto Generalis votere, ut is per hoc constituatur superior Episcopo; 2º, Hoc votum expedire; 3º, Licere et expedire Constitutionem de hoc facere, modo ita explicetur, ut nullus merito offendi possit; 4º, Non expedire mentionem facere de scrupulis, vel aliis hujusmodi. Conclusa sunt prædicta omnia Romæ, in domo Societatis Jesu, 17 Septembris, Anno Domini, 1554.

gation, they had not been able to discover in this vow all the evil which others have perceived at a single glance; or as if a whole Order, whose members are certainly not destitute of conscience or of knowledge, had yet been so ignorant as to be unable to distinguish a vow from a sacrilege, or so impious as to pronounce it knowing it to be sacrilegious.

That this vow is holy and lawful, and that it can in no way be prejudicial to the sublime dignity of the episcopacy, there can be no doubt. A man does not become subject to another, because he takes his advice; nor does giving advice constitute superiority on the part of him who gives it. To engage one's self to listen to advice, which is even less than asking it, and which is all that this vow requires, without even any obligation on the part of the General to give it; cannot confer on any man a jurisdiction over another, which could only arise from the personal will of the individual who receives the advice. Moreover, when we bind ourselves to act in the manner which we consider most conformable to the service of God, we certainly rather take an obligation towards ourselves and our own judgment, than towards him who, according to the terms of the decree, has simply to give his advice. That this was the only intention of the holy Founder, we may find positively expressed in the 6th paragraph of the 10th part of his Constitutions.*

“He who has been raised to the prelacy does not find a Superior in any member of the Society. His only obligation is to do in the presence of God, and with a good grace, all that appears to him best for the divine service. He ought,

* Non quod habeat, qui prælatus est, aliquem de Societate superioris loco, sed quod sponte in Dei conspectu, vult ad id faciendum obligari, quod ad divinum obsequium melius esse intellexerit quodque placeat esse aliquem, qui sibi cum charitate ac libertate Christiana ad gloriam Dei, et Domini nostri id proponat.

indeed, to receive with pleasure all proposals made to him with Christian freedom and charity, to adopt any plan tending to the glory of our Lord.”

From these words it is clear that whoever were to infringe this vow, would offend God alone, and that no one can be constrained to observe it by coercive measures, whether directly or indirectly. Finally, to bind ourselves to any thing, the execution of which cannot take place until we are disengaged from all ties of obedience to the Order, is not leaving the limits of that obedience; in the same way as Cardinals do not leave it, when they swear, according to the Constitution of Pius V., that should they ever become Popes, they will not alienate the goods of the Church.

The accomplishment of the vow which a Bishop has made while he was a member of the Society, does not take place in virtue of any authority which the Order preserves over him, but in virtue of the vow itself, which is binding upon him. When he was a Religious, he was also bound to this vow, through subjection to his Superior, who held jurisdiction over him, by apostolic authority. In the same way as to pronounce a vow and to fulfil it are two very distinct acts, so we may very easily take a vow from obedience, and fulfil it when no longer under obedience.

CHAPTER VII.

St. Ignatius a model in the art of governing—His admirable prudence united with his entire relinquishment of every thing to God—Empire of St. Ignatius over the emotions of his soul—His conduct in regard to Novices—His circumspection in the choice of the persons whom he employed—His esteem and tenderness towards his followers.

THE Society had thus received from its holy Founder the plan on which was to be built up the edifice of a life equally perfect in regard to themselves and to their neighbor; but as it would have been manifestly prejudicial to the Order had it been unable, along with this perfect plan whose results and remembrance were to endure so long, to learn from St. Ignatius himself the most difficult and important art of all, that of government; it pleased God to give us by his example, a practical and living rule of all that he had taught. I consider it as a mark of the divine protection towards us, not to have permitted the repeated efforts of Ignatius to dissuade his brethren from choosing him for their General, to have succeeded. In this circumstance, God had less regard to the humility of his servant, than to the public welfare, and to the infinite advantage of this election to the Order. It was ordained by Him, that he who had been the Father of the Company should also, and with equal success, become its Head.

It is certain that in religious Orders, where the temporal administration is the part of least importance, we may easily

acknowledge the truth of what St. Gregory Nazianzen said; that "to direct the minds of men well, is the art of arts, the science of sciences, and a very much more arduous task than that of curing the body. For when the professor of the healing art considers the state of the patient whom he wishes to restore to health, he sees it such as it really is; nature not combating against herself, or endeavoring to struggle against the efforts of art. But on the contrary, we bear within our hearts that intelligence, that self-love, that ignorance, that dislike to submission, which are great obstacles to virtue, and put us as it were in a state of warfare with those who endeavor to teach us to practise it. All the care which we ought to employ in making known the wounds of our soul to those capable of curing them, we use to fly from their remedies, and we become valiant against ourselves and skilful to our own hurt."

As in the judgment of all the wisest men who lived with St. Ignatius, he was unequalled in his power of conceiving speculatively the idea of a perfect government, as was proved by his Constitutions,—a book, according to Father Lainez, capable of promptly reforming the whole face of the globe; so was he also unrivalled in his method of reducing this idea to practice. It will, therefore, be advisable to give some details upon this subject, to assist those who govern, to form themselves upon so admirable a model.

Father Oliver Manares, who was more than once Rector, Commissary, and Provincial, declared that in every thing regarding the government, he endeavored to inspire himself with the spirit of St. Ignatius, to ask himself what he would have done when it was in question to take such or such a resolution, after which he went forward with confidence. All the other Superiors followed this example, from whence it resulted that even those who had not lived with Ignatius and

had not been able to observe his conduct with their own eyes, yet preserved his spirit, as contained in his Constitutions, and also his practical method of governing. Thus they would sometimes endeavor to guess whether in such or such a case he would have shut his eyes, and passed over some slight fault, which might be the beginning of greater remissness, or whether on the contrary he would not have insisted on the strict observance of those Statutes, conceived rather by inspiration from Heaven, than by the strength of his own intellect, and over which he had perhaps shed more tears than he had used letters in tracing them. Again, it was his spirit which they consulted when they debated as to whether they ought to yield to certain obstacles which opposed the maintenance of religious discipline, in order to keep peace with those confided to their care, or to obtain esteem as discreet and indulgent Superiors. "As we should vainly seek for support," says St. Gregory, "from him who should be guilty of the very faults which it is his office to correct in others;" so it would be useless to put our trust in him who should fail to keep those rules of prudence which Ignatius required even more if possible than holiness in those who govern; but as discretion is truly a rare gift, the want of this essential quality may be partly supplied by imitating him who possessed it in so eminent a degree.

In fact, if we observe the extreme attention, the long deliberation, the foresight, the examination, the opinions by which he surrounded himself, we shall soon acknowledge that he acted according to the rules of the most consummate prudence, and that it alone regulated his conduct. He first made a thorough examination, both of the nature of the affairs and of the spirit of the persons with whom he had to discuss them, then considered the most opportune moment, the means most likely to produce success, and finally every

thing which might cross or overthrow his projects. Every evening, he wrote out exactly what was to be done the next day, and gave directions to those whom he charged with this duty as to the course they were to pursue, and the means they were to employ. He submitted all important affairs, after long meditation, to the deliberation of a council; never admitting those men who are always ready to pronounce judgment, and who, upon the mere statement of an affair, take a decided resolution, whether its execution be easy or dangerous. Ignatius always looked rather to the end than to the beginning of an enterprise. Before deciding, he calculated the effects, whether unfavorable or beneficial, likely to result from his determination; what difficulties awaited him, whence they would come, and how they might be surmounted. He foresaw these things from such a remote distance, that between him and the most eminently wise men whom he consulted, there existed as much difference in the manner of viewing a subject, as between him who discovers a country from the summit of a mountain and one who looks around him in the plain below.

It was for this reason that Father Lainez so earnestly desired that Ignatius should form one of the number of those Fathers who were to assist at the Council of Trent; for besides all that might be hoped for from the efficacy of his prayers, he foresaw of what incomparable utility his clear intellect would be in that august assembly, charged to watch over the most important interests of the Church.

It was his custom in all important affairs, never to execute immediately what he had resolved upon. He allowed his mind to rest for some days upon the same object, then caused it to be discussed again in his Council; and as he had on the first occasion thoroughly examined the affair, he then weighed its execution, and in order to assure himself

that he was guided neither by passion nor by any self-interest, he considered it as some irrelevant matter, submitted only to his examination. The letters which he found it necessary to write upon this subject, he corrected and copied three or four times over.

Endowed with these habits of prudence, and especially with that extreme clearness of intellect which enabled him to foresee the remotest consequences of each step that he took, he sometimes formed resolutions which appeared strange to persons who viewed them superficially, and which were perhaps entirely opposed to those which a less provident man would have taken; or in order to insure the success of his projects, he was observed to select methods apparently quite insufficient; yet the results, unforeseen by those who had not calculated them like him, proved the wisdom of the plan which he had followed.

He united with this consummate prudence the greatest self-distrust, and such absolute confidence in God, that whilst on the one hand he acted as if every thing depended upon himself alone, on the other, he abandoned them to God as if his care could have no influence over them. When he had reached a conclusion with his counsellors, he would recommend it to the Lord for a long while before acting upon it, and then would habitually say to them, "Now, let us sleep upon this;" that is to say, let us recommend it to our heavenly Father in our prayers; and however infallible the means upon which he had concluded appeared to him, he never put them in practice until he felt himself certain that the Lord approved him. He therefore always attributed his success to God alone. And when he undertook important works for the service of God, he was never guided by the dictates of mere human wisdom, but used to observe that in such circumstances he sails most securely who sails against

the wind. He thus commenced, and thus conducted to a happy termination, great works and important enterprises, not only without natural assistance, but notwithstanding the most extreme difficulties and opposing obstacles.

Another virtue of St. Ignatius most worthy of our admiration, was the absolute empire which he exercised over his passions, and especially over his indignation and sensibility; whose effects, whether severe or consoling, he managed so completely, having his words and actions so entirely under his control, that they never failed to have all the weight which the different circumstances of time, place, persons, and things required. Thus it happened that frequently, while engaged in conversation with some of the Fathers, his countenance serene, and his soul calm and tranquil as it ever was; if one of the members whom he had ordered into his presence because guilty of a fault requiring a severe reprimand, suddenly appeared before him, he became as it were transformed into another man. From the grave expression of his countenance, from his energetic and impressive words, one would have thought that his whole soul was overwhelmed with horror at the sin which he condemned. When the guilty man had left his presence, he immediately resumed his former serenity, and continued his conversation with as much tranquillity as if the emotion of anger which had interrupted it, had been but a mask placed upon his countenance and drawn off without any disturbance having been excited in his soul. Hence it resulted, that his words which, according to the testimony of an eye-witness, were sometimes so vehement that they seemed to shake the very walls of the apartment, were at the same time so wise, so composed, that not one syllable appeared to have been dictated by anger. They owed their efficacy to reason alone. Never was he heard to address an insulting or contemptuous word

even to the most dissolute or disorderly. The whole force of his reprimand consisted in setting forth the deformity and hatefulness of the error committed, and all its aggravating circumstances towards the criminal himself, his brethren, and his God. He did not desire that a Superior should feel no anger, but that he should be able to mortify and subdue it; for in a house governed with imperturbable softness, vices will soon find a sure asylum.

Thus when Father Oliver Manares wished to resign the government of the Roman College, because after having believed when he was a novice, that all emotions of anger were extinguished in his heart, he still felt them after he became a Superior; Ignatius told him that it was not necessary to root out that disposition, but only to govern it—so that, without permitting it to be his master, it should enable him to maintain his inferiors in the path of duty. It is true, that when Ignatius reprov'd with the extreme severity of which I have spoken, it was a proof that he discovered great defects or great virtues in the individual whom he addressed. He constantly warn'd the Superiors that they ought not to use great severity, except on important occasions, or to give some necessary public example; for there are some of timid or easily alarmed virtue, who might see in any excessive rigor, a dislike to them personally, rather than to their faults. The same feelings towards their Superiors might arise in their breasts, and the evils arising from such sentiments would greatly surpass the advantages derived from the correction. It also happens that when severe reprimands are too frequent, they appear rather the result of natural impatience, than dictated by zeal for the enforcement of discipline.

I have observed that Ignatius usually treated with most rigor those in whom he recognized great defects or great

virtues. He generally reprov'd with extreme severity, even for the slightest faults, men of solid minds and manly virtue. Amongst these were the Fathers Jerome Nadal and John de Polanco, whose rare virtues made them especially beloved by St. Ignatius, and towards whom he was more than usually severe. He had a double motive in acting thus; that of purifying more and more those souls which he considered capable of advancing to the highest state of perfection, by awakening their vigilant attention towards the slightest faults; and that of giving examples of humility and patience to weaker minds, whose more serious faults he was accustomed to reprove with greater gentleness. It is true, that this apparent harshness towards men of distinguished virtue was practised by Ignatius with so much prudence, that it never weakened the esteem due to them by their brethren. He never failed, in their absence, to praise before the others their virtue and progress in a spiritual life. He thus excited great admiration for those who became the more strengthened in the practice of virtue, in proportion as they were tried by mortifications, both public and private.

Another proof of eminent wisdom was also remarked in Ignatius, in the skill with which he knew how to adapt himself to the peculiar character of each individual; so that he seemed to be the particular Superior of each member, rather than that of the whole Order. This extreme prudence enabled him, in the first place, to anatomize, if we may so express it, the soul of each individual, by observing his habitual disposition, the inclinations of his mind, the movements of his passions, until he attained a more perfect knowledge of him than he had of himself. Thus he knew how to contrive opportunities by which the novices, without remarking it, would display their character or ruling passion, by words or sudden impulsive actions. Hence, also, arose his manner of

treating them, whether grave or affable, severe or gentle, confiding or reserved, according as he considered it most appropriate to each, and which he always adopted so naturally that he appeared to have no other. Superficial minds were filled with wonder at seeing the same things treated so differently, not only according to the different individuals concerned, but even in regard to the same individual, according to the different dispositions which he remarked in him. The results proved that the indulgence or the severity practised by Ignatius, was precisely what was most required.

As a thorough knowledge of those whom it is our duty to direct, is the most important point towards constituting a good method of government, Ignatius never sent one of his children from Rome to another country, without sending minute information to the Superior of his good qualities or defects. He was equally prudent in his guidance of each member towards perfection, by the path which best suited him. His own life had been strewn with all those great trials which lead to holiness; such as rigorous austerities, long watchings, distant pilgrimages, spiritual dryness and consolation, etc. But he never measured the strength of others by his own. On the contrary, he severely reprov'd those who give whatever suits themselves best, as an infallible rule for others, and who look upon all those who do not follow the path which led them to virtue, as having wandered from the right way. "In material things," said he, "we must accommodate ourselves to affairs, and not expect them to accommodate themselves to us." In leading on his children to perfection, this was precisely the line that he adopted. He so completely assimilated himself to each individual, that he seemed to inoculate himself with the spirit of each, in all things not contrary to the Institute. By this means he easily gained their confidence, so that they opened their

whole hearts to him, showed him their most secret thoughts, feeling assured that he would cultivate whatever germs of good he found there, instead of rooting them out in order to implant those higher virtues which he himself possessed, but which God did not demand of them.

Yet, while he guided his children by various paths, Ignatius never encouraged cowardice or lukewarmness in them. He would never permit them to be satisfied with a merely Christian life, which would not have responded to the sublimity of their vocation, or to the means which it afforded them of attaining perfection. He daily spurred them forward by his counsels, by mortifications, particular examinations, spiritual exercises; in short, he neglected no method capable of increasing their virtue.

But his efforts were guided by so much discretion, that he never required from any one more than he could give, and, on the path of virtue, could always distinguish children from giants. Those of great courage, he exposed to difficult and dangerous enterprises, to long and painful voyages, to the hardships of apostolic labors, to extreme privations and persecutions. Those who, on the contrary, were weak, and especially the newly-arrived members, he employed in offices even inferior to their strength and abilities, in order that by this indulgence granted to their feeble virtue, they might be excited to take courage, and to merit the companionship of those who were further advanced in perfection. Thus, for example, he used that moderation and circumspection necessary towards novices in the faith, in the case of brother Bernard, a native of Japan, sent by St. Francis Xavier to Europe. Notwithstanding all his entreaties, he would never intrust him with any difficult or fatiguing employment, until he had made him promise that whenever he felt too much fatigue or lassitude, he would inform him of it. With re-

gard to correction, he did the same thing, carefully proportioning it to the strength and capacity of the subjects; and as his eyes could always express his meaning, he would sometimes reprove the more timid merely by a glance; "Giving utterance by the very look," as St. John Chrysostom says of the Saviour, when he looked at Peter, and that one glance made a torrent of bitter tears fall from the eyes of the Apostle. Sometimes the Saint would reprove those whose minds were still feeble, by words which contained more praise than reproach. Thus he corrected a novice whose eyes expressed too much warmth and vivacity, by saying to him in a gentle and affectionate tone: "Brother John Dominick, how comes it that you do not allow us to read in your eyes the modesty and gentleness with which God has adorned your soul?" He acted very differently towards Father Oliver Manares, a man of well-tryed experience in religion, and of consummate virtue; who loved Ignatius as a Father, and revered him as a Saint. Being named Rector of the new College of Loretto, and obliged to leave Rome, he went to take leave of him, and receive his parting blessing. Fearing that he might never see Ignatius again alive, he fixed his eyes upon his countenance during the whole time that he spoke to him, which Ignatius did not appear to remark; but, as Manares was leaving the house, he was recalled by Father John de Polanco, the Secretary of Ignatius, who told him that he had orders from the Saint to tell him that he was greatly displeased at the freedom of his manner of gazing at him, which he considered as wanting in modesty, and which he must endeavor to correct. He enjoined him to make a particular examination on this subject daily, and to repeat a certain number of prayers; moreover, to render a weekly account to Ignatius of the fulfilment of this penance,

which he did for more than fifteen months, after which he was permitted to give it up.

As for the very young novices who, like tender plants, have still a little earth attached to their roots, belonging to the worldly soil from whence they have been taken, Ignatius treated them with equal gentleness and skill. He imitated, in his treatment of them, that of our Lord, who, to detach them entirely from terrestrial enjoyments, permits them to taste the honey of spiritual consolations, and weans them from it gradually, when they become more robust. Thus Ignatius showed them at first nothing but compassion and indulgence, gathered the few fruits which they were able to produce, and felt no uneasiness at their scarcity when he foresaw an abundant harvest for the future.

A young man, who in the world had been possessed of riches and affluence, entered upon his novitiate as brother-coadjutor, and brought with him a crucifix, with an image of Our Lady standing at the foot of the cross, both objects of great value, and to which our novice was deeply attached, partly on account of their exquisite workmanship, and partly from a feeling of extreme devotion. Ignatius, without appearing to feel any displeasure at his retaining them, or to think that he must one day renounce them, left them in his possession. Meanwhile, the young novice made rapid progress in virtue, and especially in the spirit of mortification and self-denial—in which none of the oldest members equalled him. When the Saint observed that he was not only detached from the things of this world, but from himself; “Now,” said he, “that this young brother has the crucifix in his heart, it is time to withdraw it from his hands.” And he did so, at which the novice felt no more regret than if it had never belonged to him.

Still more remarkable was the toleration with which he

so long endured the levity of Father Peter Ribadeneira, who was then very young, and of so lively a disposition, that he had great difficulty in submitting to the different rules. But although the Fathers frequently importuned Ignatius to dismiss him, he, who in his wisdom observed that these failings proceeded from the ardor of youth rather than from a bad disposition, and foresaw that a noble edifice might be raised in time upon this foundation, supported him against them all, and persisted in treating him as a child.

When Ribadeneira, wearied of a life which he found too monotonous for his ardent temper, or discontented on account of some punishment, wished to leave the Society, he was retained by the paternal kindness which Ignatius showed him, and which, finally, had the effect of transforming him into an entirely new man, to the great advantage of the Order and of his own soul.

As for those members who had but lately left the world, Ignatius treated them with particular consideration, and even continued to address them by their worldly titles, as long as he thought that their weakness rendered it necessary. They themselves were invariably the first to blush at the difference subsisting between them and their brothers, and to entreat their Superior to lay aside these forms of respect.

But when spiritual things had taken deep root in their hearts, and their courage might be relied upon, then they, even more than others, were subjected to severe trials and mortifications. The most learned were the most often put to confusion; the most noble were most frequently humiliated, until both had entirely forgotten both their nobility and their learning, or behaved as if they had never possessed either.

In the first place, it was exceedingly important that it should be understood in the Company that worldly advantages were of no importance, and that spiritual advancement alone

could be of any value ; that no man could be considered great because he held a high position in the world, but on the contrary, because he had made himself of no account for the love of Christ, and had trampled the world under his feet. In the next place, the more or less exemplary conduct of men distinguished by their high birth or literary attainments, was a matter of no small moment, for daily experience has shown us that in a religious Order, such persons exercise a more than ordinary influence for good or for evil.

In the third place, Ignatius was aware that when men of great importance are not suited to a religious life, and have in consequence to be dismissed from an Order, they become the more injurious to it, in proportion to their worldly credit, and that therefore, while it is necessary to use the greatest circumspection before receiving them, no trial should be spared them after their admission.

Amongst those whose virtue was more particularly put to the proof, we may mention Father Gaspar Loarte, a very celebrated preacher and doctor of theology in Spain ; who had been sent to the Society with several others, by a holy man named John de Avila. When Ignatius judged that the time had arrived for strengthening him in virtue, he put him under the direction of Father Louis Gonsalez, at that time minister in the house, charging him to treat Loarte with great severity, to observe how he stood his trials, and every evening to render him a minute account of all that took place. Meanwhile, as if unaware of what was passing, he himself treated the novice with excessive leniency ; for it was one of the rules which he in his admirable prudence laid down in regard to those whose virtue was put to the test, in order not to discourage them ; that when one of the Superiors of the house used severity towards a novice, the other should treat him with extreme gentleness.

Before he confided the novice to the charge of Father Gonzalez, he took particular care to praise him in their presence, for his spiritual attainments, his justice, and his zeal both for the public good and for the particular progress of each individual, which led him to watch over the conduct and to reform the faults of those who were intrusted to his care, and for which they owed him a double debt of gratitude. These two different plans of consolation and mortification succeeded admirably with Loarte. The minister having asked him one day what his opinion was of Father Ignatius; "I think," replied he, "that he is truly a fountain of oil, all softness and unction." "And I," said the Father, "what is your opinion of me?" "You?" said Gaspar frankly,—"you appear to me a fountain of vinegar."

This answer repeated to the Saint pleased him exceedingly, but he now advised the minister to diminish his severity a little, and to show him some gentleness. In fact he had exercised the patience of Gaspar by such severe trials, that only the strongest mind could have supported them, and moreover it seemed as if God Himself concurred in purifying his soul, by trying him with as many internal afflictions as he experienced outward troubles. While in the world, he had enjoyed great consolations in prayer; but now when the severe trials imposed upon him in the Society, seemed to render some spiritual comfort more especially necessary to him, he found himself abandoned to the most painful dryness which to any man less advanced in spiritual perfection, would have been a dangerous temptation, and which he might have interpreted as a proof that God did not wish him to remain in this Order, since He seemed to turn away his face from him. And, as if the trials to which Father Gonzalez himself subjected Loarte were not sufficient, he had consigned him to the direction of a young novice, chosen on account of

his want of intelligence, who by sharp and cutting remarks often humbled him before the others to such a degree, as to force tears from his eyes as if he had been a child; a useful lesson in self-knowledge to Loarte, and necessary to one who in leaving the world, had entertained a high opinion of his own spiritual advancement. For although these tears were no doubt a mere tribute paid by suffering nature, yet they proved to him how far he was from loving humiliation and contempt, since they troubled him to such a degree. It is true that Ignatius, like a skilful physician, would call Loarte to himself at these moments of discouragement, and would speak to him with so much unction, with so much sweetness upon spiritual topics, would address exhortations to him so appropriate to the state of his soul, that he soon restored him to animation and cheerfulness, until forgetting all that he had suffered, he felt himself inspired with courage to support whatever else he might be called upon to endure.

“As for me,” writes Gonsalez, “I spoke to him incessantly of internal mortification, the renunciation of all self-will, of the perfect obedience required in the Society, and I frequently repeated those words: *You must reach the goal.* One day he asked me to explain my idea to him more clearly, which I did by the following comparison. If a man were to fasten himself to a rope attached to a beam, and suspend himself from it so that his feet still touched the ground, he could not decide whether or not it was strong enough to support him. But if he is raised from the ground, and remains suspended in the air, he will soon discover whether the rope can sustain his weight without breaking. And thus it is with our Father Ignatius and the Society. Although his members have by their own free will devoted themselves to the service of God, and are strongly attached to it, yet if their feet still touch the earth, that is, if their

affections are still fixed upon earthly things, those which are spiritual will be insufficient to sustain them. But if all that has hitherto attracted their affections is withdrawn from them, if without touching the earth, they are nevertheless supported, then it is evident that the spirit sustains them, and they are entitled to perfect confidence. That, added I, is what I call arriving at the goal. I had tried to explain all this to him in so persuasive a manner, that tears came into his eyes. 'Oh unfortunate that I am!' said he; "by these words thou tellest me to prepare for punishment!"

But the expectations of our holy Father were fulfilled, and Loarte, who had dreaded a life which appeared to him so full of hardships, found his mind so calm and contented, that before many months had elapsed, he himself sought for mortification and contempt. Ignatius soon found him so worthy of his confidence, and so capable of guiding others in a spiritual life, that he sent him to Genoa, as Rector of the new college in that city.

If a member of the Society showed any symptoms of self-love, or any will of his own, as to whether he would or would not labor for the execution of some project, Ignatius considered him as tacitly taking leave of the Society, since he who withdrew his obedience from it, could no longer belong to it. His desire was to find in all his children such perfect forgetfulness of self, such a complete renunciation of their own will into the hands of the Superior, that they should be equally ready to be theologians or porters, to cross the ocean and to go to the end of the world, or to remain at home; to be, in short, like a piece of clay in the hands of the potter, who gives it the form he desires. Any one who preferred his own judgment to that of his Superior, had but one foot in the Company, according to the habitual expres-

sion of St. Ignatius. Thus when he received novices into his Order, he would always warn them that this first step would lead to nothing stable, unless they could bend their will and judgment to the sole arbitration of him who was to hold the place of Jesus Christ in his authority over them.

Yet notwithstanding this formal admonition, his order always resembled an entreaty rather than a command; and his authority was entirely paternal, accompanied by every proof of trust and affection. Frequently when requiring some important but unforeseen and difficult service, he would go so far as to give the reasons for which he required it; reasons invariably based not only upon human prudence, but still more upon the service of God and with a view to his greater glory.

In employing his Religious in the different functions of the Order, he paid particular attention to the natural inclinations of each, and endeavored as much as possible to find out not only their peculiar talents, but the employment which would give them most pleasure and satisfaction. Knowing that nothing which is forced can be enduring, and that all which is performed with good-will and according to the natural inclinations of the heart, is usually more successful than that which is the effect of a superior force contradicting the will; he usually, before deciding upon the office or ministry in which he was going to employ any of his members, presented them with three points to examine in the presence of God. Were they prepared to obey, whatsoever should be the office assigned them? Had they any inclination for any one employment more than for another? If placed in such or such circumstances, to which would they give the preference?

It is true, that when he found one whose disengagement from all self-will was so perfect, that after mature reflection he could only express his readiness to obey, he was filled with

heart-felt joy, at having found one according to his own soul. Such a one was Father Oliver Manares, who never would consent to say to which of the three residences offered him he gave the preference, and whose only answer was, that he was ready to die, if his death were to be the result of his obedience. So also Jerome Nadal in a like circumstance would only reply that his sole inclination was to have none.

Besides the wonderful empire which St. Ignatius exercised over his own passions, besides his knowledge of the character, inclinations and talents of others, a knowledge which sometimes seemed superhuman; he possessed qualities which were inestimable in the government of his children; an extreme tenderness and a sincere esteem for each one of them; and these sentiments were neither superficial nor affected, but sprung from a true and loyal heart. And it was often observed, that each one thought himself in possession of the first place in the affections of Ignatius, so well did he know how to combine a warm and disinterested affection for each, with his attachment to the whole. As for his esteem for them, he never spoke of his children but as of men either already perfect, or who were advancing rapidly in the path of perfection, and in this he spoke his true opinion. He preserved it the more easily, that he never felt suspicious of them, and turned a deaf ear to all those who spoke to their prejudice.

The false prudence of the world leads us, on the contrary, to be always distrustful, and always to listen to those who speak ill of others. If this method is favorable to worldly views, it would certainly be extremely prejudicial in a religious Order, especially if adopted by those who ought to govern it paternally. It would open a door for the entrance of every bad passion, and would evidently lead to the danger of producing more calumnies than true accusations.

It would, moreover, be impossible, suspicion being once awakened, to avoid the effect arising from accusations, even when false and calumnious; all sentiments of esteem and affection towards the accused would, at least for a time, be suspended. Hence it would result, that an apparent continuance of the same sentiments as were before truly felt, would be mere hypocrisy, and would not even deceive those towards whom it was practised; for men are generally clear-sighted in all that concerns themselves. Distrust and aversion on their part towards their Superiors, would be the inevitable and fatal consequence.

Father Luis Gonzalez, from whom I take all that I have written on this subject, concerning the conduct of St. Ignatius, adds that in believing an accusation against any one, he would not even rely upon the opinion of Father Polanco, his Secretary, a man of equal judgment and equity; in proof of which, and of the wisdom which guided his conduct in this respect, he quotes a passage taken from the second book of *The Considerations*, sent by St. Bernard to Pope Eugene. It is as follows:

“There is yet another fault which I must mention, and if you do not feel yourself guilty of it, you are in truth a singular instance amongst all those whom I have known, who have been raised to a high position. I mean credulity; the ease with which you believe all that you hear. I have not yet found one great personage sufficiently on his guard against the craft of this thrice malicious foe. To it may be attributed so much unfounded anger, so many accusations against the innocent, so much wrong done to the absent.”*

* Ut item vicium, cujus si te immunem sentis, inter omnes, quos novi ex his qui cathedras ascenderunt, sedebis, me judice, solitarius, quia vivaciter, singulariterque levasti te super te, juxta prophetam. Facilitas credulitatis hæc est: cujus callidissimæ vulpeculæ, magno-

Yet as it might have been prejudicial to the Order, if he who governed were never to listen to any accusation, or were to receive them all without distinction, St. Ignatius usually required that whoever thought it his duty to reveal the faults of others, should draw up his accusation in writing. He particularly insisted upon this in the case of those who by the warmth of their manner or expressions, showed that they were animated by passion or by too ardent zeal. "Words," said he, "fall more moderately from the pen than from the tongue. We see what we write, and not what we speak." He was still more cautious in forming his opinion concerning the absent, who, ignorant of the accusations against them, could not justify themselves.

On one occasion, wishing to satisfy himself as to the conduct of one of the Fathers, whose labors in Corsica had been very successful, and who had been represented to him by persons of secretly heretical sentiments, as a turbulent and dangerous man, he sent another Father there, a man of tried wisdom and prudence, under a feigned name, that he might judge what the general opinion was, and send him a report certified by the principal inhabitants of the Island.

When Ignatius found himself obliged to reveal the faults of his children, that their correction or punishment might be decided upon in Council, he was extremely cautious not to make more persons acquainted with them than what was absolutely necessary.

He reproached himself one day as with a fault which weighed upon his conscience, that he had once made known a slight fault of one of the Brothers to two of the Fathers, when, as he afterwards reflected, it would have sufficed to

rum neminem comperi satis cavisse versutias. Inde eis ipsis pro nihilo iræ multæ, inde innocentium frequens addictio, inde prejudicia in absentes.

inform one only. Well aware that any marked preference on his part would excite a feeling of envy, because every one excepting the individual preferred, would consider himself personally slighted, he carefully avoided every word or action, from which his private predilections could be inferred. Yet he secretly felt for Peter Faber, his first-born in the Lord, a deep and ardent affection; for in him he observed all that wisdom and those solid virtues so necessary in the Superior General of the Society. Yet when the moment came for him to make his choice, he would neither designate Faber nor any other, but, as we have already related, gave his vote with his usual prudence, to him who should reunite most suffrages, himself alone excepted. So when Pope Marcellus II. begged him to send two Fathers of the Society to reside with him, and to assist him with their advice in the reform of the Clergy, he would not select them himself, but left it to the decision of the majority.

But in order not to deprive the deliberations in Council of the powerful aid which they derived from his advice in similar matters, he generally enumerated the qualities which the functionary in question ought necessarily to possess; and thus tacitly pointed out the person whom they ought to choose; so that, without being absolutely designated by Ignatius, the choice was really his, and he did but avoid the discontent which might have been excited, were he to have selected from amongst his children all nearly equal in virtue, one whom he would thus declare more worthy than his brothers, and possessed of a higher place in his esteem. The truth is that the Saint felt that attachment and esteem for them all, which is so necessary in the government of all religious Orders, but which is indispensable in the Society of Jesus.

“The Society,” says St. Francis Xavier, in one of his

letters, "is founded upon the charity and concord which exclude both severity and servile fear. Thus a Superior who should make himself more feared than loved, who should evince the severity and authority of a master, rather than the gentleness and tenderness of a Father, would see few members enter the Society, and many leave it."

That we may perfectly understand how singular and admirable the government of St. Ignatius was in this particular, it would be sufficient to recall to our minds the writings of the first Fathers, which prove that towards his children, he was all charity and affection; that when he met one of them, his countenance beamed with so much kindness, his words were so affectionate, that it seemed as though he wished to take him into his very heart. Nor was there ever a Father more tenderly beloved by his children, than Ignatius was by the whole Society. With the exception of one, whose name has not reached me, the hearts of all were entirely devoted to him; and their greatest affliction was to be separated from him. His demonstrations of tender affection for his children were not reserved for those who lived with him; like a tender Father, he cherished equally those who were absent and those who were present. Of his absent children he spoke with particular affection; felt deeply for all their sufferings, persecutions, and labors; constantly remembered them in his prayers, and often invoked the Lord with tears in their behalf. Frequently he consoled them by letters filled with salutary advice, and every proof of affectionate remembrance which could mitigate their troubles. He did so more especially in 1555, when several of his children were fiercely persecuted in France, and threatened by a powerful faction. His letters raised their courage so much, that they declared themselves ready to die rather than to relinquish those labors for the salvation of their brethren, which

drew this persecution upon them. He also consoled Father Alphonsus Salmeron, who had fallen sick at Padua, and to whom his letter proved such a source of consolation, that when his strength returned, he answered him in these terms : “ The letter of your Reverence showed me your sympathy with my sufferings. I know, indeed, your fatherly tenderness, and I do not doubt that your prayers obtained from Heaven my restoration to health, which no medical art nor earthly remedy could ever have effected. May God, always merciful towards His creatures, grant me by His grace, new strength to correspond to that love and charity, with which your Reverence consoles and assists us all, like a true Father ! ”

CHAPTER VIII.

Care of Ignatius for all his children, but especially towards the sick—Different examples of his talent and skill in assisting his children in their spiritual necessities, and supporting them in their temptations.

WE must not suppose that Ignatius confined the testimonies of his affection merely to a kind reception, or to written or verbal consolations. Whenever, by his activity or energy, he could be useful to his children, he neglected no means of serving them; but he permitted no one, whether sick or well, to busy himself with his own concerns, or to look out for what was necessary for his own support; because his ever-watchful care was more than sufficient for all. No one ever undertook a journey without presenting himself before Ignatius. He examined minutely whether he had every thing necessary for a poor traveller. No one ever fell into any necessity or danger, whether present or absent, that Ignatius did not occupy himself for his relief, with all the anxiety and affection of a father. A Frenchman named John Guttan, a man of great learning and distinguished virtue, coming by sea from Gandia, where he was professor of philosophy, to Rome, where Ignatius called him, encountered a dreadful storm on the voyage; and the vessel being cast on the Sicilian coast, was attacked by pirates, who seized and carried him to Africa as a slave.

The grief of Ignatius was extreme. Gladly would he have sold himself to ransom the captive. He wrote the

most pressing letters to the Viceroy of Sicily, his particular friend. He ordered all the Fathers of the Company, resident in that kingdom, to spare neither trouble nor expense in restoring the prisoner to liberty. In order to make sure of their employing all the activity necessary to attain this object, he charged the Rectors of Palermo and Messina, in virtue of obedience, to send him a weekly statement of the steps that were taken. It pleased the Lord to crown the pious resignation of Father Guttan, and to console the charity of our holy Founder ; for before the treaty for the redemption of the captive was concluded, God had delivered him from the chains of slavery, and the bonds of the flesh.

But the charity of Ignatius never shone more brightly than in his care for the sick. An account of their condition was brought him by his directions several times a day ; and no remedy of any importance was ordered by the physician, that Ignatius did not inquire from the attendants in the Infirmary, if it had been exactly administered. If it had been neglected through forgetfulness or carelessness, he punished them severely.

On one occasion, amongst others, the Father Minister and the keeper of the Infirmary, having forgotten to send for a physician for a sick Brother, he sent them both out in the middle of the night to find one, with orders not to return without him. But as the lateness of the hour made it impossible for them to obtain admission into any house, they were obliged to seek shelter in an hospital till day-break.

No expense was spared for the relief of the sick. Two Novices, Coadjutors, one Spanish, the other French, had hardly entered the house, before they both fell ill ; and on account of the number of Brothers who were sick at that time, there was great want of room, and an extreme scarcity of provisions, so that it was difficult to provide for their

wants. Some Fathers therefore proposed that they should be transported to the hospital until they recovered. "Oh, never!" said St. Ignatius, "shall men who have left the world to serve God, not find an asylum in our house? Let us provide for them, and God will find the means of providing for us."

On another occasion, the physician ordered some very substantial food for a sick Brother, which he considered necessary to his recovery; the steward, ordered to buy it, told Ignatius that he had but three small coins remaining, barely sufficient to provide for the establishment for that one day. "Well," replied he, "you must spend them on the sick man. We who are in health, will content ourselves with bread." At other times when there was no money, he would sell the pewter dishes, or some of the poor furniture of the house, to obtain relief for his suffering patients.

If he saw one saddened by suffering, he would frequently send for some of the novices who understood music, that they might sing spiritual songs for his recreation. Besides this thoughtful charity, which was as consolatory to the soul as to the body, he never failed to attend them himself, comforting them with gentle and spiritual conversation. If the patient grew worse, or if it had been found necessary to bleed him, he would rise several times in the night, and go quietly to visit him, to ascertain whether his bandage had not been moved, and to prevent the danger which might have resulted from such an accident. When his life was drawing to a close, and his failing health obliged him to renounce the generalship, with all its public duties, he still reserved for himself the duty of caring for the sick; and would often remark that he owed the utmost gratitude to God, who by trying him with prolonged infirmities, had taught him how

to pity others, and enabled him to judge^e by his own experience how he might best relieve them.

But if he required the most affectionate and attentive charity towards the sick, he also desired to find great patience on their part, and perfect resignation to the will of God. If he observed any who through extreme delicacy or self-love, were dissatisfied with their physician, or with the cares lavished upon them, he would endure their complaints with the utmost gentleness, and support their courage either by fatherly advice, or by indulging them in their weakness; but when they had recovered, he would reprimand them severely, and impose some punishment upon them, according to the gravity of their fault. But occasionally when he had to deal with one of those men, whose passions, yet too fiery, rendered them, even when in good health, a burden to their companions, he did not so readily extend that helping hand to him, which was so tenderly stretched out to all the others; but feeling the utility of physical pain in conquering that proud soul, he would say to the Lord those words of David in his behalf: "Break thou the arm of the sinner."

Having thus shown the paternal care of Ignatius towards his children in their corporal maladies, let us now observe his solicitude in attending to their spiritual necessities, and the means which his energetic charity suggested, whether in bringing about their amendment, or in sustaining them in the right path. But his personal attachment would never induce him to grant any request which he considered hurtful to their true interests, or as holding out a bad example to others.

Father Nicholas Bobadilla, one of his nine first companions, begged his permission one day to change a small chamber which he occupied, for a larger and less inconvenient room. Ignatius fearing that such a precedent might induce

some of the other Brothers to endeavor to avoid the evils of poverty, not only refused his request, but ordered him to make such an arrangement in his small chamber, as to enable him to receive two companions, whom he would send him the next day. Bobadilla obeyed with the utmost readiness.

To those, however, who had made less progress in virtue, he gave the reasons of his refusal, with so much wisdom and gentleness, that far from feeling inclined to be dissatisfied, they often left him more contented than if he had granted their requests. He never imitated those who by the dryness of their orders succeed indeed in convincing their inferiors of the reality of their authority, but do not show them that the exercise of their power is guided by prudence, utility, and moderation.

If the Saint remarked that certain studies were injurious to any one of the Brothers, either because they awakened his vanity, or gave birth to dangerous and chimerical opinions in his mind, he immediately prohibited him from continuing them, saying that it was not enough that he was fit for such studies ; the studies must also be fit for him.

A particular skill in discovering and reforming vicious inclinations, was very remarkable in our holy Founder.

If, for example, he observed that a Brother, through sloth or carelessness, neglected his person, and external appearance, he enjoined him to study the rules which he had laid down in this particular, and also desired him to give public instructions upon this subject, so that he might learn them himself by teaching them to others. If, on the contrary, it was necessary to reform bad habits acquired in the world, Ignatius assigned him as a companion a prudent and charitable man, who was desired to write down daily whatever defects he observed, and to present it to the erring Bro-

ther, so that seeing himself as in a mirror, he might be struck with his own deformity, and endeavor to correct it.

Besides, while St. Ignatius lived, it was a common habit amongst the Brothers, to confess their defects to each other; and every Friday they were accustomed to meet together to be warned of the various faults which they had committed, by four Fathers chosen to hold this office in the Roman College. Father Martin Olave, one of the most revered and esteemed of the Fathers, usually began; and every evening, by desire of Ignatius, a report was given him of the observations which they had made, especially concerning those points which were more particularly recommended to their watchfulness. He then presented this statement to those who were mentioned in it, that they might judge for themselves of their progress or relapses, and might in either case, arm themselves with fresh courage whether to increase in virtue or to return to it.

Nor was this all. Whenever a member left any important charge with which he had been intrusted, he was subjected to a public examination of the manner in which he had acquitted himself of his preceding functions, before any new office could be conferred on him. Father Jerome Nadal relates, that by this means he underwent the censure of forty assembled Fathers, and that Ignatius reproved him in severe terms for the extreme severity which he had shown towards his Brothers.

The paternal charity of Ignatius was especially manifest in his choice of the means which he employed to sustain those who through the suggestions of the Enemy, despairing of ever attaining the perfection necessary for a religious life, resolved to return to the world. He has been known to impose upon himself a rigorous fast of three whole days, during which he prayed and wept before God, in order to obtain for

one of his novices a deliverance from this temptation. With another he passed the greater part of the night, knocking as it were at the gates of his heart, setting forth with that invincible persuasion which accompanied all his words, the most powerful arguments; now terrifying and now consoling him; now making him cry out with fear, and then melt into tears of contrition. At length, after a conversation which lasted many hours, the obstinacy of the young man gave way, and throwing himself at the feet of Ignatius, he changed his importunate demands to leave the house, into humble entreaties for permission to remain, offering to undergo whatever penance Ignatius thought fit to impose on him, as a punishment for his instability. But the Saint raising him up and tenderly embracing him: "Let thy penance be," said he, "never more to repent of having served God. I myself shall make another for thee, if the Lord judges me worthy of so doing, whenever I am again attacked by the inward pains to which I am subject."

If his peculiar knowledge of the human heart which enabled him to discover the causes of the good or bad state of mind of those with whom he lived, gave him reason to suspect that the perverse resolution taken by one of his children to abandon the service of God, arose from his having committed some weighty fault, which the unfortunate man kept concealed in his own heart, he put his hand upon the root of the evil, and certain that the dangerous symptoms would cease, if the poison were ejected, sought to lead him to make a sincere confession. If he found resistance on his part, he would have recourse to a method which he had found efficacious more than once. He spoke of himself, and made a faithful recital of the most grievous faults which he had committed during the criminal life which he accused himself of having led in the world; not as a simple narrative, but

as one standing in the presence of Christ the Judge ; and with such earnest feelings of sincere grief, that his hearer was moved even to tears. If he then appeared disposed to make his confession, Ignatius would not allow any delay in the execution of his good resolutions ; and would have the confessor aroused in the middle of the night, that he might hear the penitent immediately ; and the effects proved that he had not erred in his judgment. From the feet of the confessor, the repenting sinner would arise to throw himself at those of Ignatius ; and with a heart totally changed and confirmed in his vocation, entreat his blessing and forgiveness. Several of these conversions really appeared to have been effected by some hidden virtue which resided in him, and gave him power over the hearts of men ; as others truly were the fruits of superhuman prudence, which suggested to him infallible means of insuring success, in cases where ordinary wisdom would have considered success impossible.

That very Peter Ribadeneira, whom several Fathers, as I have already mentioned, considered unworthy of being admitted into a society of grave and reflecting men, on account of his childish levities, and whom they wished to expel from the Company, had a violent temptation to rush to that very precipice from which St. Ignatius endeavored to preserve him. The method made use of by the spirit of darkness, was the most powerful that could have been employed. His heart was troubled to such a degree, that he conceived a violent hatred towards his Father Ignatius. Not only did he avoid all intimacy with him, but he could not even bear to look at him ; gentleness, playfulness, the proofs of affection and esteem which Ignatius lavished upon him, all were in vain. The good Father, however, bore all this as if he remarked nothing, and made no change in his manners or deportment towards him. At length the feelings of antipa-

thy towards Ignatius, which filled the heart of Ribadeneira, led him to form a resolute determination to throw off his authority and return to the world; and when those who wished for his dismissal heard of his intention, they believed it to be a clear manifestation of the will of God.

But Ignatius, whose heart was full of affection for Ribadeneira, and who knew him better than others did, felt deeply grieved. Having sent for him into his presence, he endeavored by every argument most likely to move the heart of one of such tender years, to dissuade him from his project. But all was useless; for it was the person of Ignatius that displeased him, and every action and word of his was repugnant to his feelings. The Saint losing all hopes of success through human influence, turned for help to God, and in long and earnest prayer entreated Him to grant him the gift of that soul. His prayers were heard; for having sent for Ribadeneira, hardly had he spoken two or three words, when the heart of the young man was moved, and bursting into tears, he exclaimed: "I will, Father, I will!" by which he meant, that he would follow the Spiritual Exercises, which Ignatius had advised, and which he had hitherto refused to do. "I felt within myself," says Ribadeneira, in a statement of this occurrence made under oath, "such an internal force, that it seemed to me entirely out of my power to resist it."

He had hardly begun the Exercises before he became desirous of making a general confession to St. Ignatius, and of placing his soul and life under his guidance. Ignatius, after having heard him, dismissed him with no other exhortation or advice than this: "Peter, I conjure thee not to be ungrateful towards Him who has bestowed upon thee so many graces, and such precious gifts!" "At these words," continues Ribadeneira, "the scales seemed to fall from my

eyes; my heart was changed, and so perfectly strengthened, that for fifty-two years, that is to say, ever since the time when this took place, to the present hour, the slightest temptation to abandon my vocation has never presented itself to my mind."

The words which Ignatius addressed to another novice similarly tempted to return into the world, were not less efficacious in strengthening him in his vocation. His name was Baldwin Angelo; he entered the Society in the year 1551, and had no sooner done so than he wished to leave it. The snare held out for him by the enemy of souls, was the tender affection which he felt for a nephew whom he had left in the world, and whose remembrance, ever present to his mind, seemed to reproach him with inhumanity in having abandoned one towards whom he ought to have felt as a father. Therefore he regarded his entrance into a religious life, as a species of impiety, which would condemn him before God and man, and made up his mind to return into the world. Ignatius delivered him from this temptation, first by prayer, afterwards by a few simple words. He sent for him unexpectedly one day, and making him sit down by his side, addressed him in a gentle and familiar tone, as if merely wishing to converse with him. "When I begun to give myself to God," said he, "and like you was new in His service, I had a great assault to sustain. You shall hear how the demon tempted me, and how the Lord taught me to repulse his suggestions. Amongst the pictures which adorned the office of Our Lady, which I daily recited, there was one which bore a striking resemblance to my sister-in-law; and whenever my eyes fell upon this picture, I felt a thousand recollections of the world awakened within my heart, together with a blind tenderness towards my family and relations. To get rid of these importunate thoughts, I proposed

to abandon this devotion, thinking it advisable to avoid all occasion of doing wrong. But I soon discovered that in consenting to lose the merit of a pious work, I yielded to the enemy; and as it seemed to me that on this occasion, the demon treated me like a child, I resolved to deliver myself from his importunities in a childish way. I merely covered up the picture with a sheet of paper, so as to hide it from myself; and with the cause which had given rise to it, the temptation vanished."

The Saint said no more. He rose after having affectionately embraced the young novice, and left him to himself. The effect which he produced surpassed his expectations. I shall relate it in the words of the novice, taken from his statement, made upon oath. "Suddenly my face was inundated with tears, and I experienced in my heart such peace of mind, such heavenly sweetness, that all the love which I had hitherto felt for my family seemed to turn towards God, and from that moment the recollection of my nephew has troubled me no more than if he had been to me an unknown stranger."

Upon another occasion, the paternal love of Ignatius inspired him with a master-stroke of prudence, the more remarkable that it did not appear in his outward conduct. It was in regard to a German novice who persisted in returning into the world. Ignatius finding that all the spiritual reasons which he adduced in favor of his remaining in religion were ineffectual, and that the greater desire he showed to retain him the more he increased his determination to go, acknowledged himself conquered, and left him perfectly free to stay or go as he pleased. He merely requested him as a proof of his gratitude for having been kept so many months in the house, to remain there four days longer; but entirely disengaged from all kind of discipline, rule, or obedience;

in short, as a stranger, not as a Religious. To the novice this request appeared a jest; and however great was his desire to leave the house, he easily consented to comply with these easy conditions, for so short a time.

Who would have thought that this very liberty which it might have been supposed was calculated to increase his impatience to return into the world, was precisely that which took away all his desire to do so? He passed the first and second day in the idleness which his new position permitted. When he entered his room in the evening, he felt a certain sadness and bitterness of heart, contrasting forcibly with that solid consolation which he had hitherto enjoyed when in retirement. His feelings of uneasiness began to enlighten him as to the error he was committing; he compared the two different states of life, that of the cloister, and that of the world. He saw that if in the first the foolish pleasures of the world were not enjoyed, yet that more solid and substantial happiness proceeded from the tranquillity of an innocent conscience, the possession of the grace of God, and the sure hope of dwelling for ever with Him in eternal blessedness; that the pleasure arising from satisfying the senses, the vile and animal part of our nature, is but momentary, and must at least finish with our lives; that it leaves behind it nothing but remorse, and the prospect of eternal condemnation.

As these thoughts crowded upon the mind of the novice, he became gradually wiser, and his eyes were opened to the truth. Before the four days had elapsed, he threw himself at the feet of St. Ignatius, confessed his folly with tears, and from that day became one of the most docile and submissive of his children.

In a case of the same kind, Ignatius employed all his skill in endeavoring to bring back to the Society a Flemish

priest named Andrew; he placed as it were a net for his feet, so that he might again, in order to gain his salvation, lose that liberty which he made use of to leave the service of God.

He therefore requested him on his return to Flanders, to go by way of Loretto, and to spend some hours in retirement in the Chapel of Our Lady; to meditate in that holy inclosure upon all that God had done for his soul, and then to reflect upon his own conduct. Whence had he come? Whither was he going, and what was his object? If the very stones of that holy place reproached him with ingratitude, showed him his danger, and inspired him with more salutary thoughts, then let him return to throw himself with confidence into the arms of his Father; and that journey should be considered merely as a pilgrimage, and he himself would be no less cherished than he had before been. Meanwhile, Ignatius supplicated the Holy Mother of our Saviour not to allow that poor, erring sheep whom he sent her, to be lost, although he had not the merit or skill sufficient to retain him; to restore him to her Divine Son, by restoring him to the Society, that he might find salvation where he had once sought for it, and where so many souls had already found it. He had given him only three *Julios* as a provision for his journey, partly on account of his poverty, but also from calculation; "for," said he, when explaining his conduct on this occasion, "I would not put fresh temptation in the way of one whose return is hoped for, or remind him, by taking great precautions, of the distance which separated Rome from Flanders." But on this occasion his charitable cares were unavailing, for the Flemish priest departed, and returned no more. Ignatius took even more trouble in endeavoring to conquer the obstinacy of another young man. He was a native of Sienna, who had been but four months

in the house, and had given proofs of great virtue, at least as long as he had met with no obstacles. To try his virtue, this novice was sent by Father Louis Gonsalez to beg through the streets of Rome. Here he was met by one of his relatives, who, seeing nothing but dishonor to the family in an action which, done for the service of God, could only honor him who performed it, approached him with an air of disdain, and asked him in a contemptuous tone if he was not ashamed of the abject life and vile profession which he exercised? Had he then forgotten whose son he was, to what family he belonged? Had any one of his house been seen begging on the streets? Had he no other way of serving God, than by dishonoring his family? He would act with more wisdom were he to take the advice of a man who loved him as one of his own blood; carry back that wallet and these rags; and returning to his friends, be provided with a living, which would enable him to bestow ample alms on the poor, instead of asking them like a miserable beggar. The unfortunate novice listened to this discourse, and returned to the house so sad, so changed from his former self, that what hitherto had seemed to him a Paradise, was now utterly displeasing to him; so that he nourished a hidden grief at having allowed himself to be reduced to a condition which rendered him detestable even in the eyes of his own family, how much more in those of others! And as his melancholy increased, he resolved to abandon a state of life in which nothing but sorrow henceforth awaited him.

Ignatius remarked that the young novice was preyed upon by a violent temptation, and guessed its nature. He judged from the deep sadness in which he was plunged that Jerome Nadal, at that time the Father Minister, would not succeed in restoring him to tranquillity by any ordinary methods; and that it would be necessary to employ other

means, adapted to his unfortunate condition. In the first place, he gave orders that he should never be left alone, and that some one should always engage him in conversation upon spiritual things, so that if the spirits of darkness attacked, the ministers of the Lord should be near to defend him. As the time principally chosen by the enemy of mankind for filling the melancholy mind with strange chimeræ and leading it to form fatal resolutions is in the gloom and darkness of night, he gave him a companion in his chamber, who promised to rouse himself up whenever he knew that the novice was awake, and to converse with him on subjects likely to distract his mind from his own sad thoughts. Ignatius then made the young man engage to remain another fortnight in the house, freed from all observance of the rules, and entirely master of his own time. If all this had no effect in changing his determination, he should set forth, before all the Fathers assembled, the condition of his soul, his motives for returning into the world, and should listen to whatever remarks they thought proper to make upon this subject. Perhaps this public confession might suffice to open his eyes, or God, by the mouth of one of these Fathers, might address him in words conducive to his salvation.

The power of the Evil One could not resist all these efforts, and this time his victim escaped him. But some time after, this unfortunate man again lost the grace of his vocation, and with it was lost himself.

Ignatius followed another line of conduct in regard to Lorenzo Maggi, whom we mentioned in another chapter, when speaking of the Spiritual Exercises followed by his uncle, the Abate Martinenghi. He was a novice, young, pure and innocent, and whose great natural qualities and spiritual gifts, announced his future distinction in the Society. Tormented and nearly conquered by a temptation to leave

the Order, he opened his heart to Ignatius, who without opposing his design, spoke to him as follows: "I merely require of you," said he, "to promise me that when you first waken during the night, whatever may be the hour, you will place yourself in your bed in the posture of a dying man, supine and helplessly extended. Then imagine to yourself as vividly as you can, that you are on your death-bed, that you have but a quarter of an hour to live, and that at the end of that short space of time, you must present yourself before God, and receive your sentence. At the end of a few moments, ask yourself; What life should I now wish to have led? and whom obeyed? God, who calls me to His service, or the devil who persuades me to abandon Him? Listen to the answer of your soul, and then say to yourself, 'Am I not certain, of really arriving one day at this termination?'" Ignatius stopped; the rest was easy to be imagined.

The good young man promised to obey his advice, and kept his word. No doubt our holy Father watched and prayed for him that night; for the day had hardly dawned when Lorenzo appeared before him, so convinced and confirmed in his first vocation by means of that short but impressive discourse, that had he not been already a member of the Society, he would have entreated Ignatius to grant him admission.

I shall conclude these various examples of the diligent charity of Ignatius towards his children, by recording one more instance of the wise forethought by which he gained the heart of a novice, and by timely attention prevented him from being lost.

It was necessary to build a low wall on the high road, to shut up the entrance of the house on that side, and by orders of Ignatius, the novices were employed in the work. The fervor, modesty, and self-abasement with which they labored,

edified those who passed by, and many distinguished persons came expressly to see them, and stopped for a long while to look at them. Amongst the novices was one of noble rank, and whose family was very distinguished in Rome, so that he was more observed and admired than the others, though in his heart he believed that it was quite the contrary; so that a circumstance which might have given rise to thoughts of vainglory within his breast, produced in him such extreme mortification and embarrassment, that fearing to withdraw, and yet not daring to show himself, he kept as far off as possible, turning his back that the passengers might not recognize him. St. Ignatius sometimes came down to see the workmen rather than the work; and one day happening to cast his eyes upon this novice, immediately observed the shame expressed in his countenance, and discovered in his heart the pride which induced him to withdraw from the others. Immediately foreseeing the result to which this state of mind might lead, if he were not promptly assisted, he sent for Father Bernard Olivari, who had the charge of employing the novices in these labors. "Do you not see," said he, "that Brother who has retired to a distance alone, and who is under temptation? Are you waiting until he falls? Do you not fear to lose him for so small a cause?" The Father Minister excused himself upon the plea that he had received orders from Ignatius to employ the novices in this work. "What!" replied the Saint, "When I gave you that order, did I deprive you of the spirit of charity and discretion?"

At the end of a few moments, he withdrew, and passing near the novice, as if he had not before observed him, addressed him in a mild and gentle tone, profiting by the weakness of his body to cure that of his mind. "And you too," said he, "have you come to take your share in these labors? Return to the house; this work is not fit for you." And by

this simple means, he gained back a heart which was very nearly lost; for as that Brother confessed in after days, he had already formed the project of returning to a worldly life.

Yet as I have already observed, Ignatius did not show this extreme indulgence for the weakness of his children to all indiscriminately; but only to those, who were newly transplanted out of the world to a religious life; and in whose hearts religion had not taken such deep root as in the hearts of those who had long walked in a spiritual path. The latter he treated severely whenever they failed in obedience, or persisted in maintaining their own opinion, when differing from that of their Superiors.

CHAPTER IX.

Zeal of Ignatius for religious discipline—His scrupulous justice in regard to his best friends—His antipathy for novelties—How Ignatius defended the honor of his Company—The means which he employed to form good Superiors.

WE must now pass on to give an account of the zeal shown by our venerable Founder for religious discipline, and the punishments with which he visited those who transgressed it; a task in which it is not easy to combine discretion with zeal, lest in correcting a defect, we injure those whom we only desire to reform. "In the same way (says St. Gregory Nazianzen), as we cannot give the same food to all who are well, nor prescribe the same remedies to all who are ill, so we must govern and cure the souls of different men by very dissimilar methods. Some may be led by a word, others are formed by example; some require the spur, others the curb, &c."

In speaking thus, St. Gregory appears to have described the conduct of Ignatius towards his children, and his extreme care in varying the methods by which he directed them, not only according to the modifications made necessary by time and place, but also according to the different conditions of the same person. We can judge of this, by what has already been said; what I am now about to add, will show the Saint under another point of view, but will produce the same conviction. When it was necessary to impose punishments, he wished them to be severe, and recommended severity to the Superiors; unless the faults were too slight

in themselves to render it necessary. He then imposed certain slight penances, rather to remind the culprit of his fault than to punish him for it. But when the faults were serious, and the punishment was intended to serve as an example, he ordered the guilty man into his presence, and more especially if he were still a tyro in virtue, endeavored in the first place to make him comprehend the extent of his fault, not by studied or exaggerated phrases, but frankly and clearly, weighing it in itself, and showing it in its true colors. The simplicity of his manner rarely failed to make a deep impression upon the heart of his hearer, and there is no instance recorded of any one ever leaving his presence dissatisfied, except with his own conduct. Besides, the character of St. Ignatius left no room for suspecting that the remembrance of a fault would ever remain in his heart; no one could fear a tacit reproach from him for a past error; a fear which is very prejudicial to a subordinate, as it makes him believe that he has fallen into disgrace with his Superior. On the contrary, the affection of Ignatius seemed to redouble towards those whom he had found it necessary to punish, and who had repented of their faults; for that severity in his words or manners, which was sometimes sufficient of itself to correct the offender, and the severe penances which he sometimes imposed, proceeded so little from a feeling of anger, that after having paid that debt due to justice and charity, there remained nothing in his mind but a feeling of tender charity towards his erring child. So that Father James Miron would frequently say that our Father Ignatius cured the wounds so as not even to leave the scars. Sometimes after having shown the guilty person all the gravity of his fault, he would impose no penance on him, but with a grave aspect, and in a dry and serious tone, would merely say "*Go;*" and his children, who were for the most part men

who tenderly loved him, felt so grieved by his coldness, that the severest punishment would have appeared to them slight in comparison. Sometimes also he would leave the decision to the conscience of the offender, and order him to pronounce his own sentence. This was a method as skilful as wise of obtaining from a susceptible man more than he would have ventured to impose upon him, or lessons of humility and mortification from men of rare virtue. I shall only mention two remarkable examples.

Father Jerome Otelli was preaching in Rome. He was a man of uncommon zeal, and who effected so many conversions, that St. Ignatius having thought fit to send him to Sicily, his loss was mourned in Rome as that of an Apostle. The day after his departure, when Ignatius, officiating at the altar, pronounced these words of the *Confiteor*; *Mea culpa, mea maxima culpa*: "Yes, Father Ignatius," cried an old woman who was present at Mass, "you may well call it a sin to have deprived Rome of a man so holy, so useful to the people as Father Jerome!" But it happened that one day when this Father was preaching in Rome, and was censuring with his usual freedom the vices to which the people had abandoned themselves, he went so far as to say, that if the love of God and the fear of his judgments were not sufficient curbs, it would be necessary for the Sovereign Pontiff to have recourse to chastisements, and to drive the guilty individuals out of the holy city.

After the sermon, Ignatius sent for Father Otelli, and asked him how many Sovereign Pontiffs there were in the world. "There are none excepting the Pontiff in Rome; replied the Father." Then, said Ignatius, "you take upon yourself to make mention from the pulpit not only of individuals, but of a personage so exalted as our Holy Father; nay, more, not satisfied with this, you point out the line of con-

duct which he ought to follow, as if you were wiser than he, or as if you had a right to direct him, even supposing you were so, and to direct him in such a place! Leave me, and withdraw to meditate before God upon the punishment which you deserve. You will return this evening to bring me your answer."

The good Father retired deeply afflicted and covered with confusion; and after a long meditation upon his fault, returned, and throwing himself at the feet of Ignatius, presented him with a paper upon which he had written down the punishment which he felt due to his fault. This was to go through the streets of Rome for several days, flagellating himself, to undertake a pilgrimage to Jerusalem barefoot, and to fast on bread and water for several years, besides submitting to whatever other penances his Superior thought fit to add. But Ignatius, more than satisfied with such proofs of repentance, merely imposed upon him by way of example, some private discipline to be inflicted in the interior of the House. The still severer sentence which Father Lainez pronounced against himself, for a slighter offence, is perhaps a yet more admirable example. He was then Father Provincial of Italy. As Ignatius assembled a great number of the most distinguished members of the Society in Rome, which the general interests of the Order required, a point ever uppermost in his mind, it seemed to Lainez a mistaken policy thus to impoverish several colleges in order to enrich one professed house; and he wrote upon the subject to St. Ignatius, complaining, though with great respect, of this measure. His first letter having produced no effect, he wrote others. Then Ignatius, who so well comprehended the necessity of leaving in the Society examples of the relinquishment of individual opinion to the judgment of the Superior, reminded Lainez in a letter replete with wise instruction, that

in order to fill his part of Superior with propriety, he must never fail in his duty as inferior. He advised him therefore to investigate the cause of this attachment to his own personal judgment, that he might discover whether it arose solely from sincere zeal, or from concealed self-love. If Lainez found himself guilty, he left him to judge for himself what punishment he deserved.

This letter opened the eyes of Lainez, and he not only perceived his fault, but bitterly deplored it, and in his answer expressed his deep grief and humbly asked pardon, entreating Ignatius to deprive him of his office of Provincial, and never to raise him again to any important post; also to prohibit him from preaching, and from all literary studies. He proposed, also, that he should go to Rome, begging by the way, and that on his arrival he should be employed in the meanest and most laborious offices. If his strength proved insufficient for these, he offered to pass the remainder of his life in teaching grammar to young children, forgotten by all as one unworthy of thought or remembrance. And if these punishments were not sufficient, he was ready to submit to all the fasts and mortifications which Ignatius thought fit to impose.

St. Ignatius accepted none of these offers. He was satisfied with the acknowledgment of the fault committed. From these two facts we may understand with how much wisdom, and how entirely in proportion to the degree of virtue possessed by each individual, he chose the method best calculated to lead him, first to the acknowledgment of his errors, and afterwards to give such shining examples of humility, that they were sufficient to bring to confusion those who, more imperfect, were tempted to murmur at slighter punishments imposed for grave offences. He had also the art of adapting the punishment so well to the fault, that it not only

served as a correction, but made the culprit more sensible of the nature of his offence. Thus one of the Fathers having set himself up as a teacher in spiritual matters, in which he was as yet hardly a scholar, and having thus done great injury to those whom he had taken upon himself to direct; Ignatius ordered a pair of false wings to be fastened to his shoulders, and charged one of the Brothers to repeat to him frequently these words: "Do not try to fly, until your wings have grown."

No one could presume upon the personal affection of Ignatius, to commit the slightest transgression of the general rules, with any hopes of impunity. For Father Martin Olave, Peter Ribadeneira and Louis Gonzales, he felt the warmest esteem and affection. But it happened that one day, they having gone by permission to accompany two Fathers of the Society, who had been named Bishops of Ethiopia, beyond the gates of Rome, forgot the lateness of the hour, and walked on so far, that they were unable to return home before night. Ignatius imposed upon them a fast of three days, and severely reprimanding Father Gonzales, said to him: "I know not what prevents me from sending you so far away that we should never see your face again;" a terrible threat to one who loved him with filial affection, and which was fulfilled in part, for Ignatius ordered him to retire immediately into the College, which he was not permitted to leave for several days. Father James Eguia had also particular claims upon the affection of Ignatius. He was, besides, a man of eminent virtue. Father Faber always called him Father St. James, and Ignatius himself was wont to say, "When we are in Paradise, we shall see Father James so far above us, that we shall hardly be able to recognize him." Now this good Father, whose mouth was sealed as to all that Ignatius confided to him of the

state of his soul, although he could not speak his admiration, would sometimes give vent to it in exclamations concerning the sanctity of Ignatius, and speak of him with so much simple enthusiasm, like one transported as it were out of himself, that some one who heard him was scandalized at it. Ignatius was informed of this, and not only changed his Confessor, which was a cause of great sorrow to the good old man, but imposed upon him as a penance, to inflict the discipline upon himself for three evenings, during the time necessary to recite three psalms, and between each, to make a firm resolution of being, in future, more circumspect in his words, so as to give no one an occasion of scandal.

That we may still better understand how severely every transgression of discipline and rule was punished in the government of St. Ignatius, it may be useful to give a summary account of some circumstances which appear to me worthy of record, both as a warning and as a lesson.

He found one day two brother coadjutors standing idle, and discoursing upon frivolous matters. He called them, and showing them a great heap of useless stones, which were lying in the court-yard, ordered them to carry them up to the roof of the house; and every time that he observed them holding the same idle conversations, he employed them in carrying the same stones backwards and forwards, until they discovered that the object of this useless work was to punish their idleness, and to induce them to find some employment for themselves.

On another occasion, he dismissed two young Brothers, who were employed in the kitchen, and whom he found throwing water at each other's faces, like two school-boys; for, said he, if after several years residence in the house, they were capable of such frivolity, it might be presumed

that they were Religious only in their garb, and preserved a worldly spirit under a religious dress.

Ignatius corrected less severely a brother named Lorenzo Tristano, a man devoted to mortification and prayer, and who kept silence so exactly, and was so assiduous at his labors, that Ignatius observing him whilst he was employed in building up a wall, used to say that he put in more stones than he spoke words. Whilst repairing the lower part of the terrace wall, an apple, which some one had given him for his refreshment, fell from his pocket; and seeing that Ignatius, who was present, had remarked it, he felt ashamed, and affecting not to have perceived it, turned away, leaving the apple behind him. But Ignatius, with the staff upon which he usually leaned, without saying any thing, jestingly rolled the apple before him, and did so every time that the Brother, blushing and confused, turned his back upon it. When this little scene of embarrassment had lasted as long as he thought necessary, Ignatius turned away, without saying a word expressive of disapprobation.

He took different measures with a young man, a professor in Venice, of irreproachable morals and blameless life. On account of some imprudent expressions which he had let fall, calculated to wound the feelings of those of whom he spoke, Ignatius ordered him to make a pilgrimage, alone, on foot, and asking alms, for three months.

A Brother of the Infirmary, otherwise a man of irreproachable virtue, having indulged in some jesting expressions which, in the opinion of Ignatius, transgressed the bounds of perfect modesty, he would have instantly dismissed him, had not all the Fathers of the Company united together to render testimony to the extreme innocence of his habits, and the purity of his conduct. But Ignatius banished him for a certain period from Rome, and even from Italy, and

condemned him to make a journey of more than two hundred miles, begging and on foot. On other occasions, he required the expulsion of certain individuals, yet relented upon receiving unequivocal proofs of their repentance, and after severe trials, received them back into the Company. Antonio Moniz, a noble Portuguese, on his entrance into the Order, gave great hopes of rapid progress in a Spiritual life; and doubtless these hopes would have been justified, had he not been tempted by the demon, and inspired with weariness and distaste for a state of life which at first had rendered him so happy. As he gradually grew more weary, his conduct became relaxed upon all points; he began to sigh after another kind of existence, for he no longer loved God in his present condition, and the love of the world was forbidden him. At length he came to the resolution of leaving the Society. Still, however, he was held back by the recollection of the offering which he had made of himself to the Lord, and felt all the sinfulness of resuming it.

After a long struggle, it appeared to him that he had discovered a means of conciliating his conscience and his desire for freedom. This was to lead a holy life, but without any restraint; for the thoughts of having preserved nothing but his own person, and of not being able to dispose even of it, appeared to him like a foretaste of death. The life which he chose was that of a pilgrim; and to avoid either persuasion or force, he fled secretly from the College of Coimbra, whither he had been sent by the Fathers of Valencia, who hoped that the guardianship and advice of Father Faber would restore tranquillity to his mind. He made his first pilgrimage to St. James in Galicia, where he went on foot and alone, though very soon he was accompanied by the repentance to which reflection gave birth in his soul. Still he continued his pilgrimages, and from St.

James, repaired to Our Lady of Montserrat. Here he could no longer resist his constant remorse of conscience, the sadness of his heart, and the insupportable sufferings of a journey in the middle of a very severe winter, almost without clothing, and without money for his subsistence. Aided by the holy Mother of our Savior, who doubtless regarded him with an eye of compassion, he resolved to discontinue his travels, to return to Rome, and throwing himself at the feet of St. Ignatius, to obtain re-admission, if possible, into an Order which he had never sufficiently appreciated until he had left it. He applied to himself the words of the prodigal son, whom he resembled both by his flight from the paternal roof, and in his miserable appearance: *Surgam et ibo ad patrem meum*. A dangerous malady by which he was attacked at Avignon, confirmed him in his good resolutions. Received in the hospital as a mendicant (for his poor clothing sufficiently proved his destitution), he remained there two months, and was reduced to the last extremity. At length, having recovered, he was able to drag himself to Rome; but did not dare to present himself before Ignatius. He had first endeavored to touch his heart by a letter filled with the most humble sentiments, and wet with his tears. He wrote it from the hospital of St. Antonio, where he had taken refuge. The Saint, much affected, sent for him, but not willing to re-admit him into his presence so promptly, established him in a neighboring house, until he had expiated by continued repentance, the scandalous fault which he had committed. The young man not satisfied with undergoing so gentle a punishment, traversed the streets of Rome, naked to the waist, inflicting the discipline on his bare shoulders, and thus publicly acquitting the debt which he had contracted towards God and his Brothers.

And assuredly this was no vain ceremony, for as Ignatius wrote to a noble Spanish duchess, a relative of the young man, the blood which flowed from his wounds, watered the streets through which he passed. Nor would this have satisfied him, had not Ignatius, warned that he was going to renew this penance, interfered to prevent it. Having sent for him, he embraced him with such touching affection, that the good young man who had thrown himself at his feet, shedding tears of repentance, soon wept with joy and gratitude. It seemed as if he rose to a new life, so exemplary and even so austere was his conduct from that period; so much so, that it appeared as if he foresaw his premature death. Nor was it very long before he was attacked by a slow fever, which gradually undermined his strength, and carried him off, after long sufferings, while still very young.

St. Ignatius sometimes punished severely in the Superiors, the faults which they had failed to foresee or repress in their inferiors. So having one day noticed in the streets of Rome, two Brothers who walked along in too free a manner, he gave a severe reprimand to the Father Minister, for having allowed two men to go out together, who could not give each other mutual examples of modest and circumspect conduct. And he acted in the same manner towards Father Sebastian Romei, Rector of the Roman College, who permitting stations to be performed at certain epochs in the Seven Churches, suffered the people to carry with them bread and wine for dinner. In vain he alleged the excuse of established customs; for the Saint made answer that this was a stronger reason for abolishing them, and that faults which have become a habit, are the most dangerous, and most necessary to be repressed.

Yet, notwithstanding the scrupulous attention with which

St. Ignatius rooted up the slightest faults, he took care never to make general laws in order to remedy any particular abuse. Instead of tearing up the vine, because men abuse the use of wine, he was satisfied with planting it near a fountain, whose cool waters might allay its heating properties. We may remember the novice, of whom I spoke, who being sent to collect alms on the streets of Rome, returned discouraged, and tempted to leave the Order. Ignatius did not, in consequence, forbid the novices to go begging for alms, according to the usages of those days, but he would rely on no one's judgment but his own as to the dispositions of those who were permitted to go upon this service. He would not allow the virtue of the many to suffer for what had been through his own fault dangerous to one. In making a general rule to deprive all of a blessing which has been abused by some, a Superior gives a great proof of weakness, while intending to show his strength. To give such an order costs no trouble, save that of writing or proclaiming it, whilst to remedy some particular evil wisely, it is frequently necessary to overcome obstacles, which it would be more convenient to avoid altogether. Hence arise that multitude of laws, which often become a remedy worse than the disease; for if it is easy to make laws according to the necessities of the moment, nothing is more difficult than to bring about wise reforms when these laws are trodden under foot. *Corruptissima respublica plurimæ leges*, says Tacitus. Ignatius would never permit the introduction of any novelty; he knew that it is difficult to stop in that downward path, and that the most trifling innovations open a door to the introduction of others very dangerous to a Society.

Having learnt that the Fathers Martin Olave, Ribadeneira, and others of the Roman College, had invented a game which consisted in forming themselves into a circle, and

throwing an orange from one to the other; he who let it fall, having to kneel down and recite an *Ave Maria*; he reprimanded and even punished them for it severely. Still less would he have permitted the introduction of any innovation in the studies; and he would frequently say, that were he to live five hundred years, he would for ever repeat, "No novelties, neither in theology, nor in philosophy, nor in logic, nor even in grammar." Whatever advantage they seemed at first sight to present, yet he was never induced to adopt them. They proposed to him to change the Friday's abstinence into a fast; it seemed but a slight change—yet he would not consent to it.

Father Andrew Galvanelli, the Rector of the College at Venice, held daily spiritual conferences for one hour in his house, and they had produced much fruit unto salvation. Yet Ignatius reduced their number to one in the week. He also punished Father Olave because he had introduced for the usual lesson at table, a book, good in itself, but out of use. Afterwards he permitted the reading of it to be continued, and the public welfare did not suffer; because he had shown that he would not allow any one to exceed his powers.

The zeal of Father Jerome Nadal cost him still dearer. On his return to Spain, whither he had been sent on a visit, he endeavored once or twice, but with more than becoming zeal, to engage Ignatius to lengthen the time of prayer prescribed to the students. The Saint reproached him severely and withdrew from his hands a great part of the administration of the Society. He knew that in order to ruin an Institute, it is only necessary to begin; some will ask for one change, and others will refuse to submit to another reform. Thus becomes dissolved all which can only be supported by the mutual dependence of its parts, though individuals may

not perceive it, because God has not given them the knowledge which he bestowed upon the Founders of these Orders. Thus purely human laws would gradually replace those established by men whom God himself had chosen. So much foresight had St. Ignatius upon this point, that he laid down positive rules for the most trifling matters, that his successors might have no opportunity of introducing innovations. From this motive he consented, during a period of extreme poverty, to purchase a small country-house for the Roman College, for the use of the sick and of the Students, in order that he might decide beforehand upon the manner of occupying it. And so it was often said in the time of Ignatius, that there was but one Superior in the Society; for so uniform was the government of many, that it seemed that of one alone.

The reputation and honor of the Society were not less dear to him than the order and discipline which reigned there through his exertions; for he never considered it as his own work, but as that of God, and hence arose his zeal in defending it against its adversaries. He never permitted preachers or even professors in the higher classes to discourse in public until he himself, in union with men of learning and judgment, had heard them in private. Those whom the Sovereign Pontiff destined to distant missions, amongst unknown people, or for affairs of great importance, received from him either orally or in writing the remarks and information necessary to the knowledge of these places, persons, or things. Thus he instructed the Patriarch John Nugnez Baretto, before his departure for his Church in Ethiopia; also Lainez and Jerome Nadal, sent by Julius III. as the counsellors of Cardinal Morone at the Diet of Augsburg; Pascuasius and Salmeron, chosen by Paul III. as his Apostolic Nuncios in Ireland; and also Lainez and Salmeron,

when about to assist at the Council of Trent, as theologians of the Pope.

As it would be tedious to relate here all the motives upon which he grounded his different instructions, I shall content myself with developing in their proper time and place, those which were most important. When he found it necessary to defend the Society, he carefully avoided all that could either raise up new enemies against her, or exasperate her actual assailants.

For this reason, when his Institute was severely censured by the Academy of the Sorbonne, he would not permit any answer to be returned either in the form of an argumentative apology, or still less in sharp and sarcastic words. As several of the Fathers were very much dissatisfied on this account, and he could not pacify them by repeating these words of Our Saviour: "My peace I give you; my peace I leave you;" he addressed them in a public discourse, wherein he proved by solid reasoning, that religious perfection can never permit us, even when we have suffered the most grievous insults, to give a place in our hearts to sentiments of indignation, still less to a spirit of vengeance; which is often concealed under a pretended necessity for self-defence; besides which, added he, mere human prudence would prevent us from exciting the enmity of so numerous and estimable a Community.

For this last reason he prevented Father Olave from entering into a discussion with certain Religious concerning some resolutions adopted in their general Chapter, because he had already, on a former occasion, reduced them to silence by his arguments. The Saint was far from admiring that learning which dazzles the hearer, nor did he think that the triumph of one could compensate for those feelings of ill-will

which it was likely to give rise to in the many; which too often happens, when shame is added to defeat.

He even once earnestly requested Father Olave to retrench one of his conclusions from a theological thesis about to be printed, to avoid even a distant occasion of dissension with those who supported a different opinion upon the same point. He also required from those who labored solely for the salvation of their brethren, that they should display their talents with prudent reserve; and so as to give no reasonable cause for displeasure to any one.

“In the Society,” said he, “there are two classes of zealous operators; the first build up without destroying, unite great circumspection to fervent zeal, injure no one, and make themselves useful to all. These do not think that every thing which is possible must be done; but only that which is wise and reasonable. On foreseeing any danger or even an appearance of scandal likely to arise from disunion or rupture, especially with the Superiors, these good workmen know how to withdraw, and to replace by modesty and humility those good works rendered impossible through the faults of others. The second, on the contrary, destroy rather than build, because they consult their zealous feelings more than their wisdom, do not calculate the consequences of the evil which may result from the good which they intend to do, and in their desire to save one soul, run the risk of losing ten. If they meet with an obstacle, they must overcome it, were the whole world to be thrown into confusion in consequence, and they often alienate from the Order and from religion, men whose protection and good-will are of the utmost importance to enable them to work freely in the service of God.

This latter class was extremely displeasing to Ignatius, a constant friend of peace and humility. When one of his

children sinned in this particular, and could not be kept within the limits of moderation by salutary advice, he withdrew him from all public ministration; but if it happened that through any calumnious imputation, the Society ran the risk of losing not only its reputation, but the freedom of action required by the spirit of its Institute in bringing back to the fold those hearts that had strayed from the right path; then he firmly undertook its defence, and required a definitive judgment, not with any view to humble its adversaries, but to preserve to the Order that esteem so indispensable to those who labor for the conversion of souls. In the preceding book we have seen him follow that line of conduct with those who had associated themselves with a heretic; and he adopted the same plan towards a certain Matthew de San Cassiano, postmaster in Rome. St. Ignatius or one of the Fathers, had succeeded in reclaiming a woman with whom this man had a scandalous connection, and had induced her to abandon her disorderly courses, and lead the life of a penitent. The fury of San Cassiano knew no bounds, and he resolved to revenge himself by bringing the most odious and infamous accusations against Ignatius and his children, which he even extended to the convent of Saint Martha, at that time an asylum for penitent women.

These calumnious falsehoods at length begun to have some effect, and what had formerly appeared the result of Christian zeal was now attributed to base and criminal motives; so that many persons who had assisted in bringing these unfortunate women to St. Martha's, ceased to interest themselves in this good work. St. Ignatius saw that this cause was no longer his alone, but that of God, and he therefore brought it before a court of justice. There, the truth shone forth so clearly, and the accusations were proved to be so absurd, that the calumniator partly through remorse, or

fearing the just judgments of God, even more than those of men, offered to make a public acknowledgment of his falsehoods.

To defend the Society from a furious storm raised against it in Salamanca, and afterwards throughout Spain, Ignatius after long and vainly trying the effect of invincible patience, was at length forced to have recourse to justice.

This persecution which was the work of a monk, a theologian of great repute, and whose influence decided the opinion of all the members of his Order, was caused by the high reputation which the Society of Jesus was beginning to acquire in Spain for learning and piety; whereas this Religious and his brethren believed their Institute to be false, their doctrine deceitful, and their lives perverse; and these opinions they inculcated from their pulpits, which resounded with arguments tending to prove that the Society was an assemblage of Antichrists.

For some time Ignatius allowed himself to be as it were tossed about by the tempest, and suffered in calm silence; but he at length found that the storm increased by meeting with no obstacles, and he resolved to imitate St. Peter, who when he saw his bark sinking, awakened the Saviour. He had recourse to the Vicar of Jesus Christ upon earth, that he might appease the angry waves, and restore calm.

The Pontiff did so, by threatening those men who despised apostolic authority, and who boldly blamed an Institute which the church approved of, with its severest censures. And in order that this appeal to the Pope might be considered less as a lawful and necessary defence of the Order, than of the service and glory of God, Ignatius rendered an account of the whole facts to his venerable friend, Father John de Avila, in order that he who was so much revered throughout all Spain, might enlighten those who were in error on this

subject. His letter went on to prove, by the testimony and arguments of the holy Fathers and ancient theologians, that it is lawful and even necessary to defend our reputation, when its loss may occasion serious detriment to the public. This motive alone determined him to repel the attacks made against his children, but he never had recourse to extreme measures, until he had exhausted every method of gentleness and persuasion.

In the conduct of St. Ignatius towards his inferiors we may observe two very distinct principles; which, as one of our ancient Fathers observes, comprehended the whole government of the Society, whether generally or towards individuals, in just proportion to the respective importance of each. These are strength and mildness, *Fortiter et Suaviter*; "*Firmly*, that the manner of government be generally efficacious and immovable in rectitude, constantly and nobly tending to the end; *Gently*, that in particular cases and occasions, such moderation, longanimity and sufferance be employed as shall seem meet." We have already shown with how much strength and prudence he formed his inferiors to perfection; we must now describe the manner in which, and by similar methods, he attained this end in regard to the Superiors, and taught them at once the theory and practice of so difficult a ministry. Francis Xavier, who knew how much his master and friend excelled in this work, and who seemed to have foreseen his own approaching dissolution, solicited nothing more earnestly during the last year of his life, than to obtain for the College of Goa a Superior from the Roman college, formed under the eyes of Ignatius. "For the love and glory of God," thus he writes to the Saint, "I ask you a favor which I would pray you on my knees to grant, were I near you. It is that you would send into these parts as Rector for the College of Goa, one formed

and instructed by yourself." In another, written a few months afterwards from Goa, he says, " I conjure you by the love of Our Lord Jesus, to provide this college with a Rector chosen by yourself. Even should he have little learning or talent, the essential point for the Government of this place is, that you should select him and consider him worthy of the office. All the Fathers and Brothers reunited here, desire nothing more ardently than to have a Superior who has long lived and conversed with you."

The principal care of Ignatius in fact, and that to which he devoted his chief attention, was in his choice of the men whom he intended to form for the government of the Order. This difficult art was the object of his last studies and of his last counsels; thus the last instructions delivered by Pythagoras, as St. Augustine relates upon the testimony of Varro, were concerning the government of the Republic. " For he saw such billows there that he would not commit to them any but a hero who would almost divinely avoid the rocks, and if all failed would be himself a rock to the stormy waves."*

Ignatius, in studying the characters of those whom he intended to train up for the Government, sought in them those natural gifts of judgment, prudence, polite and grave manners, indispensable for acquiring an ascendancy over the minds of men. But these were not sufficient in his opinion, unless united to those solid virtues without which a Superior can have no influence. These virtues consisted in an absolute dominion over his passions, the fruit of interior mortifications; an exact observance of religious discipline, a generous fortitude in the service of God, an affectionate and charitable heart, and extreme readiness to obey.

* Lib. 2., de ord., C. ult.

When the holy Founder observed all these virtues reunited, he cast his eyes upon those who possessed them, in the intention of training them up to be Superiors. He then began to put them to the trial, and in order that they might not learn the art of governing at the expense of others, he himself, though without appearing to be so, became their master. He admitted them to the Council which he held daily, occupied them with one point alone of the affairs which were treated there, and that for only one hour at a time. He then intrusted them with the care of certain persons, more difficult to guide than the others, or who were tormented by interior temptations either as to their vocation, or upon some other subject. After that, he gave them the direction of delicate and important affairs, pointing out the means which he considered most likely to conduce to their successful result, but leaving the execution to their personal judgment; treating them not as simple delegates, but as men who were laboring on their own account; as thus the intellect is sharpened, and the application increased.

When the mission with which Ignatius had intrusted them was accomplished, he recalled them and inquired how they were satisfied with themselves; praised whatever he considered well conducted, or pointed out the means by which they might have succeeded better. He thus gradually instructed them, and at the same time animated them to act for themselves; like the eagle, which flies around her little ones, encouraging them to leave their nest, to intrust themselves to their tender wings, and follow her in her upward flight.

When at length he believed them to be sufficiently formed, experienced, and worthy of confidence, he employed them in the Government of the Society, and required them to act according to their own judgment. If they came to him in

any difficulty, requesting his advice or orders, he would merely answer; "Discharge the duties of your office." Ignatius was far from approving that officious activity with which the Provincials occasionally undertook to direct the Rectors placed under their orders; or that of the Rectors, who wished to be every thing and to fill all the different offices in their colleges; as if a superior post gave them the capacity necessary for all less important offices. There still exist some fragments of a letter which he wrote upon this subject to a Father Provincial in Portugal, who was too ready to assume the direction of those matters which would have been better left to the charge of those whose business it was to regulate them. All his words are precious, and may afford instruction to men of similar character. "It is not right," said he, "for the Generals or Provincials to assume the direction of all kinds of affairs; and even should they possess all the ability necessary for conducting them well, it is safer to intrust them to others, who will afterwards render them an account of what they have done, and be guided by the definitive resolution of their Superiors. If he who has undertaken an affair can even decide upon it without assistance, it is better to leave him at liberty to do so, whether in spiritual or temporal matters, especially in the latter. This is the plan which I myself have adopted, and I find myself more at ease and my mind more tranquil in consequence. If the duties of your office oblige you to take a general care of the interests of your Province, it will be well for you before giving any orders, to take the advice of the most intelligent persons; but it will also be advisable that you should not interfere with their execution. No doubt as prime mover, it is you who ought to communicate the impulse. But that is sufficient: and you will thus do more, do

it better, and in a manner more suitable to your station, than if you actually did it yourself.

“Should the inferior agents commit any error, it is much more expedient for you to reprove them, than for them to warn you that you have done wrong, which could not fail to happen frequently, were you to interfere in these petty details.”

When those to whom Ignatius had confided any post in the government, injured the Order, either through their incapacity or want of virtue, he never hesitated to dismiss them from their office. He did so even in the case of two of his first companions, whose life and intentions were equally pure; but who did not succeed as spiritual directors. He recalled the one from Naples, the other from Portugal; and deprived them of their offices.

BOOK IV.

CHAPTER I.

Virtues of the Saints difficult to describe or to be made comprehensible—Humility of St. Ignatius, and his sentiments concerning that virtue—He wishes to abdicate his post—His care to conceal the celestial favors with which God loaded him—Revelation of the Blessed Magdalene de Pazzi—Fragments from the Notes of St. Ignatius—His death.

HE who endeavors to trace the portrait of a Saint, by describing the virtues which constitute the only beauty of the just, runs a great risk of falling into the error of those painters, whose only talent consists in producing an exact drawing of the features and proportions of the human face. Nor could this fail to be the case, were we to limit ourselves to a precise narrative of the external conduct and actions of the Saints, and imagine that by so doing we have made known all that was worthy of notice in their lives. This would be to reduce the fruitfulness and riches of the earth to the herbs and flowers which cover its surface, and to forget the minerals and precious stones which lie concealed within her bosom.

The Saints have a particular art in concealing the treasures with which their souls are enriched. It frequently happens, that the more abundantly they possess the graces of God, the less they are observable in them. Humility is their most precious treasure; and it is difficult, sometimes even impossible, to draw forth the admirable qualities with which they are enriched, from that mysterious asylum.

St. Ignatius, conversing one day with one of the most beloved of his children, upon the perfection of the Saints and the excellence of their merits, observed, that the feeblest portion of the graces which they have received from God is that which is made known to us through the writings of their biographers; and that he counted as so unimportant that part of their perfection which was demonstrated by their exterior works, that he would not exchange the mercies which the Divine goodness had vouchsafed towards his own soul, for all that we read of the actions of the Saints in the history of their lives. For the true sanctity of the heart infinitely surpasses all that can be judged of from the exterior conduct; as the rills and fountains which sparkle on the earth's surface, can give us but a faint idea of the treasures of water lying hid within her depths.

If I could make this thought understood in regard to St. Ignatius, I should be able to fulfil the task that I have imposed upon myself, to reveal in this fourth book his admirable virtues. But his humility was so extreme that he carefully hid within himself all that interior perfection which might have given us some idea of his holiness, of which we can only judge by those things which he, counting of no importance, did not endeavor to conceal, and whose sublimity now astonishes us, as the view of the distant mountains surprises one who travels upon the plains.

Ignatius often said that the first thought of one who wishes to rise very high, should be to descend very low in the first instance, for that the height of perfection is in proportion to the depth of its roots, and that the deeper its foundations are laid, the greater sublimity it will attain. He himself had practised all that he taught to others upon this subject. The whole edifice of his spiritual life was founded upon such complete self-abasement, that both demons

and men inspired by false and worldly wisdom, combined to reproach him; not only for thus abasing, as they said, the dignity of his family, but for outraging in his own person the image of God, by imposing humiliations and vile treatment upon himself unworthy of a human being.

But his conduct was caused by his knowledge of the human heart, and by the thoughts with which he was inspired from the first moments of his conversion. Following a beautiful gradation, he reflected within his own mind what he was in regard to other men, to the angels, and finally, to God Himself. Then, contemplating his nothingness and his sins, which, by removing him far from God, had removed him far from all good, he beheld the misery of his condition in all its nudity. "I am going to consider myself attentively, and such as I am in reality." (Thus he writes in his *Exercises*, where he traces his portrait, and describes all the feelings of his soul). "I shall assist myself by comparisons to despise myself more and more. First, I shall place before my eyes all the men now existing in the world, and shall see how small an atom I am in the midst of this immense multitude. Then I shall, in idea, collect all the men now alive, and shall compare their number with that of the angels and the blessed who people Heaven. And finally, I shall lead them all before God! What are all these creatures, so numerous in our eyes, when brought into His presence? And what then am I, poor, miserable being, imperceptible atom in this crowd? Then I shall add to my nothingness the interior corruption which devours me, the vices of my soul, the deformities of my body, and soon I shall see myself nothing but a repulsive sore, whence issues all loathsomeness and vileness."

It was by means of such thoughts as these that he endeavored to teach every individual to know himself. He

had also formed another rule which comprehends in a small compass the whole theory of humility. He taught it to one of the principal Fathers, who on his return to Rome from a long mission, wishing to reanimate his fervor by some pious exercises, and especially to make progress in humility, requested Ignatius to show him the shortest road for attaining that object. "There is one," said the Saint, "and it is this: Do every thing contrary to that which worldly men do. Detest what they covet, and covet what they detest." Ignatius taught this spiritual secret to all who wished to be admitted into the Society, reminding them that in order to practise it, they must imitate the Saviour. He developed his ideas in these divine words concerning virtue and humility, which have furnished and will always furnish his children with so much food for meditation whenever they desire to retrace in them the perfection of the Institute. "Those," said he, "who aspire to be admitted into the Society, must repulse and hate not only in part but entirely, all those things which the world loves and esteems, and must embrace with the whole force of their will, all that Christ Our Lord loved and embraced. They will thus wear His livery, and prove their respect and love towards Him. And as men of the world love and diligently seek for honors, reputation and esteem; so those who are guided by the spirit of Jesus Christ, must desire, on the contrary, if it can take place without offending the Divine Majesty, and without sin on the part of their neighbor, to suffer contumely, and false witness, to be treated as fools and madmen (without giving any motive for being so), and all this from the sole desire of imitating, as far as they can, our Lord and Saviour Jesus Christ, and of walking in the path which he has traced out for us, as that which leads to life eternal. The candidates must, therefore, be examined as to whether

they experience these desires, which are so salutary, and so useful to their progress in spiritual perfection."

Our first obligation, therefore, is to take the thoughts, examples and motives of Ignatius, for the rule and measure of our conduct. It is true that the perfection which he teaches is of an exalted nature, and so extremely difficult to acquire, that Father Lainez, notwithstanding his extreme humility confesses, that having once heard Ignatius develop his holy philosophy concerning the knowledge and contempt of ourselves, he acknowledged himself conquered, and told him that he could not even in thought comprehend it, and could only humble himself for having so little humility.

Nor was this the highest goal which our holy Father marked for the perfection attainable in this heroic virtue; he placed it at a height to which it appears impossible to rise.

He divides humility into three grades; each more sublime and perfect than the preceding.

The first, he says, is necessary to salvation. It consists in suffering the most painful humiliations, and even the loss of life itself, rather than to transgress the law of God. The second is more perfect. In it, the soul so completely governs nature, that when riches or poverty, honor or ignominy, a long or a short life, may equally redound to the glory of God and to our own salvation, we shall nevertheless feel no more desire for the one than for the other; so that neither the offer of the most brilliant human felicity, nor the threat of the most cruel death, could induce us to commit a venial sin. When we have attained these two degrees of humility, there remains a third, which is the most perfect of all. It is that when all those things of which we have spoken in the preceding grade, can tend equally to the glory of God, we should yet, in order to conform ourselves to the example of

Jesus Christ, choose to be like Him, poor, despised, and insulted, rather than to possess riches, honors, and the esteem of wise men.

It was this sublime degree of humility which Ignatius proposed to attain to, the very first year that he renounced the world; and his actions were all in harmony with this lofty aim.

To pass for a man without education, without instruction, nay even as a madman; to confess his sins publicly; to go clad in the rudest garments, his hair disordered and his feet bare; to live in the hospitals with beggars, and to imitate their manners, feigning to belong to them by birth, as he did by choice; to go begging from door to door, receiving refusals with more joy than he did alms; to return thanks for insults, and benefits for ill treatment; to avoid those places where he was known as a nobleman or revered as a Saint; to return as a mendicant to his country and family, without other asylum than an hospital, or other food but the bread of charity; in short, as St. Gregory expressed it, to have retained nothing belonging to the world, but the world's contempt; to consider himself happy when he was treated as a hypocrite, a magician, an impostor; to allow himself to be dragged before the tribunals, without allowing any one to defend him; to rejoice when chained to the wall of his dungeon, and to express so loudly his glory and happiness in being permitted to suffer for Christ Jesus, that he might have been regarded rather as a madman than a criminal; such were the rocky paths by which Ignatius walked towards that sublime goal to which he had aspired from the first moment of his conversion.

His progress was proportioned to so admirable a commencement. Although he could no longer expose himself to these humiliations, when placed at the head of the new

Institute, of which God had made him not only the Father, but the model; yet he never failed to seek for such as were still permissible for him, and ardently to desire those which higher motives obliged him to avoid. In a journey which he made from Venice to Padua, he met on the road a villager who was herding cattle, and who, seeing him dressed in a very poor garment, and one which seemed in his eyes very ridiculous, burst into loud laughter, and addressed him with jeers and mockery. Ignatius stopped, and listened to the rude peasant with an unmoved and serene countenance. "Why," said he to Father Lainez, who was his travelling-companion, and endeavored to draw him away; "why deprive the boy of the little amusement which my presence affords him?"

On another occasion, Father Ribadeneira, who was then only about fifteen, whereas Ignatius was General of the Order, warned him, that when he spoke in public, certain peculiar expressions which he used, some in Spanish, others in bad Italian, were sometimes ridiculed by his audience, who, by not comprehending the whole of these discourses so full of spiritual fervor and unction, lost a great part of the fruits which they would otherwise have gathered from them. Ignatius, thankful for the admonition, replied with the sweetest humility; "Peter, you are right. Henceforth I charge you to watch over me; and I request you to note down all the faults of language which you observe in these discourses, so that I may endeavor to avoid them." The young man did so; but the errors were so numerous, that despairing of success, he abandoned the enterprise, and frankly declared it to St. Ignatius; who answered with admirable candor; "Peter, what can we reply to God?" meaning that the Lord had not given him the talent of speaking well in the Italian language; but added that he would employ the little which

he did know, in His service and for his neighbor's salvation. He had besides the consolation of seeing his efforts crowned with blessings; for it frequently happened that many notorious sinners, after having listened to him, went in such crowds to reconcile themselves to God, that the numerous confessors who were ready at all hours to receive the penitents, could not suffice to hear them all. These, however, are but small examples of the humility of St. Ignatius.

He gave a higher proof of it in his persevering refusal to accept the post of General, from the firm conviction that he was incapable of filling it. Nor would he yield even to the declaration of Father Lainez, that in refusing to become the Head of the Society of which he was already the Father, he pronounced its sentence of destruction. Nothing could decide him but the express order of his Confessor.

Seeing himself then obliged to bear this heavy burden, his first act was to treat himself as the lowest individual of the house, by serving in the kitchen, and working with as much obedience and humility, as if he had been really the cook, and the cook were the General. Then for forty days he taught the elements of the Christian Doctrine to children. Afterwards he considered himself in this elevated post, as the servant of all, and would accept no exterior mark of respect, no title expressive of honor or reverence; he would only be called like all the others in the house, simply by his name of Ignatius. When ten years had elapsed, and he felt assured of having trained up excellent pupils in the art of governing, he considered himself as no longer necessary, and more and more convinced by reflection, of his own worthlessness, wished to renounce the Generalship. He therefore assembled in Rome as many of the Fathers as possible, and made known his resolution to them in the humble letter which we are going to transcribe.

“ To my very dear Brothers in Our Lord, members of the Society of Jesus. After having deliberated long and maturely, my resolution uninfluenced by any trouble, whether internal or external, I shall now, in the presence of God my Creator, who shall judge me for all eternity, make known to you what I feel, in order to the greater glory and praise of His Divine Majesty. Having reflected humbly and attentively upon the multitude of my sins, and upon my innumerable imperfections both of soul and body, I have decided that I am very far from possessing the qualities necessary for governing the Society, which I now do only in virtue of obedience to the orders of the Society itself. Therefore, in presence of the Lord, and after mature consideration, I now request you to elect another General, whose government may be less imperfect than mine; and for weighty reasons I request that this office shall be given to another, even should he, though acquitting himself better than me, discharge his duty but indifferently.

“ Thus then, in the name of the Father, and of the Son, and of the Holy Ghost, I surrender my Office into your hands; entreating the Lord, from the depth of my heart, as well as the Fathers now assembled, to accept my abdication, thus justified before His Divine Majesty. If amongst those whose right it is to judge and to pronounce, there should arise any diversity of opinion, I conjure them by that love and respect which we all owe to God, Our Master, to unite with me in humble supplication to Him, that he may be pleased to let us know His most holy will, so that all things may be accomplished for His glory, for the good of the Society, and for the spiritual welfare of all men.”

But the Fathers, who would have mourned with inconsolable grief had the death of Ignatius rendered it necessary for them to nominate his successor, were so far from re-

signing themselves to his abdication, that with the exception of one member alone, named Andrew of Oviedo, a man of extreme simplicity of character, all agreed in declaring unanimously, that they would never consent to permit the government to pass into other hands, during the lifetime of Ignatius. Oviedo would have acceded to the request of Ignatius, solely out of deference to him, for being asked by the Fathers, why he alone held a contrary opinion from all the others on this occasion, he replied that, considering his General as a Saint, he had thought it his duty to submit his own opinion to that of one so superior to himself. He therefore only erred in not discerning between the humble opinion which the Saints form of themselves, and that which they are in reality.

Ignatius was therefore obliged to submit to the judgment and will of his children; until, attacked by many grave infirmities, he made use of them as a shield for his humility, and thought that God had granted him what they had refused. He then charged Father Jerome Nadal with nearly all the duties of the Generalship, only reserving to himself the care of the sick. Nor would he ever have resumed the reins of government, had not his personal disinclination been vanquished by his zeal for the public good, which appeared to him endangered by falling into the hands of one who, with perfectly upright intentions, was possessed of too enterprising a mind, and appeared disposed to alter several of those constitutions which, as ordinances of God, he desired to bequeathe inviolate to his posterity.

We may easily believe that he whose humility suffered at finding himself placed at the head of a simple religious Order, was not likely to desire other dignities and prelacies. He gave proof of this when the Marquis of Aguilar, Ambassador from the Emperor Charles the Fifth, to the Holy See, and

one of the Cardinals, said to him somewhat jestingly one day, that he was suspected of concealing, under the mask of sanctity and zeal for the interests of the Apostolic See, an ardent desire to obtain the Cardinal's hat. At these words, with a countenance expressive of indignation, Ignatius arose, and uncovering himself, without other reply, made the sign of the cross, and bound himself aloud by oath, never to accept of any dignity unless forced to do so on pain of mortal sin.

When St. Ignatius instituted any important and durable work for the benefit of souls, he carefully brought it up to that point where nothing was required but the last touch to bring it to a conclusion; and then, in order that no glory might be given to him, and that the success of the work might never be attributed to him, he confided it to another. He renounced the merit, reserving to himself all the trouble, and frequently the most arduous and almost incredible labor; which a man of less courage or less zeal for God's glory, would never have undertaken, or at least would have promptly abandoned.

Nor do I think that all which I have hitherto mentioned of the humility of the Saint, and his profound contempt for himself, can equal that still more perfect humility which prevented him from ever feeling the slightest emotion of vain-glory during all those signal favors granted him by God, during the five-and-thirty years of his life, which followed his conversion. On the contrary, those frequent apparitions of Our Saviour, and of His Blessed Mother; those spiritual ecstasies, often lasting for several days; those marvellous visions, wherein were revealed to him all that a mortal could bear to behold of the Mystery of the Adorable Trinity; the inspiration which permitted him to penetrate the most lofty and mysterious secrets; that celestial delight which inun-

dated his soul, and caused his eyes to overflow with joyful tears; all these different graces were, for Ignatius, causes of shame and confusion, wherein he saw nothing but proofs of his extreme weakness, which required such extraordinary and powerful support; as the decay of a building, and the ruin which threatens it, may be inferred from the number of props which are placed to sustain it. Hence the thought which he so often, and with a blush upon his countenance, expressed: that there did not, perhaps, exist the man, in whom extremes were so re-united as in him; that is to say, so many sins conjoined, with so many graces received; so many punishments deserved, and so many mercies bestowed.

So strong was he in his humility, that even during those wonderful ecstasies, when his body was raised from the earth, and his soul transported to the bosom of the Eternal, he yet preserved the inmost conviction of his misery and unworthiness. Environed by a celestial halo, and no longer touching the earth, he was heard to exclaim: "Oh God! God infinitely good! How canst thou endure a sinner like me?" He never spoke of his own soul without contempt, and humbled himself in the presence of his companions, in whom he recognized all those marks of sanctity of which he saw no vestige in his own heart. He prayed God to dry up for him those abundant sources of celestial consolation which filled his soul. Living, he desired to be forgotten, or despised by all who knew him; and dead, to be thrown like carrion to the dogs.

Of the favors which God bestowed upon him, he could speak without vanity; for he compared himself to the trunk of a tree, worm-eaten, but incrustated with gold and precious gems; thanks alone to Him who thus honored the vile trunk, fit only for the flames. Nevertheless it was with extreme reserve, and only when some profit to his neighbor might

result from it, that he allowed any one to penetrate into those things likely to attract honor or reverence to himself. He conjured the Lord not to choose him as the medium of those supernatural favors which obtain among men a reputation of sanctity for the possessor.

That prophetic knowledge with which God was wont to enlighten him, was rarely heard to issue from his lips, and never unless by way of encouragement to his children, or when it was the will of God that he should announce, many years beforehand, the establishment of the Order whose destined Founder he was.

A singular tradition was held amongst the first Fathers, that St. Ignatius had an Archangel for his guardian. Father Lainez, presuming upon the affectionate friendship which existed between him and the Saint, asked him one day, in confidence, if this belief had any foundation, and relates that he received no answer from him, but that his whole countenance became suffused with blushes, as if, adds the Father, a young maiden, retired and alone, were to see a stranger suddenly appear before her, in the solitude of her chamber.

But he treated in a very different manner one of the Brothers who had expressed to a companion his firm conviction that Father Ignatius was a Saint. Ignatius rebuked him severely, telling him that he dishonored sanctity by attributing it to a sinner like himself. Such words, said he, were blasphemous, and as a punishment, he condemned the young man to take his food alone, in a miserable outhouse, for two whole weeks.

We still remember the conduct of St. Ignatius towards Father James Eguia, his confessor. That holy man, notwithstanding his old age and infirmities, gave himself up to austerities which would have tried the fervor and surpassed

the strength of any young beginner. He passed whole nights in prayer, and if nearly overcome by sleep, he would strike his limbs against the bench, until the torpor had passed away. One of the greatest consolations of the Fathers was to hear this holy man discourse upon spiritual things. His heart glowed within him, his countenance was lighted up with enthusiasm, and his audience, transported with the love of God which his discourses kindled within their souls, compared them to burning flames of fire. This venerable old man, thoroughly acquainted with the inmost soul of Ignatius, could not, in spite of the severe admonitions which he had received on the subject, refrain from letting fall some words of admiration, sufficiently giving to understand what he was forbidden to say openly. He was even overheard to express a hope, that he might survive the Saint, were it but for a few hours, so that, freed from the obedience which he owed him, he might reveal certain secret things which would fill all those who heard them with admiration. But it is narrated by Oliver Manares, that it was currently believed amongst the Fathers who lived in his time, that this desire, and the motive which induced it, shortened the life of the venerable Father, and that St. Ignatius, through great humility, obtained from the Lord, by fervent prayer, that his confessor should precede him by a few days, so that with him might expire the memory of all those holy details, which could only have been known after his death, and which would have increased his reputation for sanctity.

There only remains for me to make known, concerning the degree of humility at which Ignatius had arrived, one more circumstance, which seems to me to indicate the highest point of perfection to which this virtue can be carried. It is true that it is a virtue which does not strike the eye at

the first glance, nor are all eyes capable of discerning it; for when good qualities are not manifested by those external actions whose beauty is visible to all men, they are rarely judged as they deserve, excepting by those souls which have made great progress in perfection. The reader will be interested by the narrative which gave rise to these reflections.

Saint Magdalene de Pazzi, a Carmelite Nun, favored with frequent and authentic visions, being rapt in ecstasy on the 18th of December, 1594, beheld the Blessed Virgin placed between St. Ignatius and St. Angelo, a Carmelite and martyr. She led up these two Saints to the holy Magdalene, so that they might instruct her, the one in the virtue of humility, the other in that of poverty. St. Ignatius was the first who spoke, and Magdalene, as it always happened when in these raptures, repeated in a loud, though sometimes broken voice, the words which she heard, and which were as follows:—"I, Ignatius, am chosen by the Mother of thy Divine Spouse, to speak to thee upon humility. Listen then to my words. Humility, like the oil poured into a lamp, ought to fill the heart of those who enter upon a religious life; and as the oil occupies every part of the vase into which it is poured, so humility, which is the true knowledge of ourselves, ought to occupy all the powers of the human soul. And as the wick cannot burn unless impregnated with oil, so the soul cannot bear fruits of perfection and holiness, if we neglect for one moment to feed it with humility, which is the basis of all religious virtue. It is, besides, nothing else than the ever-present consciousness in the mind of its own nothingness, and the constant love of every thing which can tend to self-abasement. Thus, even whilst we enjoy the subjection in which we hold all the powers of our soul, far from attributing merit to our-

selves, we must submit, with unshaken firmness, to all the humiliating trials necessary to be undergone, before we arrive at that perfect peace and order, the attainment of which is our sole object in assuming the religious habit. If those who direct the novices find in them a certain repugnance to renounce either their will or their judgment, they must reprove them severely for this, as for a serious fault; and at the same time show them how they glorify God by their submission, and the great fruits unto salvation which they will gather from humility. Let humility become the object of their love, of their desire, of their aspiration. Let this virtue shine in all their words, in all their actions, and let every word which is not impressed with humility be as much avoided in religion, as words of blasphemy in the world.

“The Superiors should give such constant examples of humility, as to render all further proofs of their possessing that virtue unnecessary, when they reprimand or exhort their children. Let every Spouse of Christ hold herself in readiness to be transplanted either into the valleys or upon the mountains, every where ready to give forth precious fruits. Let them be in the edifice of spiritual perfection, like the stones employed in building the Temple of Solomon, where no sound of hammer was ever heard. And, should they resist whilst being fitted in to the places which they are destined to fill in the building, let them be silenced, partly by acts of love, and partly by severity. Or, if such humility is distasteful to them, place in their hands an image of their Crucified Spouse, and show them how they are to imitate Him. Let those who have the care of souls never cease to exercise them in humility, so long as the flesh and bones of their bodies hold together; for it is a ladder with many steps which we must always mount, and yet which

will never raise us higher, because we must always ascend and descend it.

“The soul which has no humility can never rise above itself, for a thousand low passions, a thousand vain desires chain it to earth. As the Incarnate Word constituted his apostles fishers of men, so he has charged his Spouses to win over souls to Him. I have now spoken to thee enough upon humility; I leave thee to one who will instruct thee upon the true spirit of poverty.”

Thus spake the Blessed Ignatius upon the great virtue of humility; and since the Mother of the Eternal Word thus chose him from amongst so many other humble Saints, who had formerly lived upon earth, and now enjoyed the presence of God in Heaven, to teach it to a holy servant of the Lord, this alone, according to the opinion of those capable of appreciating that virtue in all its perfection, is sufficient to prove to what a super-eminent degree of humility St. Ignatius had attained.

Perhaps the most proper manner of expressing it, would be to say that he concealed his humility through humility, to avoid the esteem which it might have inspired. He thus succeeded so completely in concealing the actions which might have attracted admiration, that both the concealment and the actions were unsuspected.

The children of Ignatius had long requested him to leave them, as so many other Saints had done, some details upon his own history, as a remembrance and consolation. He refused for some time, but at length fearing, lest his refusal should be attributed to humility, he consented to satisfy them.

Towards the end of his life, he dictated to Father Luis Gonsalez a simple and brief narrative of all that had happened to him since his conversion in 1543, leaving it to Fa-

ther Nadal to give an account of the remainder of his life. He would not give this in charge to his director, Father James Eguia, who was so intimately acquainted with his virtues, and with the divine favors vouchsafed to him; but hoped that by leaving a sketch of his life and of the goodness of God towards him, he would lead to the belief, that excepting what he had himself dictated to Nadal, there was nothing worthy of being recorded concerning him.

Regarding his intimate communications with God, his spiritual union with Him, and that superhuman knowledge, which he might have been unable to explain, even had he wished to do so, no word was ever revealed by him.

We owe to the goodness of God, not to Ignatius, that some fragments have been preserved of the notes which he daily wrote upon all that passed between his soul and God. All was burned excepting these few leaves, which contain the reflections of only four months; a short space of time from amidst so many years; and yet this limited space contains so much that is great and instructive, that from the portion which further on I shall transcribe, we may judge of the treasures of divine grace contained within his breast.

He submitted his Constitutions to the examination and censure of his first companions in Rome, well aware that they would not change an *iota* of that which, although written by him, was dictated by inspiration from on high. He wished by this means not only to prevent them from being considered as inspired by God, but also to avoid all idea of their being entirely his own work. Therefore, although he might have presented them as definitively decided, after they had received the sanction of the Sovereign Pontiffs, he reserved this act of Supreme Authority for the General Congregation to be held after his death. His very death bore

the impress of his marvellous humility, for he died like one without importance and almost alone.

When he felt his end approaching, and knew that but a few hours of life remained to him, he sent a message towards evening to the Sovereign Pontiff, requesting his last benediction before he died. But as the physicians declared that he would still live several days, he took advantage of their security to die as he had tried to live; alone with God. Without manifesting his conviction that his last hour was at hand, without naming an assistant as he had formerly done, to aid him in bearing the burden of office, without giving himself the consolation of blessing his children, of bequeathing to them his last wishes, of seeing them assembled to weep and pray around his dying bed, he expired alone. At the report that their Father was in his last agonies, the children of Ignatius hastened to his couch; but his spirit was at the moment of its departure, and he knew them not. So live, and so die the Saints of God!

CHAPTER II.

The perfection of obedience as manifested in St. Ignatius—His practice of evangelic poverty—His gratitude for benefits—New examples of the empire which he exercised over himself.

OBEDIENCE and poverty are the daughters of humility. The one strips us of what we are, the other of what we possess; and consequently, both tend to reduce us to that nothingness which the truly humble man aspires to. Ignatius, as Head of the Society, had few opportunities of practising obedience; but whenever one presented itself, it was easy to observe that in him practice would be no less perfect than theory. For instance, when he voluntarily submitted to serve in the kitchen, he was as obedient to the orders of the cook, as if he had been the youngest and most fervent novice. He obeyed his physicians with entire submission. On one occasion, following their advice, he broke his fast, which he had continued with more zeal than strength, during all Lent, until Wednesday in the Holy Week. He did not plead the few days which remained, to satisfy his devotion; but simply obeyed, making to God the sacrifice of his will, more agreeable to Him than the mortification of the flesh, without obedience. He obeyed his physicians, even at the peril of his life. For it happened once that suffering from grievous inward pains, a young and inexperienced doctor being consulted, was of opinion that they proceeded from cold, whilst they were in fact caused by heat and inward inflammation.

He therefore prescribed hot drinks, and a careful closing up of all doors and windows, with a profusion of blankets, lest the air should penetrate to the sick man; and all this in the dog-days.

But although Ignatius felt that this method was most injurious, notwithstanding the burning thirst that devoured him, the constant perspiration and frequent fainting fits which resulted from this mode of treatment, he never uttered a word of complaint. Only feeling himself quite exhausted, he committed to one of the Fathers the administration of the house, and desiring no one to enter his room but the brother who had charge of the Infirmary, prepared himself quietly for death.

It was then understood how violent had been the effects produced upon him by the insupportable heat to which he had been condemned; and Alexander Petronio, a skilful physician, and one devoted to Ignatius, was sent for in all haste. Exclaiming against the ignorance of the young practitioner, he immediately ordered the clothes to be removed, the chamber aired, and a strengthening diet to be administered to the patient, who shortly after recovered, and was entirely freed from pain.

His perfect obedience to the Sovereign Pontiff, and entire submission to his judgment, can hardly be described. From the day in which he had placed himself in his hands, with a vow taken before God to go, in the service of the Church, to whatever part of the world the Vicar of Christ should send him, he never even felt a wish to be employed in one place rather than in another. His only will was to obey him in whose hands he had placed it. Having heard Father Lainez say that since all hopes of passing over to the Holy Land were ended, he felt a great desire to go to the Indies, to labor for the conversion of the infidels;

“And I,” said Ignatius, “have no such desire, and if I felt it I should banish it from my mind.” At which Lainez appearing surprised: “Does not our vow,” added Ignatius, “engage us to be always in readiness, through obedience to our Holy Father, to go to whatever part of the world he sends us? Since that is the case, I am equally disposed to go to all places; to the East or to the West; and should I feel any preference for one more than for the other, I should combat it, and endeavor to reduce my mind to perfect indifference, and a disposition to obey with equal readiness whatever orders I may receive.”

In his old age, when infirm and suffering, he was often heard to say, that at the first word of the Holy Father, he would take up his staff, and journey on foot to Spain; or would embark without provisions in any ship whatsoever, were it without sails or helm, masts or rigging; and that so far from feeling any repugnance in his obedience, he would feel, on the contrary, the utmost pleasure and satisfaction; which saying coming to the ears of one of those wise men who weigh worldly things and those which are of God in the same balance, he said to him in a tone of slight derision: “But, Father Ignatius, where then would be your prudence?” - “Prudence,” replied the Father, “is not the virtue of him who obeys, but of him who commands; and if there is prudence in obedience, we must cease to be prudent, rather than cease to obey.”

The Saint sometimes called poverty the groundwork of religion. He styled it his mother, and loved it with tender affection; while he wished to see it carried in the Order to the highest degree compatible with his Institute, whose object is, the service of our neighbor. Now, in order to serve our neighbor, and to be useful to him, we must devote ourselves to long and arduous studies; and for our ministra-

tion, we must accept neither salary nor reward. Therefore our Founder, who knew from the experience of several years, that study and mendicity are incompatible, wisely regulated that the colleges where the schools are held, should be endowed; that the novitiates, which may be considered as forming part of the colleges, and are as it were their nursery, should be so also; but not so the professed houses; for these are but as wayside inns, where stop the pilgrims who have no fixed abode, and who hold themselves ever in readiness to depart upon whatever mission they are sent, and to whatever part of the world in which their services are required. Besides, the revenues of the colleges being common property, may be perfectly allied to individual poverty; for no Father becomes richer in a rich establishment, nor poorer in a poor one. Each receives what is necessary for living poorly, and for working; but beyond that no one is permitted to possess any property of his own. He who goes from one college to another, can carry away nothing but his writings, the only thing which belongs to him individually. Whatever he requires for maintenance, clothing, or work, he will find in the college to which he is sent, and will use it as an object belonging to the office which he fills, but not to himself personally. Whatever augmentation may take place in the revenues of a college, the number of students alone varies, and increases proportionably; but in no other particular is it observable, and no one upon his own account can dispose of one obolus more than he did before. Whatever has been considered necessary from the first, remains invariably and irrevocably fixed; and thus the door is shut to all spirit of appropriation. For experience has proved how easily this spirit introduces itself into those Orders which suffer from want; how the Superiors, unable to maintain the brethren, are obliged to

shut their eyes to what they procure for themselves, until each one has his property separate, and what begins through necessity, continues from a love of ease.

Our professed houses have no fixed revenue, not even for the service of the Churches. However necessitous they may be, they can receive nothing from the Colleges, not even as alms; otherwise certain that the charity of the Rectors would never allow them to suffer from want, they would cease to depend solely upon Divine Providence. By a particular decree of Father Lainez, then General of the Order, the Rectors of the Colleges were bound annually, about the time of Christmas, to affirm upon oath that they had furnished nothing to the professed houses. The formula of this oath ran thus: "With all due reverence, I take God, who is truth itself, to witness, that none of the worldly goods belonging to the college, have to my knowledge been appropriated to the use of the professed Religious or of their houses; which is prohibited by the Constitutions of the Society."

I attribute this measure to the General Lainez, only in regard to the epoch fixed for taking the oath; for it was already established in the time of Ignatius; and that taken by Father John Pelletier, Rector of the Roman College, and given by him in writing, in the year 1551, is still preserved. In conformity with this rule, Ignatius gave up to the Roman College, a valuable present of wax, which the Fathers of Palermo had offered to the house.

Thus, if a sick person required a flask of wine, it could only be accepted from the College, by exchanging for it some other article of equal value furnished by the house; and the first vow which was added to the four solemn vows taken by the professed members, was to maintain the same

degree of poverty in the Society, and to permit no alteration, unless in rendering its observance still more strict.

The love of Ignatius for poverty, was only comparable to the joy with which he reaped its fruits. From the very first day in which he embraced the cross of Christ, his privation of all things was complete. From that day he had no shelter but in the hospitals; he clad himself in the rudest garments; he lived upon alms, and these he shared with the poor; reserving to himself merely what was sufficient to support him for the day. He would never carry money with him; and if forced by some pious souls to receive it, would leave it upon the sea shore, or give it for the love of God to the first necessitous person he met.

When he became Father and General of the Society, he remained in the same destitution as the least amongst the Brethren. A Bible, a missal, and *The Imitation of Christ*, composed all his library. This chamber, like that which the *Shunammite* woman prepared for Elisha, contained only a bed, a table, a chair and a candlestick. His table, although he constantly received the Fathers who came from a distance to Rome, was so poorly served, as scarcely to afford sufficient for a bare subsistence.

Nicholas Bobadilla one day when suffering from indisposition, taking his share of some of the coarse food which was likely to be injurious to him, remarked smilingly: *Modicum venenum non nocet*: his portion being so small, that had it been poison, it could scarcely have hurt him. Ignatius severely reprimanded the minister and steward for having one day served up a bunch of grapes to him when the other Fathers had none.

His love of poverty was especially remarkable in the noble generosity with which he was always ready to give up the little which he possessed. However poor he was, he

never would enter into a lawsuit with any one for any worldly interests; and he used frequently to say, that this line of conduct was not only conformable to a true spirit of Christianity, but that two great benefits accrued from it; the one spiritual, because an act of charity is superior to all the treasures in the world; the other temporal, because Our Lord never shows his liberality more than towards those who have given up every thing for him.

Thus he never would permit the slightest disputes amongst the Fathers concerning the interests of the company; and it happened that two Rectors having disagreed upon some point regarding their respective colleges, he settled the difficulty by changing their posts, and sending each to govern the college of the other. He was for several years the Director of Margaret of Austria, daughter of the Emperor Charles V., and she frequently sent him large sums of money to be distributed amongst the poor: He knew well that her intention was that all or part of this money should be applied to relieve the wants of the Society, yet he never would employ one farthing for that purpose; but carefully divided it amongst different pious establishments, and kept an exact account of its distribution. Not only did he thus give in alms the money which he might have employed to relieve the wants of his brethren, but from the little money reserved for the support of the house, he would frequently assist the necessities of others.

So that a certain very rich Cardinal, having directed a poor nobleman to apply to Ignatius for aid, the latter bestowed upon him all the money that could be collected in the house, only regretting that he was not so well provided as the Cardinal no doubt imagined; since notwithstanding his own opulence, he had counted upon him for support. He took particular care to spare the feelings of the unfortu-

nate, as well as to succor their wants ; and often, in regard to noble families which had become impoverished, or honorable men whose labors did not suffice for the maintenance of a numerous offspring, he continued to procure some trifling occupation which he paid largely, so that the charity might appear to be merely a remuneration for labor.

To this love of poverty, which rendered Ignatius so generous towards the unfortunate, he added another quality, particularly characteristic of a noble soul, gratitude. He did not mete it out according to the benefit received ; but offered in return all that he had in his power to give. Thus even after his death, he testified his gratitude to John Paschal, who had received and maintained him in his house, by appearing to him, as I have already related in the first book of this history, and consoling him by the assurance of eternal salvation. Whilst still alive, he had deprived himself for his sake of a small crucifix, which he always carried in his bosom ; the sole companion of his pilgrimages, and only consolation in affliction. To a priest named Cavalla, who had brought alms to him during his malady at Manresa, he gave all that he possessed ; a book containing the Office of the Virgin. Trifling gifts it is true ; but no small tokens of gratitude in one who had nothing more to bestow. He never forgot a benefit. Cardinal Gaspar Contarini, who had by his powerful aid so much contributed to obtain the approbation of the Sovereign Pontiff for the Order, never ceased to be the object of his most tender gratitude. Nor had he less for the King of Portugal, who had welcomed the Society to his dominions with truly royal magnificence. He ordered all the priests of the Order daily to recommend in the Holy Sacrifice, the King, Queen, and Princes of that royal house, in token of gratitude for the great favors which

the Society had received from them. From numerous examples of the same nature, I shall select but a few more.

Jerome Arcé, one of the benefactors of our house in Rome, arrived from Spain grievously sick, at a season when the patients under the care of Ignatius were unusually numerous. And although the care of the sick occupied above all others the mind of Ignatius, yet he could not bear the thoughts of leaving his friend and benefactor destitute of all that was necessary in his sad situation; and immediately sent the Brother Infirmarian to take charge of him, with orders not to leave the bedside of the sick man, until he was entirely cured. Meanwhile he himself visited him daily, bringing as much consolation to his soul, as relief to his bodily sufferings.

On another occasion, being prevented from carrying assistance to a former benefactress, on account of the distance that separated them, he intrusted her to the charity of his children, earnestly recommending them, to testify in his name, and by every means in their power his gratitude for her kindness. Her name was Mencia de Benevente; and when Ignatius resided in Alcalà, she possessed a large fortune, from which she furnished him with such abundant alms, as enabled him not only to live, but to distribute assistance to the poor. Various reverses of fortune reduced her to the last extreme of misery, which no sooner came to the knowledge of Ignatius, than with the most touching importunity, he recommended her to the care of Father Francis of Villanova, Rector of the College of Alcalà. That college had been but a short time established, and was so devoid even of the necessaries of life, that the Brothers, who had neither blankets nor any kind of covering to protect them from the inclemency of the night, in the depth of winter, had no resource but to sleep as they could, each wrapped in his

poor and threadbare cloak. As for their daily fare, it was so meagre, that their life was in fact a perpetual fast. Nevertheless, each Father, beginning with the Rector, on receiving his slender daily portion of food for dinner, retrenched part of it, and laid it on a dish placed on the middle of the table for that purpose; and these poor offerings sent to their benefactress, enabled her to live somewhat less poorly than they did.

Another proof of the grateful heart of Ignatius and his generous love of poverty, may be found in his conduct to the Prior Andrew Lipomani, a Venetian nobleman, who, in order to found a College in Padua for the Society, deprived himself of his Priory, reserving merely what was necessary for his subsistence. But St. Ignatius returned to him by contract, the whole administration of the revenue, forbidding his Religious to demand the smallest portion of it at his hands; and enjoining them to receive as alms whatever he was pleased to bestow upon them for their subsistence. Moreover, he alienated a portion of the funds of the Priory, and made it into an annual rent of one hundred crowns for the nephew of his benefactor. But the Prior would not permit his nephew to receive this money, nor consent that his family should profit by what he had consecrated to God.

Let us now dwell for a little while upon those virtues which were most peculiar to Ignatius. Of these, none were more eminent than the marvellous empire which he exercised over all the emotions of his soul. He carried this to heroism, and those who lived with him on familiar terms, used frequently to say that in him every human passion was governed and guided solely by virtue and reason. The Fathers James Lainez and Andrew Frusis, both intimate friends of the Saint, were of opinion that to follow the impressions of grace had become for him a second nature, to

which he yielded, not through obedience to the empire which he had over his natural inclinations, but in compliance with his inclinations. Yet St. Ignatius was very far from possessing a phlegmatic nature or an apathetic character. The physicians often erred in thinking so, and in attributing to a naturally cold disposition, that immobility of the passions, acquired by long and continuous exercise in conquering the violent emotions of anger to which, through a naturally fiery temperament, he was subject.

Those who understood the human heart better were not deceived ; and two Spaniards of elevated mind and penetrating genius, Michael Torres and Christopher Madrid, saw in this absolute empire over naturally impetuous passions, so strong a proof of consummate perfection, that by this consideration alone they were led to become disciples of Ignatius, and members of the Society.

No event, however unforeseen, produced upon him any external impression, whether of grief or joy. The most perfect equanimity of soul was always observable in him ; in all places, and at all hours, he was the same. Nor was it of any importance in speaking with him upon business, or in asking him a favor, whether he was sick or well, persecuted or left in peace, whether he had received good news or bad news ; these accidental circumstances had no influence either upon him or upon his decisions. One of the Fathers, forgetful no doubt of this rare impassibility, seeing him return wearied one day, after having long and vainly waited for an audience from the Holy Father, refrained from speaking to him concerning some affair, as it was his duty to do. Having gone to confer with the Saint the following day, he excused himself for this delay, alleging the reason already mentioned, and in consequence, received so severe a reproof from Ignatius, that as he himself relates, he went from his presence covered

with confusion, and for more than a week did not venture to speak to or even to look at him.

The physiognomy of Ignatius was as imperturbable as his soul; and his children used to remark that his countenance was already that of a Saint, in its constant serenity. The Archbishop of Toledo, Don Gaspar de Quiroga, who passed some time with him in Rome, was never wearied of contemplating the clear and untroubled expression which pervaded his features. It is true that his countenance could express both wrath and severity, when he found it necessary to give more force to his reproofs. But even at those moments, he preserved such an expression of majestic dignity, that men of the highest merit and importance, unable to bear this silent rebuke, have been known to fall speechless and weeping at his feet.

To accidents and to bodily pain he appeared impassible; and neither by the contraction of his features, nor by the slightest movement, did he ever betray any inward suffering. Thus one day on account of a swelling in his throat, the Infirmarian placed a bandage round his neck, which also covered his ears, and wishing to keep it in its place, sewed it up, during which operation he accidentally pierced the ear entirely through with his needle. "See, Brother John Paul, you have sewed mine ear;" said Ignatius quietly, without giving the slightest sign either of pain or anger.

On another occasion, having gone to visit a building, which he was having erected at a country-house belonging to the college, near St. Balbina, when about to descend a temporary staircase, he slipped his foot, and was precipitated down the whole flight of steps, so that it appeared certain that he must have dashed his head against the wall in front. Father James Guzman who was with him, believed his death inevitable; but it pleased God to defend him, for

as if by a miracle, at the foot of the stairs, and before his head touched the wall, he stopped, and rose. Yet this danger seemed to cause him no emotion. He neither changed color, nor even looked back, as it would have been natural to do, to observe the height from whence he had fallen; but walked on as tranquilly as if nothing had happened.

Being one day in the house of some pious persons, with whom he was engaged in religious conversation, a messenger arrived, with a troubled countenance, and communicated some news to him in private. "It is well;" said the Saint, and dismissed him; then for more than an hour afterwards, he continued his conversation, without the slightest trouble being visible in his features or demeanor. When he was about to depart, they questioned him as to whether that messenger had brought no bad news. "Nothing," said he, "excepting that the officers of justice have come to seize our furniture in payment of a debt of some few crowns which we were obliged to contract. But if they take our beds, we can sleep upon the floor; which will suit poor people like us very well. I should wish them to leave certain manuscripts of mine; but if they refuse I shall not contest the point. They shall be welcome to them."

Things however did not go so far. Jerome Astalli, a Roman nobleman, and devoted friend of Ignatius, became responsible for the payment, and through God Himself the debt was acquitted; for He inspired Dr. Jerome Arzè, although unaware of the positive destitution of the Fathers, to send to the house a sum of two hundred crowns as alms, by which they were enabled to satisfy their creditors.

Our blessed Founder suffered much greater difficulties, and for a longer period, from a man who was strangely prejudiced against him and his Order, owing to some cause

that no one, perhaps not the individual himself, could understand. As soon as he saw them established in a house contiguous to his, and found that he had no means of driving them from it, he began by taking possession of their courtyard, and incorporating it with his own; he then filled it with the noisiest animals he could collect, and kept up such a constant uproar beneath their windows, that the chambers on that side of the house became almost uninhabitable. And as the refectory could have no light excepting from the court, he refused to permit the Fathers to have windows opened on that side; so that during the eight years which this persecution lasted, they were obliged to light their hall with lamps at mid-day. It appears that the man was actuated in his conduct not only by his own bad disposition, but by his desire that these unceasing annoyances might force Ignatius to buy his house at an exorbitant price. Meanwhile he spread about through Rome bitter complaints against the Fathers, saying that they did not leave him a moment in peace, and were trying to force him to leave his house. Finally he became so truly insupportable, that the Fathers were obliged to yield to his cupidity; and partly by borrowing, partly by alms, were enabled to offer him the price which he demanded. He took his departure at length, but like one who had instead of selling his house, abandoned it in time of war to be pillaged by the soldiery. He carried away the doors, the windows, the iron bars, and even all the hewn stones that he could detach from the building.

Now during the nine years which this persecution lasted, Ignatius not only would permit no lawsuit upon the subject, but was never heard to utter one word of complaint, or resentment, nor apparently to feel a shadow of displeasure; and he took possession of the four walls of the house, pre-

cisely as if they had been yielded to him through courtesy, and in the best possible condition.

In 1555, when the affairs of Naples began to excite agitation and tumult in Rome, the pope, Paul IV., deceived by false information, ordered the governor of Rome, the procurator fiscal and all his men, to visit our house, and make strict search for a deposit of arms said to be concealed there.

Our venerable Father received this visit with a serene and unaltered countenance, and ordered his Secretary to conduct this numerous troop to investigate every part of the building. The researches being concluded without so much as the point of a lance being found, Ignatius, with the same serenity as if he had received a visit of politeness, and a mark of respect, accompanied the governor and his attendants as far as the door.

But can we wonder that he was but little troubled by this search of his house, when we reflect that had the Society itself been annihilated, blotted from the face of the world, and not a remembrance of it left, his spirit would not have been troubled, and he would have required but a short retreat and communion with God, to remain as calm and undisturbed as before? During a severe illness, he was enjoined by his physicians to refrain from dwelling upon any subject which could cause him trouble or melancholy. Revolving in his own mind what serious accidents or sudden bereavements could cause him any temporary sadness, he could think of nothing capable of affecting him, excepting the destruction of the Company. "And yet," said he when relating this circumstance, "were that to happen through no fault of mine; were I to see the Society dissolved like a few grains of salt in water, one quarter of an hour passed in communion with God would restore my soul to perfect tran-

quillity." Yet we know how many long years of toil and suffering, this, the most eminent of his works, had cost him; and how clearly he foresaw the services which it would render the Church, and the glory which through it would accrue to God. But although as St. Augustine remarks, the throne of God is in Heaven, *cælum mihi sedes est*, yet the Heavens might melt away, and his throne would not be shaken. And so it is with the Saints of God. However great, however glorious may be the object of which they are deprived, they remain calm and undisturbed, because God is their support, and their sole desire the accomplishment of His will.

We may form some idea of the sincerity of Ignatius in the feelings which he expressed on this subject, by his demeanor when the election of Paul IV. to the Pontificate, was announced to him. For a moment, as by a passing shadow, his face was clouded; and he seemed as it were to withdraw within himself, like one who studies the future. Then without making any remark, he entered the chapel, and kneeling for a few moments in prayer, returned to his children, with a serene and cheerful countenance. "The Pontiff will be friendly to us," said he; "nevertheless he will put our patience to many trials." And thus in fact it happened; for so long as Ignatius lived, Paul IV. treated him at one time with kindness—at another with severity, according to the different impressions which he received.

But after the death of Ignatius, when Father Lainez was named Vicar-general, and went to announce his election to Paul IV., that Pontiff received him with every demonstration of sincere affection, led him into his private cabinet, and conversed with him long and familiarly. When Lainez related this to the Fathers on his return, many of them thought that their holy Founder had already contributed by

his prayers to realize the first part of his prediction; for such a reception seemed a happy omen, on which they might found hopes for the future. It is true that but a short time elapsed before the face of affairs was changed, and the second part of the prediction of Ignatius accomplished.

When Lainez on account of certain affairs, returned to see the Pontiff, he could not obtain an audience. After several vain attempts to obtain admission, he was received by one of the Cardinals, who accosted him with a stern aspect, and addressed him in cold and severe terms. To the request of Lainez that the Society might have an advocate to speak for it upon certain affairs, he replied shortly, "Yes; we shall examine;" and with these words dismissed him. This trouble was terminated by a new examination of our Constitutions, in the intention of retrenching or adding whatever was thought necessary; but God would not permit any change to be made in the work of St. Ignatius.

Shortly after, Father Lainez was definitively elected General of the Society. Paul IV., who already esteemed Lainez so highly, that he had been desirous of raising him to the rank of Cardinal, received him with paternal kindness on this occasion, and expressed himself in terms of especial affection towards the Society, the blessed Society, as he termed it. He then exhorted them generously to bear the Cross, since they were called by God to suffer insults, persecution and death, for the glory of the Lord Jesus Christ, and in the service of His Church. Afterwards, in his last sickness, when his last hour was drawing near, Paul again spoke of the Society in terms of still higher praise, promising it his protection, should it please God to prolong his life.

CHAPTER III.

Exterior deportment of St. Ignatius—The importance which he attached to outward demeanor—Rules laid down on this point—Circumspection of the Saint in his words, writings, and the management of his affairs—His conduct was an image of the *Following of Jesus Christ*—His influence on those who surrounded him—Difficulty of appreciating the interior virtues of the Saints.

THAT tranquillity and moderation which governed all the interior affections of Ignatius, influenced his outward deportment, and might be traced in his demeanor and countenance. One day in Padua, in the presence of Father Lainez, one possessed of an evil spirit, an unfortunate being who had never seen nor heard of Ignatius, spoke of him, and remarked the singular charm of his expression: "He is," said he, "a Spaniard, somewhat short of stature, and lame, but his eyes are bright and charming." And he was right; for in the expression of Ignatius, vivacity and sweetness were so singularly blended, that he would often cheer a gloomy and disconsolate man, merely by looking at him. It seemed as if such a one brightened up under the gaze of Ignatius. Nevertheless his eyes were generally cast down, and were expressive only of the most angelic modesty, that precious gift bestowed upon him by the Queen of Virgins, when for the first time she appeared to him at Loyola, and so entirely freed him from all concupiscence, that to him might be applied the words of the blessed Ennodius, when speaking of another holy man: "He never perceived that he was

clothed in flesh, except when he meditated upon death, which was to destroy it."

Of this virtue he has left us a beautiful sketch, of which he might have taken the model from himself, and which he entitles *Modesty*; laying down twelve rules, containing instructions for a religious deportment, so important for those who in their relations with their fellow-men endeavor to draw them over to God. A modest deportment indicates at the first glance, a pure and calm soul, and in attracting hearts to God, possesses a virtue similar to that which, in another sense, an ancient writer calls a letter of recommendation written upon an amiable and open physiognomy.

These twelve rules cost Ignatius many tears, shed in the presence of God; and were the object of long and frequent prayers which he offered up as he himself tells us, on observing the carelessness with which a Father minister directed their observance, and the slight importance which he appeared to attach to them. But it seemed as if the Lord Himself wished to prove His approbation of this virtue, by saving the lives of many of the Fathers, by an act of special Providence, at the moment when these rules were published for the first time.

Ignatius had charged Father Lainez to promulgate these regulations, and to make an exhortation on the subject; and gave orders that all the Fathers, including (contrary to custom) his first ten companions who were then in the house, should be present. Now whilst Father Lainez, discoursing upon a text from St. James, exhorted them never to despise the slightest observance which might contribute to their spiritual advancement, suddenly a violent noise as of a falling building was heard, and the whole house was shaken.

The discourse concluded, they went out to discover the cause of so strange a circumstance, and found that the roof of the

building under which daily, at the same hour, immediately after dinner, they were in the habit of assembling for spiritual conversation, had fallen in. Seeing this, they raised their hands and eyes in thanks to God, who had preserved their lives; and it seemed to them as if a divine manifestation had thus been vouchsafed of the importance in the sight of God of these rules, whose publication had been the indirect cause of their preservation.

These rules, and the means employed by St. Ignatius for insuring their observance, were so efficacious, that wherever the Fathers appeared, they were known to be members of the Society of Jesus, from the modesty of their deportment. He who saw one, writes a contemporary author, saw all. As might be expected, the enemies of the Order attributed this modest demeanor to a refinement of hypocrisy, which being related to Ignatius, he replied: "Would to God that this hypocrisy might daily increase amongst us! As for me," added he, pointing out the Fathers Salmeron and Bobadilla, "I know but two hypocrites in the Society;" meaning to infer that they were even more virtuous than they appeared to be, and were hypocrites only because they concealed their good qualities.

The admirable order which reigned in the soul of St. Ignatius, imparted to all his words a remarkable character of circumspection; for between the heart and the tongue of man, the same connection exists as between the hands and the inner wheels of a watch. Where the latter are out of order, the former go wrong also. Thus our holy Founder was never known to use a word of contempt when addressing reproaches to an inferior. Reason, and not anger under the mask of zeal, spoke by his mouth. His only object was that the criminal should amend his conduct, and that the public order should be maintained.

His general principle was to express himself in few words. Truth in all its simplicity was sufficient for him, and he did not even deduce all the consequences from it which he might have done, far less add reflections and comments of his own. Thus his discourses were full of facts, and produced an astonishing effect upon his hearers. According to him, truth required nothing but its own virtual force, in order to triumph; "too much clothing," he would say, "only weakens it, and unfits it for wrestling with error."

Ignatius was scrupulously exact in fulfilling his promises, and therefore always calculated beforehand his power of keeping his word. He confessed that on one occasion, the first time in which it had happened to him for years, he encountered extraordinary obstacles in accomplishing a promise which he had made.

He evinced the same discretion in speaking of the actions of others, even when they were public. He was not prodigal of praise, but he never censured. And with regard to men in authority, of whom every one thinks it lawful to give his opinion, he not only refrained from condemning their mode of government, when the public attacked them, but would not even express his views as to the measures which it might be useful for them to adopt, less they might be accused of incapacity in not having thought of these measures, or of a want of equity, if knowing, they did not adopt them.

One of the four Pontiffs who filled the Holy See during his sojourn in Rome, became obnoxious to public opinion, on account of his excessive severity. No one spared him. Ignatius on the contrary made it his study to discover every thing that could be said in his favor, and when complaints were made to him of the conduct of the Pope, he answered by praising him; and although this Pontiff was unfavorably disposed towards the Society, Ignatius would not suffer any of

his children to complain of him, and recommended one of the Fathers who was about leaving Rome for Flanders, never to mention his conduct towards the Society, unless he could do so in terms of praise. The Father replying that he could find no excuse for some of his behavior towards us: "Well then," said Ignatius, "be silent concerning him; and speak of Pope Marcellus, who both as Cardinal, and during his short Pontificate, gave proofs of affection to the Society which it never can forget."

Men of all ranks and conditions, might take a lesson from the wise discretion always observable in the conversation of Ignatius. It was not his habit to pass lightly, or without some motive, from one topic to another, or to treat a subject superficially; and when this was done by those with whom he was discoursing, he contented himself with showing his disapprobation by silence. His care and attention in the conduct of affairs, is hardly credible. Not one word issued from his lips without being maturely weighed; not one letter from the hands of his Secretary, which he had not read and re-read, examined and corrected. Father Martin Olave, having prepared a document concerning the Society for the Doctors of the Sorbonne, Ignatius carefully scrutinized each expression, and passed three hours in the most minute examination of every phrase.

Such then was the empire which Ignatius maintained over himself and over his affections, which were held in complete subjection by the voice of reason. Thus Father Louis Gonsalez would often remark, that to see Ignatius, to listen and to observe him, was to receive a lesson in action from the book entitled *The following of Christ*. He who has any knowledge of spiritual things, and who knows that work, knows also what lofty instructions upon spiritual perfection it contains, but more especially upon that foundation of all

virtue, called by the masters of spiritual life self-denial, and the crucifixion of the inner man. Now this book fell into the hands of Ignatius when he was yet a novice in spiritual perfection, and was devoting himself to penitential exercises at Manresa. Hardly had he read the first lines, when he resolved never to part from it more. It was, said he, the pearl of books. Every day he read one chapter slowly over, by way of meditation, extracting all the pith which it contained for his own use, as the earth absorbs every little drop of rain which slowly filters through it, and descends into its bowels. He generally opened it once or twice a day at random; and read on from that page; and it always happened that he found something appropriate to the state of his soul at that moment; to console him if he was sad, to encourage him if he felt alarmed, to support him if he were tempted. Thus he had ever with him a consoler, counsellor and support, and he considered this book as the most precious gift which he could offer to those whom he loved. In going to Monte Casino, to give instructions in the *Spiritual Exercises* to an Envoy from Charles the Fifth, he carried with him as many copies of it as there were monks in that holy monastery, and left one to each of the brethren; a present equally worthy of him who gave, and of those who received it. The life of St. Ignatius was a living copy of this book; its precepts put in action, and a powerful means of leading those who beheld him, to reproduce a similar copy in themselves. His mere presence had so remarkable an effect upon his children in leading them forward in a spiritual life, that the greatest favor that could be granted them, was permission to reside in Rome, and with him. Hence the deep regret of Father Lainez, when he was obliged to remove from that city; nothing, said he, could cause him greater sorrow, than to separate from Ignatius. Hence the letters of those who

were far away in distant lands; full of tender recollections of the happy days when they had lived with their Father, and of their desire to be once more under the paternal roof.

“It is in that school,” wrote Father Canisius to his friends in Rome, “that we are taught to acquire a rich poverty, a free slavery, a glorious humility, and a noble love for Christ crucified. And I, when I look back, and revolve in my mind that beautiful and admirable philosophy in which our Father instructed us, and recall to my remembrance all that I enjoyed in Rome, all that I have lost in leaving it, my conscience condemns me, and reproaches me with my carelessness and idleness, since having so short a time to avail myself of such powerful aid, I was not more solicitous to profit by it.”

Thus the Religious house in Rome, on account of being the residence of St. Ignatius, was considered, as Father Polanco expresses it, the heart of the Society, because there it had taken rise; its head, because it contained the prime mover of all its works; and its bowels, because from thence it drew all its substance, strength, and increase in spiritual vigor.

The usual subject of the exhortations of St. Ignatius, was upon the necessity of becoming *inner men*; of breaking our own will at the foot of Christ's cross; of conquering every passion and affection, so as to force them to obey at the slightest signal. In his most intimate conversations, of which God was always the beginning and the end, he constantly repeated these words: *Vince te ipsum*: a lesson so impressed upon the mind of St. Francis Xavier, that these words were constantly on his lips, and he repeated nothing more frequently to our brethren in India than *Vince te ipsum*, which, in three words, comprehends and imparts

more solid instruction in holiness than many books with long and learned commentaries.

Ignatius knew all the value of prayer, and devoted many hours of each day to this holy exercise; yet he did not measure the sanctity of his children by the length of time which they passed in prayer, but rather by their generous empire over themselves, and by the perfect subjection in which they held their senses and will. He would even say, that of a hundred persons, whose sole idea of perfection consists in passing many hours in prayer, more than ninety would be found wilful, difficult to lead, unwilling to submit to the rules, satisfied with themselves, and believing themselves fitted to direct others. His constant fear was, that the Society might not have understood his views concerning the path which leads to spiritual perfection, and that they might entirely substitute prayer for mortification. Father Nadal frequently importuned him to extend the time of prayer beyond an hour; but Ignatius replied, that long meditations were necessary for acquiring dominion over the passions, whether by prayer or by reflection; but that he who had attained that end, would find himself in closer communion with God, in one quarter of an hour spent in devotion, than a man of unmortified passions during long hours of prayer; "for," said he, "the greatest obstacle to the union of the soul with God, is our attachment to ourselves, which weighs down the soul, and prevents it from rising freely to its God."

Of two brother coadjutors, one was of a calm temperament, which nothing could trouble; his tranquillity proceeded rather from a grace of nature, than from any effort of virtue on his part in controlling his feelings. The other, on the contrary, was vehement and impetuous, and his feelings of impatience would sometimes find vent in hasty words;

yet he often conquered himself, subdued the violence of his disposition, and kept back the words that trembled upon his lips. Ignatius, who observed them both, "Take courage, Brother," said he. "Continue to vanquish yourself, and you will acquire double the merit of those whose gentle nature has no need to be subdued." Another Brother, who felt that he was of an irritable and choleric disposition, used to avoid his companions; and Ignatius, finding him one day solitary and apart from the others at the hour of recreation, inquired into the cause, which, when he had heard, "You are wrong," said he; "these kind of enemies are not to be conquered by flight, but by combat. Solitude will not destroy your impatience, it will only conceal it. You will sacrifice more to God, you will gain more for yourself, by acts of mortification, be they great or small, with which the impetuosity of your temper will furnish you constant opportunities in your intercourse with your brethren, than if you were to bury yourself in a cavern, and to pass a whole year in complete silence."

Hitherto we have chiefly considered the private virtues of the Saint; let us now observe him under another point of view; in his public capacity. And here it is necessary to remark one circumstance, which is not unimportant. Had Ignatius circumscribed the perfection of his virtues within the limits of his own interests; had he, careless of others, applied himself solely to his own sanctification, the world would have accorded him infinitely more admiration and reverence; for the generality of men, having no exact ideas upon spiritual things, know not how to appreciate them according to their true value. That which is most striking in appearance, those virtues whose practice appears most difficult, are most highly esteemed by the multitude. As self-love, and the desire of satisfying the senses, are natural to

every individual, nothing is more apt to excite admiration, or to be regarded as the perfection of heroic sanctity, than the mortification of the body, and the austere rigor of long and extraordinary penances. If, during the thirty-five years which Ignatius lived after his conversion, he had continued all those penitential exercises which he had begun at Manresa; and as the fervor of his charity and his spiritual zeal increased, had even added to their severity, what wonders would now be related of him! Covered with sackcloth, girded with an iron chain, whose points entered the flesh, dwelling in a cave, or living amongst the poor in a hospital; there serving the sick, fasting continually, passing sometimes three and even eight days without taking food; subsisting entirely upon bread given in alms, and water mingled with ashes and earth; watching the greater part of the night, passing hours of it in meditation, and taking a brief repose upon the bare earth; using severe discipline several times a day; travelling to whatever distance, barefoot; seeking for insult, and desiring to be reviled; feigning insanity, to obtain the treatment of a madman; in short, making of life a continual death;—all this, which was in fact but the first steps towards that perfection in which he afterwards made such rapid progress, would no doubt, had he continued it for many years, have excited unbounded admiration, and he himself have been regarded as one who had attained the summit of perfection. But to turn from this to the conversion of souls, and with that view to devote himself to hard and laborious study for several years; to renounce these external austerities, more admirable than useful to others; to adopt engaging and affable manners towards all, to accommodate himself to ordinary life both in food and clothing; to collect around him men of talent and skill; and, instead of seeking contempt and insult, instead of rejoicing in false

accusations, to defend his reputation; in fine, to found a Society whose principal object is the reformation of the human heart; and of all the mortifications with which he afflicted his body, to retain only those which were conducive to the service of his neighbor; such as increasing labor for others;—these things constitute the most difficult and sublime degree of sanctity, in which care for the salvation of others, and for our own perfection, are perfectly united; wherein we follow as closely as possible the divine example of our Lord Himself. But truly spiritual men alone are capable of understanding this, and of according to such works the esteem which they merit. And yet, is it not by our works that we shall be judged? Is it not by them that our love of God, and that charity which is the soul of sanctity shall be measured? Our Lord Himself has laid down this rule, when He said to the first Head of His Church, “Peter, lovest thou me?” he did not add, as St. Chrysostom observes, “Become poor, fast without ceasing, raise up the dead, cast out devils;” but, “If thou lovest me, *feed my sheep.*”

“The rank of Ignatius was illustrious,” said Gregory XV., when consulting with the Cardinals concerning the bull of his canonization; “but far more sublime were his endeavors for the salvation of the faithful; his struggles against the attacks of the enemy; his efforts to reconquer the heritage of Israel. Of him might verily be said, as of the valiant Joshua in the Scriptures, who was ‘*great according to his name; very great for saving the elect of God, to overthrow the enemies that rose up against them, that he might get the inheritance of Israel.*’” * Thus Ignatius, himself burning with the fire of divine charity, communicated the flame to the heart of God’s elect; enlisted a sacred

* Eccles. 46.

militia for the extermination of the enemies which in those days arose against the people of God; and furnished them with those arms, with which, through the assistance of God, they have combatted, and still continue to combat, for the service and glory of His Church.

Numerous were the conversions effected by Ignatius during his lifetime. Still more, perhaps, through the strength of his spirit after his death. For it is his genius, his spirit, which still directs and governs the Society of Jesus. "We cannot doubt," said Cardinal Bandini, speaking of him on the same occasion, "that all the good works of the Society, all the fruits which have been gathered from its labors, all that it will produce in future times, are due solely to the first seeds sown by its Founder. Great and worthy of our admiration were the works of Ignatius during his lifetime, but greater still, and yet more admirable, are those which he continues to effect. The light of Christianity diffused over the whole world by the Society; all those idolaters and heretics drawn from error by the exertions of its members; all those schools which the Order supports for the increase of knowledge, to Ignatius alone the obligation is due." "And as (according to the remark of another venerable prelate) the Israelites were enabled to judge of the fertility of the promised land, by seeing one bunch of grapes brought from thence, so the zeal of St. Ignatius is a convincing argument in favor of an Order instituted by him, and animated by his spirit." The zeal of Ignatius had neither measure nor limits, and aspired to nothing less than to reduce the whole world under the yoke of religion, and to lead it to the love and service of God. Hence his remarkable answer to the Ambassador of John, King of Portugal, who asked six of the companions of St. Ignatius, for the conversion of the Indies: "And if we give six to the Indies,

what shall we do for the rest of the world?" Hence those words of fire, with which he inflamed the hearts of his children, when dismissing them upon their distant missions. "Ite," said he, "*omnia incendite et inflamate.*"

The speech of a monk having been reported to him, that he would willingly see all the members of the Society burned from Seville to Perpignan; "and as for me," replied Ignatius to the informant, "tell our friend that I also desire to see him, his friends and acquaintances, nay all the men who cover the face of the earth devoured and burned, but by the flames of divine love." And finally, hence emanated the order which he despatched to the four quarters of the globe, to send fervent workmen to the furthest and most unknown regions of India* to labor for the conversion of the Infidels. Great cause of grief to the heretics was this zeal; so that one of them wishing to express how injurious were the members of the Society to their sects, said that Paul III. had permitted Ignatius, that god of storms, to send his emissaries over the whole face of the earth; *Arte sua usuros passim, stragemque daturus.*

To St. Ignatius was truly due the glorious title of Apostle, bestowed upon him by the Rota. Thus the venerable Bede styled St. Gregory, the Apostle of England, because the conversion of that country is due to St. Augustine and his monks, who were sent thither by that Pontiff.

* *Etiam ad Indos ipsis quoque Indis ignotos.*

CHAPTER IV.

Utility of the works founded by St. Ignatius—Report of the different missions—
Letter of the Saint to the College of Coimbra.

BEFORE proceeding further, let us pause for a moment, and cast a retrospective glance over the two first books of this history, and let us consider all that it cost Ignatius to form an Order in whose spirit his own was to be perpetuated, after his death, as during his lifetime. Let us reflect upon all that he had to suffer; the accusations, the incarceration, the persecutions raised against him, both by the cunning and strength of the powers of darkness; the obstacles that were placed in the way of his designs, before his great work was effected; the methods that were employed to prevent its progress, when the results of his undertaking began to manifest themselves; the studies even which he undertook, in the sole view of being useful to others; and at which he labored for so many years, notwithstanding the three obstinate enemies, as he would frequently say, against whom he had to contend; namely, extreme poverty, continual illness, and importunate devotion. All these through the ardor of his zeal he surmounted, and Cardinal del Monte truly said of him, in a statement which he addressed to Gregory XV., "Neither labors, nor maladies, nor watchings, nor bodily infirmities, nor mental afflictions, had power to shake his soul. Nor was there any method of assisting his neighbor, however arduous, however dangerous, which he did not

embrace, and incorporate into the ministrations of his Institute. He regarded himself as equally in the service of all men; age, condition, country, intellectual cultivation, gross ignorance; all these adventitious circumstances affected him not in the discharge of his one great duty; which was to be useful and serviceable to all. For this reason, amongst the first subjects of his solicitude, were those distant and varied missions, whether to idolaters or heretics, which he sent forth to the furthest extremities of the world; regardless of danger or of death. The lives of these devoted missionaries were consumed in distant and dangerous voyages, in the study both night and day of the most barbarous and most difficult languages, under burning skies, in the midst of fierce and inhuman savages; exposed to frightful tortures, frequently terminating in the most cruel death. Some perished in the fields, some at sea; others were martyred in remote forests, or on the summit of lonely mountains, far removed from all that spiritual aid which would have been afforded them in cities, and which their desolate situation seemed to render more especially necessary; others again met death in the hospitals, prisons, or galleys. Add to this the controversies in which they were constantly engaged with heretical preachers, by writing and by word of mouth; the administration of the Sacraments amongst the Catholics; the instruction of children in the faith; public preaching in the Churches or in the Squares; the conversion of sinners by means of the Spiritual Exercises; conversations upon spiritual subjects; which familiar method of instruction was so useful, that Father Louis Strada was wont to call our colleges, the public novitiates of the city. Nor was this all. To assist the dying, to console the condemned criminal; to support the fainting soul and body of the plague-stricken wretch, inhaling the burning breath of the pestilence;

who can count the number of the sons of St. Ignatius, who have offered up and continue freely to offer up their lives in that heroic service ! Finally, to write and publish works useful and important to the progress of intelligence and literature ; to educate the youth in schools and seminaries, leading them on from the first elements to the most sublime depths of science, infusing no less piety into their souls, than wisdom into their minds ; such are the duties, such are the labors of the children of Loyola."

Thus a prince no less celebrated for wisdom than for valor, used to remark, that he considered a College of the Society more necessary for the defence of a city, than a fortress ; and Urban VIII. in his brief to the King of Portugal, renders it this testimony : " In their colleges, which are esteemed schools of wisdom, those two-edged swords are forged, by which they so happily rout the diabolical legions ; " and elsewhere he says ; " who nourish youth with the milk of piety, and rout and banish heresy with the arms of light."

Stephen and Sigismond, kings of Poland, and the two Emperors, Ferdinand I., and Ferdinand II., declared that they had found no method more efficacious for strengthening the Catholic Faith in their dominions, overrun by the modern heresies, than that of educating the youth in the schools of the Fathers of the Society.

The same may be said of Portugal and the Indies ; and hence arose all the efforts of the sectarians to expel the Society from cities and kingdoms ; since " with them," said Henry IV., " not only the Muses depart, but faith and piety, the nurses of youth."

At Wilna, for example, the Zwinglians had founded at great expense, a celebrated academy, for the propagation of their errors. They succeeded but too well, for all the flower of the Lithuanian youth congregated thither. But the

the Society opened a college in the same city; Protestant pupils flocked to the house of the Fathers, and left the academy deserted.

But who could enumerate the advantages which the Church and Society have derived from the zeal of St. Ignatius! Let the families, the colleges, the clergy of those cities which have been deprived of its assistance, answer! They, even more than those who have enjoyed its advantages, are able to appreciate them. It is sufficient to know that the wisest men have thought and written, that if the Society had been established solely for the instruction of youth, it had done sufficient to merit universal esteem and respect.

In proportion as St. Ignatius ardently embraced every opportunity of laboring for the salvation of his fellow-men, he required from his children an equal devotion to the same cause as well as an exact account transmitted to him of the progress of their labors. If they founded new colleges, he desired to be informed every week of the number of the students who went thither. All the Superiors in Italy and Sicily had orders, in virtue of obedience, to write to him every week; those of Spain, Portugal, France and Germany, every month; and those who resided in the Indies, every year, in order to keep him exactly informed of all that had been effected for the salvation of souls. Besides these particular reports, they were bound to send him a statement of the general condition of their affairs, every four months. And they who knew the ardor of his zeal, were so stimulated in their efforts by this means, so solicitous to succeed in their object, that Father Andrew Frusis, in his statement of the labors performed by eleven Fathers who had been sent to Venice, commenced his letter in these terms:

“Without enumerating all the advantages which I find in obeying the orders of your Paternity, by addressing this

letter to you, there is one which I more especially feel; and it is that the Last Judgment is forcibly brought before my mind. For if, in simply rendering an account to you, without any danger to ourselves, of all our actions, we nevertheless are covered with confusion in reflecting how insufficiently we have fulfilled our obligations; if we feel thus when we are not bound to reveal our personal faults, but merely to make known all that it has pleased the Lord to effect through our ministry; we can easily comprehend what shall be our grievous humiliation in that day, when we shall behold revealed not only our good works omitted, our heavenly gifts ill employed, but all our secret faults and most hidden thoughts which now we are not bound to mention."

Yet neither this Father nor his companions were idle, for we see by their statements that, besides having four schools devoted to instruction in the Greek and Latin languages, they preached every holiday, heard innumerable confessions, of which many were general; frequently of noblemen who came for that purpose from Brescia, Vicenza, Padua, and all the surrounding cities; assisted the poor, sharing with them all the alms which they received for their own maintenance; visited the prisons; procured a refuge for unfortunate women, who repenting of their sins, abandoned their disorderly course of life; instructed Mahometan catechumens; restored apostates to the Church; converted Lutheran ministers; and accomplished all these works during the spring of 1552.

Great was the joy of St. Ignatius on receiving such letters as these. Pleasure beamed upon his countenance. Tears burst from his eyes; and frequently he would pause while reading them, and raising his eyes to Heaven, bless the Lord, who had done so much with such feeble instruments. And he would feel the same emotion who with a

spark of love for God in his heart, or of zeal in his soul, should now peruse these volumes of letters addressed to our holy Founder from every part of the known world, which we still preserve with care, and which, according to the different countries from whence they are dated, are filled with accounts of the conversion of idolaters, or of sectarians, or of sinners brought back to the fold, or of other good works effected by truly apostolical zeal and labor. Nor should I pass over in silence what occurred on one occasion, at the reception of one of these letters, written from Sicily, by Father James Lostio. From that country, Ignatius usually received accounts of a vast number of holy works performed by his children. But a week having elapsed, without any fruit having been vouchsafed to their labors, the good Father merely wrote, that this time he had nothing to write. Ignatius pressed his lips to that letter with respect; for the simple humility of the writer made it as precious to him, as if it had announced the most wonderful conversions.

He had a particular affection for those Superiors who caused him most trouble by their importunate entreaties for the assistance of zealous laborers; and he would frequently say, the Angel of Naples or of Palermo, or of Sienna, in speaking of the Rectors of these different colleges. When skilful and intelligent men were required elsewhere, he never retained them in Rome, to assist him in the labor of governing, but sent them wherever their services were most needful. At the same time, he would not permit them to be established in any colleges where their talents could not be sufficiently employed; and when judging that their services were more necessary elsewhere, he recalled them, and the Rectors of the colleges complained of the loss, he would reply: "What would you do if they were dead?" Yet it was so evident that in his manner of disposing of his

children, Ignatius was influenced by no human respect ; that he had but one object in view, the service and the glory of God ; that no one found himself justified in complaining ; and men of the most consummate prudence, and men of authority gave up their own opinions, and submitted entirely to whatever he prescribed. Thus amongst others, Cardinal Santa Croce, writing to him from Trent, that he was employing Father James Lainez in collecting the mass of errors which were to be condemned in the Council, a work for which he considered him fitter than any other man ; yet added : “ But if it is your opinion that he should leave this work unfinished, he will do so at the first word which you write to that effect.”

It was this immutable resolution of Ignatius, always to dispose of his children in the manner which he considered most conducive to the glory of God, which induced him to take that important determination of recalling the Blessed Francis Xavier from the Indies to Rome ; and had the letter bearing this order found that glorious Apostle still alive, it would soon have been acknowledged by the effects produced by his return, that his services were even more necessary in Europe than in the East, both for the public good of the Church, and for the private advantage of the Society. For St. Ignatius weighing in the balance the interests of India and those of Europe, and knowing that numerous and fervent preachers of the Gospel would never be wanting to the distant regions of the East, conceived it necessary to have even more regard to that portion of the vineyard, where was placed the very heart as it were of the Church, from whence every impression, whether good or bad, is communicated to its most remote members.

Therefore when Xavier sent his brother Anthony Fernandez from the Indies to Rome, to make known to St. Ig-

natus the extreme necessities of the people of those countries, and their great want of evangelic laborers ; Ignatius could not resolve after long and mature deliberation, to deprive Europe of such useful auxiliaries, who, however numerous, were yet not sufficient for the work. And when Peter Ribadeneira interceded warmly for Xavier, and entreated him to grant his request, Ignatius replied with a countenance expressive of deep regret: "Be assured, Peter, that we have no less want of zealous laborers to maintain the Faith amongst Christians, than they have in India, to plant the standard of the Cross amongst idolaters."

Whilst Ignatius thus required from his children works worthy of their vocation and of his zeal, he was not less careful in fitting them for that vocation, by inciting them to the practice of those virtues necessary for rendering them, by the grace of God, instruments worthy of being employed for His glory. And as he could not be present in all places to fill the office of their guide and director, he in some measure supplied this deficiency by the letters which he addressed them, breathing a spirit of such ardent charity that they could not fail to kindle the same spirit in the hearts of those who received them. Of one of these addressed to the College of Coimbra, Father Martin Santa Croce, writing to a friend in Rome, speaks in these terms : "We have received a letter from Father Ignatius, equally expected and desired. It would be impossible to describe the consolation which it has brought to us all, and the incitement which every individual has found in it, to labor assiduously, and to make progress both in his literary studies and in his own spiritual perfection. It is not enough for us to have read it once. We have petitioned to have it re-read in public every week ; and besides this, many of us have copied it, that we may have it always before our eyes ;

and we have reason to do so, since it removes all the obstacles which hindered our progress in the path of virtue, and wonderfully encourages and consoles us." In the same way, we find Father Luis Mendoza writing to the holy Father, upon the receipt of a similar letter, that he had received more pleasure from it, than if his Holiness had sent him a Cardinal's hat from Rome.

The letter of which Father Santa Croce speaks, and which Ignatius addressed to the College of Coimbra, is as follows: "The grace of our Lord Jesus Christ, and His eternal love be with you all, and keep you for ever, Amen. I receive constant accounts of you from Simon and Santa Croce, and God our Lord, the author of all good, knows what consolation, what joy I feel, in observing how by the strength imparted to you by His Divine Majesty, you daily increase in learning and in virtue, the report of which, reaching us here, greatly encourages and edifies our brethren. And if every one is bound to rejoice at all that contributes to the glory of God, and to the welfare of those who have been redeemed by the precious blood of His only begotten Son, how much more must I rejoice, who have you all in my heart, and who feel for each one of you so tender an affection. For ever blessed and praised be God Our Creator and Jesus Our Redeemer, from whose infinite liberality alone, we have received every good and every grace. I conjure Him to pour upon you every day more abundantly the gifts of His mercy, that so all the good which He has begun to operate within your souls, may daily be increased and promoted. And He will do so; for of this I am assured by the infinite goodness with which He communicates His precious gifts, and by that eternal love, ever more ready to grant us the grace of holiness, than we are to desire it. Otherwise His co-eternal Son would never ex-

hort us to undertake that which we could never accomplish, unless aided by His all-powerful arm, when He says to us, *Be ye therefore perfect, even as your Father which is in Heaven is perfect.* Be then assured that nothing will be wanting to us on His part, so long as He finds on ours that humility which will make us worthy of His gifts, and desirous of possessing them; together with promptness in co-operating diligently with the assistance of His grace. And for this reason do I still urge you forward, even whilst I see that you are walking in the ways of God.

“ For truly I may say to you, that if you give forth fruit equal to the hopes entertained of you in this country, and in many others; if the end corresponds with such noble beginnings, and your works equal your obligations, no success, whether in literature or in spiritual perfection, will be sufficient, which is not eminent and extraordinary. Consider well your vocation, and you will be convinced that those things which in other men might not be reckoned inconsiderable, would be very little in you. For God has not only called you out of darkness into His admirable light, as He has done to all other believers, but in order that you might preserve more securely your purity of heart, and keep more strong and unshaken your love and devotion to His divine service, He has mercifully withdrawn you from the stormy sea of the world, has sheltered you from those storms which are raised by the desire of riches, of honors, and of pleasures, as well as by the fear of losing them, when we have them in our possession. And, moreover, in order that your mind might be totally disengaged from all these low and earthly matters, in order that your affections might not be divided and scattered about, but might all be concentrated upon the attainment of the one and only object for which you were created; which is the honor and glory of God, and

the salvation of your neighbor ; although, indeed, this is the duty of every Christian, yet the Divine Majesty has chosen you more especially for this end, has placed you in this Institute, in which you will be guided not only by those general directions for the fulfilment of your duty which are common to all men, but will have the particular assistance of the Exercises which are practised there ; and where you are taught to offer up by the application of all your powers, a continual sacrifice of yourselves for the glory of God, and the welfare of your neighbor ; not only by means of good wishes, prayer, and example, but by those external and active methods which Divine Providence has placed within our reach, and by which man is enabled to assist his fellow-man.

“ Hence you may infer how noble and how lofty is the state of life which you have embraced ; for neither amongst men nor angels can there be a higher occupation than that of glorifying God in himself, and in His creatures, by bringing them into His service. Consider, then, what your vocation is, and return thanks to God for so inestimable a gift. Entreat Him to grant you the courage and strength necessary for accomplishing so lofty a destiny. For the love of Jesus Christ, and following the example of St. Paul, fix your eyes upon the space which you have yet to traverse in the path of virtue ; and look upon negligence, idleness, and tepidity, as the greatest enemies of your soul, which hold you back, and enfeeble your desire of increasing in learning and piety. Imitate, not the weak and the cowardly, but the man of a fervent and courageous heart. Blush at allowing yourselves to be surpassed by the children of the world, more ardent in the pursuit of passing earthly advantages, than you are in gaining the treasures of Eternity. Be confounded with shame when you behold them rushing towards death with

greater ardor than you to life eternal. Think how miserable you must be, if you show less fidelity in the service of the King of Heaven, than a courtier in that of an earthly prince; or of a soldier for the mere fumes of glory, or in hopes of obtaining his share of the miserable spoils of victory, should combat against the enemy with greater courage than you display in conquering the demon, the world, and yourselves, with the certain prospect of gaining eternal glory and an immortal crown.

“ I conjure you, then, by the love which you bear to Our Lord Jesus Christ, be neither languid nor remiss, for ‘*arcum frangit intensio animum remissio* ;’ ‘ tension destroys the bow, relaxation the mind ;’ whilst the divine writings teach us that ‘ the soul of them that work shall be made fat.’* Redouble your holy fervor, both in the study of spiritual perfection, and in that of the sciences; and rest assured that in both, one generous effort is worth a thousand resolutions; and all that an indolent man slowly acquires in many years, the fervent spirit shall obtain in a very short space of time, and with comparative ease. All the difference which we remark in literary progress, between the studious and the indolent man, is not less observable in the acquirement of virtue, and in conquering the weakness of human nature. The fervent man, laboring from the outset to subjugate himself, and to destroy his self-love, uproots along with it all his disorderly passions; and along with them delivers himself from all the troubles and remorse which follow in their train. In their place, he sows the seeds of all those virtuous habits, which easily take root in his soul, bringing forth joy and gladness, and preparing him for the enjoyment of those holy delights with which

* Prov, 13.

God consoles His elect, giving *to the conquerors a hidden manna.*

“ Lukewarmness, on the contrary, leads to sorrow and discontent ; because it neglects to destroy the germs whence proceed this bitter discontent and sorrow, the fruit of self-love, the most powerful obstacle to divine consolations. Go, then, with joyous fervor to your pious exercises ; you will experience the salutary effect of your holy ardor in the perfection of your souls, and you will also enjoy the consolations of this present life. If afterwards you will consider the reward of eternal life which is promised you, and which we ought ever to keep in view, you will easily acknowledge with St. Paul, *that the sufferings of this time are not worthy to be compared with the glory to come, that shall be revealed in us ;** since, *that which is at present momentary and light of our tribulations, worketh for us above measure exceedingly an eternal weight of glory.†*

“ And if this is promised to every Christian who honors and serves God as he ought, see from this argument how brilliant is the crown which awaits you, if you, fulfil the object of your Institute, which not only leads you in the path of your own salvation, but obliges you to guide your brethren to the knowledge and love of God, so that you may be of the number of those concerning whom it is said in the Scriptures, *they that instruct many to justice, shall shine like the stars to all eternity.‡*

“ This must be applicable to those who labor with the greatest ardor to fit themselves first for carrying the armor of salvation, and then for making use of it ; for it is not sufficient for us to embrace a holy state of life, if our works do not correspond with it. Otherwise it is to us that Jeremiah speaks, when he says, *Cursed be he that doth the*

* Rom. 8. † 2. Cor. 4. ‡ Dan. 12.

*work of the Lord deceitfully.** Above all things I desire that you may excite yourselves to the pure love of Christ Jesus, to a desire for His glory, and for the welfare of the souls which He has so dearly ransomed; and what ought to animate you more to this than the special title which you bear of soldiers of His militia, in our Society? I say special, because there are many other titles, and powerful motives to induce you to labor in His service.

“ His pay consists in all those natural gifts which He has bestowed upon you, and which make you what you are; in those spiritual gifts of grace with which He has so liberally provided and enriched you, however rebellious you may have been towards him; in that incomparable and eternal felicity which He has faithfully promised you; which He holds in readiness for you; in the treasures of His own felicity wherewith He will enrich you; so that participating in His divine perfections, you will be through His infinite charity, what He is through His own essence and nature. Finally he bestows on you the whole universe, with all that it comprehends of corporal or spiritual beings; since he has obliged not only all the creatures under Heaven to serve you, but even the celestial intelligences, the angelic hierarchy, noble and sublime as they are; for as St. Paul says, *Are they not all ministering spirits, sent to minister for them, who shall receive the inheritance of salvation?* And as if all this were little or nothing, He has given us Himself, making Himself our Brother according to the flesh, our ransom upon the Cross, our food in the Divine Eucharist, our guide and support through the dangers of our pilgrimage. Ah! how cowardly and how base must that soldier be, who is not satisfied with these rewards, who is not encouraged by them to labor in the service and for the honor

* Jerem. 48.

of so generous and noble a Sovereign; who is not excited to undertakings worthy of His love, who as it were forgot Himself in the excess of the love He bore us; who renounced His own most perfect felicity, that we might participate in it; who bore our sins and infirmities, that we might be relieved from their burthen; who delivered himself up that we might be redeemed; submitted to infamy that we might be glorified; to poverty, that we might be enriched; to a cruel and dishonorable death, that we might enjoy a life of happiness through all eternity!

“Ungrateful beyond all expression, and harder than a rock must be that heart, which in return for all these benefits, does not feel its obligation to sacrifice every thing for the service and glory of its Redeemer. But if you indeed feel this obligation, if your heart is truly inflamed with love and gratitude to Him, let it be known by your works. Seek for those places where His Divine Majesty is honored, where His infinite grandeur is revered; where His goodness and long-suffering are known; where His most holy will is obeyed; or rather behold with extreme grief, in how many countries His sacred name is unknown, or despised, or blasphemed; the holy doctrine of the Eternal Word rejected; His example forgotten; in how many regions His blood has been as it were shed in vain, so few are the souls who have profited by it. Behold your brethren, images of the most Holy Trinity, created to enjoy His glory, temples of the Holy Spirit, members of Jesus Christ, ransomed by so much opprobrium, pain and blood; behold, and see in what a deep abyss of misery they are plunged, in what gross darkness of ignorance, in what fierce tempests of vain desires, of vain fears, and of dangerous passions; combated by so many enemies visible and invisible; always exposed to lose, not a mere temporal life or a heap of perishable riches, but

life eternal, happiness immortal ; and to fall into the intolerable misery of never-ending torture. Then judge what your obligations are ; to restore so far as lies in your power the honor of Jesus Christ Our Redeemer ; to aid and serve those souls which are in danger of destruction ; to become worthy instruments of the divine grace, and never to lose sight of the sublime object of your vocation.

“ All that I have hitherto said, to awaken those who sleep, to urge on those who linger by the way, must not drive you to the opposite extreme of indiscreet fervor. God requires *your reasonable service*, as St. Paul says ; and before him in Leviticus we read ; *In all thy oblations thou shalt offer salt*. It is our positive duty to attend to this, for the Enemy has no surer artifice for extinguishing true charity in the hearts of the servants of God, than by leading them to reject all rational rules of conduct in spiritual things, and to walk inconsiderately and with too great freedom.

“ By not proceeding with moderation, good is converted into evil, and virtue into vice ; whilst unforeseen disorders arise, totally contrary to the intention of those who follow this mistaken path. In the first place, they cannot labor long in the service of God ; they are like horses which at the end of each day's journey, having been driven beyond their strength, fail before the journey is ended. Instead of serving others, these persons soon require service themselves. In the second place, that which is too hastily acquired, is apt to be of short duration ; for as the Scripture says, *Substance got in haste shall be diminished* ; and *he that is hasty with his feet, shall stumble* ; moreover, he falls most heavily, who falls from the greatest height.

“ Observe also, that instead of crucifying the old man, we crucify the new ; enervating ourselves, rendering ourselves impotent in the exercise of virtue ; according to the

words of St. Bernard, who says that by these immoderate excesses, 'we deprive the body of its strength, the soul of its feelings, our neighbor of a good example, and God of the honor which is His due.' 'We destroy,' he adds, 'the temple of the living God, and we are injurious to our neighbor, because the fall of one alarms others, cools their spiritual energy, and is often the cause of great scandal. Thus the same Saint calls such persons disturbers of unity, and enemies of peace. They are besides guilty of pride, in preferring their own judgment to that of others; or at least they usurp what does not belong to them, by becoming the arbiters of their own conduct, which they ought to submit to the orders of their Superior.'

"Another inconvenience results from this mode of action, which is, that they are so encumbered with arms, that they cannot make use of any; but are like David embarrassed with the armor of Saul, or like an impetuous courser, whose rider makes use of the spur, and forgets the curb.

"It is therefore necessary to be guided by discretion, in order that the exercises of virtue may be directed between the two opposite extremes: For as St. Bernard justly observes: 'We must not always trust a good will, we must check and rule it, especially in a beginner. He who wishes to do good to others, must not begin by doing evil to himself; and if he finds the exact point of discretion difficult to discern, he has one sure path, that of obedience, through which he will always be advised and directed aright.' If after all I have said, there are still some who obstinately insist upon being their own guides, let them remember these words of Scripture; *For obedience is better than sacrifices*: and again: *Because it is like the sin of witchcraft to rebel; and like the crime of idolatry to refuse to obey.* Let obe-

dience then be your guide, and lead you in the middle path between coldness and immoderate fervor.

“ If during the course of your studies you feel a strong desire for mortification, employ it in subduing your will, and in subjecting your own judgment to obedience, instead of weakening and enervating your body. Nevertheless, I would not have you believe that I condemn certain exterior mortifications, upon which I have been consulted. On the contrary, I approve of them, for I know that the Saints themselves practised these holy follies, to the great profit of their souls; and that they are of no small assistance in conquering ourselves, or in obtaining an increase of grace, especially when at the threshold of a spiritual life. Yet I repeat, that during the course of studies, when self-love has already been vanquished by the aid of divine grace, I consider it preferable to be guided in this by the moderation prescribed by obedience, the virtue which I most especially recommend to you, because it includes all the others.

“ Remember the divine precept of Our Lord, *These things I command you, that you love one another.* Not only ought you to love each other amongst yourselves, but this same love and charity must be extended to all men, kindling within your hearts an ardent desire for their salvation, and leading you to reflect what their souls cost Our Lord Jesus Christ.

“ And do not believe yourselves useless to your neighbor, during those years consecrated to study; for whilst your own souls are gradually increasing in virtue, you may, according to the precepts of charity, co-operate in many ways to the glory of God and the spiritual welfare of your neighbor, both by your labor and by the intention which directs it, which is truly to be useful to others, whenever the proper time arrives. For no one can say that soldiers who are

busied in collecting their arms and preparing ammunition for the day of battle, are not working in the service of their prince; and even should death surprise you, before you have yet outwardly and directly contributed to the welfare of your fellow-men, your reward will be no less certain, since you have been occupied in making preparations for serving God.

“Every day it is well for you to offer up this preparation to God, that he may bring forth the fruits of your labor in due season; and if it pleases His Divine Majesty to accept it, you will not have done less for the salvation of souls, than if you had been occupied in preaching, or in the administration of the Sacraments.

“The second manner of serving your neighbor is to labor for your own progress in virtue and sanctity; for the holier you yourselves are, the greater will be your influence in rendering others so. God works in spiritual things as in the order of nature; where philosophy and experience show that in the formation of animals, besides the concurrence of universal causes, an immediate agent of the same species is necessary, which communicates its form to the new being. Thus the Divine Wisdom employs an agent, as the instrument or cause of transmitting to the souls of others, humility, prudence, charity, and all other virtues; and that agent must himself be humble, prudent, charitable, and virtuous.

“A third method of rendering yourselves useful to others, is by the example of your good conduct, and this, by the grace of God, edifies, as I have already told you, not only this kingdom, but all those where its fame is spread. And I trust in the Author of all good, that He will keep you in this path of virtue, and will so multiply His divine graces within you, that you may ultimately attain perfection.

Finally, you may also serve your neighbor by the holy ardor of your desires, which will supply whatever you are prevented from accomplishing, owing to the arduous nature of your studies. And do not believe that this method is unfruitful. But upon this point, as upon all others, men fully capable of instructing you, are never wanting. And indeed I might have abstained from writing to you, had I not rather wished to accede to your request of having a letter from me, than endeavored to supply any spiritual wants on your part. I have no more to add, unless it be to pray God Our Creator and Our Redeemer, that as He has been pleased to call you to Himself, and to give you the will and the power of employing yourselves in His service, so He may deign to preserve these His gifts in your hearts, that you may increase and persevere in His service, for His glory and for the good of His Church. Entirely yours in the Lord.

“IGNATIUS.

“*Rome, May 7th, 1547.*”

CHAPTER V.

Establishments founded by St. Ignatius for the good of souls, especially in Rome—
House of Jewish catechumens—Foundation of a house of refuge for penitent women—
Establishment of a German college—Courage and constancy of St. Ignatius in all his undertakings—Other good works.

IN what I have already written, sufficient proof has been given of the zeal which burned within the heart of Ignatius for the salvation of his fellow-men; but the most public and most positive proof of that zeal will exist so long as the Order which he instituted, shall endure. Yet, had he done nothing through the ministration of others, his own personal works alone would have sufficed to merit all those praises which we bestow upon his charity, and apostolic zeal. We may recollect that hardly had the first spark of divine love been kindled within his heart, before he wished to transmit the flame to the hearts of others, by preaching the Faith to the Infidels of the Holy Land. We remember his labors in Manresa, Barcelona, Alcalà, Salamanca and Paris, for reforming the habits of the people; for leading back heretics to the true faith, monks and ecclesiastics to the observance of strict discipline, students to the frequent receiving of the sacraments, and men of the world to a religious life. We have seen him establishing confraternities, putting a stop to gambling-houses, to the use of oaths in conversation, and converting women of disorderly conduct. We have seen him inventing strange methods of leading sinners from the path

of vice ; at one time plunging into frozen water to intercept their passage, in another joining in games which he knew nothing of ; or relating with bitter tears the faults of his worldly life, that by his grief his hearers might learn to weep for their hitherto unrepented crimes.

And we have also witnessed the unworthy treatment which he met with and the extreme dangers to which his zeal exposed him ; from mariners who would have abandoned him upon a desert shore ; from wicked men who struck and wounded him, leaving him for dead ; from friends of the converts of whom some attempted to murder him, and others to drive him from the city ; from professors of the Academy, who prepared ignominious punishments for him ; from zealous though mistaken men, who accused him as a heretic, threw him into prison as a sorcerer, or condemned him to silence as an ignorant teacher. Yet this continual flood of persecution, never extinguished one spark of charity within his heart.

When he had at length fixed his residence in Rome, he undertook new and important works, of which the results were most successful. At first he employed himself in the conversion of the Jews, of whom he baptized forty in one year ; and so well instructed were these converts in the law of Jesus Christ, and in the practice of holiness, that after being good disciples, they became excellent masters, and were employed by Ignatius in leading their companions to the knowledge of the true Faith. He assembled them in his house, and there provided for them, by means of those alms which God bestowed on him through the piety of the faithful. But when their numbers increased so greatly, that the house could no longer contain them, Ignatius undertook to procure another which should exclusively belong to his Jewish converts ; and notwithstanding the numerous ob-

stacles which opposed his design, it pleased the Lord to reward the labor of His servant; so that he was at length enabled to surmount all these difficulties, and to obtain sufficient aid for putting his project in execution.

He afterwards solicited from the Sovereign Pontiff, Paul III., that the new Jewish converts should not, as was formerly the case, when they abandoned their religion lose their property, which by breaking through the powerful ties of interest that bound them to their sect, had prevented many of their number from listening to the call of grace, and asking to be baptized. He obtained, moreover, that those children who became Christians against the will of their Jewish fathers, should nevertheless inherit whatever portion would have been theirs, had they continued in the Jewish persuasion; and that those goods, suspected of having been obtained by usury, and of which the Church may dispose for pious purposes, should be theirs.

This work, both by the good effects which it then produced, as well as by its duration (for it is still supported, and so richly endowed as to be one of the most important in Rome), was as odious to the Enemy of man as it was agreeable in the eyes of God. Seeing, therefore, that the consistency and zeal of Ignatius could not be conquered, the demon resolved to avenge himself upon the work, after its success appeared certain; and thus it was that Ignatius rarely undertook any thing for the service and glory of God, without incurring some great personal risk, or some attack upon his honor, still more cruel. His whole life was filled with trials of this nature.

The care of the catechumens had been intrusted to a priest, who had obtained this office through a refinement of hypocrisy. His appearance was that of a holy and devout man, but his heart was corrupt, and filled with vice; and

especially with envy and ambition, which first moved him to hate Ignatius with an intense hatred. Seeing that the Saint differed with him in his views concerning the direction of those souls whom he had converted to Christianity, the holy reputation of Ignatius became intolerable to him, and he could find no other method of raising himself above him, than by endeavoring to spread the belief that Ignatius was a man sunk in the very depths of iniquity. He began by industriously disseminating the report, that Ignatius and his companions were nothing but disguised heretics, who revealed the secrets of the confessionals. Other and more odious calumnies were spread abroad by this degraded priest; and he went the length of saying, that were justice done, Ignatius and his companions should be led to the stake, and burned alive.

But neither St. Ignatius nor his friends found it necessary to say one word in their defence; since it pleased the Lord to take justice into His own hands; for while this unworthy priest was loading innocent men with the guilt of false and odious crimes, his own were suddenly discovered. Delivered over to the hands of justice, accused, convicted, and himself publicly avowing his crimes, he was condemned by judicial sentence, to be suspended for ever from his ecclesiastical office, and to pass the remainder of his life within the walls of a prison.

Besides taking charge of these catechumens, Ignatius undertook to procure an asylum for foundlings, and to provide for their subsistence. These children had hitherto formed a perpetual nursery for the production of thieves and abandoned women; besides the disorders which must necessarily arise amongst those who have no roof to shelter, and no work to occupy them. He succeeded in procuring two houses for these poor children, known as the orphan asylums,

one for boys and the other for girls ; where they might be securely cared for and well brought up, according to their capacity, to some useful trade, and thus enabled to obtain their livelihood, and become useful members of society.

He took even greater care for preserving the virtue of young girls who, poor and honest, are exposed to so many temptations, and frequently driven by misery to vice and degradation. For them he founded the monastery of St. Catharine, and traced out the rule of life which is observed there to this day. These women never leave their convent, excepting to be married, when they have not taken the veil.

In carrying these designs into execution, Ignatius availed himself of the assistance of many pious persons, who were excited by the example of his charity as well as by his habitual conversation, to a great desire for promoting the public good. Amongst these we may especially mention James de Crescenzi, a noble Roman of distinguished family, Lorenzo de Castello, and Francis Vannucci, chief Almoner of Paul III. With them St. Ignatius conferred upon his projects, discussed the steps necessary to be taken, the alms that might be hoped for ; deliberated as to which of the Cardinals they should choose for the protector of the work, and of how many members the association to whose support and exertions it would be confided, it should be composed. All these preliminaries being decided, Ignatius energetically took the work in hand. In two cases which we are about to relate, mere human wisdom could never have sufficed to surmount the obstacles which arose on all sides to oppose both the commencement and the continuation of the enterprises in question : one was the foundation of the house called St. Martha's ; the other that of a college, of Germans, both well calculated to promote the service and glory of God.

One of the constant cares of St. Ignatius was to induce

women of abandoned character to desist from their evil courses, and to lead them by penitence to the feet of Christ. In this pious object he spared no trouble, and notwithstanding his increasing infirmities, and the affairs with which he was overwhelmed as General of the Order, he would go himself to seek for them, withdraw them from their haunts of infamy, and lead them through the streets of Rome, to a place of safety. Some one having represented to him that he gave himself useless trouble, and that these women, although they might apparently reform, would fall back upon their former life; "But if," replied he, "by means not only of the trouble which I have taken, but of that which I shall take to the end of my life, I shall have been the means of leading one of these women to repentance, I shall consider my time as having been well spent, and myself as more than rewarded. Many of the noble matrons of the city assisted him in this work, and received these unfortunate women into their houses. Amongst these ladies, no one was more zealous than Doña Leonora Osoria, the wife of John de Vega, then ambassador from Charles V. to the Holy See. But at length, through the blessing of God upon their labors, the number of penitents increased so rapidly, that there was no longer sufficient room to lodge them. The convent of St. Magdalene did not receive married women, nor admit any but those who wished to take the veil; and as all had not this vocation, it was necessary to search for an asylum large enough to receive them. Ignatius addressed himself to those persons who appeared most likely to aid him in this difficulty, but the affair seemed to present too many obstacles; the expense was too great, and though his friends did not absolutely refuse, yet no one would step forward to assist in the undertaking. Ignatius then understood that God wished the burden to

fall entirely upon him, and he began the work with a small sum, which it pleased Heaven to send him unexpectedly. One day, as some workmen were digging in the square in front of our church, where they were engaged in making certain necessary alterations in the building, they found some statues, relics of the ancient ruins of Rome. These being sold by Ignatius, brought him a sum of one hundred ducats. With this he bought part of the ground for the convent; and the piety of some other persons being thus awakened, they agreed to assist him as far as their means permitted. As for him, he forgot his own necessities and those of his children, and generously added all that he possessed.

This holy asylum was opened on the 16th of February, 1542, and its administration confided to an association of pious persons called the Confraternity of our Lady of Grace (*Santa Maria della Grazia*). The keys of the establishment were delivered to the charge of three noble and venerable patrons. According to the rule of the house, no married woman could leave its precincts, except to return to her husband; and no unmarried person, unless to become a nun, or for some sure and permanent state. Their special protector was Cardinal Carpi, who was also that of the Society; and their confessor was Father James Eguia, that holy man, of whom we have already spoken. Through the assistance of this venerable director, who never left the establishment, and of St. Ignatius himself, so great became the spiritual fervor of the penitents, that many preachers in the city, zealous for the honor of God and the conversion of sinners, spoke even from the pulpit of the admirable effects produced by this work; and thus contributed in no small degree to its increase. In a few years the number of women who had been received into the house, and still remained

there, amounted to three hundred. At length many virtuous and honorable girls desired to join them, and so great a number presented themselves for admission, that in 1546 they alone were sufficient to form a new convent, which still exists, and where the rules are preserved in all their first strictness.

But the spirit of darkness could not behold without fury, so many souls escaping from his snares, owing to the success with which this pious work was crowned; and in order to arrest its progress, he made use of various corrupt and shameless men, from whose power these unfortunate women had, through the zeal of St. Ignatius, been delivered. After having vainly employed every method imaginable for seducing them from their asylum, they had recourse to insults; and every evening assembled before the house, addressing the inmates in gross and indecent language, and throwing stones at the windows, accompanied by frightful cries and shouting. These outrages they continued for several months; until finding that they could not succeed in terrifying the poor women, or in forcing St. Ignatius to withdraw his protection from them, they took another plan of revenging themselves, and spread abroad the most odious calumnies against him and the whole Society. All Rome resounded with these abominable accusations, which cannot be repeated without an outrage on propriety; and although the public did not give them credence, yet these innocent men were insulted by hearing them repeated wherever they appeared. The calumniators carried their boldness so far as to address memorials to the Holy Father, in which, cloaking their base motives under a pretext of zeal for the authority of the Pontiff, they accused Ignatius of usurping his power, of erecting monasteries, of giving them rules, and of threatening to banish all married women of bad conduct,

if they did not take refuge in his house. They endeavored, besides, to throw the most odious coloring over the motives of Ignatius. On this occasion, however, they found themselves baffled; for the Sovereign Pontiff was thoroughly aware of the nature of the establishment, and of the holy motives which actuated its founder.

But at the request of Ignatius, the whole matter was carried before a court of justice. The malignity of the calumnies was judicially proved, and the accusers were condemned to disavow them publicly.

The second work of which I spoke was the foundation of the Germanic College. I shall here merely make mention of the successful manner in which Ignatius carried through this work, but shall afterwards give a more detailed account of it.

The first idea of such an institution occurred to Cardinal Morone, who having resided for many years in Germany as Nuncio, had seen the necessitous condition of that country, abandoned to the heresy of Luther, chiefly through the ignorance and immorality of the clergy. It seemed to him, that were a seminary to be established in Rome, where the select youth of Germany might be instructed both in profane learning and religion, it would be a work of great utility to that country; since these young men, on their return to Germany, would become the restorers and supporters of the faith and of the authority of the Holy See, now almost entirely disregarded. He therefore requested the advice and assistance of St. Ignatius, who not only gave his entire approval to the plan, but cheerfully offered his own services and those of the fathers of the Society towards its accomplishment. Cardinal Morone and his colleague, Cardinal Santa Croce, submitted the proposal to Julius III., and received, together with his full consent, abundant assistance

for undertaking this holy work. The bulls were expedited ; and Ignatius charged with the care of assembling the young Germans, and also several of the Flemish youth, and of prescribing the statutes and rule of life which they were to adopt.

In a short time twenty-four chosen young men were collected, to whom the Saint gave the house near ours, in order to facilitate their studies ; and on the day of the Feast of the Apostles Sts. Simon and Jude, in the year 1552, the sermon being preached by Father Peter Ribadeneira in explanation and praise of the work, in the church of St. Eustace, and in the presence of many cardinals, the Germanic College was instituted.

We may easily believe how displeasing such an institution must have been to the German sectarians ; and a Lutheran, named Martin Chemnitz, publicly declared that this alone rendered the Society a scourge for Germany, and the ruin of the evangelic reform. But this great work was soon upon the verge of its overthrow ; for Julius III. having been called to a happier state, after the very short pontificate of Marcellus II., was succeeded by Paul IV., who would no longer continue the support which his predecessor had bestowed upon the college. Besides this, his wars with the kingdom of Naples, the scarcity of provisions which followed, together with the extreme dearness of living, obliged many of the cardinals who had contributed largely to its maintenance, to withdraw their assistance.

Yet St. Ignatius did not lose courage ; and well aware that were the German College to fall, it would in all probability never rise again, he distributed several of the students through our colleges in different places ; retained others with himself in Rome, and maintained them at his own expense. The times being very bad, he was obliged, in

order to provide for them, to borrow money at exorbitant interest; always encouraging the Father purveyor of the house, by assuring him with prophetic earnestness, that they would soon be freed from all their debts by the assistance of God; and that this poor and reduced college would become very numerous, and its means of subsistence very abundant. The magnificent liberality of Gregory XIII. accomplished this prediction; he generously endowed this as well as many other colleges. Ignatius had so firm a faith in the divine assistance, that when advised by the Cardinal of Augsburg, to renounce that enterprise, on account of the calamitous times, he replied: "Let those who will renounce it give it up to me. I alone will support it, were it necessary to sell myself in order to do so."

Here I would remark one particular merit in St. Ignatius, which caused him to succeed in every work which he considered it his duty to undertake for the service of God; I mean that invincible constancy in surmounting all the obstacles which he met in his path, and which far from weakening his hopes or his courage, seemed to strengthen them. Three motives rendered his determinations inflexible. First, before taking a resolution, he reflected calmly, and, still more, dispassionately. Then, after having prayed long and fervently, he made a new and thorough examination of the affair, submitting it to the light of the Divine Spirit. Finally he submitted it to the consideration and even to the judgment of his council.

In the preceding book we have seen an example of this firmness, when the Cardinal's hat was offered to Father Francis Borgia. Had the whole world knelt before him, he would never have given his free consent to the admission of this dignity into the Company. And yet, had the Holy Father commanded it to be so, he would, as he himself re-

marked, have preserved the same tranquillity of mind as if they had acted in concert in the matter. Cardinal Carpi was so well aware of the invincible firmness of Ignatius, that he would say to those who endeavored to make him alter his resolution, "He has driven in the nail; nothing can extract it."

It was the advice of Julius III., even to powerful princes, not to oppose Ignatius in those things which the service of God required of him. On one occasion he passed fourteen consecutive hours with imperturbable patience, in the ante-chamber of a Cardinal, waiting for an audience. On another, being about to set off on a journey to Alvito, in the kingdom of Naples, the rain falling in torrents, without intermission; Father Polanco, who accompanied him, fearing lest Ignatius, whose health was very feeble, might suffer from the inclemency of the weather, earnestly entreated him to delay his departure till the following day, when the journey would probably be less laborious. "For thirty years," said Ignatius, "no incident has ever caused me to delay in what I have believed to be my duty for the service of God;" and so, without paying any attention to the wind or the rain, he set forth. Nor were these the only proofs of zeal manifested by Ignatius for the salvation of souls. No more efficacious means were ever employed by him for the welfare of men, than those unceasing and fervent prayers, which, with tears of emotion, he offered up to the Divine Majesty, for the Sovereign Pontiff; for the Church Universal; for the conversion of idolaters and heretics; and for all the princes of Christendom, whose wise government and good example might so greatly contribute to the glory of God. If any pressing necessity, whether for the public welfare, or for the salvation of a sinner, more particularly excited his zeal, he would pass the greater part of the night in prayer, and enjoin

his children to unite their supplications to his. He did the same at the election of a new Pontiff, at the accession of a temporal prince to the throne, during the persecutions which arose against the Church, or to obtain the conversion of certain public sinners.

Another fruit of his zeal was the renewal of the laws against duelling by the king of Portugal, at his request, and also the re-establishment of religious discipline in various monasteries of Catalonia, Sicily, and Italy, which had been intrusted to his care. He also assisted in establishing a court of inquiry, composed of six Cardinals, whose object was to prevent the new heresies from penetrating into Italy. He brought about a reconciliation between the Pope and the king of Portugal; he concerted with John de Vega to persuade the Emperor Charles V. to fit out a fleet against the Turks; he solicited from Paul III. the re-establishment of an ancient law of Innocent III., which had fallen into disuse, by which all physicians were forbidden, under heavy penalties, to continue their visits to the sick, unless they endeavored to heal their souls as well as their bodies, by the sacrament of penance. In order that the public should never be deprived of the assistance of the Fathers of the Society when it was needful, Ignatius ordered the porter, whenever any one came to request spiritual aid for a sick man, to warn them by the sound of the bell, on hearing which all the priests, the Superior included, were enjoined to hasten to the gate in their cloaks, ready to repair wherever their services were required. As the head of a community of men, devoted to the service of God, ought to encourage them even more by his example than by his advice or orders, Ignatius was always the first to fulfil these charitable duties; and so forgot his own bodily infirmities, that it was a common saying amongst the Fathers, that Ignatius always appeared to

enjoy the best health when he had most to do. And in order that his functions as General of the Order might not interfere with the duties which he owed to his neighbor, he disposed his time so as to devote the whole day to those charitable employments, and frequently watched six or seven hours of the night in providing for the necessities of his flock.

St. Ignatius had a particular gift in the art with which he attracted the souls of men to God, in familiar conversation; insomuch that hardly any one ever left him, after having conversed with him for some time, without feeling an extraordinary change in his heart. He considered this as one of the best methods which could be employed by the Society, provided it was used with due circumspection; otherwise, said he, such conversations might be very dangerous, and the men of the world might injure the Religious, instead of being converted by him to the truth. He would frequently point out the manner in which this exercise should be conducted. One who lived with him on terms of intimate friendship writes as follows: "The heart of our Father Ignatius glows with the most tender charity towards those whom he wishes to lead back to God. However depraved they may be, he finds something to love in them. He loves the faith which still may linger within them, or at least the virtues which they formerly possessed; and above all, he loves in them the holy image of God who created them, and the blood of Jesus Christ shed to redeem them from the slavery of the flesh, and the tyranny of the devil. He studies their natural dispositions; endeavors to discover whether they are of a slow or ardent temperament, of a sad or joyous nature; how they have lived formerly, how they now live;—and all this in order to ascertain how he may be most serviceable to them." Ignatius did not enter into

spiritual conversations with worldly men, immediately upon making their acquaintance ; which would have been presenting to the patient a bitter draught unsweetened ; he led them on gradually, beginning by conversing upon those matters which more especially interested them. To the soldier he discoursed of war ; of traffic to the merchant ; of politics to statesmen. Then he raised the discourse to higher themes, and told them of other merchandise, of other combats, of another species of government ; that is, of gaining heaven, of conquering our passions, and of governing our own souls with wisdom.

The external appearance and manners of St. Ignatius were singularly favorable to his views ; and Father Gonzales affirms, that he had never met with any man whose manners were at once more noble and more agreeable, than his, and at the same time more suitable to a Religious and a Saint. Father Polanco could not observe without admiration how equally beloved Ignatius was by men of the most opposite characters ; and even by those of different nations, whose sovereigns were at war with his monarch, and who might therefore have regarded him with unfriendly eyes.

Whilst the Emperor and the King of France were engaged in mutual warfare, Ignatius gave precisely the same reception to the ambassadors and prelates of both nations ; nor was this the effect of worldly prudence, for that quality does not extend so far ; his only object was to render himself spiritually useful to them, and to make them agreeable to God.

Towards sinners his compassion and tenderness were unlimited ; like a mother who reserves the choicest treasures of her affection for her ailing child, and serves and caresses him a thousand times more than when he was in health. This charitable disposition was so well known, that a brother

of the Blessed Francis Borgia, writing to Ignatius to request his friendship, "I know," said he, "that I have no merits which can render me worthy of it. My only titles to your friendship are that I am the brother of Father Francis, and a great sinner. I know not which of these two motives gives me the greatest hopes of inducing you to love me."

Father Lainez had so pure and delicate a conscience, that the very shadow of a fault was hateful to him. But all were not like him; and sometimes, on observing the slightest and most excusable transgressions, his zeal took the alarm, and he complained of it to St. Ignatius. But the Saint reproved him seriously for this excess of severity, telling him that the hatred which we conceive for the faults of others is apt to engender in the soul a certain bitterness and dislike towards those who have fallen into them; and that certain dispositions may lead us rather to abhor the sinner, than to find pleasure in leading him back to virtue by charity and gentleness.

In his private relations with individuals, when Ignatius had succeeded in leading the conversation upon spiritual matters he abandoned himself entirely to the ardor of his charity, and the fervor of his heart glowed upon his countenance. While he spoke, it seemed as if the flame which burned within his heart communicated itself to that of his hearer; and it is certain that many, after leaving him, hastened to seek a confessor, through whose ministration they might reconcile themselves to God. The same thing took place when he spoke in public, whether in the Square of the Altieri, or near the old Exchange, the places where he usually delivered his discourses. At first he was insulted by the children, who derided him, and pelted him with mud; but as he went on, and his audience began to feel the spirit which animated his words, their tears began to flow, and

many signal conversions followed his sermons. This was the origin of those discourses which our Fathers delivered in the squares and public places of Rome, and their example is followed by our brethren to this day. The first whom we hear of as being employed in this way, were Benedict Palmia and Peter Ribadencira, before they were ordained to the priesthood. They had the habit of preaching once a week ; and it pleased God to impart so much strength and influence to their discourses, that, according to the memoirs of those times, even the men most unfriendly to religion and to our Institute, did not venture to find fault with them. Not only the people, but the nobles and prelates of Rome flocked to listen to their preaching. It was even proposed that a pulpit should be erected there, since the audience was more numerous than in any church in Rome.

The fruits of these discourses corresponded to the zeal and labors of the preachers ; for notable conversions took place in consequence ; as we may still see in our own days, on similar occasions, especially amongst idle men, who seldom listen to spiritual discourses adapted to their intelligence.

When worldly men, deaf or callous to the voice of conscience, wearied Ignatius by frequent visits, or idle discourses ; he, without waiting until a favorable opportunity occurred for introducing some useful reflections, would suddenly enter upon the most solemn subjects. He would speak to them of death, of the last judgment, of the hatefulness of sin, and of eternal punishment ; by which he necessarily attained a useful end, either for these men or for himself ; for if they listened to him with attention, they became better men ; if they were wearied by his discourse, they, at least, no longer returned to importune him, and waste his time.

Sometimes he received visits from persons desirous of obtaining his protection for their advancement at court ; but

to them he replied, that he could not introduce them at any court but that of the King of Kings. If they knew one more brilliant and magnificent, he would entreat them to procure admittance there for himself; if not, he would be too happy to show them the road to true glory and true grandeur.

CHAPTER VI.

Useless efforts of the heretics to penetrate into the Society, and infect it with their new doctrines—Success of St. Ignatius in an opposite sense—His zeal for the conversion of England—His unlimited trust in Providence, whose protection is manifested to him in various circumstances.

MEANWHILE all these works of St. Ignatius, as well as those of the evangelic laborers distributed by him through so many kingdoms, had rendered his name celebrated throughout Europe, and the new sectarians especially, trembled when they saw his standard erected against them. Although many endeavored to throw discredit upon Ignatius and his companions, by various artifices, and amongst others, by representing them as men sold to the Roman Pontiff, which accounted for their zeal in defending the Catholic Faith; others, again, thought it a wiser plan to attract such able men, if possible, to their own party. With this view, they attempted to infect the Society with their new doctrines. If they could succeed in doing so, under the eyes of the Holy Father, in Rome itself, the Fathers would spread these errors all over the world; such was their calculation.

The execution of this plan was at first intrusted to an adept named Michael, a native of Calabria, and of very insinuating manners. On his arrival in Rome from Germany, he asked, and after the usual trials, obtained admission into the Society. His exterior was that of a Saint; modest, calm, composed, and the more assiduous in frequenting the

Sacraments, the less he believed in them, hoping by this means to establish his credit for piety.

As novice, the care of the refectory was given him; and as his companion, Father Oliver Manares. In a very short time he discovered that this Father was a man of profound learning, who had but lately left the colleges of Paris; and his hopes of ensnaring a man of this distinction, emboldened him to attack him. He seized the opportunity offered him by certain pictures representing holy subjects, which hung on the walls of the refectory; and as if some doubts alarmed his conscience, asked Father Manares why these pictures had been placed there; then went a little further, and began to express some fear lest a little idolatry might perhaps be mingled with the respect which was shown them.

The Father made him a fitting and wise answer. "And yet," continued the hypocrite, "I have known some very learned theologians in Germany, who had scruples about these things, and did not consider such demonstrations as quite innocent. They supported their opinion by a text of St. John, which really seems as if it might be applied to this: 'Beware of idols.'" The conversation went no further.

Another day he asked his companion the interpretation of this passage of St. Peter: "*Salutant nos fratres qui sunt in Babylone.*" "*The brethren who are in Babylon salute you.*" Manares replied that the apostle spoke of Rome, to whom that name might then be justly applied, on account of the idolatries and false religions of which it was the receptacle; as if, according to the observation of the Pope St. Leo, Rome seemed to think that she proved herself to be a religious city, by rejecting no falsehood, however absurd.

"But," replied the false novice, with a smile, "the German theologians also apply this to Rome; but for another

and they think a juster reason. They say that the apostle called it so, because he foresaw that the Pope, that is Antichrist, was to establish his chair there, of which David speaks in his first psalm, when he calls it *the chair of pestilence.*" At these words Manares began to understand that the pretended novice was a wolf in sheep's clothing. But in order to ascertain the truth of his suspicions, he frequently directed the conversation upon similar subjects; and Michael, believing that he had entrapped the good Father, daily grew more confident, and under pretence of feeling doubtful upon various religious points, continued to give him lessons in heresy. Manares counted twenty-five different errors; as after every conversation he carefully noted down all that his companion advanced. It yet remained for him to make it known to the proper person; but as all this had hitherto passed between him and the novice alone, he requested him to write down three propositions which were yet to be discussed, and that the affair might not pass in useless disputes, proposed that they should choose a judge, on whose opinion they could rely. Michael, more confident of his success than prudent, consented to this; and in presence of Father Everard Mercurian, one as well versed in the holy Scriptures as learned in theology, wrote down and delivered to Manares the three propositions, the subject of their conference.

The Father, provided with this document which he was to examine, carried it with the other notes to Ignatius, and related to him all that had passed. Ignatius gave information of the matter to Cardinal Caraffa, then grand inquisitor, and afterwards Sovereign Pontiff; after which he deprived the impostor of his religious habit, and dismissed him from the house.

Notwithstanding the ill-fortune attendant upon this first

enterprise, the Sectarians made another attempt, which was not less unsuccessful. They endeavored to introduce into the house those dumb instructors which run no risk; and sent from Venice, as a tribute of alms from some unknown person, two large cases of books. The first volumes which were found on opening the case, were by orthodox writers; but further on were the works of Luther, Melancthon, and others. As they were merely pamphlets, they were put aside in the library, until they should be bound. God, doubtless, inspired this same Father Manares with the idea of examining them, to ascertain the names of their authors. He soon discovered that the greater part of these works were infected with the new errors, of which he gave information to Ignatius. It was not necessary at that time as now, to submit such works to the court of the Inquisition; and, therefore, Ignatius contented himself with having them thrown into the fire. But he himself was more successful amongst the heretics, for in several cities he brought back many Lutherans to the true Faith.

A young man having come to Rome, who was not only an obstinate defender but a zealous propagator of heresy, endeavored secretly to spread abroad the doctrines of his sect. But his practices, however carefully concealed, were discovered, and he himself was brought before the court of the Inquisition. His youth induced the tribunal to pardon his temerity. Instead of punishing, they endeavored to enlighten him. But no threats and no persuasions had any effect upon his mind, or could induce him to acknowledge his errors; and although he had no more learning than might have been expected at his age, he was not wanting in capacity. As a last resource, they sent him to Ignatius, who received him into his house, and treated him with his usual kindness and charity. Sometimes he spoke to him of

God; at others, he implored God for him. To these prayers he added spiritual conversations, in which several of the Fathers aided him, in pointing out to the young sectarian the truth of the Faith which he combated. At length his heart was touched, his eyes were opened, and he publicly abjured the errors of his sect. He was afterwards asked how, after showing himself so inflexible, he had become pliable in the hands of Ignatius; to which he replied, that besides the grace of God which had enlightened him, he had been wonderfully impressed by witnessing the holy life led by Ignatius and his companions; and that it seemed to him impossible, were there any true religion out of the Roman Catholic Church, that God should have hidden it from men whose lives were so innocent and pure.

This victory gained over a young sectarian, reminds us of another similar conquest made by Ignatius, the object of which was a young Jew, named Isaac. Earnestly desirous of entering into the Catholic Church, he had taken refuge in our house, where at that time the catechumens were instructed. But when the time approached in which he was to be solemnly baptized, the young man felt himself suddenly assailed by the most violent temptations to return to Judaism, so that neither the force of argument, nor the persuasions of affection had any effect in inducing him to remain. Ignatius was informed of it, and grieving to behold the loss of so precious a conquest, knelt down in prayer to God, and offered up the most fervent entreaties for the conversion of the young Hebrew. He then sent for him, and merely said these simple words, "Isaac, stay with us." But God gave them so much force, that the heart of the Jew was suddenly changed; his first resolution returned, and shortly after was confirmed for ever by the grace of baptism.

The conversion of the unfortunate apostate, the cele-

brated Ochinos,* would have been another source of joy to Ignatius, as well as to the Church, had that unhappy man feared his eternal ruin, as much as Ignatius desired his eternal salvation. We have yet extant a letter from the Saint, addressed to Father Claudius le Jay, who was then engaged in truly apostolic labors, at Dilingen. In this letter Ignatius earnestly recommends him to spare no pains, no effort, to lead back this erring soul to the truth; he engages him to see Ochino; to endeavor, by showing him every mark of charitable interest, to gain his friendship, and should he succeed in acquiring any influence over his mind, to employ it in leading him back to the bosom of that Church which he had abandoned with so much scandal; in short, to obtain from him a letter, or at least a few words of repentance and

* This Bernard Ochino was one of the celebrated men of that day. Born in Sienna, in 1487, he joined, when very young, the monks of St. Francis; then left them, to engage in the study of medicine. Soon after, he returned to the Order which he had abandoned, and distinguished himself by his zeal, piety, and talents. The reform of the Capuchins had just been brought about. Ochino embraced this rule, and became General of the Order. His austerities, long beard, coarse habit, and especially his popular eloquence, made him the idol of Italy. Princes disputed the privilege of receiving him, and paid him the greatest honors. The people flocked in crowds to meet him wherever he went. The clearness of his pronounciation, the grace and charm of his flowing and brilliant elocution, enchanted his hearers. All this glory affected the head of the poor monk; he became giddy with flattery; and as the Pope would not give him the Cardinal's hat, he abandoned the habit of the Capuchin. Afterwards, to the great astonishment of the Italians, he hurried to Geneva, and there married a girl whom he had seduced at Lucca. Ochino was partly a Lutheran, and partly a Calvinist. He maintained the expediency of polygamy; and after a very stormy life, died in Moravia, aged 77. There is an interesting chapter upon this heretic, in Audin's Life of Luther.—
(*Note by the French translator.*)

of just reparation ; in return for which, Ignatius promised him, in the name of the Vicar of Jesus Christ, the compassion and mercy of a father ; and desires Le Jay, should Ochino have any fears upon this head, to reassure him by offering him the assistance of all the Society ; to tell him that Ignatius, Lainez, and Salmeron were in Rome, and to promise him that he would find them all in his regard, as men who had but one soul with himself. But all his efforts were useless ; except, indeed, in the sight of God, who often appreciates and rewards our desires as much as our works.

One of the most ardent prayers of St. Ignatius was for the return of England to the Catholic Faith, and he never neglected any opportunity of procuring spiritual assistance for that kingdom which had been the glory and ornament of the Church during so many centuries ; and which has produced more holy Catholic monarchs than any other country in the world.

When Cardinal Pole received orders from the Sovereign Pontiff to repair to that kingdom, the government of which had now fallen by succession into the hands of Mary, daughter of Henry VIII., and Catharine of Arragon, in order to reconcile it with the Church of Rome ; Ignatius wrote to animate his zeal in accomplishing this work so glorious to God, so honorable for himself. In all the houses belonging to the Society, whether in the East or in the West, continual supplications had long been offered up to God, by orders of Ignatius, for the conversion of England. Now more than ever, he renewed his injunctions to that effect. When the Cardinal had arrived in London, Ignatius again wrote to offer him as many places in the Germanic college, then entirely under his charge, as he wished for young English students, if the prelate was of opinion that it would be advisable to send them there. Not satisfied

with taking these steps, he also wrote to Father Araoz, the provincial in Spain, and to the Blessed Francis Borgia, desiring them to use all their credit to obtain permission for as many Jesuits as possible to pass over into England with King Philip II., to employ themselves in the instruction of youth and the salvation of souls. Father Bernard Oliver also received an order in Flanders to repair forthwith to London, with one of his companions, for the same object. The Father was already in Antwerp, and about to set sail, when Philip left England, never to return.

But if Ignatius did not live to see the accomplishment of his desires, he may now in Heaven rejoice over the success of his fervent prayers; not only when he sees the flower of the English youth, confided to the cares of our brethren in Rome, Valladolid, Seville, and St. Omer's; but many of his own children happily reunited with him for ever, after having poured forth their blood in England for the service of God and the Church; and one whole *province* composed of three hundred members, all natives of that unbelieving nation.

And as the hearts of princes are in the hands of God, and the salvation of nations can only be obtained through His grace, Ignatius requires continual sacrifice and prayer to be offered up to the throne of grace by all the Society, not only for the conversion of infidels and idolaters, but for the return of all the Northern nations to the Catholic Faith. "And we desire," continued Ignatius, "that this order shall be strictly observed, so long as the same necessities continue; and from this act of charity we exempt none of the provinces of the Society, in whatsoever region of the world they may exist." This letter is dated from Rome, the 25th of July, 1553.

Besides the other admirable virtues of St. Ignatius, we

ought particularly to take notice of his unbounded confidence in God; a confidence which was rewarded by the most visible and paternal protection. Whoever will follow attentively all the circumstances of the life of Ignatius, from the very moment of his conversion, cannot fail to observe that it was composed of a succession of unforeseen and dangerous occurrences; and sometimes of simultaneous misfortunes; extreme indigence, grievous infirmities, desertion of friends, snares of enemies, calumnious accusations, imprisonment, lawsuits, threats of shameful punishment, continual persecution; in short a daily death, always presenting itself under a different shape. Yet Ignatius was as calm in the midst of dangers, as happy in the midst of misfortunes, as if his life had been spent amidst all the delights of a terrestrial paradise. It was not only because he suffered for God, in whom is the plentitude of consolation, but because he suffered with God; that is to say, he felt so completely in the hands of God, and so sure of His paternal protection, that it never even occurred to him to think of his own danger, so entirely was he absorbed in the desire of seeing His holy will accomplished, who could so easily deliver him from danger, and who did so with so much mercy and tenderness.

It was not only in time of trouble that Ignatius reposed entirely upon God; but also in the execution of those great and difficult enterprises which His service demanded. Those who were guided merely by the wavering light of human prudence, regarded his conduct as the result of temerity, whereas it was regulated by his unlimited trust in God. The Saint frequently remarked that He who desired to do great things for God, must beware of being too wise; of consulting merely his own head and hands, that is to say, his own limited intelligence and feeble powers. Had the Apostles

weighed all the difficulties of their enterprise, would they, a mere handful of men, ignorant, and in appearance contemptible, have ever conceived the idea or had the courage to make the attempt of converting the whole world to Jesus Christ, and of making kings and wise men bow their heads before the Cross of the Redeemer? But the more convinced they were of their entire nothingness, the bolder they became; for they leant upon Him alone who, according to St. Augustine, "had chosen them of humble birth, unhonored and illiterate, so that all that they were, and all that they did, however great and important, should to Him alone be attributed."

It was this spiritual philosophy, learned from St. Ignatius by St. Francis Xavier, and carried by him to the Indies, which imparted such prodigious courage to that holy missionary. Thus he wrote from those distant regions: "I never cease to remember those words, which our venerable Father Ignatius has so often repeated to me: that we ought to endeavor to conquer and drive away all fear which could prevent us from placing our whole trust and our whole hope in God alone."

One of the most singular proofs ever given by St. Ignatius of his immovable confidence in God, was the foundation of the Roman college, with no other capital but a host of debts; and his reception of a vast number of students whose expenses were necessarily considerable, at a time when he foresaw no prospect of assistance, and consequently no means of support for them. "And we must act thus;" said Ignatius to a Father who could not conciliate his ideas of prudence with this conduct: "we must steer against the winds and the tide, and the more desperate our circumstances are, the greater must be our hope in God."

The astonishing success of St. Ignatius has sufficiently proved that in his expectations he was not disappointed, for precisely as his necessities increased, proportionable assistance was received by him. Father Nicholas Bobadilla asking him one day in a kind of stupor, how he intended to maintain so numerous a household, the Saint gave him a detailed account of the assistance which he received from pious persons; but the Father represented to him that all this would not cover the half of the expenses: "And are we not to depend upon God for any thing?" said the Saint. "Are we only to trust in Him so far as the piety of these charitable souls permit us to do so? For my part, I feel assured of finding in the hands of God whatever is wanting to me from the hands of men; and if from them I received no help, God would give me all that was necessary."

As he begun to build the college with the treasures of Divine Goodness alone, so he continued to increase and aggrandize it from the same source. The establishment contained twenty-eight Fathers. Ignatius sent one day for Father Oliver Manares, the Rector, and desired him to prepare chambers, furniture, and provisions, for other Fathers whom he expected shortly, and who would increase the number to one hundred. For the execution of this order, all the money remaining in the hands of Father Polanco, charged with superintending the building of the college, was five ducats which remained upon his hands, not as the surplus of his expenses, but because they were of light weight.

Yet not the less did Ignatius undertake the work, in the holy name of Him for whose glory it was destined. The assistance which he received was indeed wonderful, and in a short time the building was finished, and all that was indispensably necessary for receiving the new guests, was completed.

Ignatius went to visit the establishment, and was satisfied

with every thing excepting only with a barn, transformed into chambers and provided with beds and tables, but which had no roof excepting the tiles. "It is true," said he to the Rector, "that God wishes us to live poorly, yet not so miserably as this. Is there not money enough in the treasury of the Lord to roof this barn, so that our brothers may not sleep under the tiles, and almost in the open air?" And with this he gave orders that the work should be commenced immediately.

It truly seemed as if all his expenses were reimbursed by God Himself; for He provided for them, by sending abundant alms from unforeseen sources; as if to show that He was answerable for all the debts which Ignatius contracted in His service.

But whilst these hundred persons of whom I have spoken, were maintained in the college, a dearth arose in Rome, the result of war, and provisions and money became so scarce, that even the most opulent had no more alms to bestow, nor enough to maintain themselves in their own rank; and the cardinals themselves dismissed a great part of their dependants and servants. It seemed then to many that it would now be mere presumption in Ignatius were he to attempt to support any longer so numerous a household, who, being deprived of charitable assistance, lost their sole means of support.

Those who were charged with providing for the expenses of the college, spoke to Ignatius on the subject; but found him so far from thinking of diminishing the number of the students, that he was preparing to make a purchase for the college, amounting to nearly fifty thousand crowns. As for the maintenance of the students, he intrusted it to God, and his confidence was never shaken, even for a moment. And in truth it met its reward, for he never failed to receive all

the money and assistance necessary ; so that for him and his the scarcity did not seem to exist.

Father Luis Gonzales observed to him one day that their existence was truly a miracle. "The miracle," said the Saint, "would consist in its not being so, for it would truly be a miracle were God to leave without aid, those who confide in Him alone. Have you lived to this day without observing that our resources have always increased in proportion to our necessities? Let us then devote ourselves to the service of God, and leave to Him the care of providing for our wants. For my part, were it necessary, I should as readily receive a thousand pupils more as the last hundred ; it is as easy for the Lord to procure subsistence for a thousand as for a hundred."

In more than one circumstance this protection vouchsafed by God to his poor servants, was made so manifest and visible, that He might truly be considered, if the expression may be permitted, as their Purveyor, who provided for their daily wants. It happened more than once, that when the signal for sitting down to table had been given, there was not a mouthful of food in the house ; and at that very moment a supply of provisions had arrived, sufficient for the wants of all the community. And on one occasion, when there was neither bread, nor wine, nor wood in the house, God provided them with all these things at once ; for a cart of wood was sent them in charity, and when the porter returned to shut the gate, after it had passed through, he found several sacks of corn and measures of wine left in the court ; but by whom they were sent was never known.

These simple details show us the constant and paternal protection of Divine Providence granted to the complete and childlike confidence of Ignatius. Certain ordinary assistance upon which he had reason to rely, having again failed him,

he continued as usual, contrary to all the laws of human prudence, to receive new students. But Brother John Croce, the steward of the establishment, in returning home one evening, about that time, from St. John Lateran's, met near the Coliseum, a man whom he had never seen before, and who, without speaking a single word, placed in his hands a hundred gold crowns, and before the Brother could recover from his amazement, the stranger had disappeared. The same circumstance occurred on another occasion. The steward had gone out one morning before dawn to buy his provisions for the day, when a man came up to him, and presented him with a heavy purse, filled with money. As it was still too dusk to distinguish any object clearly, the good Brother was frightened, and fearing in his simplicity, that the money might be the gift of some evil spirit, who had given him a purse full of false coin, in order to ruin him, he entered the nearest church, and prayed God to preserve him from such a deception; but he soon found that he had only to thank Providence for the gift, and that it really was a purse full of gold, with which many of the debts contracted for the college were paid.

By a similar miracle, it pleased Our Lord to give courage to Father Polanco, who had the charge of providing for our household in Rome. One day, whilst searching for some stray papers in a large trunk full of old and useless writings, which always stood open, he found a pile of gold crowns, so new and brilliant that they appeared to have just left the mint. It could never be discovered by whom they had been placed there, but they were found in an opportune moment, when the wants of the brethren were urgent. The same Father used to say, that when about to undertake any affair requiring money to carry it through, he felt no uneasiness on the subject, provided he acted by orders of Father Igna-

tius, since he felt more confidence in his word than if he had possessed a treasure.

Although Polanco was endowed with great courage and strength of mind, yet Ignatius often reproached him with timidity, and want of confidence in God; "for," said he, "we cannot expect too much from Him to whom it costs no more to do than to will."

CHAPTER VII.

The particular methods practised by Ignatius for living in God, and for purifying his conscience—The book of fourteen lives—Ardent love with which the heart of the Saint was kindled for God—The gift of tears—Passion for music and flowers—Extracts from a journal to which Ignatius confided his most secret thoughts.

THUS the whole life of St. Ignatius was composed of a long series of benefits bestowed upon him by God, repaid by the most absolute devotion on his part towards his Almighty Benefactor. As Cardinal del Monte said, when relating in the presence of Gregory XV., in a secret consistory, the virtues and miracles of Ignatius; he followed the example of the Saints and Martyrs, and always forgot his own troubles, to devote himself entirely to the glory of God. But if it is a certain proof of our love to God when we forget ourselves entirely, it is an act of still more perfect love, to remember ourselves only with reference to God; that is to say, to examine ourselves with constant and critical minuteness, so that there may be nothing in our hearts displeasing to God; on which point we may say that Ignatius carried his watchfulness and attention to the furthest extreme.

Not one hour of the day passed, in which he did not reflect upon all that he had said and done during that short space of time; renovating his heart without ceasing, thus appearing more pure and perfect before his Maker, and always forming a resolution to pass the next hour better

than the preceding one. Wherever an ardent love of God exists, there also we find a bright light by which to discern all that pleases or offends him ; and along with this knowledge, extreme care to efface even the smallest blemish or defect ; for in the eyes of men who are truly holy, there is no defect which appears trifling, so long as it is displeasing to God ; and as they love God more than themselves, they would willingly precipitate themselves into the flames, in the hopes of coming out cleansed and purified from sin. It is therefore not to be wondered at, that to this end they subject themselves to frequent examinations and severe penances. Nor does it suffice for them that those works which are inspired by divine charity are not mingled with the slightest imperfection capable of impairing the spirit in which they are performed. Those souls which are truly holy, and filled with the love of God, judge their own actions by the Divine light ; that is to say, they always consider what they ought to be, in order to be worthy of God. And as no one can be perfect enough, holy enough to attain this noble object, they invariably find themselves inferior to their desires, and continue without ceasing to examine and purify their hearts, and to renew their resolutions of amendment. Thus their life is one constant exercise of humility and charity, tending to lead them to the highest possible degree of perfection. Thus Ignatius could never understand how those who aspired to great spiritual perfection, yet neglected the frequent and scrupulous examination of their conscience. Hence arose the astonishment which he expressed to a Father, of whom he had inquired how often that day he had meditated and examined his heart. The Father having replied that he had made his examination of conscience seven times : “ Only seven times ! ” replied Ignatius ; “ yet you had much spare time in the evening.”

Besides these frequent meditations, and two longer examinations of conscience, which Ignatius made at noon, and at night, before retiring to rest, he practised another, formerly taught by the holy Fathers, and which had been dictated to him by the same Spirit which formerly inspired them. This was a particular examination, which refers to one single fault; the object of which is to uproot that defect from the heart, without leaving the slightest fibre. And this is truly one of the most useful methods which can be employed in a spiritual life, for attaining great purity of heart in a very short time; especially when we practise it according to the rules which the Saint has written down, for rendering it useful and profitable. I shall mention some of these rules, for the instruction of those who may read this narrative, not so much in order to know the spiritual industry, if we may so call it, of a Saint, as with the desire of imitating him.

As it always happens that a force which is divided against several enemies, is weakened in proportion to the number of adversaries which it is called upon to combat, and rarely obtains a complete victory, notwithstanding the constant combats in which it is engaged; it is no doubt wiser, besides keeping up a constant watchfulness over all our faults and bad inclinations, to attack them one by one; and to begin with that which is most displeasing in the eyes of God, either because most condemnable in itself, or most injurious to others.

At the moment of awaking, one of our first thoughts ought to be, how this fault is to be combatted during the day; and in order that we may triumph over it, we must implore strength and assistance from the Lord. It is well, also, to have a little book, upon each leaf of which we draw fourteen lines, that is, two for each day in the week. We

shall trace these lines so that the first may be longer than the second, the second than the third, and so on, always diminishing towards the end. On these lines we should note down twice a day, before dinner and in the evening, the relapses which we have fallen into, by yielding to the fault which it is our object to correct. And the lines are gradually shortened, because these relapses ought gradually to diminish in number. Nor should we consider it a useless care, thus to mark down twice a day the faults which we have committed, since by comparing one day with another, we are enabled to calculate the progress which we have made in virtue. We are thus led to calculate, also, with almost mathematical precision, the causes of our falling into sin, and to redouble our precautions for the future. There is another advantage in this method, which is, that we thus establish a certain balance between our expiation and the fault committed; by condemning ourselves to some penance for each transgression.

It was by means of these repeated examinations that Ignatius succeeded, soon after his conversion, in surmounting amongst other faults, a violent inclination to laughter, which was natural to him; and by the same method, he conquered all his other bad habits. His method, united to his ardent desire of pleasing God, conducted him to that sublime degree of purity, which enabled him to act as one who feels himself always in the presence of God; his eyes for ever turned towards that source of all purity, all justice, all perfection. To love God was his only desire; to love Him better the only reward he hoped for; to love Him always, his only idea of a happy existence. To obtain this blessing, he composed, shortly after his conversion, that short prayer, which if offered up with the whole heart, would alone suffice to lead us to perfection.

“ Take and receive, O Lord, my entire liberty, my memory, my understanding, and my whole will. Whatever I have, and all that I possess—Thou hast bestowed upon me—To thee I return all, and I surrender all. Dispose of it entirely according to thy will. Grant me only thy grace and thy love. This is enough for me. Amen.”

Thus the Auditors of the Rota, in the documents relative to his canonization, said that “ All the thoughts of Ignatius, all his words, all his actions, had reference to God, as to their only end, and were solely directed with a view to His honor and glory. His own motto, and the words which were always on his lips, were, *Ad Majorem Dei gloriam*, ‘ To God’s greater glory.’ This was his rule, this he sought in all things, and by this he wished his children to regulate all their actions. Hence arose that spiritual joy with which the heart of this blessed Father overflowed, and which was always visible, in his unchangeable serenity of countenance, the index of a peaceful soul. The greater were his trials and tribulations, the more serene and happy he appeared. Hence also arose the complete empire which Ignatius exercised over all his passions, over all the emotions of his soul, and which was a cause of wonder to all who saw him. This peace of mind, which no accidental circumstance could affect, was the result of that charity which glowed within his heart.” These words are in perfect accordance with the opinion given of him in writing by Father Jerome Mironi, an intimate friend and confidant of Ignatius. “ Our Father Ignatius,” said he, “ received from nature great talents, and a strong and noble soul ; which aided by Divine Grace, led him on to perfection. He undertook nothing in the service of God, that was not great, and all his actions breathed the most fervent zeal. If we consider the Society, of which he was the Father, and the different ministrations to which he con-

secrated it, we shall every where find the impress of the most ardent charity. For the sole object of this Institute was the honor and glory of Our Lord, as we may judge by examining our Constitutions, in which we shall scarcely find one chapter, wherein this end is not inculcated."

Nor did he require less from his children in this respect, than from himself, though measured by the capability of each individual. Thus he one day inquired of a brother coadjutor, somewhat remiss in his labors, for what reason he had entered the Society, and whom he intended to serve. The Brother replied that he had come there to serve God. "What!" replied the Saint; "to serve God! and you serve him so carelessly! Henceforward, I shall not suffer this; for had your intention only been to serve men, your indolence might have been excused or forgiven; but in the service of that Divine Majesty, towards whom we can never with our most strenuous efforts, discharge the thousandth part of the duty which we owe, how great must be your guilt, in not even fulfilling the duty which you might perform, were you to discharge it with good will!"

The further I proceed in this narrative, the more difficulty I find in explaining the degree of love to God, and the ardor of that love, which consumed the heart of Ignatius. For if, as St. Bernard says, the language of the heart to him who does not love, is a barbarous and unintelligible idiom, how greatly must I fear that the words which I employ in writing upon such a theme as this, must be without sense or meaning, or totally foreign to the subject? Those even who glow with Divine love, and who secretly rejoice over it in the depths of their hearts, are unable to express what they feel, because human language has no words for celestial and supernatural emotions. St. Ignatius, endeavoring to explain in a journal, wherein he consigned the different

affections of his soul, the nature of his communications with Heaven, said that he heard within his heart, as it were, the sound of music without voices, a delightful harmony, without any distinct or sensible tones, but to which no earthly melody could be compared. How then should I find words to express what my mind cannot conceive; what St. Ignatius himself could not describe, but by images either absolutely false, or wholly incorrect? And yet how gladly would I comprehend the meaning of those words, addressed to one of his dearest friends, when in a moment of unrestrained confidence, he exclaimed: "If I had nothing to support my existence but the strength which nature gives me, assuredly I should soon die!" Had he then reached that last term of the perfect union of charity, by which being transformed in God, he lived upon the divine substance, rather than by his own nature? Sometimes we observe certain small plants which have ingrafted themselves upon a tree, grow there, and seem to become identified with the tree itself; and although preserving their first nature, live and bear fruits, by virtue of the juices which they absorb from this plant of a different species. And thus it is with those pure and holy souls.

Perhaps this is what the Apostle means, when he says: *Yet not I, but Christ Jesus who liveth within me.* The divine love was so necessary to Ignatius, that he lived through that love, rather than by his own life; and as he said himself, he might easily be deprived of his existence, but the reunited powers of heaven, earth, and hell, could not separate him from Our Lord Jesus Christ. Reduced and worn out as he was, the strength of nature could not have supported him, and the prolongation of his life seemed miraculous; the physicians themselves had attested this fact. So much more did he love God than himself, that had it been possible for

him, without any fault of his own, to be condemned to the punishment of hell, it would, as he said, have tortured him even more than the anguish of these everlasting burnings, to hear for ever the blasphemies and maledictions with which the wretched dwellers in those regions, insult the most holy name of God. Yet this love which, on the one hand, sustained his life, also undermined the springs of his existence, so as sometimes to throw him into swoons which resembled death. His most dangerous maladies usually followed those paroxysms, the effects of that fervor which was kindled in his heart like a devouring fire.

Thus in 1550, after having celebrated two Masses on Christmas-Day, Ignatius was so entirely exhausted, that he seemed at the point of death. He was also frequently obliged to allow a day to intervene between his celebration of the holy mysteries, less in order to rest, than to keep himself from failing entirely. More than once it was necessary to carry him back to his chamber, as he had not sufficient strength to walk up the few steps which separated it from the chapel. Nor was this astonishing to those who had observed him at the altar, where I can only compare him to those clouds charged with Heaven's lightnings, and yet dissolving in torrents of rain. His countenance glowed, whilst tears burst from his eyes, and his heart beat with so much violence, that it seemed as if it must break. It is thus that he himself speaks of it, in some of his writings, where according to the custom of many Saints, he wrote down for his own remembrance and profit, those things which passed in secret between his soul and God.

Father Nicholas Lanoi, being present one day at a Mass celebrated by Ignatius; raising his eyes towards him at the moment of the *Memento*, perceived his head environed by a halo of fire, and rose in terror to extinguish the flames;

when observing that the Saint was ravished in spirit, and that joyful tears flowed from his eyes, he comprehended that he was the witness of a miracle. But if he could have looked into the heart of the Saint, he would surely have seen it wholly inflamed with Divine love.

Ignatius usually employed one hour in the celebration of the Holy Sacrifice, unless the Spirit of God detained him longer. He himself had laid down as a general rule, that the celebrant should not exceed half an hour in the performance of this holy duty; but in regard to himself, without any desire on his part to accord himself a peculiar privilege, he was forced to infringe this regulation, so often was he interrupted by the uncontrollable emotion of his feelings, deprived while reading of the power of speech, and even his intellectual faculties momentarily suspended.

Ignatius divided the night into three portions. The first he devoted to the cares of his government, as General of the Order; the second to repose, but to a slight repose, which scarcely exempted his mind from some pious occupation; in order to which, he held his chaplet in his hand when preparing to sleep. The third part of the night he dedicated to prayer. His usual manner of beginning to pray was, first to stand for a short time, representing to his mind God present; he then knelt down with all humility, and adored Him. If his strength permitted, he continued on his knees during all his prayers; if not, he took his seat on a low bench, still preserving an attitude of humble reverence and veneration.

Hardly had he begun to meditate upon God, when tears began to flow from his eyes, and an air of serenity was diffused over his countenance, which gave him the appearance of a soul in bliss. Every morning after Mass, he retired to his chamber, and for two whole hours remained in this

state, feeding his soul with what St. Augustine calls "the food of truth, the food of the immortal light of wisdom."

At these times, no one was permitted to enter his apartment or to disturb him, unless affairs of great moment, and requiring a prompt decision, made it necessary; then Father Louis Gonzales, who next to him had charge of the affairs of the house, entered and informed him of the affair in question; a circumstance which happened more than once; so that he has been enabled to leave us the following account in writing:

"On those occasions when it was indispensably necessary for me to interrupt him,—and this occurred frequently, I found him with so resplendent a countenance, that although when I entered, my mind was filled with the affair which I had come to inform him of, I forgot every thing, and remained like one entranced, so great was my astonishment. For his countenance did not merely bear the stamp of devotion, like that of many pious persons when they pray; its appearance was entirely celestial and supernatural."

Father Lainez, who, on account of that intimate communion with God which was vouchsafed to Ignatius, was wont to compare him with the holy lawgiver, Moses, might also have continued this comparison from the outward splendor with which his countenance shone, as by a reflection of the divine light.

But the wonderful effects of his union with God were not only manifested during his prayers, or whilst he offered up the Holy Sacrifice. His heart was united to God in all places, at all times, and during whatsoever occupation. In the wall of his room he caused a small window to be opened, which looked into the church, fronting the tabernacle, and there, like Daniel of old in his chamber, he could, without being seen, fix his eyes at all times upon the treasure of his

soul. It seemed as if but a thin veil separated him from God ; and that he had it in his power to raise it at his will ; so that he enjoyed the rare privilege of never losing sight of the Divine Presence.

A simple prayer said aloud ; the blessing of the table ; the words of the *Angelus* ; the names of God or of Jesus pronounced in his presence, sufficed in a moment to inflame his heart, and to produce a bright glow upon his countenance. When he spoke of God, it was necessary for him to descend from his elevated sphere, to make himself comprehensible, even when in conversation with men so holy as our first Fathers were. Sometimes even he avoided turning the discourse upon spiritual things, finding it impossible to conceal the fervor of his feelings, which seemed to glow upon his face in characters of fire.

Usually after finishing his explanation of the Christian doctrine to the children, he concluded by an exhortation to all present, and terminated with these words : “ We must love God with all our heart, with all our soul, and with all our strength ; ” and as he said these words, his tone of voice was so fervent, that those who listened seemed to catch inspiration from it ; insomuch that it has frequently happened, that after one of these exhortations, many great sinners have felt their hearts suddenly softened, and have gone to throw themselves at the feet of the priest, confessing their sins with so many tears and so much compunction, that the Confessor has interrupted them with words of consolation. When Ignatius himself felt his heart too full of emotion, he would frequently leave his companions, go out upon a turret of the house, and raising his tearful eyes to Heaven, exclaim with passionate rapture, “ Oh ! how vile is this earth when compared to Heaven ! ” At other times, while in the street, or engaged in conversation, he would raise his eyes to

Heaven, like one in inward meditation; so that it seemed as if his soul for one moment took its flight to God, and then returned to earth, bringing back God within him, with a redoubled effusion of love.

Music seemed to have the effect of transporting him above all earthly suffering; and when tortured with agonizing inward pains, he was frequently relieved by listening to religious canticles, sung by the brethren; but his humility and self-denial were so great that he rarely consented to have recourse to this singular remedy.

One of his greatest enjoyments was to look at the meadows and fields enamelled with flowers; they afforded him matter for the most sublime reflections; he extracted from them as it were the honey of spiritual sweetness. He admired the workmanship, the graceful forms, the variegated coloring, the sweet perfumes of these beautiful creations of the Divine power. He beheld God Himself in His works, and from them drew a lesson of the intelligence, wisdom, power, and glory of the heavenly Artificer. These thoughts frequently led Ignatius to walk in a little garden attached to the house, where he sometimes remained so rapt in ecstasy, that the Fathers would watch him from their windows, "considering themselves fortunate," says an eye-witness, "to have the opportunity of beholding so sublime a spectacle." This habit of regarding all the works of creation as so many mirrors wherein were reflected the beauty, providence, and riches of the infinite power and wisdom of God, was the cause of those abundant tears which were a source of consolation to Ignatius, but which threatened to deprive him of sight. He experienced the same effects from reading the divine office; certain verses of which had for him a peculiar sense, and so much attraction, as to fix his attention for a considerable space of time; so that where others passed

lightly over them, like ships which, sailing on the bosom of the ocean, take no note of the treasures contained within its depths; he on the contrary dived as it were into the meaning of each verse, and like one fishing for pearls, always returned with new treasures; with some new knowledge of God and of heavenly things.

The Pontiff Paul III., having been warned of the danger incurred by Ignatius of losing his sight, substituted for his recitation of the divine office, a certain number of short prayers.

As a last proof of the ardent love of God which burned within the heart of St. Ignatius, and of those spiritual delights which he enjoyed, I shall now transcribe some part of the fragments which have come down to us, of those writings wherein he had the habit of daily noting down all his spiritual feelings and dispositions. But of the thirty-five years which followed his conversion, and during which he never failed daily to commit these thoughts to paper, nothing remains to us but a manuscript, comprehending the space of four months. The rest was burned by his own hands, and the fragments which remain accidentally escaped the same fate. And these scattered leaves bear all the marks of the haste with which Ignatius wrote them, and are so succinct, as to resemble ciphers; besides being so obscure, so broken and interrupted, that in many places we might write on the margin, as in certain passages of the Prophets, *Tenebrosa aqua in nubibus acris*. Yet they possess great interest, since they permit us to penetrate into the sanctuary of his heart, when he was alone with God. The original is written in his native Castilian, from which I literally translate.

“The tears which I have shed to-day appear to me very dissimilar from those of the preceding days. They flowed softly, slowly, without noise or commotion, and so internally,

that I know not how to explain them. A voice, at once internal and external, excited me to Divine love, with so much inward harmony produced by that divine converse, that I have no words wherewith to express it.

“The following day, also an abundance of tears, both during and after Mass; and along with this so much happiness produced by that inward voice, that it seemed to me like words or music from Heaven. Devotion and tenderness increased within me as I observed the supernatural intelligence vouchsafed to me.

“The next day, a profusion of tears, and an inward voice, truly wonderful. Whilst praying to the Holy Virgin that she would help me with the Father and with her Divine Son; and also invoking the Son to intercede for me in union with his Mother, with the Father; I felt myself as it were transported into the presence of God the Father. My hair stood on end, my body trembled, and a burning heat ran through my veins; then followed a torrent of tears, a feeling of intense devotion, and a supernatural comprehension of the Most Holy Trinity. This intelligence and visions of this nature were so frequent and so soothing, that I have no words by which to express them. . . .

“The same plenitude of knowledge, of celestial visions, of spiritual consolations, of constant tears. The names alone of God, and of our Lord, penetrated my heart with inexpressible reverence and humility. After prayer, new and unusual internal emotion; tears and sobbings; my heart filled with love for Our Lord Jesus Christ; and an ardent desire to die with Him, rather than to live with any other. In approaching the altar, the name of Jesus coming to my mind, I felt myself impelled to follow Him, and I understood how our strongest reason for vowing ourselves to extreme poverty, is that Jesus Christ is the Head of our

Society. I remembered that, when the Father consigned me into the hands of His Son, I felt an ardent desire to engrave the name of Jesus upon my heart, and to be in all things conformable to Him; and a flood of tears accompanied this thought.

“When I conversed with the Divine Majesty, I felt such intense love for Him, that it seemed as if I corresponded to His love; never did I receive so excellent and wonderful a visit; or such sweet and visible love. Afterwards, in the chapel, more tears, and increased devotion. When at the altar, and in my vestments, a greater superabundance of tears and sobs, and a burning love for the Most Holy Trinity. In saying Mass, the same impressions, and so much devotion and such abundant tears, that from the violent pain which I felt from weeping, it seemed to me that if my tears did not cease, I should lose my sight. At these words, *Placent tibi Sancta Trinitas*, I experienced an increase of love and emotion. All these spiritual graces had for their object the Most Holy Trinity, which drew me towards its love.

“The Mass ended, whilst praying before the altar, renewed tears caused by this love for the Holy Trinity; and such was the ineffable delight that I experienced, that I knew not how to leave that place. During the remainder of the day, it was impossible for me, whether in the house or in the city, to distract my thoughts from this impetuous love, and joyous remembrance.

“As I was about to say Mass in honor of the Holy Spirit, I addressed myself tenderly to that Divine Master; then it appeared to me that I beheld Him in the midst of a bright light, under the form of a brilliant flame of fire, in a manner quite unusual. During the preparation of the altar, and after I had put on the vestments, and whilst celebrating Mass, I felt great inward emotion, and occasionally lost the

power of speech. Afterwards I saw and felt that Our Lady was propitious to me, with the Eternal Father. During the prayers which I addressed, whether to the Father or the Son, and at the moment of the consecration, I saw that she was as the gate and source of grace; and that she showed me, in the act of consecration, that the flesh of her Son was also her flesh; and I conceived these things in my spirit with a clearness which I cannot describe in writing.

“In my usual prayers, from the beginning to the end, great intelligence given me and much devotion.

“In the Church while celebrating, and afterwards when out of the house, I saw the celestial country; and in the midst its Sovereign Lord, with a distinct perception of the Three Persons, the Second and Third emanating from the Father.

“When I entered the Chapel to pray, I felt, or to speak more correctly, I saw, by a supernatural virtue vouchsafed to me, the Most Holy Trinity, and Jesus Christ, who was represented to me as my Mediator with them, or the means by which this intellectual vision was communicated to me. This made me shed a torrent of tears, and experience a superabundance of love.

“Saying Mass with much devotion, I had for a moment this same vision of the Holy Trinity, and my love towards the Divine Majesty was thereby greatly increased.

“At the *Te igitur*, I felt and saw, not obscurely, but with a very clear perception, the Being Itself or Divine Essence, under the aspect of a Sun. From this Essence the Father appeared to issue, and when I said these words: *Te igitur, clementissime Pater*, there was represented to me rather the Divine Essence, than the Father. And in this representation,—and in seeing the Divine Being or Essence of the Most Holy Trinity, without distinction of

the other Persons, I was seized with a feeling of profound devotion for this Divine Essence thus figured. Besides this,—emotion, tears, and feelings of ardent love.

“After having celebrated Mass, I was praying at the altar, when the same Divine Essence appeared to me anew under a spherical form, and I saw in some manner the three Persons as I had seen the First; that is to say that the Father, the Son, and the Holy Spirit seemed derived from the Divine Essence, yet without leaving the limits of that spherical vision; and with this I experienced new and burning aspirations, and tears.

“ I was in the chapel, and filled with devotion towards the Holy Trinity; I did not, as on the preceding days, behold the Three Persons distinct; but I saw as in a brilliant light, an Essence, which ravished my soul with love. At the beginning of the Mass, the ardor of my devotion prevented me from pronouncing *In nomine Patris; &c.*, and during all the Holy Sacrifice, I felt the same, with abundance of tears and love, all directed to the Most Holy Trinity. On other occasions I experienced the same feelings towards Our Lord. I seemed to be under His orders and guidance, which, far from diminishing, only served to increase my union with the Divine Majesty.

“I was preparing to celebrate the Holy Sacrifice, when suddenly the thought came to me that to do so worthily, I ought to be an angel, and my eyes overflowed with sweet tears. . . . On another occasion, I beheld the same vision, first the Essence, then the Person of the Father, going thus from the whole to the Persons; sometimes this perception came to me in some other way, and less clearly.

. . . . During Mass, many interruptions and revelations of the Holy Trinity, which thus enlightened my intel-

ligence. It seemed to me that the longest studies could never have imparted so much to me.

“I went afterwards to Mass, where still more abundant tears fell from my eyes, and deprived me of speech; then spiritual communications so frequent, that it seemed to me as if I had nothing more to comprehend concerning the Holy Trinity. During this Mass, I knew, I felt and I saw, *Dominus scit*, that in speaking of the Father, and in seeing that He was one of the Persons of the Holy Trinity, I loved Him the more ardently, that the other Persons were contained in Him. I experienced a similar affection in praying to the Son and to the Holy Ghost, adoring each of the Divine Persons, consecrating myself to each, and rejoicing that I belonged to all three; which was for me so great a happiness, that I never ceased to say to myself: *Who art thou? What dost thou deserve? And whence is this to thee?*

“Again the same tender devotion and tears at Mass the loss of speech. It seemed to me that, in praying to the Father, the Saviour Jesus presented my prayers to Him. I saw and felt this in a manner impossible to describe. Whether I remained in the house, or went out, Jesus still was before my eyes, and then my tears recommenced and my internal emotion returned. During all this time, to see and hear my Lord, kindled such a love for Him within my heart, that it seemed to me as if nothing in the world could ever more separate me from Him.”

CHAPTER VIII.

St. Ignatius desires death that he may be reunited to God—Gradual decay of his strength—His task upon earth accomplished—His last moments, related by an eye-witness—General mourning caused by the death of the Founder of the Society of Jesus—Extraordinary testimonies of veneration which he received during his life, and after his death.

SUCH were the spiritual consolations with which the soul of Ignatius was inundated. Thus he enjoyed in anticipation some of the ineffable bliss of Paradise, which especially consists in the knowledge and love of God. Through these joys his life was sustained, which otherwise would long since have been worn out and exhausted. To grant him that bliss, the Lord had not waited until the last years of his life, when charity was perfected within him. From the moment in which he abandoned the world to devote himself to the service of God; during his short residence at Manresa, while engaged in the exercises of the most austere penance, he received numerous visits from our Divine Saviour, who deigned to console and encourage him. Ignatius himself informed Father Louis Gonzaga, that these celestial favors had been vouchsafed him nearly forty times. Those of the Mother of God were not less frequent. We may therefore easily conjecture, that many other favors of which we have no information were granted him during the thirty-five years which he spent in the service of God, with a daily increase of fervor and perfection.

Although the hopes which he felt that his earthly life

and labors might be useful in the service and for the glory of God, whom he loved more than all things in the world, and far better than himself, prevented him from actually praying God to remove him from the world; yet the affections of his heart glowing with charity, which led him towards God, were a silent but efficient prayer for obtaining the dissolution of that feeble tie which still retained him imprisoned in the body. Thus at the mere thought of death his soul was filled with gladness, and his eyes with joyful tears, so that he was forced to change the current of his ideas, lest he should be unable to support the tide of joyous emotion which rushed to his heart.

When he heard one of his children planning some work for the following year; "Alas!" he would exclaim; "where do you find courage to endure the thought of living so long! Since the uncertainty of life makes it allowable for you to hope that you may go much sooner to enjoy God, how can you support a thought which is perhaps an illusion, and the certainty of which ought to cause you such bitter sorrow?" But all had not those wings of fire which raised his heart to God, rendering his sojourn here below a source of grief and bitterness, although his soul was more frequently in Heaven with God, than on earth with himself.

Thus on account of these very ecstasies, and extraordinary visions, on account of this hovering as it were between two worlds, the real and physical life of the Saint, was a state of continual suffering. He was consumed by the desire of being united to his God, and of possessing Him without intermediate image. This feeling, painful and yet pleasing, could only be supported by perfect submission to the will of his Divine Master. Nothing more now remained for him to do upon earth. His task was accomplished; he had, he said, anxiously desired three things, and had at

length obtained them. His children therefore understood that his life was drawing to a close.

The first desire of Ignatius had been to see the Society established in perpetuity by Apostolic authority; the second, that the book of Spiritual Exercises should be invested with the approbation of the Holy See; and the third, that the Constitutions should be finished and adopted throughout the Order. The fulfilment of these three wishes was a source of intense happiness to him. And it was observed by Pope Marcellus II., who was thoroughly versed both in sacred and profane history, when speaking of St. Ignatius and his Order, an assembly of grave and learned men: "From the time of the Apostles down to our days, I have known of no one who has lived to see the numerous and beneficial results of his own works, as Ignatius has done."

Hardly sixteen years had elapsed since the foundation of his Order, when it was sufficiently numerous to be spread over the whole world, to preach Christ and His doctrine in the most barbarous tongues, and to conquer for the Church vast kingdoms peopled by idolaters.

Ignatius lived to see the Company established in the twelve provinces of Italy, Sicily, Upper and Lower Germany, France, Arragon, Castille, Andalusia, Portugal, the Indies, Ethiopia and Brazil; besides many others ready to be constituted. He saw it by a happy omen, already entered upon the possession of a heavenly kingdom, in the person of Hozes, the first of the members who died; and in that of the martyr Father Anthony Criminali, the first whose blood was shed by the idolaters in India; the first of that long generation whose holy labors were to be crowned by so glorious a death.

He saw it abundantly provided with men as eminent for their talents as for their virtues and holiness; some considered as apostles in Portugal and Flanders; others listened

to with admiration in the Council of Trent ; others called to the highest dignities, and showing themselves doubly worthy, first, by meriting, and afterwards by refusing them ; without counting the Fathers employed by the Sovereign Pontiff as apostolic nuncios, in the service of the Church.

Notwithstanding all this success, Ignatius was so far from considering the Society as having arrived at its zenith, that being attacked by a grievous illness under the pontificate of Julius II., and his children having entreated him with tears to pray to God that his life might still be prolonged some years, in order that he might watch over the consolidation of his Order ; he replied in these words : " Our first Fathers (I trust in God) are good ; the second will be better ; and to them will succeed others better still ; because they will unite to external works, internal discipline, which will then be perfected, and reduced in all its parts to rules exactly observed."

Finally, Ignatius lived to behold the fruits of his Spiritual Exercises, spread all over Europe ; and, by the zeal of his children, even over the most remote parts of the globe. He saw in the town of Alcalá alone, in less than two months, thirty young men gained over to God by one of our preachers ; all of whom took vows in a Monastery, and devoted their lives to His service. In Parma, more than a hundred men followed at the same time the Spiritual Exercises, under the guidance of Father Faber, who had opened a kind of spiritual school in that city. At Faenza, the most implacable enmities subsisted between the people and the nobles. In a short time they were reconciled, and peace re-established by the exertions of Father Brouet. Various cities were delivered from the scourge of heresy, disseminated by the followers of Luther ; the clergy were reformed, both as to ecclesiastical discipline and in their private conduct ; con-

vents brought back to the observance of their primitive discipline, which had long been discontinued ; churches were every where restored to their first splendor ; the Sacraments were frequented ; literature flourished ; the Word of God was preached and practised. All this Ignatius lived to see.

Besides this, seminaries and colleges were founded, for the permanent and solid advantage of all conditions and all ages ; confraternities established, while houses of refuge and penitence were opened for virtue in danger of falling, and for repentant vice. Finally, let us consider what St. Francis Xavier effected in his eastern Apostleship ; the holiness of his life, the immense extent and usefulness of his labors ; and let us remember those of the other Fathers, of Cosmo Torres, of Francis Borgia, of Anthony Criminali, of Lainez, of Faber, and of a long series of holy men, too numerous to mention ; and we shall easily believe that the dearest hopes of Ignatius being now fulfilled, and his heart burning with love to God, there remained nothing more in this world to occupy his attention, and that his only aspiration was to leave it, and enter upon the joys of Paradise.

The time had at length arrived when it pleased God to accomplish his desires ; and in such a manner that the prayers of his children should not be offered up for the delay of this happy moment ; as occurred some years before, when seeing him in great danger, they surrounded his bed, weeping, and entreating the Almighty that He would not deprive them of their beloved Father, and the Society of its only earthly support against the numerous attacks which threatened it with destruction.

Although, during the last years of his life, the exhaustion of his bodily strength had in a great measure unfitted Ignatius for the management of public affairs, and he had, therefore, greatly extended the authority confided in Spain

to Father Francis Borgia, nevertheless the Fathers were all persuaded that God protected the Society on his account; and that he supported it by his prayers, which availed much at the throne of Grace. They also appreciated to its fullest extent, the advantage of having ever before their eyes the example of his life, and of receiving advice and consolation from him.

At the beginning of July, in the year 1556, the habitual indisposition of St. Ignatius increased, his health became more feeble, and he understood that the term of his exile was approaching. Impressed with this conviction, he wrote to Doña Leonora Mascaregna, to bid her farewell. This letter, said he, was the last which he should ever write. He would pray for her in Heaven, as he had daily done upon earth, and would continue to do, so long as it pleased God to prolong his mortal life.

Rome was at this time filled with troops, and great tumult reigned in the city, in consequence of the war in which it was then engaged with Naples. Ignatius, who was much grieved by this, took the opportunity of retiring to a tranquil spot, where he hoped to find repose, and where he might prepare for his last hour. He selected for his retreat a house belonging to the college, situated in the vineyard which he had purchased for them, within the inclosure of the city walls, between Santa Balbina and the Baths of Antoninus. But the Fathers, fearing lest the air of that uninhabited quarter of the city might be more injurious than salutary for him, expressed their uneasiness on the subject; Ignatius, who, in all that was personal, had no will of his own, consulted Petronius, his physician and friend, who having visited and examined the habitation, was of opinion that the air was by no means insalubrious.

Ignatius therefore withdrew thither, after having confided

the government of the Society to the Fathers Polanco and Madrid. But he did not long enjoy his retirement; since, added to his usual languor, a complete failing of nature became manifest, so that it was necessary for his friends to transport him back to Rome. Still it was at first believed that this was merely an accidental increase of his usual debility; and the physicians were of opinion that he required rest rather than remedies.

However, a slight degree of fever having ensued, some trifling remedies were resorted to. Yet amongst all the patients who were in the house at that time, and whose condition seemed to offer some cause for uneasiness, Ignatius was the only one concerning whom none was felt. But he who well knew how near was the accomplishment of all his desires, and the fulfilment of the divine promises, silently prepared for his departure, between himself and God; that he might leave the world as it were secretly, which he had always desired, and now, contrary to all human probability, obtained. He received then the Holy Communion, and two days afterwards sent for his secretary, Father Polanco. His last instructions, together with the details of his unexpected death, were communicated by that Father in the letter which he immediately wrote, addressed to all the Superiors of the Society.

“ Pax Christi. This is to inform your Reverence, and all our Brethren under your jurisdiction, that it has pleased the Lord Our God to recall to Himself our blessed Father Ignatius, on Friday the last day of July, on the vigil of the Feast of Saint Peter *ad Vincula*; thus breaking the chains which bound him to his mortal body, and placing him in the liberty of His elect. Thus have been at length granted the desires of this blessed servant of the Lord, who, although he supported his pilgrimage and its labors with patience and

fortitude, yet for many long years has aspired with vehement desire to enter into the heavenly country, there to praise and glorify his Lord and his God.

“That we have preserved him until this day, we thank Divine Providence, who left him amongst us, that his example, his prudence, his authority, and his prayers might contribute to strengthen the Society which he founded. Now that the Order is deeply rooted, and gives forth fruits all over the world, our Blessed Father has been exalted to Heaven, in order that being placed nearer the source of all grace, it may be showered down upon us in greater abundance.

“It is impossible that both in our house and in your colleges we should not deeply feel the loss of such a Father, of whose dear presence we are deprived; nevertheless, our sorrows have no bitterness, and our tears are calm. His death even redoubles our hopes, and increases our spiritual joy. We feel that for him it was time that his long labors should at length be terminated in perfect repose, that his infirmities should lead him to true health; and his constant suffering and tears be converted into immortal bliss and felicity. As for us, we do not feel that we have lost him; but that we possess him in that place where his ardent charity gives us a still more lively hope, that through his intercession we may obtain from the Divine Mercy the increase of the Society, both in merits and in number, for the general good of the Church.

“Your Reverences will no doubt wish to learn the details concerning the last moments of our Father, now in glory. I shall then relate to you that we had in our house many sick and infirm persons, some of whom were seriously ill, and amongst these were the Fathers Lainez and Don John de Mendoza; whilst the indisposition of our Father

Ignatius appeared but a slight attack. It is true that for four or five days he had some fever, but so slight, that his pulse scarcely indicated it; and although he appeared very weak, this was habitual to him, and he seemed to pay it no attention. On Thursday, a little after eight in the evening, he sent for me, and having dismissed the Infirmarian, told me that it seemed to him that the moment had arrived for informing the Sovereign Pontiff that he was dying, and that there was no hope of his life being prolonged; and that he therefore humbly requested his blessing both for himself and Father Lainez, whose life was also in danger. He also added, that as he had prayed for His Holiness all the days of his earthly life, he would continue his prayers in Heaven, if it pleased the Divine Goodness to receive him there.

“I replied that the physicians, far from seeing any cause for immediate alarm in his symptoms, found that he had but little fever, and felt no uneasiness concerning him; and that I trusted in the mercy of God that He would still preserve our Father many years for His service. He replied, ‘I feel so feeble, that there remains for me nothing more but to breathe my last sigh.’ Yet I, always full of hope, told him that I would deliver his message to the Pope; nevertheless, having to despatch the letters for Spain that evening, I asked him if I might not delay it until the following morning. ‘Do as you will,’ said he, ‘I leave it entirely to you, whether it be to-day or to-morrow.’

“In order to know the exact opinion of the physicians, and to be able to inform His Holiness whether or not the state of our Father was considered dangerous, I interrogated Alexander Petronius, the most distinguished amongst them, and considered very skilful in his profession. I repeated to him what our Father had said, that he felt himself dying; and I requested his opinion. But he delayed giving it until

the next day, seeing no reason for having any faith in this sad prognostic. After this, I felt, humanly speaking, secure in waiting till Friday morning.

“That same evening, Father Madrid and I saw him again; were present at his supper, and conferred with him concerning certain affairs of the College; on which he talked with so much ease, that I went to bed, without feeling any suspicion that there was danger to be apprehended from his illness. In the morning, at daybreak, we returned to see him, and found him in the last agonies. I then ran in haste to St. Peter’s; and the Pope expressing his deep grief at the news I brought him, granted to the dying man his blessing, and all the graces which it was in his power to bestow.

“Two hours afterwards, in the presence of Father Madrid, Frusis and others, Ignatius peacefully expired.

“Let us here admire the humility of this holy Patriarch, who, having the absolute certainty of his approaching end, as he had announced the evening before, neither called his children together, to receive his last blessing, nor to designate his successor, nor, in short, to make any of those external demonstrations, which many servants of God have considered useful.

“As he had the most humble opinion of himself, and wished the Society to place their confidence in God alone, he passed away like one who was of no personal importance. Perhaps he had asked this favor from God, whose glory alone he sought; in the same way as during his life, he concealed the gifts which God bestowed upon him, except in so far as the edification of his neighbor rendered their manifestation expedient.

“Divine Wisdom, which sometimes works through the instrumentality of its servants, obvious and sensible miracles, to make an impression upon those minds which cannot be

affected by other means ; frequently offers instead of these, examples of great and solid virtue, for the edification of those whose eyes are opened to the light of Faith.

“ Such seems to have been the conduct of Divine Providence in regard to the Head of our Society ; and such is the method which Our Lord seems also to employ towards its members ; judging by the spiritual fruits which He obtains with such feeble instruments ; so that all may see that *the finger of God is there ; ‘ digitus Dei est hic.’*”

“ But to return to our Father. It was necessary to have recourse to autopsy, in order to embalm the body ; and this examination afforded us fresh cause for edification and astonishment. The intestines were found to be completely dried up ; the result, according to the opinion of the physicians, of his long abstinences. Here we found a new proof of his fortitude and greatness of soul, when we reflected that this bodily exhaustion never prevented him from engaging in the most severe and continual labor, and that the habitual expression of his countenance was not only calm but joyous. His liver, already hard and dried up, also contained several stones, another effect of his constant fasting.

“ All this verified what the good old Dom James Eguia had frequently said ; that for a long time past, the life of our Father was a miracle. In truth, it cannot be comprehended how he could have lived, considering the condition of his liver, were it not that God, being pleased to preserve him for the interest of the Order, supplied the want of his corporal organs.

“ We kept his holy body above ground until Saturday after vespers ; and although he was not laid out in public, but in the chamber where he expired, the concourse of pious persons was very great. Some kissed his feet, others his hands ; some touched him with their chaplets ; and it was

with difficulty that we kept off the crowd who wished to have some fragments of his clothing, or of any thing belonging to him. Several painters also asked permission to take his portrait, which many had solicited in vain whilst he lived, &c."

We may here advise the reader that when our holy Founder sent for the last pontifical benediction, he did not expressly name Father Lainez, as Polanco asserts in this letter, but asked it for himself and for another Father, whom he did not name; and the Father to whom he alluded, was Martin Olave, then in perfect health, but who died a few days after. As Father Lainez was, on the contrary, so dangerously ill at that time, that he soon after received extreme unction, Polanco did not doubt that he was the Father to whom Ignatius referred. Having discovered his error, he corrected it in the third volume of the histories which he has left us; but I think it proper to make this statement here, both for the sake of truth, and for the satisfaction of those who might confront the letter of Polanco with the prediction which the Saint had so often made, that Father James Lainez should be his successor in the Generalship.

The death of Ignatius happened on the anniversary of one of the most fortunate days of his life; that in which the Pontiff Paul III., by a particular bull and by his apostolic authority, gave his approbation to the Spiritual Exercises; one of the most glorious and useful works of our venerable Founder.

Ignatius was of middling stature, his air majestic, and his countenance noble, his usual expression grave and thoughtful; yet when he wished to console the afflicted, or addressed his children in terms of affection, the goodness of his heart was depicted upon his countenance, and the mere presence of Ignatius was often more consolatory, than the

greatest demonstrations of interest expressed by others. Father Eleutherus Pontano, who was long and intimately acquainted with him, writes that his aspect seemed to infuse a feeling of modesty and dignity in all those who surrounded him; that no one with a guilty conscience could have ventured to appear in his presence, or to look in his face; and that in his countenance was a sort of splendor, which in a man aged, infirm and mortified as he was, appeared wholly supernatural. He had an olive complexion, his eyes were brilliant and penetrating, his forehead high and wide. He was bald; and in his walk could be slightly perceived the effects of the wound which he received at the siege of Pamploña. He was naturally of an extremely ardent temperament, but had so completely conquered it, that by the physicians he was considered as very cold and phlegmatic. The truth is that he had no temperament peculiar to himself, since in him nature was so subdued by grace and reason, as to be entirely under his control.

The only one of his portraits which exactly resembles him is that which Monsignor Alexander Crivelli, a Milanese, caused to be taken of him by stealth, by a painter who secretly watched him whilst he was in conversation with the Prelate. The others, which were taken after his death, are naturally devoid of spirit, and fail especially to represent the noble expression and brilliancy of eye which so particularly distinguished his countenance. Yet we have a portrait in Rome, executed by a skilful painter, named James Conte, who also painted it after the death of Ignatius, but corrected it by his recollections. Having been long under the spiritual guidance of the Saint, Conte had every opportunity of observing him; and this, as being the last picture taken of St. Ignatius, and the work of a distinguished master, is generally considered the most valuable.

The remark made by Father Polanco concerning our Fathers in Rome, might have been applied to all the members of the Society. Although they all regarded Ignatius as the support of the Order, and that consequently, his death might have been expected to render them inconsolable; yet the news was received with feelings of devotion rather than of sorrow. Their tears had no bitterness; in their sadness they were not disheartened, like children who have lost their father, their defender, their most precious treasure. On the contrary the two sentiments which universally prevailed amongst the Brethren, were a feeling of sweet satisfaction that the labors and fatigues of so holy a man had at length received their reward in the bosom of the Eternal, and the confidence that in that glorious sojourn, he could still better understand the necessities of his children, and more fully provide for their wants.

Manifest proofs were soon afforded that these two opinions were well founded. That Ignatius was in glory, they were soon assured of; for at the very moment in which he expired in Rome, he appeared in Bologna to a noble lady, named Margaret Gigli, a pious matron, devoted to the interests of the Society, and whose life was consecrated to charity and prayer. Being asleep, early on the morning of the 31st of July, she was awakened by a sudden and violent whirlwind, which shook her chamber. On opening her eyes, she beheld the apartment illuminated with a brilliant light, in the midst of which stood Ignatius, who, surrounded by a halo of rays, his face resplendent with beauty and joy, addressed her in these words: "Margaret, I am about leaving the world, as thou seest. I recommend my children to thee;" and so saying he disappeared.

Margaret, filled with astonishment and joy arose quickly, and went to relate what she had seen and heard, to Father

Francis Palmia, her Confessor. Although she had never seen Ignatius, she described his appearance as correctly as those could have done who had spent their lives with him. But as no news had yet been received from Rome concerning his danger or even his illness, the Fathers to whom the Confessor related this vision, suspended their belief in its truth. But a few days after, when the news of his death arrived in Bologna, and they found that the moment of his death coincided precisely with that of his apparition, they believed that the Saint had already entered upon the glory of the Blessed.

That he thenceforth watched over his flock with a degree of solicitude proportionate to their necessities and to the affection which he bore them, was manifest from the blessings which were vouchsafed to them. Without speaking of the unexpected protection granted to the Society by so many Cardinals and powerful princes, we may observe, that seven months before the death of Ignatius, Father Ribadeneira, who then resided in Flanders by his order, had vainly entreated King Philip II. to admit the Society into his dominions. The opposition to his request seemed insurmountable; all his importunities were unheeded, and he had at length abandoned all hopes of success, when he was suddenly sent for to Court, and all that he had so long solicited in vain, was granted him. Knowing the firm will of that Prince, and the power of our adversaries, he considered his success as a miracle. The news of the death of Ignatius arrived from Rome, and Ribadeneira recognized the hand which had assisted him; for the moment in which the Saint passed into glory, this unhopèd for favor had been bestowed upon his Society.

The profound veneration in which St. Ignatius was held by his contemporaries, his reputation for virtue and holiness

was so general, that merely to enumerate those proofs of esteem bestowed upon him by the most illustrious and distinguished men of that age, would wholly exceed the limits of this narrative. Some few we may mention, selected from amongst the different classes of society. And to begin by his children; it is surely a circumstance worthy of remark, that so considerable a body of men—men also of the greatest talents and penetration, having him always before their eyes, in the intimate relations of daily life, felt their admiration for him increase in proportion as they became more thoroughly acquainted with him. Far from having to cast a veil over those imperfections which are sometimes developed by intimacy, their reverence and veneration daily increased, as they witnessed his virtues and the sanctity of his life.

“When I entered the Society in Rome, during the lifetime of St. Ignatius,” (says Father Philip Aupolino in his deposition made upon oath,) “his reputation for holiness was such, not only amongst us, but throughout the city, that when he went out, the people thronged to see him in the streets through which he passed. As for us who enjoyed his presence habitually, we considered him as a Saint, and even wore round our necks as precious relics, the parings of his nails, which we begged from the Brother who sometimes served him.

“Many eminent men, attracted by his reputation for sanctity, desired admission into his presence; and it is a remarkable fact, that we could hardly mention one individual who on leaving him was not animated by a desire of being converted or of leading a new life. As for persons in affliction who came to visit him, they invariably left him consoled as it seemed by his very presence.”

St. Francis Xavier, who being in the Indies could obtain

no other relics of St. Ignatius but the signatures affixed to his letters, cut them off and wore them round his neck, together with a small bone of St. Thomas the Apostle ; and by virtue of these relics, which he applied by the hands of children, effected innumerable miracles, to which his own virtues may no doubt have contributed.

The veneration of Francis for our holy Father was such, that to lead to more perfect obedience one of the Fathers who had accompanied him from Rome to the Indies, he could find no stronger adjuration than to conjure by the love and respect which he owed to Ignatius. He wrote to the Saint on his knees, and bathed the letters with his tears. He addressed him as the father of his soul, and almost went the length of complaining of his long separation from him ; offering to return to Europe, and signing himself: *The least of your children and certainly the furthest exiled, Francis.*

Any proofs of affection given him by Ignatius in his letters, filled his heart with joy and his eyes with tears. In the greatest dangers to which he was exposed, whether by land or by sea, Xavier offered up to God the merits of his Father Ignatius, to obtain His assistance and protection. He never spoke of him but as one who had attained the highest degree of holiness. This was related by Father Bernard, a native of Cangoxima in the Empire of Japan, one of the first converts baptized by Xavier in that kingdom and whom he sent thence to Rome. According to Bernard, Francis often recounted to him the noble deeds of Ignatius, speaking of him with the utmost esteem and reverence ; and yet he had not known Ignatius during the most admirable part of his life, that is to say, during the sixteen years which passed in Rome, during which his union with God and his own interior perfection had been carried to so high a degree.

Finally, towards the end of his life, Xavier wrote a long and affectionate letter to Ignatius, the original of which we still possess in Rome; wherein he addresses him thus: *To my Father in Christ, St. Ignatius.*

I shall here insert also the testimony of Father Charles Spinola, who afterwards followed in the footsteps of Francis Xavier to the furthest extremity of the East, and in the year 1622 was burned alive before a slow fire, in Japan, after having endured in the famous dungeon of Suzzuta that long and painful martyrdom described by me in another work, which lasted three years, and the torture of which could not have been supported by unassisted nature.

Spinola acknowledged that he owed the greater part of the heavenly consolations which he received, to his father Ignatius; whose sufferings in the cave of Manresa were recalled to his mind in his solitary dungeon, encouraging him to endure his imprisonment with the patience and fervor which had animated the Saint. He wore upon his breast a small piece of the coarse robe in which the holy penitent was clad, less perhaps as a relic, than as a consolation and unceasing admonition to suffer with joy for the glory of the Lord.

And when the hour arrived in which he was to pass from his chains to the glory of the Saints, this same Father, as a last proof of his attachment to Father Francis Pachero, then Father Provincial, who afterwards suffered the same lingering death which Spinola was about to endure, sent him this fragment, by which said he numerous miracles had been worked in Japan.

Thus the new converts in that country felt the utmost love and respect for our holy Founder, whose life, written in Japanese, was never out of their hands. It was a common remark amongst them, that by the spirit which animated his

children, and by their works, they could easily judge of the virtues and holiness of their Father.

In this last example, I have somewhat anticipated the regular course of events; let us resume the thread of our narrative, and we shall find the same veneration and the same confidence in the two Fathers Claudius le Jay and Nicholas Bobadilla, both companions of the Saint. The first, being on his journey from Venice to Rome, was suddenly attacked with agonizing inward pains; and being far from all human aid, he at length laid himself down upon the highway, without any hopes of being able to rise again. Then raising his heart to God, he conjured Him by the merits of St. Ignatius, who was still alive, to give him relief, if it were his will that he should recover; and the prayer had hardly passed his lips, before he was restored to health.

Bobadilla, recently arrived in Rome from Tivoli, was attacked by a burning fever. In his distress he remembered that in the very chamber which he occupied, Ignatius, but a short time previous, had passed to a better life. Thoroughly convinced that so holy a man already enjoyed the glory of the Blessed, he recommended himself to his prayers with tender fervor; and at the same moment felt that the fever had left him; carried away, he says, as suddenly as the blankets upon his bed might have been lifted from off his body; and he adds that his testimony might well count for two, because he was not credulous enough to believe in miracles which were not perfectly authenticated.

Father Francis Borgia was also one of those who looked upon Ignatius as a Saint, and who preserved all that had belonged to him, as valuable relics. On his return to Spain, he sought for some solitary and hallowed spot whither he might withdraw from the tumult of the world; and found nothing more adapted to his wishes than the town of Oñate,

because it was only three miles distant from the Castle of Loyola. There it seemed to him as if every thing breathed a spirit of sanctity, as if the very earth were hallowed by Ignatius, and contained a constant exhortation to imitate him. Before taking up his abode at Oñate, he went to visit the castle, and the chamber where the Saint was born, being pointed out to him, he prostrated himself on the ground, and kissed with respect and tenderness the floor and the walls of the dwelling, hallowed as being the birth-place of such a man.

The same pilgrimage was made some years after, while the Saint still lived, by Father Jerome Nadal; and he writes, that he could not repress his indignation upon seeing that the lords of Loyola appreciated so little the birth-place of Ignatius, that they had transformed into a kitchen, that apartment which ought more properly to have been consecrated for a chapel. Father Nadal esteemed Ignatius so highly, that whatever sublime idea of perfection he formed in his mind, always appeared to him inferior to that which he observed in the words and actions of his friend. Thus he esteemed himself very fortunate one day in having obtained what he considered a precious relic, but which he was soon deprived of. Ignatius during several days, having supported with invincible patience an agonizing attack of tooth-ache, Father Nadal, through compassion for his sufferings, brought him a surgeon, to extract the tooth from which the pain proceeded. As it had deep and sound roots it was not extracted without great difficulty on the part of the surgeon, and torture on that of the patient, who remained during the operation unmoved, and apparently indifferent as a statue. Father Nadal privately took possession of the tooth; but Ignatius perceiving this, begged him to return it, and threw

it away so far that the good Father in spite of all his researches could never find it again.

No less elevated an idea of his sanctity was entertained by Father James Lainez; so that in comparing Father Faber to Ignatius in regard to spiritual perfection, he spoke of him as a child compared to a perfect man. Yet this same Faber was invoked as a Saint by Francis Xavier. Nor was this superiority of Ignatius to Faber, the opinion of Lainez only; for we find Louis Gonzales writing thus open upon the same subject: "I knew Father Faber in Madrid, and had many communications with him upon spiritual subjects. He was a man for whom I conceived the most profound admiration, for it seemed to me impossible that I should ever meet another so filled with the Spirit of God, as he was. Afterwards I heard many persons speak of the great superiority of Ignatius to all his companions, and the united testimony of others, as well as his being chosen General of the Society, led me to believe this assertion. But when I knew him in Rome and conversed with him, Faber vanished from my mind, and, in comparison with Ignatius, appeared to me no more than a little child."

Afterwards, considering the singular graces which God had poured in such abundance upon St. Ignatius, from the very beginning of his conversion, and which had led him through such winding and difficult paths to found a new Order, whose labors throughout all the universe now yield fruits worthy of the spirit which animated its Founder; he was lost in admiration, and exclaimed with an air of respect and awe; "God has taken pleasure in the soul of his servant Ignatius." *Complacuit sibi Dominis in anima servi sui Ignatii.*

At the moment of the death of St. Ignatius, Gonzales was himself dangerously ill, and, according to the opinion

of the physicians, at the last extremity. He feared that in order to spare him pain, his companions concealed the death of Ignatius from him, and to every one who entered his chamber, he put the question whether our holy Father was still alive. Being at last informed that his soul had departed, he raised his eyes and hands to Heaven, invoked Ignatius as a Saint, and entreated the Lord, if it were not contrary to his holy will, to permit him to rejoin his Father, and in consideration of the merits of that holy soul, which He had that day taken unto Himself, to have compassion on his soul also, and to grant it a happy passage to eternal life.

Many of the other Fathers, on hearing the news of his death, could not resolve to pray for his soul, as one in need of their suffrages, but humbly recommended themselves to his prayers. Amongst these was Father Fulvius Androzio, a holy and pious Religious, who, wishing to offer up a Mass for the repose of the soul of Ignatius, could not when at the altar persuade himself to do so; but changing his purpose, celebrated the Holy Sacrifice in honor of the Sacred name of Jesus; and repeating several times the invocation, *Pater Ignati, ora pro nobis*, immediately felt within himself the effects of the intercession which he implored.

Finally we may relate the testimony given by one of the best beloved of his children, as well as most intimate with the Saint, that of Father Peter Ribadeneira, who first wrote and published the history of the life of Ignatius. Having been called to give upon oath his testimony as to the holiness of one whom he had ever considered as his spiritual master and guide, he adduced ten principal reasons, upon which he founded the correctness of the deposition which he made in his favor, which I shall transcribe in this place, precisely as they stand in the original document.

Father Ribadeneira being questioned in Madrid, on the

31st of July, 1595, before Monsignor Gaetan, patriarch and Nuncio, of the Pope in Spain, as to the opinion and conception in which he held the life and sanctity of Father Ignatius, and upon what foundation he had formed his judgment; replied, as a priest, and under oath, that he did and always had considered Ignatius as a very great Saint, and that he supported his opinion by the following reasons.

“1st. Because having lived with him familiarly for sixteen years—eight of these in terms of great intimacy—I do not remember to have seen him commit a single action, or to have heard a single word escape his lips, which could be construed, I do not say into a mortal sin, but into the slightest venial fault. No doubt I cannot believe that Father Ignatius never did commit a venial sin; since it is written that “there is no just man that sinneth not;” and that “a just man shall fall seven times;” but his words and actions bore such an impress of wisdom, that in seeing and hearing him, the slightest shadow of sin was not perceptible; since no harsh nor repining nor idle words ever passed his lips; and even when he reproved his children, he seemed neither more disturbed nor more indignant than he thought it incumbent upon him to appear, nor did such emotions with him ever precede reflection; they were only the results of it.

“2d. Because I have observed proofs of heroic virtue and of extraordinary holiness in Father Ignatius; especially in his constant prayer, his tender devotion, in the gift of abundant tears which he had received, in the ardor of his zeal for the glory of God and for the salvation of souls; in the depth of his humility and in his contempt for himself and for the world; in his patience and joy in the midst of labor and persecution; in the strength and constancy with which he supported them; in his extraordinary and super-human prudence in every thing relating to spiritual things;

finally in his perfect equanimity, which was never disturbed either by prosperity or adversity, neither interiorly or exteriorly; or if any shade of difference was observable upon his countenance, it was an expression of increased satisfaction when any unforeseen tribulation had occurred to him.

“3d. From the choice which God had made of him, as Father and Founder of a religious Order, such as the Society is, and the graces with which he loaded him, whereby he was enabled to establish, to govern and to extend it over the whole world, gathering thence even during his lifetime so rich and abundant a harvest. We cannot doubt that the Lord, destining Ignatius to be the instrument of so great a work, granted him that diversity of talents necessary for conducting it to a successful termination; according to the usual law of His Providence, always to proportion the gifts of His Divine grace, to the importance of the duties which He imposes. We are still more astonished, when we reflect upon the circumstances which concurred in producing this marvellous work, such as the change of life in our Father Ignatius, who passed from worldly delights and vanities, to such perfect self-denial and rigid penitence. Then we must remark how his instructions were received immediately from God (since he had no knowledge of literature), who as it were dictated the Spiritual Exercises; by means of which he gained over all his first companions, and the most part of those who succeeded them, without mentioning so many others, who being led back to God by their influence, entered into other Orders, or who, though remaining in the world, led a new life. Besides this his first companions, who were all Frenchmen or Spaniards, joined him at a period when their countries were engaged in cruel and bloody war, and yet lived together with more than fraternal affection and concord. Let us also observe how this divine inspiration

led him to found an Order, in all essential points similar to others, yet in some differing from all, and adapted to the necessities of these latter days; as for example in the fourth vow made by the professed Brethren, of entire obedience to the Sovereign Pontiff, in opposition to the heretics who attack his authority; and in the special object proposed by the Society; the propagation of the Christian religion throughout the whole world. Finally, the constitutions of this Order bear so strongly the impress of a Divine inspiration, that they cannot be read without astonishment and admiration. An incontestable proof of their merit is the respect with which the five general congregations, held since the death of Ignatius, have received and approved them.

“4th. From the numerous and sublime revelations, and the heavenly favors which Father Ignatius received from God; which have been written in his history, and many of which have been related by himself in some writings in the form of a journal, which were found after his death.

“5th. From the marvellous fruits which his Institute has produced throughout the whole universe, whether by a reformation of morals amongst Catholics, or by the conversion of idolaters and heretics; spiritual miracles, as superior to those performed upon the body, as the divine graces communicated thereby to the soul, are superior to mere bodily health and strength.

“6th. On account of the miracles performed by God through the intercession of this holy man, during his lifetime and after his death, confirmed by the most authentic proofs and careful examinations.

“7th. From the hatred of the evil spirits, manifested by the constant persecutions which they raised against him personally. For it has been remarked, that when the first companions of Ignatius were united together, at a distance

from him, enjoying peace and tranquillity; no sooner had he arrived, than some storm was raised against him, the work of the demon by whom he was hated. Father Lainez has related that he had seen in Padua, a poor soldier, a demoniac, who had never seen St. Ignatius, yet who described his appearance with the most perfect exactness, saying that he had not a greater enemy in the world.

“ And this confirms the words of another demoniac in Rome, a poor young man named Matthew, whom Ignatius afterwards delivered from the power of the Evil One. Some one having said to this evil spirit that Ignatius would soon return and would drive him from this body, he cried aloud, begging that no one would even name Ignatius, because he was his most terrible enemy. Soon after the death of the Saint, the same words were repeated at Trapani in Sicily, by another demoniac; and were heard by the Viceroy Don John de Vega and some other persons, one of whom was Father Jerome Domenechi, a very holy man, Father Provincial of the Company in that Island. Such a testimony may be received as a proof of the holiness of Father Ignatius; for although we ought not to believe in the words of demons when they speak of their own accord, nevertheless we may give credit to them when they are forced to obey the command imposed upon them in the name of God, especially to manifest the glory of His Saints; when the words of the evil spirits accord with what is known of the merits of these holy souls, and with other still more convincing arguments.

“ 8th. Because of the great persecutions which Ignatius underwent during his whole life, whether at those periods when he laid the foundations of the Society in Alcalà, Salamanca, Paris, Venice or Rome, or after it was already established; persecutions which were not confined to himself,

but which pursued his children to the furthest extremities of the earth; and which he overcame by his patience, courage, and generosity; proofs of the special grace with which God assisted him, and enabled him to obtain a glorious victory over all his enemies.

“9th. From the opinion of the great and numerous servants of the Lord who have acknowledged the sanctity of Ignatius. It is certain that many of the Fathers of the Society, each of whom, considered by himself, might be regarded as a great Saint; such as Fathers Lainez, Francis Xavier and others, were yet, compared with Ignatius, as pigmies beside a giant; and they themselves, fully aware of and acknowledging his superiority, held him in the highest veneration.

“10th. On account of those things which God has effected through the intercession of Ignatius and by his ministry, in my own person.” And here Ribadeneira relates many things which have already been partly mentioned in this narrative.

I shall only add what this same Father Ribadeneira says, in this solemn declaration, concerning the credence which may be given to every thing in the Life of St. Ignatius written and published by him: “There is nothing,” he says, “related in that Life which is not correct;” or at least he does not remember having related one single fact which he did not believe to be such, having spoken solely of what he had seen or heard, or learnt either from St. Ignatius himself, or from other grave and well informed personages; or of what he had found in original and authentic manuscripts. The truth of his narrative was also confirmed by the examination which Father Francis Borgia caused to be made before it was given to be printed, he having submitted it to several members of the Company, some of whom had lived

on terms of strict intimacy with the Saint. Besides which, some of the most aged of the Fathers, and most intimate friends of the Saint, were still alive when this life was printed, and none of them could ever discover a single error in it. A last and decisive proof of its veracity was the order given by Father Everard Mercurian, when chosen General, to Father James Ximenes, who had been Procurator and Secretary of the Society in Rome, to interrogate all the Fathers in that city, one after the other, to know if they approved of the history, or if there was any error to correct in it. Not one of the Fathers expressed the slightest doubt as to the veracity of the history, or found any error in it, of which Father Ximenes, Secretary of the Society, signed the attestation under his own hand.

From the testimony of our brethren, let us pass on to that of eminent men, not of our Order. Amongst these, we may properly give the highest place to St. Philip Neri, founder of the Congregation of the Oratory, the intimate friend of Ignatius, and who received the honors of canonization at the same time that he did. He was often heard to say, that in his eyes the countenance of Ignatius seemed resplendent with celestial light, the reflection of the interior beauty of his soul. He added that no painting could ever produce an exact likeness of him, because no human art could represent the heavenly beauty of his expression. This was an argument employed as a proof of his holiness by Cardinal Tarugi, Archbishop of Sienna, whose testimony as a man of the highest integrity and wisdom, and one of the most distinguished members of the Sacred College, is a document of great importance.* Tarugi had the good

* Franciscus Maria Tarugius S. R. Ecclesiæ tit. S. Bartholomæi in insula, presbyter cardinalis, ex apostolica dispensatione archiepiscopus Senensis, Omnibus et singulis hæc nostras litteras lecturis,

fortune to be present, when Ignatius passed from this world to a better life.

But were we to enumerate all the individual evidence in favor of the sanctity and virtue of our holy Father, including that of Fathers Luis of Granada, and John of Avila, we

salutem in Domino. Beatus vir, Ignatius Loyola, Societatis Jesus fundator, firmiora quidem suæ gloriæ testimonia habere non potest, quam quæ per ejus instituti sectatores, vera hujus sæculi lumina, omni virtutem ac disciplinarum genere præditos, Deus ipse evidentur exhibet. Quomodo enim ii strenue dimicantes tam præclara in fide catholica propaganda, in hæreticis convertendis et in Christianis moribus ubique terrarum reformandis, cum summâ omnium admiratione præstarent, nisi, Deo duce, idem B. Ignatius cælesti chlamyde indutus, militibus suis præfulgeret, æterni regni vexilla preferret, animum, vires, armorumque præsidia sappeditaret? Nos profecto, quibus, precipuo Dei munere, illum in hoc ergastulo carnis adhuc degentem novisse, ejusque animam ab ipso solutam, hinc migrantem in æterna tabernacula, ut certo credimus, illico recipiendam, cum illiusmet cubiculo tunc adessemus, precibus votisque comitari datum fuit, adeo semper ejus nomen, eminentemque sanctitatem venerati sumus tantaque de ipso à bonis omnibus predicari audivimus, ut nihil eorum, quæ in eximio Dei servo, ad veræ perfectionis normam imitando requirantur, irreprehensibilis ejus vitæ rationem, desiderandum reliquisse, censeamus. Singularum autem virtutem, quos Spiritus Sancti gratia in animâ, in qua inhabitat, excitare solet, quis in eo argumenta scrutabitur, quamvis innumera quoque extare non ignoremus, dum illarum species in ejus vultu apparuisse approbantur. Affirmavit emin nobis sacerdos quidam congregationis nostræ, Antonius Gallonius nomine, beati patris nostri Philippi Nerii intimus, omniumque ejus arcanorum conscius, de cujus fidei integritate dubitari non potest, eundem Philippum beati Ignatii faciem, dum adhuc viveret, micantium radiorum fulgore se intueri sæpius testatum esse. Hæc nos de beato Ignatio sentientes, ea publicis his litteris, nostra, nostrique secretarii manu subscriptis, et sigilli nostri robore munitis in eorum perpetuam fidem, asserere testarique voluimus. Dat. Romæ pridie Kalend. Septembris M.D.C. Ego, Franciscus Maria, cardinalis et archiepiscopus Senensis, affirmo.

should greatly exceed the proposed limits of our narrative. We shall then rather transcribe a letter, written to the Society, by a whole religious Order, eminent for zeal and virtue, that of the Barnabites, who, on receiving the news of the death of St. Ignatius, addressed his children in these terms :

“ On learning that the venerable Father Ignatius, of blessed memory, had passed to a better life, we felt deeply afflicted, both on account of all the holy Society of Jesus deprived of such a father and such a guide, as for ourselves, who also saw in him a dear Father. Our affliction is very natural, especially at a period when men of true holiness are very rare. Yet we ought also to feel consoled, when we reflect that he has passed to a happier state ; and that for the just man, who lives in the Lord, death is a gain, since it reunites him for ever to his Saviour. Thus he, like the Blessed Peter, delivered from his chains, has been loosed from his earthly bonds, and his freed spirit has taken its flight to Heaven.

“ Our only fear is, that he may have been taken from the world as a chastisement for our sins ; as we read in the Scriptures, that when the Jewish people were threatened with great misfortunes, King Josias was saved from them by death. But may the will of God be done ! May His holy Name be blessed for ever ! Yet, Ignatius is not lost to us ; he lives in the memory of us all ; and wherever the name of Jesus is known, there we shall find embalmed the sweet and precious remembrance of that holy man, to whom the Christian republic is so greatly beholden ; since through his guidance, and the labors of his children, the doctrine, the faith, the holy religion of Christ has been carried even to the Antipodes, where with thousands of converted souls, a new Church has been planted, emulative of the Apostolic

Church, and which has also its new Apostles and its new martyrs.

“Some of his children have preceded him; and he their Father, after immense labors endured for the glory of the Lord, has followed them, worn out no less than they by fatigue, and by the *care of all the churches*; a martyr in truth, though without undergoing the tortures of martyrdom.

“Upon him rested not only your houses, but so many others, and for so many years; for he was as their common father and protector. And who has not received from that good father, comfort in affliction, wise counsels in time of trouble, support under oppression, assistance in necessity? He was feet to the lame, eyes to the blind, the refuge of the poor, the consolation of the afflicted. May the Lord reward him for all his good works! Let others cast bright flowers upon his tomb! We, as a token of our love and reverence, shall offer up our prayers and the Sacrifice of the Divine Host for his holy soul, although we trust and believe that it is already in possession of the glory of the Blessed.”

After these testimonials to the sanctity of our Father, we find those of Sovereign Pontiffs, kings, emperors, and generals. Paul III., he who constituted the Society a religious Order, regarded Ignatius as a man filled with the Spirit of God, and destined by him to repair the injuries done to His Church. Paul IV. respected him so highly, that he would never permit the slightest change to be made in his Institute; nor would he permit him to kneel before him, or to speak to him uncovered. Marcellus II. loved and revered him in the highest degree, and gave him every public testimony of the esteem in which he held him. Hardly was he seated on the Chair of St. Peter, when he requested his advice concerning a reformation which he wished to introduce in the

external worship of the Church; and he was not satisfied with his advice only; he desired the assistance of his labors, and those of his children. "Do you collect the workmen," he would say to Ignatius; "we shall know how to employ them."

John III., King of Portugal, went further still; and would willingly have seen Ignatius raised to the Pontificate, holding in his hands the keys of the kingdom of Heaven, which his zeal would have opened to so many nations. As for the Cardinals, some paid him frequent visits, with the sole object of beholding a Saint; others went to receive his spiritual advice, or to consult him upon important affairs; for his wisdom and prudence were as eminent as his sanctity; so that Cardinal Cuenca, on learning the news of his death, wrote that the Church had lost one of her best heads. The Emperor Ferdinand I. never treated of any affairs in Rome, before having consulted Ignatius; and Don Diego Mendoza frequently remarked, that when he had followed the advice of Ignatius concerning the affairs of the king his master, they had invariably succeeded, and as surely failed when he had neglected it.

Here let us pause, and instead of accumulating further evidence in favor of St. Ignatius, let us rather invoke his spirit, and listen to his own words. His *Maxims* will give us a more thorough insight into his character than the approbation of others, however wise, eminent, and noble. The scattered fragments of his Journal have already displayed wonderful interior phenomena to our view, raising the veil of a deep mystery, full of marvellous manifestations. Let us now penetrate into the moral world, and listen to his voice, speaking to us for the last time, in words worthy of eternal remembrance, as being the manifestation of his inmost thoughts, the aphorisms of superhuman wisdom.

CHAPTER IX.

Maxims of Ignatius concerning religion and government—Circumstances which followed his death—Baronius and Bellarmine—Miracles and canonization of the Saint.

HE who forgets himself and his own interests, for the service of the Lord, may rest assured that God will provide for him better than he could have done for himself. When we wish to succeed in great undertakings for the glory of our Divine Master, we must beware equally of worldly darkness and worldly light; that is to say, we must beware of vain fear, cowardice, and the pretended provisions of human prudence. At the same time, we should not act with rashness, counting upon miraculous assistance; but regulate our trust in God upon one infallible principle; that His power and His will are not subjected to ordinary laws; so that in an undertaking begun for His service, we need not limit ourselves merely to what may succeed through human strength or natural means. But also, before forming a resolution, we must abandon ourselves wholly to God, as if the success could only come from Him; and yet, by the choice of means, and by constant exertion, we must labor in the enterprise, as if every thing depended upon ourselves.

“In our relations with our fellow-men, we ought to speak little, and listen much; and those few words should be spoken as if the whole world were to hear them, although we speak to one alone.

“ He is most useful who gives himself up to one kind of employment ; especially if he devotes himself entirely to it, as he ought to do, instead of making it subservient to his convenience.

“ If we are much afraid of the world, we shall never do great things for God ; for all that we do for God, raises great persecutions against us.”

Ignatius had experienced the truth of this ; for whilst he lived alone, in austerity and penance, all believed him to be a Saint ; but as soon as he endeavored to render himself useful to his neighbor, he was treated as a magician, a heretic, a false and wicked man, worthy of imprisonment and death. Yet he never drew back, because perfect love casteth out fear. Thus he founded the Society upon that basis, and taught his children never to be cast down by persecutions ; for that these would never cease until they had failed in their duty.

“ The Society,” says he, in the tenth part of his Constitutions, “ was not established by human means, and so by human means it will neither be increased nor supported, still less will it be overthrown.”

Ignatius had so little fear that the Society could be ruined by opposition or adversity, that on the contrary he drew the happiest omens for its success, precisely from the efforts directed against it ; and the sequel justified his predictions. But to continue.

“ Few persons comprehend what God would effect in their souls, if they gave themselves up entirely into His hands, and allowed His Grace to act within them. The rough and shapeless trunk of a tree, if it were capable of thought, could never believe that it might be formed into a statue, a miracle of sculpture ; nor would it place itself under the hands of the sculptor, who by the knowledge of

his art, judges what he can form it into. Thus many persons, who hardly live as Christians, are far from imagining that they might become great Saints, if they allowed themselves to be moulded by the grace of God, and did not resist His beneficent influence.

“ He who has recourse to God, in order to know His will, whether as to the choice of a state of life, or for any other matter in which his soul is interested, must first lay aside his own will entirely, and even divest himself of all particular inclination ; then generously place himself in the hands of his Divine Majesty, with a fixed resolution to perform His will, whatever it may be. He will not expect a celestial envoy to bear him orders from God, but will bring before his eyes some of the eternal truths of the Gospel, and by the assistance of the knowledge which they will give him, weigh all that is for and against what he proposes to do ; then after having deduced thence the different consequences, he will take a resolution, always directed towards the supreme end for which we were all created by God. And if doubts or perplexities still disturb his mind, let him have recourse to the consideration of death and the final judgment, and he will learn to act now as he should wish to have done, when at the moment of entering the portals of eternity.

“ As for those who would wish an angel from Heaven to descend with the assurance that it would be good for their souls, were they to consecrate themselves to God in a religious life, they should rather desire the assurance of an angel that they will be able to live in the world, and secure their salvation ; so great are the dangers there, and so disproportioned the assistance which can be procured ; whereas in the cloister it is so easy to find not only security but holiness, that it seems almost miraculous that any one should

fall into mortal sin in a religious life, or that having fallen, he should not be able to rise again.

“ He who possesses God, although he has nothing, cannot want for any thing ; because God is the supreme and universal good, and with God we possess all other good.” Conformably to this, Ignatius says, when writing to Peter Contarini : “ Until now, through the Divine goodness, we live happily, and every day proves to us more thoroughly the truth of that saying : ‘ *having nothing, yet possessing all things.*’ I speak of that *omnia* which Christ our Lord promises to those who seek first the kingdom of Heaven. And if to those who seek first the kingdom of Heaven, He will add all other things, how could any thing be wanting to those who seek nothing but the kingdom of Heaven ? to those who desire nothing but the dew of Heaven, without wishing for the fat of the earth ; to those whose hearts are not divided between things earthly and heavenly, but whose eyes are fixed upon Heaven alone ?

“ Those who are not called to that first and most sublime degree of perfection, which consists in desiring only the possession of God, must at least aspire to the second, which consists in possessing earthly things, without being possessed by them. If we do not abandon them for God, at least let them be entirely subordinate to God ; and however numerous they may be, let them be always placed below that which the Gospel calls, *the one thing needful.*

“ Although amongst virtues and their different acts, there are some of a more elevated nature, or a more excellent degree of merit than others, yet it is not always the most perfect which is the best for each individual, but that which, under certain circumstances, suits him best. Thus for example, if during prayer, God were to grant us feelings of grief for our sins, we ought not to turn from them, in

order to fix our contemplation upon the infinite perfections of God, or upon any other object however sublime in itself; because although intrinsically superior in one sense, it will nevertheless be less useful to us than that for which God has granted us a particular grace.

“ If God sends you much suffering, it is a certain sign that he designs to make you a great Saint. If therefore you desire to become a Saint, you must also desire to suffer much. The love of God never kindles a brighter fire within the heart, than when it is fed with the wood of the Cross; of which our Lord made use, to offer up a sacrifice of Infinite Charity. All the honey which we can extract from the pleasures of the world, is not as sweet as the gall and vinegar presented to Jesus; that is to say as the bitterness of suffering, accepted through love for Him and in union with Him.

“ We ought never, in the hopes of effecting a greater good in future, whether in the service of God or for the salvation of souls, to neglect that which is present, and in our power at the time, however middling it may appear to us; for if solid and durable, it is preferable to that which, although intrinsically superior, is distant and uncertain; and we are frequently exposed to lose the one, without gaining the other.”

Such was the teaching of Ignatius, and his conduct was in conformity with it; for when an offer was made him to found Colleges of the Society in different parts of Spain; finding that the small number of the members would make it difficult to establish new houses without injuring those which already existed, by withdrawing several of the Fathers from them to transfer them elsewhere, he deferred the execution of these plans to a more convenient season. He would not diminish the number of the Fathers in our houses,

because he considered the maintenance of religious discipline as more important than the institution of new colleges; and was aware that this discipline was rarely preserved where the members are few; and that when it is destroyed, the Order itself is in danger.

“Natural talents,” said Ignatius, “are only efficacious for our neighbor’s welfare, when they are directed by the interior spirit, and derive their strength from it, since God then blesses them, and directs them by His hand, as when Elisæus put his hands over the hands of King Joas, so that when the arrows were fired from his bow, each performed its appointed work.”

Thus in the tenth part of his Constitutions, wishing to lay down the methods which he considered most efficacious for maintaining in the Society the true spirit of its Institute, he expresses himself thus: “For preserving and increasing the spirit appropriate to the Society, and consequently for attaining the object which it proposes to itself, namely, that of guiding the souls of men towards their only and supernatural end; those means which adapt the instruments to the Divine Hand, and prepare them for a union with God, are more efficacious than those which arrange them for the use of men. Such are, goodness and virtue, and principally charity, and a pure intention of serving God, perfect communion with Him in devotional exercises, as well as sincere zeal for the welfare of souls, and for the glory of God who created and redeemed them.”

For this reason Ignatius preferred simple and truly virtuous men, to those of great talents and middling virtue; yet the latter he kept in the Society for their utility in certain works. But he delivered the Society from those who had nothing in their favor but noble birth united to talents; as was seen in the case of many men, who stood very high

in the esteem of the world ; or at least he prevented them from having communication with their neighbors until they had learned that the essential points by which they might hope to benefit others, were wanting in them ; namely, virtue and an interior spirit ; even although they appeared to have the advantage over their companions in talents and natural gifts.

“ And thus,” as Father Lainez remarked, “ the art of preaching was not in the case of Ignatius, conformable to any rule of eloquence ; yet his words possessed more power than the most studied efforts of oratory ; because every talent has precisely the value which God gives it, and He imparts that value to it, only inasmuch as it is united to Him in the performance of good works ; like an instrument in the hands of an artificer.”

“ There are in spiritual life,” says Ignatius, “ two dangerous moments ; that of abundance, and that of scarcity ; I mean that of consolation, and that of dryness. The first may render us proud, if we deceive ourselves by imagining that it is the fruit of our own merits, instead of being the alms of the Lord, often dealt forth more abundantly to those poorest in virtue and most in need of support. The second may lead us to sadness, regret, diffidence ; as if God, because He veils His face from us, had abandoned us entirely, and because He does not send us the refreshing dews of Paradise, had cursed us with sterility, like the mountains of Gilboa.

“ In these two different states of the soul it is necessary, in order not to leave the path of duty, that the one should assist the other. Thus in abandonment, let us recall to our minds the consolations which we formerly enjoyed ; and it is not that we deserved them then, if we are not worthy of them now ; but that it had pleased the Lord to look upon

us with pity, and grant us that favor ; like the master who throws some delicate morsel from his table to the faithful animal which watches his movements, and seems to claim his attention.

“ When, on the contrary, we are filled with consolation, let us remember what we are in times of dryness, and what we shall be when the fountains of holy joy are dried up ; those which, as Job says, “ If he withhold the waters, all things shall be dried up.” Let us also take special care, in those days when we feel disconsolate, arid and afflicted, to take no resolution contrary to that which we had formed when our spirit was happy and serene ; in the same way, when our heart overflows with celestial joys, we should beware of making rash promises or forming precipitate engagements, or binding ourselves by vows difficult to observe, and especially immutable and perpetual. We must, on the contrary, delay until the ardor by which we are, as it were, carried out of ourselves, shall have subsided, so that we may act through mature reflection, and not through impetuous feeling.”

It was precisely this reason, namely, that when we are agitated by some vehement emotion, we are very different from what we are in our natural state, which prevented Ignatius from ever giving credence to the promises of those whom, from their frequent lapses in duty, he was at length obliged to dismiss from the Society, notwithstanding all their tears and protestations. He knew that the violent emotions which gave birth to these vows and promises, were like a torrent which has overflowed its banks, rushes down with rapidity, and soon returns to its first condition. If he resolved to receive again some of those whom he had expelled, he never did so until they had been subjected to long and severe trials ; to months of penance, to pilgrimages,

to long service in the hospitals under the inspection of the Fathers; until morally assured by their conduct that their change of life was likely to prove stable and enduring.

Francis Cortero, while still a novice, and very young, had a very gay disposition, and was much given to laughter. Ignatius, meeting him one day, as he walked along with a smiling countenance: "Francis," said he, "I hear that you are always laughing." The novice cast down his eyes, humbly awaiting a severe reprimand from his Superior. "And I, my son," continued the Saint, "say to you: Laugh and rejoice in the Lord; for a good Religious has no cause for sadness, but on the contrary, many reasons to be joyful. I repeat, then, be always gay; and you will always be so, if you are at the same time humble and obedient. I particularly recommend to you these two points; because it appears to me that you possess talents of no ordinary nature, which in time may render you fit for offices of the highest trust; and were it to happen that they were not confided to you, and you failed in humility, you might experience regret and discontent. I observe also that the air here and this life in Rome do not suit you; but although it is probable that you wish to be sent into Flanders, it is my intention to order you to Sicily. Therefore you see, that were your heart to be set upon any particular places or employments, obedience would often cause you to be disappointed; and hence might arise sadness and melancholy. Therefore be always humble and obedient, and you will always be as cheerful and happy as you now are."

These words are rather a universal rule, applicable to all, than an advice adapted to one alone; for it would, in truth, be as strange to find sadness in a Religious, who seeks nothing but God, as it would be surprising to see one happy and cheerful, who desired anything besides God.

We learn from Father James Mirone, the means employed by Ignatius for extirpating from the hearts of his children, any obstinate and rebellious vice. "Our Father Ignatius," says this Religious, "was accustomed to say that meditation and a certain preparation of the soul, do in some measure tie the hands of our corrupt nature; so that we can afterwards succeed in uprooting our vicious inclinations, without finding too much resistance. Besides this, we ought for the same purpose to examine our hearts with careful diligence, and call ourselves to account for all that we have done, said, and thought. Still better shall we succeed if we have a companion animated by the same spirit, with whom we make an agreement to warn each other mutually of our respective faults." When Ignatius undertook to correct some one of a long-neglected vice, he employed so many and such various methods, that he rarely failed in his purpose. One of the principal methods which he prescribed, was a frequent self-examination concerning the particular vice which was to be extirpated, and this at fixed and appointed hours; and in order to avoid all negligence or forgetfulness, a faithful friend had the charge of ascertaining, before dinner, and before retiring to rest, whether these examinations had been faithfully accomplished. Ignatius also required of the Brother whose spiritual cure he had undertaken, to observe and admonish all who fell into the same fault; (which was a tacit admonition to himself to avoid that which he reprovèd in others;) and each relapse into the same sin, was followed by a proportionate act of penitence.

"Let him," said the Saint, "whose nature is rebellious and impetuous, not be discouraged, as if he were thereby rendered incapable of becoming virtuous. Let him take courage, and endeavor to conquer himself; and let him re-

member that one of these victories over himself is worth more than many acts of virtue performed by others, of a more insensible and imperturbable nature. This gradual advance in the path of virtue towards God, is like the walking of St. Peter upon the water ; for although at the beginning he yielded to fear, and felt himself about to sink, yet he reached Christ first, and more gloriously than those who rejoined Him in the bark.

“ Besides this, we often observe those who are born with a hard and difficult disposition, yet who succeed in conquering it by dint of courage, capable of performing great enterprises in the service of God ; because this very hardness, and obstinacy of their nature, when brought to bear upon spiritual things, is neither satisfied with a small amount of good, nor is it easily weakened or discouraged.”

When Ignatius discovered in a violent man, a true desire to conquer himself, even although he occasionally gave way to criminal fits of rage, he expected to obtain more from him in the end than from one whose character was perhaps less defective, but who possessed less courage. It happened once that he found it necessary to reprove two of the Fathers for a certain fault, which both had committed, and which merited expulsion. The one answered him with hasty and impatient words ; the other turned away to conceal that anger which was depicted on his countenance, though he said nothing. The Saint, who thoroughly understood the character of both, kept the first, and dismissed the other.

When charity and courtesy are not sincere, they are nothing but vanity and deception. We must therefore beware of ever promising so much, that our actions cannot come up to the level of our words. Thus, when Father Lainez was sent from Florence to Genoa, by St. Ignatius, conformably to the request of the Venetian Republic, in

order to found a College of the Society, Ignatius gave him special instructions to promise much less aid in the way of spiritual ministrations than he and his brethren intended to perform.

“Penance and mortification cannot be measured out in an equal degree to all ; nor even can a general rule be laid down for each individual as to his practice of them at all times. Our body does not belong to ourselves, but to God ; and to Him we have to render an account, not only if by too much care and indulgence we have made it the cause of our falling into sin ; but also, if by indiscreet treatment we have rendered it incapable of performing works of greater utility to ourselves, and more conducive to the glory of God. If the flesh revolts against the spirit, it must be subdued by extraordinary austerities, until it grows humble and submissive ; but when the spirit is at peace with the body, and we ourselves disposed to serve God with so loyal a heart, that we should prefer a thousand deaths to the misfortune of offending Him once, then we ought to use corporal mortifications with discretion, lest the flesh, too much weakened, should clog the works of the spirit ; whereas being once as it were deadened, it follows the spirit, and aids it in its labors.”

It was by wise counsels such as these, that Ignatius had curbed the fervor of the Blessed Francis Borgia, who, whilst he was still in the world, inclined towards excessive rigor. It is true that with regard to bodily mortifications, it is difficult to seize the just medium between too much and too little ; for self-love, like a skilful magician, fascinates our eyes, and makes the slightest penances appear hurtful to our health, nay, even dangerous to our existence. For this reason we are recommended by St. Ignatius not to listen too easily to the complaints of our senses, and instead of renouncing all penances, to vary them, though without

diminishing their severity, until with God's help we discover clearly the extent of our strength.

"Reason," says he elsewhere, "distinguishes man from animals, and ought not only to act as a curb upon our passions, so that they may not break forth in actions or in words unbecoming a man; but it ought also to regulate our mind by reflection. That we may not err in our own personal concerns, we ought to consider them as if they were entirely unconnected with us, and as if we were called upon to pass judgment upon them, not according to interest or feeling, but according to truth and reason. Having decided for or against the case, whatsoever it may be, according to the rules of human prudence, the decision which we come to must not be definitive, until we have made a new examination, and discussion of the question in the presence of God, and by the aid of prayer; for it often happens that the narrow limits of human reason prevent us from discerning those things which we can only discover by humbly having recourse to God; since it is only by the Divine light that we can distinguish the eternal laws which ought to guide us.

"When the devil would subdue a soul to his dominion, he watches it until he discovers its unguarded or weak side; there he plants his batteries, and lays siege to the place. His plan is usually to direct the attack towards the predominant passion; availing himself of the peculiar disposition or state of the soul for carrying it to any extreme. Thus if the conscience is too easy, he renders it still more so; and that which is too scrupulous, he involves in still greater perplexities; so that the man of easy conscience may fall from slight faults into grievous sins, and he who is already too scrupulous, may be led to uneasiness, alarm, and finally to despair.

"His nocturnal attacks are usually the most perfidious,

especially at the moment of awakening, when our reason, still half slumbering, is taken as it were by surprise, before it has recognized the enemy. Besides, our solitude emboldens the demon, for his most dangerous snares are laid in secret; since, to discover his artifices is to confound him, and when known, he is half conquered. We must also observe that sometimes he weakens our dread of falling, to render our fall still more certain; at other times, on the contrary, he shows us terrific and gigantic phantoms, so that terror may take possession of our soul, and persuade us of the impossibility of resistance. Then his attacks and his boldness increase, as a woman when struggling with a man, gains courage when she perceives that he is weak and cowardly.

“Another artifice of the enemy, which he employs when he has not succeeded in seducing a soul from the path of perfection, which would have led it to God, and in persuading it to return to the world, is to represent to it the perfection and beauty of some other state of life, not less holy perhaps than that in which it now is, but contrary to or different from it; until believing in this fancied superiority, and desirous of greater perfection, it abandons that which it had already acquired, and the state which was so suitable to it. Thus to the solitary, he will present as truly apostolic, a life passed in the service of his neighbor; and to those already devoted to that service, he will clothe a life of solitude in celestial colors. The tempter proceeds in the same way with regard to good works. To induce us to abandon some present good, he fills our mind with a vehement desire to undertake one still greater, which we shall never carry into execution; for whenever we attempt to do so, he will show us the insurmountable difficulties which he had hitherto concealed.

“Finally, let us remember, that God not only reserves an eternal crown for those who triumph over the efforts of the demon, but that even in this world, he renders us more invulnerable precisely on that point where we have most vigorously resisted; and replaces all the affliction and bitterness which our resistance had cost us, by the sweetest consolation and most ineffable happiness.

“The devil generally works more externally than internally; he frequently imparts a certain outward air of sanctity, which tends to increase pride, and to deceive the beholders. God on the contrary works rather inwardly than outwardly, establishes solid virtues within the soul, and infuses a true spirit of sanctity into the heart; though sometimes leaving this usual path, it pleases Him to communicate to His most faithful or most favored servants, the external impress of the heavenly graces which He has bestowed upon them.”

St. Ignatius made these remarks one day after having listened to one of his friends, a pious monk of St. Dominic, who related how in Bologna, in a Convent of nuns of the same Order there was one who frequently fell into ecstasies; and who could not be restored to herself, even by bodily pain; who while in that condition, felt nothing, neither a burn nor a wound; but yet at the order of her Superior, instantly recovered. Frequently the stigmata were observed on her feet and hands; her side was wounded, and her head bathed in blood, as if transfixed by a crown of thorns. Of all this narrative, Ignatius admired nothing but the promptitude with which she obeyed the voice of him who had a right to her obedience. It was after the departure of the Dominican that he made this last observation to Father Ribadeneira, and the sequel proved his wisdom; for it was soon after discovered that all these miraculous appearances of extraordinary sanctity, were nothing but artifices of the demon, and

illusions of the unfortunate woman herself. Nor would Ignatius ever permit his children to consider ecstasies, raptures and other external signs as certain proofs of holiness; for which reason he reprov'd Father Martin Santa-Croce, then a novice both in religion and in the Society, because he believed the famous Magdalene de la Cruz to be a Saint; who indeed passed in Spain for one who had received extraordinary testimonies of her holiness from God; whereas she was in reality a miserable impostor, who deceived the public by her artifices, until being discovered, she was justly punished by the Inquisition.

The usual maxim of St. Ignatius was, that we must form the *inner man*, and hold in higher esteem the power of mortifying our own will, than that of raising a dead man to life. He set so high a value upon hidden virtues, and feared so much those which being outwardly seen, might serve to engender pride, that often he interrupted his children in a course of extraordinary austerities, which might have been remarked, to show them that obedience is better than sacrifice. He acted upon this principle with a Spanish Brother Coadjutor, who was very fervent in regard to all corporal mortification. He had requested permission from Ignatius, to fast during the whole forty days of Lent upon bread and water, without omitting any of the labors of his office. The Saint, always ready to second in all his children the interior spirit by which they were guided, granted him permission to do so. But as the Brother showed less strength in conquering his passions, than in subduing his flesh, and also because Ignatius feared that when Lent was finished, he might look back upon this severe fast with feelings of self-esteem, and might consider himself superior to his brethren; he ordered him on Good-Friday to eat fish and other food at the common table. Thus without depriving the Religious of the

merit of the fast which he was disposed to continue, he added the still greater merit of obedience, and of giving up his own will to that of his Superior. When he observed any of the brethren very much occupied, and grieved by the disorders which they saw in public affairs, and filled with a zealous and reforming spirit concerning these things, he would advise them to direct towards themselves and their own affairs, all the solicitude which they uselessly spent upon those of others. And he gave them as a rule, to consider what were the things of which God would one day demand of them an account, and to prepare themselves for rendering that account, since our eternal sentence will depend, not upon the works of others, but on our own.

He who labors for the good of his neighbor will always find humility more efficacious than authority, and will succeed better by yielding than by resisting. When the Society first opened public schools in Rome, certain professors, seeing the number of their scholars daily diminish, and consequently their own pecuniary advantages, went in a state of violent exasperation to our Brothers, not to complain, but to insult them in terms unworthy of sensible or reasonable men. They met with no reply but a modest silence, which greatly confused them; and as it was possible that the same scenes might be renewed in other cities, Ignatius wrote to his children, wherever they were established, enjoining them to give no other answer to such attacks but silent humility. If they were taxed with ignorance, as the Fathers in Rome had been, he forbade them to come to any discussion upon that point, but merely to answer, "It is true that we know little, but that little we willingly teach for the love of God, to those who are ignorant of it." "All important works," added he, "should be founded upon humility, because with that basis, they are certain to succeed." In con-

formity with this precept, when Fathers Lainez and Salmeron went to the Council of Trent, he recommended them to teach the children the elements of Christian doctrine, and to serve the sick in the hospitals. Speaking of certain men more zealous than prudent, who, to effect one good caused a thousand evils; now disputing with bishops, now troubling the peace of their neighbors, whence arose instead of edification much trouble and scandal, Ignatius observed: "These men build with one hand and destroy with the other. To place one stone, they pull down a hundred."

Thus he blamed as inconsiderate, the zeal of Father Adrian, who in order to obtain young students for the Society, raised the whole town of Louvain against it. As the Saint always laid down as a maxim, that it was better to increase one single degree in virtue, than to aim at acquiring many virtues at the risk of our salvation; so he also taught that in regard to others, a little good done calmly and in an edifying manner was preferable to great deeds causing trouble and offence.

For this reason, whenever the Bishops appeared averse or ill disposed to the Society, he withdrew from the Fathers a part of the privileges which the Sovereign Pontiffs had granted them, preferring to do a little good in peace and security, than to perform great works at the risk of producing tumult and trouble.

To employ Religious in matters which concerned the service of God, to the detriment of the regular observances of their Order, is to cut down the tree in order to gather the fruits. Therefore Ignatius would never grant the request of the Duke of Ferrara, a great friend and benefactor of the Society, that he would give him one of the Fathers as a preceptor to the Prince, his son, which would have obliged him to leave our colleges, and to live at Court. He also pro-

hibited the Superiors from attaching themselves to the service of Bishops, when the distance from their own colleges might render their absence injurious to interior discipline. One of the principal reasons which prevented him from permitting the Society to take charge of the Inquisition in Portugal, was the danger which in process of time might have resulted to some of the members, had they accepted offices whose privileges exempted them from obedience to their own Order.

We have already mentioned that great knowledge of the human mind which distinguished Ignatius, and how he could accommodate himself to all natures, and make himself *omnibus omnia* ; and of this the following anecdote may serve as a proof.

He observed one day upon the street, an ill-dressed and miserable looking man, who groaned piteously as he walked along, and whose pale and haggard countenance announced the inward despair which preyed upon him. "Go," said he to his companion, "follow that man, and appear disposed to agree to all that he seems inclined to do. In a little while I shall come up, and also play my part." The companion of Ignatius followed the man out of the city, until they arrived at a solitary place, where it was the intention of the poor wretch to commit suicide. The Father approaching him, asked him who he was, why he was so miserable, and what were his intentions in coming to this deserted spot. "To put an end to my existence," answered the man, "to terminate in one moment, misfortunes which multiply daily, which I have neither the patience to endure, nor the hopes of remedying."

The Father not only listened to his complaints, but entered into all his troubles, and endeavored to attract his attention by speaking of his own affections. Whilst they were

talking, Ignatius came up, as if accidentally ; and asked them the cause of the sombre melancholy depicted on the countenances of both. The Father then related to him the misfortunes of the stranger, and how he had no other remedy but death. Then the Saint, in gentle and affectionate words, began to reason as if with them both, and to reanimate their confidence in God, to show the crime and the folly of him who deprives himself of life to escape from its miseries, as if with this short existence all were to finish ; whereas on the contrary, death is but the beginning of life eternal, and of those intolerable torments of hell which have no end. As he spoke, the unfortunate man was touched with a ray of divine grace, and turning to his companion, declared that this man spoke truth, and that God had sent him there for his salvation. And so, repenting of his folly, he returned to the city, resolving thenceforward to bear the burden of life and all its sorrows, with patience and resignation.

From intimate and familiar conversations with women, even with those who live a spiritual life, it is rare that there does not result either a flame which burns, or a smoke which blackens. One of the Fathers having confessed a sick woman, while his companion remained so far out of the way, that he could not see him ; although the Confessor was known to be a holy and virtuous old man, yet Ignatius ordered him as a public penance, to give himself the discipline during the recitation of the seven penitential psalms, and in the case of almost any other of the brethren, the punishment would have been more severe.

Even in the Indies, where their numbers were so few, Ignatius required the Fathers always to have a companion. We may observe also that in the old men Ignatius approved of a certain carefulness and modest neatness in external appearance, as an argument of a calm and well regulated mind.

In young men, on the contrary, he was pleased to observe, a certain negligence in dress, proving that they were indifferent as to their personal appearance, yet he would not suffer them to be dirty or disorderly; only showing his displeasure at any thing approaching to vanity or effeminacy. Having heard that one of the novices was accustomed to wash his hands with soap very carefully and frequently, more so than was customary amongst the others, he made a point of particularly observing his habits and inclinations, in order to discover whether he simply followed a natural love of cleanliness, or had any tendency to vanity or any desire to be distinguished.

To leave God for God, that is to say, to leave God in order to labor for the conversion of sinners, is a loss which procures a solid gain. If we have had the happiness to gain one soul to God, He knows well how to reward us when we are alone with Him in prayer, by communications more intimate than if, thinking only of ourselves, we had, in order to avoid a momentary dissipation of our thoughts, remained in solitude and retreat. This is what Ignatius called, moving in a circle of mutual influence; because prayer, kindling the love of God in our hearts, leads us forth to works of charity; which makes others know and love Him; and by leading those who neglected God, to know Him, and to love Him, we ourselves become more dear to Him, and more fitted to receive greater favors from Him in prayer. Besides, as Ignatius was wont to observe, we may communicate with our neighbor, without withdrawing our mind from God; and then we contract a practical habit of living in the presence of God, which makes us love him and find him in every person, every place and every action.

He who holds commune with his neighbors in order to gain them over to God, must understand and feel that he

lives in the midst of corruption. This must not cause him to withdraw from them, whatever may be his horror at their wickedness, for he must be prepared to handle not gold but mire, yet he cannot take too many precautions in order not to contract the leprosy which he seeks to cure, of which Ignatius had so much horror, that he sometimes said: "I could not have the courage to pass a night under the same roof with one of the Society whom I knew to be in a state of mortal sin."

To avoid condemning the actions of our neighbors, we must have recourse to their intentions, which are sometimes innocent, although their actions appear guilty; and if the action is so manifestly bad that there is no possibility of excusing it, we must search for extenuation of a violent temptation, and think that our weakness would probably have succumbed under the same, or perhaps under a less one. Ignatius practised these counsels so exactly, and so constantly endeavored to find a good intention in things which appeared inexcusable, that in the house, *the interpretations of Ignatius*, had passed into a proverb.

In a well regulated community, no wicked man can remain long undiscovered; whether it be that the constraint to which he is subjected becomes unbearable, or that God will not permit him long to contaminate it by his presence. There was in Rome a Brother with regard to whom report was far from favorable. Father Manares informed Ignatius of this, and asked him whether it were not well to prohibit him from approaching the Holy Communion, that he might not receive it sacrilegiously. "No," said the Saint, "we must not go so far. Let us leave it in the hands of the Lord, who will perhaps by this very means, lead us to discover the truth." And so in fact it happened; for the Divine Sacrament, like the bread which Christ gave to Judas, made the

hypocrite known; and he was immediately expelled from the Society.

A change of place does not bring about a change of heart; and he whose inclinations are vicious, carries them with him wherever he goes. Ignatius never permitted those who were unobservant of discipline in one college, to be sent to another, in hopes of reforming them; for since the rules ought to be enforced with equal vigor in all the houses of the Order, these young men would have found the same motives for infringing them, and the same causes of discontent in all.

“He who is only useful to himself,” said Ignatius, “cannot be a fitting subject for the Society, the chief object of whose Institute is to be useful to others, rather than to ourselves.” Thus when he resolved to dismiss some useless novice, and his companions represented to him, that at least by remaining amongst them he might save his own soul, Ignatius replied that there was no want of other religious societies, of which that was the special object.

Yet we must not fail to remark, that truly holy men, of however low an order in point of talent, were always regarded by Ignatius as amongst the most useful members of the Society. “For,” said he, “they preach silently by their good example, and those who observe the holiness of their lives, are perhaps more forcibly incited to a love of virtue, than they would have been by the most eloquent discourses.” Father Faber frequently observed (and whatever he taught he practised), “that the children of Ignatius should leave the impress of sanctity wheresoever they passed, as their sign and token; in visits, in familiar conversations, in grave discussions, in travelling, nay even in the inns where they causally rested. For this,” added he, “neither great learning, nor great talents are necessary; but within,

the Spirit of God, and without, modesty and discreet conversation.”

It was a maxim of Ignatius, that the Superiors should not intermeddle too much in the affairs which are intrusted to the charge of those who occupy important offices under them ; thus using them merely as instruments for executing their orders ; first, because God grants to each individual the grace necessary for fulfilling the duties of his position or employment ; secondly, if the Superior conducts the affairs himself, he who is charged with them cannot feel the same interest or employ the same zeal in acquitting himself of the duties of his office ; thirdly, a man who has the immediate direction of any affair, learns much more from experience, than a Superior can at all calculate or foresee by his own reflections ; fourthly, many things must constantly occur, concerning which no one can come to a prudent resolution, independently of certain circumstances, which cannot be known or appreciated excepting by those who have the habitual direction of these affairs ; and finally, because it is better that the Superior should reprove his subordinates, should they err in some particular, than be corrected by them, were he to err through want of knowledge of the affairs which he endeavors to direct.

It frequently happens that the most holy men, but who, according to worldly ideas, are totally devoid of prudence, succeed in the most important affairs better than others apparently wiser, but less holy ; because the first take counsel from God, and rest all their hopes upon Him, and because God in return inspires them with wholesome thoughts, and blesses all their undertakings. Nevertheless, holiness alone is generally insufficient for one who has to govern others ; in which case much prudence and judgment is also required ; and without which the administration of the Superiors would

insensibly pass into the hands of men whose services would be necessary to supply the absence of wisdom which even holiness cannot replace.

Ignatius never exposed the virtue of his novices, especially of the younger ones, to dangerous trials; at that age when the mind is equally apt to receive good or bad impressions, like the tender buds which burst forth in spring, bright and beautiful, but which a breath may dry up and wither away. But Ignatius strictly required from these novices that severe discipline and mortification which the Constitutions prescribe; because he who desires to be admitted into the Society, must at least possess the degree of virtue considered necessary for admittance; he only avoided exposing them to temptations dangerous to their virtue. Thus if some had endured with great firmness and overcome the opposition of their family to their entrance into a religious life, he did not leave them in their neighborhood, but sent them to some distance from their place of residence. In the same way, when through the suggestions of Satan or of men, any of the members were tempted to leave the Society, he treated them with the most tender charity and compassion; but punished those who had inconsiderately been the cause of their temptation. He therefore severely reproved one of the Fathers, who, in a spiritual conversation with a young novice, had drawn great examples of holiness from men belonging to another Order, as if, said Ignatius, there were not a sufficient number of men belonging to the Society, whose virtuous and holy lives might be proposed as models, without exposing a young novice to the dangers of instability, by leading his affections towards persons and things not belonging to his own Institute. But enough has been said to prove the spiritual wisdom of our holy and blessed Founder.

Let us now proceed to relate the circumstances which followed his death.

As soon as Ignatius had passed from this land of exile to a better life, the report circulated throughout Rome; and crowds of people collected from all quarters of the city to visit the remains of the Saint. One of the cardinals found great difficulty, with the assistance of his servants, in making his way through the dense mass, to the bedside of our departed Father, to kiss his hands, and touch them with his chaplet. In the church where his body was publicly exposed, Fabricius de Massini, a Roman nobleman, was unable as he assures us, notwithstanding all his efforts, young and vigorous as he was, to pierce the crowd in order to approach his venerated remains; and when pieces of every thing belonging to the Saint had been distributed, it was necessary to issue severe orders to prevent the people from tearing off fragments of his clothes, or even from cutting off pieces of his flesh as relics.

The body was kept above ground two whole days, and on the evening of the 1st of August, it was placed in a wooden coffin, and interred in the church of the Society, then called Santa Maria della Strada, in the principal chapel, on the left-hand side of the altar.

A Roman lady, named Benardina, the wife of Andrew de Nerucci, with her daughter, a young girl of fourteen, who was frightfully disfigured by scrofula, and given over as incurable by four physicians by whom she had been attended for several years, was present at the sermon preached by Father Benedict Palmia upon the life and virtues of St. Ignatius. As she listened a feeling of great confidence arose in her heart, and an intense desire to obtain his intercession for the recovery of her daughter. She endeavored, but in vain, to approach the coffin, in order that the young girl

might touch the precious remains before they were lowered into the tomb. Yet unwilling to renounce all hope, she entreated one of the Fathers to make the sign of the Cross upon her daughter with some relic of the Saint.

Father Còrnelius Vischafen did so, with a piece of cloth which had been worn by St. Ignatius ; and immediately, in the presence of all that vast multitude, the girl was entirely healed, and both mother and daughter left the church praising God, the one for her miraculous recovery, and the other for the happiness which he had bestowed upon her.

The body of the Saint remained in this chapel till the year 1568, until it was necessary to remove it, in order to make room for the foundation of the new Church of Jesus. This removal was made by orders of the blessed Francis Borgia, then General of the Order, on the 31st of July, and the sacred deposit was placed in another part of the old church.

There lived at that time, in Rome, a great servant of God, Father Julius Mancinelli, who had been frequently favored with supernatural manifestations. He was unaware of the intended removal of these precious remains ; and on the preceding evening, heard the sound of such heavenly music, mingled with so celestial a harmony of voices singing the praises of God, that he felt as if transported into Paradise. All night he heard this wonderful music, which lasted till the following day, when the relics of St. Ignatius were transferred to their new resting-place ; and then the Father understood that this solemn rejoicing had taken place in Heaven, in honor of his blessed Father.

The new edifice, called the Church of Jesus, a work due to the truly royal munificence of Cardinal Alexander Farnese, being finished, Father Claudius Aquaviva, then General, in presence of the deputies of all the provinces, and

of all the Fathers of the House in Rome, caused the body of St. Ignatius to be transferred thither on the 19th of November, 1587. It was placed in the principal chapel, on the right side of the altar ; and on the stone which covered it, these simple words were inscribed : "*Ignatio, Societatis Jesu Fundatori* ; To Ignatius, Founder of the Society of Jesus."

This second removal was, like the first, distinguished by a miracle. These holy relics were still in the sanctuary, when a number of the Fathers having assembled together to see and revere them, they appeared surrounded by stars about the size of a golden sequin, which shone and sparkled with resplendent radiance.

It seemed, then, that the Lord Himself authorized the children of Ignatius to honor their Father with other demonstrations besides those of private and ardent affection. But not only to his children were all public marks of veneration for his remains prohibited, but to pious souls of every denomination. Seven lamps which some unknown hand had hung around his tomb, doubtless as *EX VOTO*, were withdrawn. But at length, the piety of two illustrious Cardinals of the sacred college, conquered the firmness of the General Aquaviva ; this happened in the year 1599. The anniversary of the death of Ignatius was near at hand, when Cardinal Belarmin, in order to reanimate both in his own heart and in the hearts of the Fathers of the Roman college, a feeling of tender devotion towards their common Father, offered to deliver a discourse upon that occasion, at the tomb of the Saint.

Cardinal Baronius, on learning the intention of his colleague, resolved to be present, to honor the memory of one who both in life and death had been considered as a Saint by his spiritual Father, St. Philip Neri.

The discourse was equal to the subject, and worthy of the orator. He proved that the different virtues and merits of Ignatius reunited all the characteristics of perfect holiness, and as one well versed and deeply learned in sacred rites, deduced as a consequence that no requisite was wanting for his canonization.

All his audience were affected by this discourse, and their hearts burned within them, but no one was more moved than Cardinal Baronius. No sooner was the sermon finished than rising up he went to the tomb of Ignatius, and prostrating himself on the ground, repeatedly kissed the earth which covered his precious remains; then, after lifting his heart to God in long and fervent prayer, he arose, and turning to the orator, said that he had come to listen and not to speak; but that the words which he had heard had affected him, like the waters of a river which put in movement the wheels of a mill, in themselves heavy and motionless; and so saying, he also commenced a glowing eulogium upon the virtues and merits of Ignatius. He afterwards inquired of the Fathers why they had no representation of Ignatius upon his tomb, and gently intimated to them that an absence of respect or affection might almost be inferred from an omission which was in fact only the result of an excess of modesty. He then desired the portrait of the Saint to be brought, hung it himself over the tomb, and placed on either side the offerings which several pious souls had already brought as tokens of gratitude for favors obtained through his prayers. Then Cardinal Baronius and with him Cardinal Bellarmine knelt down again, together with all the Fathers, who shed tears of joy.

Their example led the way for the devotion of the people, which increased daily. God Himself deigned to testify His approbation, by the daily miracles which He

wrought, not only in Rome but throughout all Christendom, by the intercession of St. Ignatius. Pope Paul V., moved by these repeated manifestations, permitted the canonical proofs of the virtues and miracles of this holy servant of God to be collected, in the year 1605.

This work was terminated in 1609, and the principal princes of Europe, together with the inhabitants of the kingdoms of Arragon, Castille, Valencia, &c., united their supplications to the Sovereign Pontiff for the canonization of Ignatius. The bull to that effect was granted by the Pope, with the permission to celebrate an Office in his honor. Monsignore Nicholas Zambecari, the consistorial advocate, who pleaded the cause of this canonization before Gregory XV., enumerates the various virtues and miracles which induced so many monarchs to claim for Ignatius the honors due to a Saint; and thus terminates his petition: “. . . Now these miracles and many others (since more than two hundred are recognized in the acts), together with the depositions of upwards of sixteen hundred witnesses, canonically examined concerning the life and virtues of Ignatius; and finally, the universal admiration caused by a life entirely devoted to the spiritual welfare of mankind, have induced not only Rome and the people who have enjoyed habitually the benefit of his presence, to supplicate the Holy Apostolic See to declare him worthy of the honors which the Church renders to the Saints; but have also been the cause of uniting in this supplication, the Kings of Spain, Philip II; and Philip III., Sigismund King of Poland, the Empress Mary, and many other princes and bishops who addressed earnest entreaties to Clement VIII., upon this subject. All renewed these supplications with even greater earnestness to Paul V., and to these the most Christian King, Henry IV., added his solicitations. When your

Holiness was, to the great joy of all the Christian world, called to fill the Apostolic chair, it is well known how ardently King Louis XIII. entreated your Holiness to inscribe in the number of the Saints, one whom he had chosen to protect his kingdom from heresy; and no favor which that monarch can ever receive from the liberality of your Holiness could be as precious to him as the honors which he solicits for Ignatius. Your Holiness, favorably disposed to receive those numerous solicitations, has committed the examination of the cause to the members of this august Assembly, reunited for that purpose. Meanwhile, new letters and more earnest solicitations have arrived from Maximilian Duke of Bavaria, and also from the Emperor Ferdinand, who will consider it, he says, a glory and protection to all Germany, should he who was chosen by God to found an Order which has been the safeguard of the Faith in that country, be reckoned amongst the Saints."

The Pontiff Gregory XV. (whose memory will ever be revered by the Society), moved on the one hand by the great merits of our holy Founder, and on the other, by these earnest solicitations; on the 12th of March, in the year 1622, on the day of St. Gregory the Great, solemnly canonized Ignatius, to the universal joy of the Christian Church.

Urban VIII., who succeeded Gregory in the Pontificate, in registering the memory of Ignatius in the Roman martyrology, chose from amongst the different formulæ presented to him, the following, equally worthy of the Pontiff and of the Saint: "On the 31st of July is celebrated in Rome, the feast of St. Ignatius, Confessor, Founder of the Society of Jesus; illustrious for his holiness, his miracles, and his zeal in propagating the Catholic religion throughout the whole world."

BOOK FIFTH.

CHAPTER I.

Account of the different miracles performed by St. Ignatius during his life, and after his death.

I HAVE thought it well to record at the end of this work, some of the miracles by which it pleased God to manifest the favor in which he held the intercession of Ignatius. We shall thus also see another proof of the scrupulous care of the Church in making these investigations, when it is in question to call upon the faithful to venerate publicly one of their companions in this land of sorrow and exile; and as that great servant of God, Fray Luis de Granada, justly observed upon reading the life of the Saint:

“What greater miracle can there be than that of a soldier without learning, persecuted by all the world, yet chosen by God as an instrument for founding a Society which has borne so many fruits, and which in so short a time, has spread itself through all the nations of the earth!” This was also the idea of Cardinal Ubaldini, when in presence of Gregory XV., he spoke of those singular merits in St. Ignatius, which authorized his canonization: “We surely have as many miracles of the blessed Ignatius Loyola, as many proofs of his sanctity as we have throughout the world illustrious acts of devotedness of the Society of Jesus to his Holy See, and the Catholic religion.”

The account of those which I am about to narrate, have been taken from the Papal Bull, and are found in the statement of the Auditors of the Rota, in the judicial acts of the canonization, or else in the official reports and public acts drawn up in several places.

In relating them I have observed no chronological order either as to places or subjects, my object being rather, by means of variety, to spare the reader the weariness of perusing a series of monotonous details.

On the first Monday of Pentecost, in the year 1618, Mary Nateri left the village of Loano where she resided, with the intention of going to Arasio, a village in the Genoese territory, about twelve miles distant, in order to perform a pilgrimage to the Church of Our Lady of Mount Carmel. On her way she was overtaken by a storm, and the deluge of rain which fell without ceasing for one whole day and night, obliged her to delay her return until the morning of Wednesday, and then to keep along by the sea-shore, the other more inland road having become impracticable. She was in company with her mother, whom she preceded about twenty paces. Suddenly, Mary entered the dry bed of the torrent Antognano, without perceiving that the water was rushing furiously down upon her, and notwithstanding the cries of her mother, who perceiving the danger, called aloud to her to come back; but the noise of the waves breaking upon the beach made it impossible that her voice should be heard.

In a moment the girl found herself struggling with the impetuous waters, and on turning to rejoin her mother, lost her footing, and was borne away into the sea.

The unfortunate mother seeing her child about to perish before her eyes, with loud cries invoked the aid of Our Lady of Mount Carmel, whom the poor girl herself also called upon, every time that she rose to the surface of the

water. This young girl had a tender devotion to the Blessed Virgin, and a fervent desire to have her devotion accepted ; so that the preceding day, she had said in confession, though rather from the vehemence of her affection than from any feeling of presumption, that she did not think that the Holy Virgin loved and protected her as much as her love and devotion to that blessed Mother deserved. She soon found how much she was mistaken.

Hardly had she invoked the Blessed Virgin when she obtained her assistance, and found herself lying upon the water, her arms stretched out, her face turned towards the sky, and her feet joined as if they had been bound together. In this position, floating upon the sea, her mouth ejected without difficulty, all the water which she had swallowed. Still fervently invoking the protection of the Mother of God, the girl felt herself carried further out to sea, while the words which she had spoken the evening before, returning to her memory, filled her with remorse, and she thought that she was now punished for her ingratitude.

Besides the aid of the Queen of Heaven, she implored that of all the Saints whom she could recall to her mind. In St. Ignatius especially she felt great confidence, both because two of her brothers were members of the Society, and also because she remembered that a few days before she had dreamed that having fallen into the sea, the Saint had appeared with Our Lady of Mount Carmel, had saved her from drowning and brought her to land. Although at the time she had considered this as nothing but a dream, yet her heart had conceived in consequence a strong feeling of confidence and affection for the Saint. Therefore now in the midst of her danger, she called out: " Oh Blessed Ignatius, save me ! You know that two of my brothers are your children." At the moment when she pronounced these

words, she had already been carried out more than a mile from the shore. Suddenly, every thing disappeared from her eyes and her mind; the sea, the earth, the imminent danger of her position: and she fell into an ecstasy caused by the wonderful vision which she then beheld. She saw herself surrounded by a cloud of marvellous whiteness, which appeared to reach to Heaven, and was filled with a soft light, such as we perceive in the East, when the sun is about to rise. But although these beams of light had a more brilliant radiance, the eyes which looked upon them were not dazzled. This cloud formed as it were an amphitheatre, filled with angels resplendent in beauty, and more brilliant than the Sun, so that her eyes could not bear that radiance. Two of these bright spirits seemed to approach her, one holding in his hand a fawn-colored robe, the other a white one. She recognized the first as the habit of the Carmelites, which she had worn for several years in fulfilment of a vow.

Meanwhile she felt her sight grow stronger, and was able to look higher, where the light was still more brilliant; and as her eyes penetrated further, she beheld at a distance, so great that she could hardly distinguish her, a woman radiant in beauty, from whose heart streamed as it were floods of light, so bright and resplendent as almost to conceal her countenance. Then the young girl invoked St. Ignatius, hoping that he would fortify her sight, and thus enable her to behold more clearly that beautiful form, which as yet she could scarcely distinguish. Hardly had she invoked his name, when she saw him advance with extended arms, above all the angels, his countenance glowing and joyful; and as he looked at her without speaking, he approached so near, that she could distinguish his features.

At the same time, Mary beheld the Holy Virgin, who,

stretching out her arms, seemed to point towards Ignatius ; and to indicate that to him she was to address herself. But the girl raising her voice, and as if troubled by remorse of conscience, exclaimed : " Oh Blessed Ignatius, pardon me ! for I now remember having doubted of your sanctity, and having blamed my brother Anthony for entering an Order, whose Founder was not canonized." Then she heard the Holy Virgin say : " Thou seest that he is indeed a Saint ; and that he hath come to aid thee, because thou hast called upon him. To him thou shalt owe thy safety."

The girl understood this word safety as referring to her soul, not to deliverance from her present danger, which she had quite forgotten. Therefore, in hopes of being saved for ever by the assistance of St. Ignatius, she called on him with redoubled fervor ; whilst he, though without addressing a word to her, regarded her with so kindly an aspect, that her heart was filled with happiness and consolation. She enjoyed this vision for upwards of four hours, and yet, when she returned to herself, it seemed to her that it had lasted but a moment.

Meanwhile the mother, in her despair at seeing her daughter struggling in the midst of the waves, and in momentary expectation of beholding her perish, ran wildly along the shore crying for help. At length she met a worthy man, belonging to a neighboring village, a strong and bold swimmer, and he, recommending himself to the Holy Virgin, plunged into the water, and swam in the direction of the girl, breasting the angry waves, and the heavy sea. With much difficulty, and at the risk of his life, he succeeded in reaching her, and in seizing her by the arm. As he did so, the vision vanished from her eyes, and she trembled with cold and terror, as though she had but just fallen into the

water ; and as at the first moment, her deliverer and herself were plunged beneath the waves, it seemed to her that she was dragged down from Heaven by demons ; but his hold relaxed, and she returned to the surface, in the same position as before.

Then loudly she implored God, the Holy Virgin, and St. Ignatius, to deliver her from the hands of the Evil One ; and the swimmer observing that she remained on a level with the water, in a position wholly supernatural, endeavored to bring her to land, by pushing her gently before him, as he might have done to a plank of wood ; and in a wonderfully short time they reached the shore. From the moment when Mary was carried away by the torrent, and while her mother ran in all directions imploring assistance ; crowds of people had collected on the shore, some from curiosity, others in hopes of assisting her. One of the spectators, Peter Torre of Albenga, had observed that the young girl was surrounded by a bright light, which seemed formed of brilliant stars, or shining pearls, and believed that God would save her, especially as according to the common course of nature, she must have perished from the first ; and he it was who sent for the famous swimmer Thomas Moreno, whom the mother met, and who brought the girl back to land.

As soon as Mary reached the shore, she threw herself on her knees, and begged all the spectators to do the same, and to thank along with her, Our Lady and St. Ignatius, to whose intercession with God she owed her life. Some one ventured to ask her what that bright light could have been which was observed shining above her, and if she had not seen a vision, but she made no answer, and as soon as she had procured dry clothing, they accompanied her to the Church of the Fathers St Francis de Paula. When she

saw her mother, who had gone thither to implore the assistance of God, her first words were to remind her of the dream which she had related to her six days before, and which had come to pass so completely, since she had been delivered from a watery grave by the protection of Our Lady of Mount Carmel, and St. Ignatius. The miracle of which she had been the object being thus clear and manifest, the Carmelite Fathers of Loano made judicial investigations concerning it. The girl related how the Holy Virgin and St. Ignatius had assisted her, but kept silence concerning the vision, partly through scruples, and partly from not daring to say that she had seen the Mother of God, fearing lest it might be a source of vainglory to herself.

She confessed it indeed to some of the Religious, but under the promise of profound secrecy on their part. One night shortly after this, when offering up her gratitude to God in prayer, and thanking her two protectors, the Holy Virgin appeared to her, in the same form as she had seen her in the cloud, but her countenance expressed dissatisfaction and severity. The poor girl, seized with terror, melted into tears, unable to comprehend by what new fault she had incurred the displeasure of her benefactress.

Vainly however she conjured her to enlighten her mind; the Holy Virgin disappeared, and for more than three hours, Mary entreated the Lord Jesus to show her wherein she had erred. Wearied with weeping and sorrow, she leaned her head upon her hands to take a little repose; when suddenly a feeling of ineffable sweetness arose in her heart, and she heard a voice which thrice said these words: "My child, relate with truth all that my mother hath done for thee, and all that thou hast seen."

Then Mary, comprehending the cause of the displeasure of the Holy Mother of God, and also being now assured that

it was indeed that Blessed Mother whom she had beheld, resolved to give her authentic testimonial of every thing which had taken place; it is her narrative which I have now transcribed, merely adding that which the mother, the swimmer, and all the other witnesses affirmed upon oath.

A monk who was preaching at Arbois, a village situated near Dole, in the Dutchy of Burgundy, was invited to dine one day at the house of Doctor Gillabos, a man of great virtue and learning. Hearing the holiness of Ignatius highly extolled, and the miracles wrought through his intercession reverently spoken of, this Religious turned them into ridicule, spoke with contempt of St. Ignatius, and said that the Founder of the Jesuits might perhaps be able to cure the tooth-ache, but he believed that to be the extent of his skill. These words, spoken by one who professed a religious life, shocked and grieved the guests. The conversation languished, and a mournful silence seemed to pervade the circle, for the family were all devoted to St. Ignatius.

This took place on the Monday before mid-Lent, and it seemed that the Lord had more regard to the good of the people, than to the wickedness of the monk, for he permitted him to finish the course of his preachings. But on Easter Monday, he was again invited to the Doctor's house; and then it was found that the time had arrived when God was to punish him for the scandal he had given.

He held in his hand a glass of wine which he was about to carry to his lips, when suddenly he cried out in a voice of terror, that his teeth were closing, and that he could not open his mouth. And in truth his jaws closed tight together, so that he was unable to pronounce another word; he could but roar aloud with anguish and despair. Violent convulsions followed, in which he was with difficulty held by

five or six men. All the physicians in the town were called, but the blow came from God, and man could not cure it. The unfortunate man survived three days in cruel torture, giving by his punishment a great and terrible lesson to the people, of the respect which is due to the Saints of God. Finally, he expired in a miserable condition, unable to pronounce one word of repentance.

Four noble ladies of Modena—Louisa Fontana; her sisters by the maternal side, Frances and Anna Brancolini; and Livia, the daughter of their nephew, Albert Fontana—were discovered to be *energumeni*, or possessed with devils. Louisa was married to Paul Guidoní; Anna had remained single; and the others had taken the veil in a convent of Ursulines. The envy and wrath of the Evil One were aroused at beholding so much virtue and such admirable examples of holiness in so many members of the same family, and he doubtless hoped to induce them to perform some unworthy action; but God did not permit their virtue to suffer through the temptations of the evil spirit which possessed them, and cruelly tormented their bodies; so that patience was added to their other merits.

The first effects which they felt from this dreadful infliction were strange maladies, which obliged them to hold frequent and expensive consultations with the most skilful physicians, but all in vain; for after one malady, these unfortunate women were suddenly attacked by another, absolutely contrary in its nature to the preceding one, of which no trace remained, in the same way as no symptoms announced that which followed it. One day they appeared in perfect health, the next were at the point of death; then they were suddenly restored like persons raised from the dead, and a moment after were prostrated by some new and strange attack.

If holy water or other consecrated object were applied to the part afflicted, the malady would yield, but merely to re-appear under another form, or to change its place. Added to these bodily sufferings, cruel temptations disturbed their pure souls, and afflicted them even more than their physical ailments.

But as the Lord Himself was their shield, they continued pure and unblemished, though forced by the evil spirit to utter frightful imprecations. Prayer, which had been their greatest consolation, had become a trouble and weariness to them; still more painful to them was it to assist at Mass. Hardly had it begun, before they fell into a fainting-fit or swoon, which obliged the persons present to carry them out of the church. Their most dreadful torment was so violent a temptation to self-destruction, that sometimes, to avoid each other's watchfulness, they would retire into the most remote apartments, and there dash their heads violently against the wall, or otherwise maltreat themselves, till the noise of the blows and their own cries brought people to their assistance.

On one occasion, the married sister, seized with a sudden fit of fury, rushed to the highest window in the house, with the intention of dashing herself from it to the ground; but it pleased God that her husband, foreseeing her design, followed, and arrived in time to save her. The demon who had tempted her to commit this crime, then threw her on the ground with so much violence, that she remained there senseless.

For evils of this nature it was found necessary to adopt the usual remedies employed by the Church. Father Benedict Merla, of the Order of St. Dominic, and Father Jerome Fontana, of the Society, were called in; the first, as chief of the exorcists, and the second, because he was a

relative of the unfortunate woman. But notwithstanding all their endeavors to discover whether or not they were really possessed, they could find no positive sign by which to ascertain it. However, one day when these two priests were exorcising the patients, Father Jerome Bondinari, their confessor, one of the Fathers of the Society, entered the apartment where they were, without being observed, and hung a picture of St. Ignatius upon the wall. Then the afflicted persons gave those signs of agitation and horror which announced the presence of the evil spirits. They asked Father Jerome why he had brought the image of one whom they detested, and broke forth in furious invectives against the Saint. Afterwards they encouraged each other, not to permit themselves to be vanquished, they who were so numerous, by one man; lame, bald, and almost blind: (thus they mockingly designated St. Ignatius;) nor to be cowardly enough to give up their virtues.

One, however, more terrified by seeing the image of the Saint, than re-assured by the words of his companions, fled, leaving his victim senseless. When she recovered, she declared that she had seen St. Ignatius beside her, encouraging and promising her a complete deliverance. The evil spirits now discovered, feared not to give unequivocal signs of their presence; such as by speaking different languages, especially Latin, Arabic, and a species of slang, all equally unknown to the poor women through whom they spoke; by making known events which were passing at a distance; by recognizing relics of which they knew nothing, and by other signs equally certain.

The possession being verified, every method was employed for delivering the possessed. They were taken to Our Lady of Reggio's to St. Agatha of Sorbera's, to the tomb of St. Germimien, three famous pilgrimages, especially

for persons in their condition ; but all was unavailing. Then remembering how the name alone of St. Ignatius had agitated them, and how the infernal spirits had fled at the sight of his image, they placed their hopes in his intercession, and engaged themselves by a vow to celebrate his festival, and to fast the preceding evening, if he obtained their cure.

Their hopes increased when a relic of the Saint, which had been sent from Rome, was brought into their house. It caused so much tumult and confusion amongst them, that they exclaimed furiously, cursing those who had sent it, that he who was to drive them away, had arrived. That same day, the boldest and fiercest of these evil ones, who had declared that he feared not Ignatius, and would not succumb to him ; cried out trembling, " Alas ! it is not so ; for from that bone (pointing to the relic,) issues a flame which burns and consumes me ! I can no longer endure it ; Ignatius expels me !" These last words he repeated thrice, adding, that many more miracles would be wrought in that name, and that the devils themselves would be forced to contribute in the presence of the Holy Father, to his canonization ; and so saying, he fled.

Another, with furious imprecations against Ignatius, swore that nothing would drive him away, and mocked at the cowardice of his companions. But all at once, feeling himself constrained to fly, he threw himself on his knees before a thorn of the holy crown which was preserved in that house, and exclaimed, " If I leave this woman, it is not Ignatius who casts me out ; it is this thorn, whose power surpasses mine." Still as he spoke, he did not leave his victim ; but suddenly, frightfully crying out and prostrating himself before an image of the saint : " I am forced to confess it,"

said he, "against my will ; I am cast out by the merits of Ignatius ;" and he fled from the woman's body.

The same thing happened to the other evil spirits, who attributing their defeat to one power or another, finished by confessing that they were driven away by St. Ignatius.

Each day saw these afflicted persons delivered from some of the demons. During an interval of rest from their torments, some one gave them the life of St. Ignatius to read, which delivered them from the power of the bad spirits, more than any exorcism had hitherto done ; and one of the women by whose mouth they spoke, exclaimed that she would rather flee away than listen to the reading of that accursed book ; and as she spoke, they fled. Others as they left them, cried out : " Oh God ! you have deprived us of glory, to give it to that lame man."

At length after such terrible suffering, the four women were restored to health, to peace, and to piety. As a reward for their prolonged tortures and their fidelity amidst such cruel temptations, God granted them singular graces, particularly to Louisa, who received the gift of prayer and union with God to such a degree, that she was unable to detach her thoughts from God, or to speak of any thing but of Him.

After her deliverance, she led the most austere life, and would have carried her austerities to excess, had her director not put limits to her fervor. She survived these events five years, and died on the eve of the Feast of St. Ignatius, who, if we may believe the words of an evil spirit who revealed it during an exorcism, introduced her as his daughter into Paradise. It is certain that she appeared in a vision to her daughter Daria ; clothed in white garments, and brilliant as the sun ; exhorting her to persevere in the path of perfection which she had chosen, and encouraging her by wonderful

communications concerning the perfect bliss enjoyed by the saints.

Nearly two years had elapsed after these events had taken place, when Livia, the youngest of the four sufferers, was again possessed. The first indications of possession which she gave, were violent cries and exclamations that Ignatius would not leave her in peace, and persecuted her again as he had formerly done; then the fury of the demons increasing, she tore out handfuls of her hair, speaking in her despair in different languages. All this passed in the house, as Ignatius, said they, assisted her to partake of the sacraments in peace, and to listen in church to the word of God.

During times of the most violent crisis, she received some relief from a little child, her cousin, who, when she was in an access of fury, would come up to her, make the sign of the cross upon her forehead, and command her in the name of St. Ignatius, to calm herself; and as the evil spirit obeyed, the child, leading her by the hand, conducted her wherever she would. Then another of these evil ones mocked and said that thus an elephant was led by an ant; but the proud spirit, forced to obey, replied that he did not obey the child but her guardian angel, and in him St. Ignatius who sent him. When the exorcisms forced them to fly, they cried aloud that they were driven away by the great archangel, the guardian of Ignatius. But the young girl herself frequently beheld the Saint, with a grave and majestic air, who held in his hand a scourge, before which the devils fled in confusion. She was at length entirely freed from her frightful sufferings.

A child ten years of age, named Jerome, son of Onophrius Estrachi, of Gandia, received a severe cut upon the eyebrow near the temple, so deep that a finger might have been

placed in the wound. His face became terribly swollen, and a high fever ensued. During a whole month, notwithstanding the utmost care and skill, the surgeon could not succeed in curing the wound, which at length degenerated into a fistula; from whence so abundant and fetid a humor issued, that it was apprehended that the evil was more deeply seated than had been supposed, and that the violence of the blow having injured some internal portion of the head, trepanning would be necessary, in order to extract the injured bone, and open an issue for the humor.

The operation being considered dangerous, an eminent surgeon was called in to give his advice. He came with his colleague to visit the child, and when he who had hitherto attended the patient carefully took off the bandages which covered the wound, they found it completely healed, and no mark but a slight scar, to prove that it had formerly existed. The one surgeon remained motionless with astonishment, whilst the other believed that he had been trifled with; but the mother of the child, then advancing, told them that a more skilful hand than theirs had effected the cure; that when the painful operation was resolved upon, she had begged for the assistance of St. Ignatius, and had made a vow that if her son was cured, she would visit the altar dedicated to him, for nine successive days. This vow she performed, with feelings of the most tender gratitude.

A young Scotchman, named James Tyrrel, gifted with uncommon talents, entered the society, in order to devote himself to the service of God. After having passed the trials of his noviciate, he went on to the classes in the Roman college, and had hardly tasted the pleasures of study, before he lost all relish for the exercises of devotion. The time which he ought to have employed in spiritual meditation, in the examination of his conscience, in pious reading,

he devoted to study ; and in acquiring learning lost his piety. He did not perceive this gradual enervation, until the moment came when his strength was put to the test.

If a middling degree of virtue may suffice for maintaining in the grace of God, one who lives far from the world and from temptation, it is not so when the temptation arrives. A time of war is very different from a time of peace, where there is neither danger nor combat ; and so this young man discovered.

Whilst he was gradually losing his spiritual strength, the evil one had not attacked him ; but reserved the violent temptation wherewith he hoped to enthrall him, until he saw that he had arrived at that point of weakness, which makes a vigorous resistance impossible. The poor youth felt the imminence of the danger which threatened him ; and as his intentions were upright, he had recourse to the Lord, and imploring the divine assistance, supported the struggle as he best might.

St. Ignatius, who had then been dead ten years, had compassion on him, and one day when the young man was in the utmost danger of yielding to the temptation which assailed him, appeared before him, and with a kindly and paternal aspect, reproached him for having sought rather to perfect himself in literature than in virtue, reminded him with what design God had withdrawn him from the world, and placed him in the society ; then disappeared, saying ; “ Less learning, and more piety.”

Ignatius had not only come to reprove Tyrrel, but to assist him. He therefore left him delivered from temptation, and so reanimated in devotional feeling, that he became one of the greatest servants of God, and merited the post of *Assistant* of Germany ; in which office he died in 1597. Three days before his death he related all that I have now

written, to Father Anthony Menageo, to whom he made his confession, when preparing for his last moments.

It was thus that Ignatius appeared to his children, to reprove and reform them. Whilst he was yet alive, he consoled another of the brethren, by appearing to him at Cologne.

This was Father Leonard Kessel; a true evangelic workman, and a man whose life was singularly perfect. Having conceived an ardent desire to see the holy founder whose wonderful works and sanctity he heard constantly extolled, he wrote to Ignatius entreating his permission to go to Rome. But it was a long journey, the Father was old, his health feeble, and his presence very necessary at Cologne, where he rendered great services by his zealous devotion to the spiritual welfare of his brethren. Ignatius however would have willingly granted him the consolation which he desired. He consulted the Lord, and consequently sent an answer to Kessel, that it was not necessary for him to undertake so long a journey in order to visit his Father; that God would find other means of satisfying him, and that probably he would see him at Cologne. Kessel was amazed on receiving this reply, and could not imagine how Ignatius would be able to fulfil his promise.

One day, when his thoughts were not turned towards Ignatius, he suddenly beheld the Saint appear before him. His countenance was serene, his aspect kind and affectionate, and he stopped before Leonard for some time, as if to give him time to observe him. When he disappeared from before the eyes of the Father, he left his heart filled with indescribable joy and consolation.

Father Alvaro de Molina, a Dominican, who had acquired a great reputation for virtue and learning, after having been Secretary of two Provincials, Prior of two

monasteries, and general teacher and definator of the Order, had established himself in Lima, the capital of Peru. For eight years he had been a hopeless paralytic; unable to move his limbs, or to articulate a single word. Like a living corpse, he was daily transported from his bed to a chair, where he sat motionless all the day, a mournful spectacle to all who beheld him. Vain were all the efforts of medicine, either to cure or relieve him. All hope had long since abandoned him, and his only consolation consisted in patience and submission to the will of God, and in the study of pious books; some charitable hand turning the pages for him as he read.

He had been thus afflicted, as I have said, for eight years, when Father James Ojeda, a Religious of the same Order, and professor of theology in the convent, being much attached to St. Ignatius and his Order, recommended the sufferer to read the life of the Saint; and gave him that abridged history of St. Ignatius, written by Father Ribadeneira, which is to be found in the second volume of his Lives of the Saints. The poor patient perused it with great interest, and had hardly commenced it before he experienced an interior consolation which increased as he read. He also felt an extraordinary confidence in the intercession of St. Ignatius; and when he arrived at the account given by the narrator of the miracles wrought by Ignatius, he raised his whole heart to God, and said, not in words, which he could not utter, but in mental prayer: "Oh Lord, I believe in the truth of those miracles which thou has permitted thy servant Ignatius to perform, and of which I have read in this book. I conjure thee, then, oh Lord, that thou wilt, through regard to his merits, restore me to health; and if it please thee to grant me this favor, I make a vow to fast on the vigil of his feast, so long as I live, to recite morning

and evening his antiphon and prayer, and to be always devoted to him and to his Order."

It was on All-Saint's Day that Alvaro offered up this prayer, and he continued it during the whole Octave of the Festival. On the last day, towards evening, he suddenly heard, as it were, an inward voice, which said to him, " Rise up, and walk ; " and at the same time he experienced an irresistible impulse to leave his chair. He rose, and found that he was completely restored to the use of his limbs, that his tongue was loosed, and that his whole body had recovered its former vigor. Hastily he ran towards the hall, where the Religious were assisting at a course of theological lectures. When he entered, their astonishment was so great, that they gazed at him, believing that their eyes must have deceived them ; but when the old man related to them how this miracle had been wrought upon him by the intercession of St. Ignatius, their surprise was changed into joy, and with grateful devotion, they offered up thanks to God and to His servant, and joined their voices in the solemn anthem, *Te Deum Laudamus*. Immediately after, they sent information to the Fathers of the Society of all that had occurred, accompanying it with an authentic attestation of the facts.

The very day on which this miracle took place, a novice of the Society, named Christopher Mesa, being at the point of death, had received the last sacraments. Hearing of the miracle which had been wrought through the intercession of this holy Father upon the Dominican monk, and that all the Fathers had gone to return thanks to God for so signal a favor, he begged to be carried to the church, to join in the universal joy, and to sing with his brothers the *Te Deum Laudamus*. He did so, and was restored to health from that moment.

Hardly had the Society been received by the Blessed

Virgin into her house at Loretto, before Satan and his angels exerted all their powers to drive them thence, rendering their residence insupportable by means of frightful apparitions and sounds. Sometimes the house was shaken even to its foundations; at others, a noise was heard as if a crowd of persons were rushing through it. By night the brethren had no repose; the doors and windows were burst open violently; the sheets and blankets were carried off from the beds; and those who had already lain down to rest, saw large and frightful animals running over them, which caused them to cry out with horror; whilst those who were able to endure such trials without fear, were subjected to other and worse torments.

Thus a young Englishman, while seated at table, received so violent a blow on the side, that he fell down senseless. Father Oliver Manares, rector of the establishment, whither he had been sent by St. Ignatius, was there at this time with thirteen other members of the Company. Full of charity towards his neighbor, he felt more for the sufferings of others than for his own. He therefore watched by night, that his brothers might sleep, and passed whole hours walking before the doors of their chambers, that they might take courage from knowing that he was near.

One night, when thus keeping watch, ready to hasten wherever he heard any noise or cry of terror, he suddenly felt the house shake, and heard a crash as if part of the roof and walls had fallen in. He immediately hurried towards that part of the building from whence the noise appeared to proceed, and as he went, the uproar and tumult seemed to approach him, and he shuddered inwardly. Still he advanced boldly, making the sign of the cross; and in a little while a dog of enormous size brushed past, though without touching him; its color black, its fierce and burning eye

fixed upon him with a look of fury. It barked loudly thrice, but with a muffled sound, as if its head were enveloped in a bag. When the dog had passed by, the tumult ceased.

But after so many wakeful and troubled nights, the good Father fell sick, and, unwilling to deprive his brethren of his spiritual assistance, desired them, in case of any further demonstrations of wrath on the part of the evil spirits, to command them in the name of God to leave them and to attack their Rector. He did not fear this addition to his sufferings, and so it came to pass that the demons displayed all their rage against him, yet without ceasing to torment the other Religious also.

One night amongst others, when about to take a little rest, which he had not enjoyed for several days past, he heard a knock at his door. Supposing that it was one of the brethren, who, in his terror, had come to him for help, he desired him to walk in. The knocking continued louder, and the Rector raising his voice, thinking that he had not been heard, repeated aloud: "Come in;" but finding that no one answered, except by repeated knocks at the door, he suspected, or rather he recognized him who pretended that he did not dare to enter after having received permission so often. Then the Father made the sign of the cross, exclaiming: "Now, I know thee: enter; and in the name of God, do whatever He permits thee to do." Hardly had he pronounced these words, before he beheld the doors and windows of his apartment fly open with a tremendous crash; the walls of the chamber trembled—it seemed as if traversed by a whirlwind; and a moment after, all was still.

Had the evil One confined his attacks to the body only, they might have been endured with patience; but he went further, and in a little time, endangered the souls of many, not only by troubling them while engaged in prayer, by

these fearful and vague sounds, but also by apparitions calculated to deceive them.

The first against whom he directed this species of attack, was a young Flemish novice, a brother coadjutor, to whom he appeared in a Moorish dress, of a green color, with the features of an Ethiopian. In this guise, the evil spirit accosted the young man, affecting great compassion for his sufferings; asking him how it was possible that he could have the folly to lead such a life, which certainly must shortly finish by destroying his health. He would act much more wisely, said he, were he to return into the world, and give himself up to pleasure, while he was yet young enough to enjoy it. He would have time enough, added the tempter, to weep and do penance afterwards.

But in this case, the evil spirit was himself deceived as to the character of the young man whom he endeavored to seduce; one who would have been more ready to fly from the world were he again in it, than to return thither after having abandoned it. To rid himself of his enemy, he made the sign of the cross, calling him by his name. Then the devil, forced to flee, but furious at this contempt, turned towards the novice, and exclaimed, with a hideous grin: "Since my words please thee not, see if my breath be more agreeable to thee;" and as he so spoke, he breathed forth so pestiferous an air as nearly to suffocate the poor young man. For two whole days, the chamber was entirely uninhabitable on account of the intolerably foetid odor which had been left by the breath of the demon.

He had more success in deceiving one of the novices, who was a German.

Disguised as an apostle, he appeared to this young man with the features of St. Paul, and finding him occupied in classical studies, looked at him with a severe expression of

countenance, and demanded whether such studies as these were fitting for a Religious, and why he did not rather study his epistles than those of Cicero, a heathen and a lost soul. "Leave these books," added he, "no matter what orders your superiors give you. When St. Paul commands, all must obey."

The novice, considering the visit of so great and holy a personage as a special favor, without daring to answer, and without informing any one of what had taken place, took the Epistles of St. Paul, and began to make such commentaries upon them as his feeble intelligence permitted, for his intellect was weak, and his learning almost entirely limited to knowing how to read.

Soon after, the pretended apostle appeared to him again, praised him for having studied his Epistles, and told him that since he had followed his first advice with so much docility, he would give him another counsel, which was to throw aside his habit and return to the world, where he could lead a much more austere life than in the Order. More was not wanting to turn the feeble head of the young novice. The following morning, when all the students were assembled at prayers, he divested himself of his habit and left the house, without giving notice of his intention to any one. Some time after, reflecting on what had passed, he begged to be received once more into the house as a brother coadjutor; but even in that position it was found impossible to retain him in the Society, on account of his incurable obstinacy, and he was finally expelled.

Such was the condition of the new College of Loretto. Neither exorcisms, prayers, nor the holy sacrifices offered up for its deliverance from the machinations of the powers of darkness, proved effectual. It pleased God to give to His servant St. Ignatius the honor of the victory. The Rector

wrote to inform him of all that was taking place, and conjured him to implore the Divine assistance for His unfortunate children, who could find no remedy for their sufferings. The Saint, touched with compassion, instead of merely recommending them to endure their miseries with patience and submission, had recourse to prayer. And the prayers of St. Ignatius were granted. In answer to the letter of the Rector, he addressed one of condolence to the whole College; and when the Rector saw that Ignatius promised to entreat the Divine aid in their behalf, he felt no doubt that they would obtain relief. Calling all the household together, he read the letter aloud with joyful confidence; and as if it had contained an order which obliged the evil spirits to withdraw, all cause of trouble and terror ceased from that moment, and the house was restored to perfect tranquillity.

We cannot be surprised that the powers of darkness should have waged this war against the children of Ignatius, when we learn how he himself had been maltreated by them. One night they endeavored to suffocate him. A strong hand seized him by the throat, so as almost to stifle his respiration; he with difficulty uttered the name of Jesus, and the pressure was removed; but the suffering which it had caused, lasted for many days. Another night he was cruelly beaten, and the Brother who slept in the adjoining chamber, running to his assistance, on hearing the noise of the blows and the groans of the Saint, found him seated on his bed, panting for breath and exhausted. He returned to his cell and was again aroused by the same sounds, but when he entered the chamber of Ignatius for the second time, the Saint forbade him to return, no matter what tortures he heard him enduring; all which goes to prove what we have already said, that the powers of darkness considered St. Ignatius as their greatest enemy upon earth.

A young Barcelonese named Jerome Falconi, was called by God in the year 1606, to serve Him in the Society; but his father, Michael Baptist, out of regard to the temporal interests of his family, to which he considered the young man very important, endeavored to dissuade him from his intention, and at length succeeded. But Jerome having been sent by his father upon some business to Lerida, fell dangerously ill there. His disease was inflammation of the throat, so violent, that the physicians, finding his tongue black and swollen, declared that of fifty patients in that condition, it was improbable that two could recover.

The news was quickly carried to the unhappy father, who acknowledging the hand which dealt the blow, and the fault which he had committed in preventing his son from consecrating himself to God, bitterly repented of his error. He implored St. Ignatius to obtain for him the pardon of God, adding many promises of amendment, should his prayer be granted, and his son, whom with many tears he recommended to his protection, he restored to him. He then immediately travelled post to Lerida, where, upon his arrival, he found his son apparently convalescent. The fever and inflammation had disappeared; and upon inquiry, he found that this had taken place precisely at the hour when he had invoked the assistance of Ignatius. But the physicians who knew nothing of this, judged according to the rules of their art, that so sudden a cure could not be lasting, and that the patient would have a relapse. And in truth, the favor obtained by the prayers of the Father, had been merely a suspension of suffering, but by no means a complete cure.

On the twelfth day, a terrible paroxysm of fever occurred, which increased till the seventeenth day, when the patient appeared to have arrived at the last extremity. His chest swollen and oppressed, he could no longer draw his breath;

the physicians prognosticated an approaching crisis, and considered his death as certain. The unfortunate father, remembering how the Saint had already granted his prayer in Barcelona, had recourse to him again, with entire confidence in his intercession, and entreated the Fathers of the Society to bring him an autograph of the Saint, which one of them possessed; but it was sought for in vain; was mislaid, and could not be discovered.

Meanwhile, according to the prediction of the physicians, the last crisis arrived, the pulse stopped; a cold perspiration broke out over the body, and the patient fell into the last agonies. His father gave him his blessing, took a last look of his dying son, and then in despair, rushed from the apartment. As he went out, he was met by one of the Fathers of the Society, bringing the signature of the Saint, which he had that moment found. The afflicted man felt his hopes suddenly revive, and taking the paper, re-entered the chamber of his son, exhorted him to put all his trust in God, and to entreat Him to grant him his life as a favor to St. Ignatius; and with these words he put the paper to the lips of the patient, that he might kiss the signature. At the same moment, the dying man revived, and arose like one resuscitated from the grave. Every fatal symptom vanished; his health was restored; and the father and son left the city soon after this severe lesson, convinced that all temporal good must give way to the service of God.

To the honor of the Catholic Faith, and to the discredit of the heretical sect of Calvin, the following miracle took place in the year 1627, at Ostrog, a town in Poland, in the presence of an assembled multitude. A lady of noble birth, but educated in heretical principles, was discovered to be possessed by the devil, giving all the usual signs which denote this infliction. Without having learned any language

but her native tongue, she replied to all the questions addressed to her, in Latin, German, and a variety of other languages. She discovered hidden things, related all that was passing at a distance, and was possessed of extraordinary and supernatural strength. The persons of her own sect held council as to what means should be employed for delivering her from the evil spirit, but as none dared to risk such an undertaking, they resolved to place her in the hands of the Fathers of the Society, who have a college in that city, and begged the Rector to take her under his charge. Before giving his consent, the Father inquired whether the possession had been ascertained beyond a doubt. The Calvinists all replied in the affirmative; and as he who expressed most anxiety to obtain the assistance of our Fathers was a peculiarly obstinate sectarian, who had often declared that he would rather be changed into a dog or a hog than into a Catholic; the Rector turning to him said; "You who consider the ceremonies of the Catholic Church as so much superstition, and their observances as foolishness, why have you recourse to them now? Is it from faith, or necessity? First call in your own ministers, who speak so loudly of the purity of their doctrines, and let them try their power. Send also for the schismatic priests, and let them use their efforts; then you can have recourse to us; for it will be well to compare, and to decide not only which have most power over the demons, but also which have none."

The ministers replied, that they did not attribute to themselves the power of casting out devils, and that if the Father succeeded in doing so, it would entirely alter their opinion concerning the Catholic faith.

It was then proposed that a visit should be paid to the afflicted person, to verify the fact of her possession; and it required but a short time to bring them all to the same con-

clusion. According to the Catholic rite, the Rector sprinkled her with holy water, and then, without her perceiving it, secretly placed upon her shoulder a relic of St. Ignatius. Immediately she began to writhe and struggle violently, trembling, and crying that a bone of St. Ignatius wounded her. The Rector, whose object was not only to cure the poor demoniac, but to convert the heretics who surrounded him, ordered the institutions of Calvin to be brought, or any other book containing the dogmas of his sect, and given to the woman. They brought one gladly, expecting it to produce some similar effect. But the patient received it with transports of joy, kissed and embraced it with every demonstration of respect and affection. Then the Rector taking the book from her, secretly placed within the pages a picture of St. Ignatius, and returned it to her. Upon this the woman, or rather the devil within her, cried out furiously, and threw herself backwards upon the ground, to avoid touching the book. She was asked what it was that she feared. "The image of St. Ignatius," said she "which you have put in that book." The Calvinists, abashed and confounded at these words, knew not what to say, and one exclaimed angrily: "You Papists have dealings with the devil, and make him do every thing you wish."

The zeal of one of the Fathers was roused by these insulting words: and turning to the speaker he answered: "Since all you have seen has failed to convince you, and you give it this interpretation, will you agree to what I am about to propose? I shall pray to God, that if yours is the true religion He may permit this evil spirit to take possession of me, and to torment me as he will; whereas, if the Catholic religion is the only true faith, that the devil may enter all of you, and torment you at his will, for one hour only."

No one accepted this challenge ; nor was a word spoken in reply ; but at length they entreated the Rector, if he could deliver this woman from her misery, to do so ; he promised to employ every means in his power, and withdrew.

He then imposed upon himself a strict fast of three days, caused masses to be offered up, alms distributed, and different acts of mortification to be practised amongst the brethren. Meanwhile the demoniac was occasionally visited by the Fathers, and every time that she saw them, fell into paroxysms of fury, whilst she received those of her own sect with every demonstration of joy. The spirits, sometimes of their own accord, sometimes constrained by exorcisms, cried out : That the Jesuits of Ostrog were their most detested enemies ; and that they endeavored to inspire others with the same hatred for these Fathers, to prevent their good works from having any effect ; that they had already endeavored to burn down the college, and that the fire had even reached the cells of the Fathers ; but that they had not been able to prevent them from discovering it in time to have it extinguished.

They had also, added they, endeavored to enter the chambers of the Religious, to do them all the evil in their power, but had been driven back by the Virgin Mary and by Ignatius. In proof of which they gave a detailed account to one of the Fathers, of all that was in his chamber, and mentioned the places which the different objects occupied, adding that if a certain taper, which he was to use at the approaching feast of Candlemas had not stood so near a crucifix, they would have broken it in pieces.

Whilst they were celebrating in our chapel the Holy Sacrifice of the Mass, offering it up to God for the deliverance of the poor demoniac, the devil suddenly cried out by

her voice, trembling with fury: "Now they elevate the sacred Host!"

The day chosen for the solemn exorcism was that of the Purification, and the place, the Church of the Jesuits. The Calvinists had requested it to be performed privately within the house, but it was due to the Catholic faith to bring forward this new testimony of its power over the evil spirits. When the poor demoniac entered the church, strongly bound, and led by several men up to the altar of Our Lady and of St. Ignatius, she began to howl like some wild animal, casting terror and consternation amongst the people who had flocked together to witness the spectacle.

Before commencing the exorcisms, the Rector delivered a short exhortation to all present, to repent of their sins with contrite hearts; and all the multitude were moved to tears, and many sobbed aloud. The evil spirit adjured to declare how he had entered the body of that woman, after much resistance, was forced to answer that he had done so through the conjurations of an aged sorceress. Again forced to reply, and to declare in whose name, after that of the Most High God, he could be driven out; he gave a loud cry, and writhing in anguish, gnashed his teeth, and exclaimed in a furious tone: "In the names of Mary and Ignatius." The exorcisms lasted more than two hours longer, all invoking the aid of the Mother of God and of His holy servant. The Rector fearing that the presence of some great sinner in the assembly prevented them from obtaining the favor for which they prayed, made another exhortation, begging each individual present to implore the divine pardon for his sins, and to invoke the aid of the Blessed Virgin and of St. Ignatius for this unfortunate woman. All the people, moved by one impulse, offered up these prayers

aloud. Then, the poor demoniac, dragging herself with a great effort from the hands of the persons who held her, was dashed upon the earth by the evil spirit, and there lay as if dead, but completely delivered from her infliction. At the end of a short time, she returned to her senses, was raised up by those who surrounded her, and led before the Holy Sacrament; there, weeping with joy, all the spectators joining their tears to hers, she solemnly abjured Calvinism, and embraced the Catholic Faith.

In a village near Monaco, there lived a child of thirteen, a miserable object; the nerves of his legs shrunk up, his flesh dried to the bone, his feet turned inwards, so that he was merely able to crawl along upon his hands and knees, dragging his limbs after him. In this pitiable state, he was led to Monaco, where, sometimes crawling about, sometimes drawn in a little cart, he passed six months begging alms. A stranger passing by one day, had compassion on the poor deformed child, and spoke to him of the miracles which had been recently wrought by St. Ignatius; comforting him with the hope that if he had recourse to the Saint, he might be cured. The boy willingly agreed to the proposition that he should ask the assistance of St. Ignatius; and made a vow to the Lord that he would visit our church at Monaco every day for three weeks, and say the Rosary in honor of the Saint. In fulfilment of his promise, he had himself drawn to the door of the church, and then on his hands and knees made his way up to the altar of St. Ignatius, renewed his vow, made his confession, received Holy Communion, and said the Rosary.

Immediately after, he felt his limbs strengthened, the nerves distended, and wishing to try whether he could stand up, he begged a woman, who was kneeling beside him, to assist him to rise; but her help was not needed, for he was

completely cured. He stood erect and strong ; then walking with a firm step, raised his voice, blessing the great God for his mercies, and thanking the Saint who had assisted him ; whilst all the people, who beheld this miracle, united with him in thanksgiving and praise.

In 1574, Father Paul Achille was Rector of the college of Palermo. He was a man of rare talent, and one who led a holy and virtuous life. He and the other Fathers of the college devoted themselves with untiring zeal to the service of their neighbor, and God blessed their works by the conversion of a vast number of sinners. The wrath of the evil spirits was consequently aroused against them, and they resolved to be revenged upon these holy Religious. They therefore induced four miserable women, who led a disorderly life, to have themselves secretly conveyed into the interior of the college, in hopes of ruining the souls of some of the inmates, and introducing corruption and disorder into their peaceful dwelling. Having entered the court of the college, these four women ascended the staircase ; but on reaching the corridors, into which the chambers opened, some hidden force prevented the infernal troop from advancing a step further. In vain they made every effort to approach the apartments ; in vain the demons encouraged them to go forward. Like Balaam's ass speaking to his unworthy master, the devils themselves were forced to cry aloud to these miserable furies, that were there thousands of evil spirits reunited, it would be impossible for them to conquer the power which held them back ; and so saying, they retreated.

But one of these women, more beautiful, more shameless, and more corrupt than her companions, furious at finding in this college obstacles which she had not met with elsewhere, resolved that she would make another trial. She

wherefore affected a desire to confess her sins first to one, then to another of the Fathers, hoping to seduce them into a criminal attachment, and thus to obtain an entry into the house. But this attempt was as unsuccessful as the first. Still these wretched women would not abandon their design, and once more they contrived to penetrate into the interior of the house. But hardly had they entered, when St. Ignatius appeared before them, resplendent in light and glory, and although he did not pronounce a word, yet the evil ones and their agents, unable to endure the sight even for a moment, fled from the college in terror and confusion. One of these women was converted, and it was from her own mouth that the preceding details were transcribed; and to prove the truth of her narrative, she described minutely all the different objects in the court and on the staircase, beyond which she had never been able to advance a step.

A young man, a native of Seville, entered the college as brother coadjutor. But it often happens that we are more solicitous to obtain some good which we have not, than careful in preserving it when acquired. The fervor of the young brother gradually decreased, and degenerated into lukewarmness, so that it was judged proper to prolong the usual two years of probation in the novitiate, before admitting him to pronounce his vows. This determination had the effect of confirming the Superiors in their opinion of his levity, for when he heard of the delay that was to take place, he abandoned the Society and returned to the world, thus turning a salutary remedy into poison.

When he had taken this step, whether through embarrassment at the idea of presenting himself again to his family, or from the desire of acquiring a fortune, he resolved to set off for the West Indies. He had already made his arrangements with the captain of a vessel about to set sail

and was preparing to go on board, when he was stabbed in the back by a man who was a stranger to him, and whom he had never offended. It appears that the blow was an error on the part of the assassin, who, being deceived by some resemblance in the dress and gait, believed that he had struck his mortal enemy. A confessor and a surgeon were sent for in all haste; but the wound was so severe, that he had more need of the assistance of the first, than of the remedies of the latter.

He confessed and received the viaticum. Afterwards the surgeon having examined the wound, seeing that the case was absolutely hopeless, in order, as he afterwards said, that he might not seem to have done nothing for the patient, applied some simple dressing, and left him in the hands of the priest, that he might prepare for death. Meanwhile the unfortunate man, who comprehended but too well whose was the hand that dealt this blow, acknowledged his error and wept over his inconstancy; the only proof of repentance which his approaching death left in his power. Yet he declared, that if by a miracle, it were to please the Lord to restore him to life, he would consecrate himself in the Order which he had quitted, and would devote himself to His service until his death.

He invoked St. Ignatius with fervor. He called him his father, whom he had known too little and too late, and promised him if he were restored to life, to return to his house, not as his child, for of that he was unworthy, but as a slave and hireling. So he passed the night which all believed to be his last, weeping and praying. The Saint heard him, and moved to pity, obtained for him not only life for which he prayed, but an immediate cure. The next day the wound was found completely healed, with no trace of its having existed, but a slight scar. Cured, both soul and

body, the young man according to his promise requested to be again received into the Society, and after long and repeated trials was admitted for the second time.

The ship St. Thomas set sail for the Philippine Islands in the year 1601, having on board a numerous company of soldiers and passengers, besides several Religious of the Society, who were sent to Manilla. After a passage of sixty-two days, they came in sight of land, which the Captain judged to be Cape Spirito-Santo. But the weather set in dark and cloudy, and a thick fog concealed the land from their view. The ship was driven by impetuous currents and they found themselves inclosed amidst dangerous rocks, off an unknown shore. Driven against these precipitous shoals, the ship was every moment in danger of breaking to pieces. Night came on; they cast anchor, and recommended themselves to God. At day-break, the wind arose, and blew violently. Destruction seemed inevitable. They fired several pieces of cannon to recall a launch which they had sent out to reconnoitre the land, and in which now consisted their only hope of safety.

The preceding evening some disputes had arisen concerning the sanctity of Ignatius, who had not yet been canonized by the Apostolic See; and some persons had spoken of him with a certain degree of irreverence. Don Anthony Maldonato de Ribera, captain of the vessel, had a particular veneration for St. Ignatius, and the thought came into his heart that he would have recourse to him in this emergency, both to obtain his protection, and to prove his favor with God. And in order to make it manifest that their deliverance, should God grant it, was due to St. Ignatius, he prayed that through the intercession of the Saint the wind might change at ten o'clock precisely, so that he might be enabled to save

his vessel, by disengaging her from the surrounding rocks, and to steer her safely into the nearest harbor.

Then one of the Fathers fastened a picture of St. Ignatius to the helm. It was six in the morning when the captain invoked his aid. Exactly at ten o'clock the wind veered round three points, which according to the pilot was exactly what was wanted to enable them to steer the vessel safely through the narrow channel between the rocks. In a short time they were out of danger, and making for the port, where they arrived in safety, full of joy and gratitude.

I pass over in silence a vast number of miraculous cures effected by the intercession of our holy Founder, and pause at one performed upon a woman named Bernarda Bendid, aged thirty-two, the wife of Philip Gomez, both natives of Munebrega, a village in Spain.

For eight years, a complication of painful diseases had reduced this woman to such a state of languor and weakness, that her life seemed a perpetual miracle. Wasted away by a disease of the lungs, constantly raising blood and offensive matter, suffering from ulcers in the arm and breast; to all this was added agonizing pains in the stomach; so that for six years whatever food she attempted to take was immediately rejected; whilst her weakness was such that she frequently lay senseless in long and dangerous swoons.

She had a young son, who, having witnessed several of the miraculous cures performed through the intercession of St. Ignatius, came one day full of hope to relate them to his mother, imploring her with tears to allow herself to be carried to the chapel of the Saint; "for," said he, "when he has cured so many, will he not take compassion on one whose sufferings exceed those of all whom he has yet relieved?" But to the poor invalid the proposition of carrying her to the church, seemed one impossible to be enter-

tained ; exhausted and worn out as she was, she felt that if carried out, it must only be for her burial.

But meanwhile, Father Valerius Piquer, who had also witnessed the various miraculous cures of which the young man had spoken, arrived at the house of the poor woman, comforted her, and recommended her to invoke the protection of the Saint. At the same time he placed upon her arm a relic of St. Ignatius ; and her husband promised that if she were restored to health, he would cause nine masses to be offered at his altar. The patient raised her heart to the Saint with all the fervor of which she was capable, and, at the same moment fainted away, while an abundant perspiration broke out over her body. When she recovered her senses, she exclaimed that she was cured, and freed from all suffering. Instantly she arose from her bed, full of health and strength. That same day she went on foot to the chapel, and humbly returned thanks for the cure which God had granted her through the prayers of St. Ignatius.

A short time after, a little girl of twelve years old died of a violent hemorrhage, in a village named Pardos. Her mother in an agony of grief, weeping bitterly, implored St. Ignatius to prove once more the efficacy of his intercession, and to obtain from God the restoration of her daughter ; “ for,” said she, “ He can grant that the dead may be raised to life, as easily, as that the blind may see, and the lame walk.” The child had been dead for four hours, when suddenly the mother heard a voice which called her. “ Mother ! ” said the child, “ I am alive. St. Ignatius has brought me back to life.” And as she spoke, she arose, not only alive, but strong and perfectly cured, so that a few days afterwards she returned to her former occupation of herding the flocks in the country.

Nor was she the only one for whom St. Ignatius obtained

a restoration to life. A child of two or three months old, the son of a physician in Munebrega, was choked whilst being fed with soup. His father, seeing that the infant was dead, went out to make preparations for his burial; but the mother had recourse to the intercession of St. Ignatius; and carrying the body into the chapel dedicated to the Saint, anointed it with some of the oil from the lamp which was burning there. Immediately the infant opened its eyes, cried, and recovered.

But the miracles wrought through the intercession of St. Ignatius at Munebrega are too numerous to be related. Suffice it to say that more than one hundred persons cured through his means are enumerated; amongst whom we find one who had been paralytic for twelve years, one who stammered so as to be unable to pronounce a word, or to be understood; four blind men, one of whom he also cured of a cancer in the lip; several lame men, and one especially whose foot the surgeons were about to amputate, on account of mortification. And yet all the accounts which have come to us from that country, attest that God, by the prayers of his servant, wrought yet more wonderful miracles for the healing of souls; for great and obstinate sinners, hardened in wickedness, by merely entering the chapel where his likeness hangs, have frequently felt themselves moved to contrition and affected even to shedding tears, so that they have not left the church until they had purified their souls, and become reconciled to God.

A young German nobleman, named Michael Ludwig, had been sent by his father to the court of Lorraine, in order to learn the French language; but unfortunately he also acquired many vicious habits, and amongst others conceived a violent passion for gambling, to which he gave himself up without restraint. One day when he had lost his

last ducat, and was walking along alone and desperate, the thought suddenly occurred to his mind, that if the devil could procure him money in genuine coin, he would make a contract with him. Hardly had he fixed his thoughts upon this criminal idea, when he saw a young man standing by his side, of a handsome countenance, and dressed like himself, as a young nobleman of the court. But although the stranger had beautiful features and prepossessing manners, Michael shuddered with horror, for something in the depths of his soul told him that under this form was concealed an evil spirit. The stranger observing him, laid his hand upon the shoulder of Ludwig, and with a smile; "Boy!" said he, "what is it thou fearest? Am I so deformed and frightful as to terrify thee? Come! is it money that thou requirest?" This familiar tone reassured the young man—"What money," said he "dost thou offer? A deceitful appearance which can be of no use to me." "Not so:" replied the demon; "real money, money in abundance, as much as thou canst wish for. See here, added he, (and as he spoke, he poured gold into his hands,) "look at it, examine it, spend it, and if it is in fact as I tell thee, pure unadulterated gold, return, and we shall make our bargain."

The wretched Ludwig thus provided for, returned to his companions who were still at the gambling table, and commenced a new game; in a few instants he had not only regained all that he had lost, but all the money belonging to the gamblers had passed into his hands. Charmed with his good fortune, he returned to the place of rendezvous, where the stranger awaited him.—"Well," said the demon, "have I deceived thee? was the money real?" "Pure gold!" cried the other, "would I had as much more!" "Thou shalt have as much as thou canst desire. But what wilt thou give me in return?" Michael declared that he had

absolutely nothing to give. "Hast thou no blood in thy veins?" said the other. "Canst thou not give me four drops?" And making him stretch out his left hand, he made a slight incision in it, which caused him no pain, then taking a few drops of blood from the wound, placed pen and paper before him, saying; "write;" and made him trace about ten letters, which I myself have seen in the official report of this fact, and which are almost all Greek; but they formed no word, and seemed to have no signification nor sense. The evil spirit then made him write some other letters, similar but more numerous, upon another paper; then taking the first writing; "This paper is for thee," said he. And he hid it in the opening which he had made in his hand, and cured the wound so completely, as to leave only the scar. Then he added: "In virtue of this, I agree to do all that thou commandest me, and to give thee all that thou askest from me, for the space of seven years; at the end of which time thou shalt belong to me, as thou hast promised by this second writing. Art thou content?" The unfortunate man sighed, but consented: and the devil vanished.

The next morning the tempter returned to see his victim, and exhorted him to leave off certain prayers which he had hitherto been in the habit of saying; he also persuaded him to give him some religious works belonging to him: "in order," said he, "that we may meet oftener and in greater liberty." From that time the evil spirit was constantly at the orders of the young man, by day and by night, under whatever form Ludwig chose, or for whatever purpose he wished to employ him. He made known to his victim many curious things, but all wicked and hurtful; he taught him new sins, hitherto unknown to him. Thus Ludwig passed the greater part of the seven years during which the compact was to last, always residing at the same court; he was

about twenty years of age when his father recalled him, hoping to find him a noble and accomplished gentleman, with manners and habits suited to his rank. But alas! he had on the contrary led the most disorderly and vicious life imaginable. Only a few months now remained before the arrival of the appointed day, when he was to fall into the hands of the demon to whom he had sold himself. Partly through his suggestion, partly stimulated by the agitation of his conscience loaded with such numerous and fearful crimes, he gradually became desperate, and begun to commit acts of insanity, but all of a criminal nature.

Thus he endeavored to poison his father and mother, and to set fire to the castle. But God did not permit any one of these horrible attempts to be successful, nor that the wretched youth should effect his purpose of committing suicide, which he twice endeavored to do, by leaning his breast upon a loaded musket, which each time missed fire.

This last act of despair, witnessed by his two sisters, who ran to hold him and to prevent his making a third attempt at self-destruction, partly made known the miserable condition to which he was reduced, the cause of his guilty life, and of his yet more criminal resolution to end it by self-murder. One of his sisters entreated him with tears to tell her what was his motive for having thus resolved to die, and if death were the sole remedy for his misfortunes, whatsoever they might be. Ludwig replied that what she had prevented for a time, would shortly happen, and that it was no more in his power to avoid it, than to abandon the guilty life, which he led.

These words being repeated to their mother, she resolved to discover herself what were the motives of her son's despair. To her he revealed them; and the unfortunate lady,

her heart pierced with grief, had no sooner heard the fatal secret, than she fell senseless on the ground.

But as she was a Protestant, and had led her son to embrace the errors of her sect, she sought for no remedy in the aid of the church, but passed her time in weeping and bewailing his wretched fate; until one day, when beholding him with her own eyes, dashed to the ground by the demon, she ran to his assistance, and earnestly recommended her son to God.

At length it was decided that he should be placed in the hands of some holy religious; but the wretched young man contrived to escape from them to Eistadt, where he led even a worse life than before.

He was, however, discovered by one of his brothers, a canon of the church of Erbiboli, who conveyed him, strongly bound, to Molsheim, where he delivered him to the charge of the Fathers of the society, that they might attempt the cure of his miserable soul, with the assistance of St. Ignatius, by whom great miracles were frequently wrought in this place. The evil one seeing his prey thus about to escape him, had recourse to threats, persuasions, terrors, and every kind of artifice to drag him from the hands of the good Fathers. Sometimes he attacked him under the form of a lion, or other wild animal, and seemed as if he would tear him in pieces. Then the young man would rush for aid to the Fathers, and throw himself into their arms, trembling and terrified; and although he alone could see these frightful apparitions, the howling of the demon was heard by them all.

They began his cure by requiring from him a general confession of his whole life, as a preparation for which, he was to meditate upon some of the Spiritual Exercises of St. Ignatius. Then the devil inspired him with so much horror for the Fathers and for their instructions, that merely to see one of these religious, was torture to him. If occasionally

he gave his attention to some points of the meditation which they suggested, he was very soon turned from it by the insinuations of his tormentor. One day the spirit appeared to him under the form of a hairy savage, and induced him to write a formula, similar to that of the former pact, and to throw it where it would attract attention, that the Fathers might believe it was the original paper given up by the evil spirit, and thus thinking the engagement broken, might abandon their protege.

But a faithful servant, who never quitted Ludwig, discovered the trick, and gave notice of it to the Rector, who severely reprimanded the young man, and persuaded him to reflect and meditate, and to prepare seriously for his confession. It was a hard task for him to perform; and more than once he fainted away with horror on beholding the frightful shapes under which the demon appeared to him. But meanwhile the monks had recourse to so many fervent prayers and supplications to God, to so many exorcisms, such frequent sprinkling of holy water, so many entreaties for help, that at length he was enabled to prepare himself thoroughly for confession, and from that moment felt himself wonderfully encouraged and his heart strengthened to resist every new temptation.

Then in the chapel of St. Ignatius, the exorcisms were commenced, in order that by the intercession of the Saint, the evil spirit might be forced to withdraw from the hand of the young man, the schedule which he had concealed in it, and also to give up the paper which he had carried away with him. The day fixed for this purpose was the twelfth of October, and Ludwig prepared himself meanwhile by fasting and discipline. The Rector proceeded to the chapel of St. Ignatius, and offered the votive mass of the Saint; after which the young man in the presence of all the Fathers,

and of a vast number of spectators, made his profession of faith, and formally renounced his contract with the demon. These two formulas, written and signed by his own hand, he delivered to the Rector, who placed them upon the altar, and made an offering of them to God ; after which the young man received the Holy Communion.

At that moment, trembling with terror, as one who beholds some frightful spectacle, he cried out that on either side of him stood an evil spirit. The Fathers comforted him and exhorted him to take courage ; the Rector concluded the Mass, and then renewed the exorcisms and invocations to the Saint through whose intercession they hoped for deliverance ; after which the two demons disappeared. They had shown themselves under the form of two enormous goats, standing on their hind legs, one on each side of the altar, and each held one of the schedules between its fore paws. The exorcism finished, the smallest of the two papers was found lying at the feet of the poor victim ; the same which the demon had inclosed within his hand. On seeing it, the young man burst into tears, and on looking at his hand, perceived that the deep wound which the devil had made in it, was entirely healed, so as hardly to leave a trace of having existed.

It was now necessary to obtain the other paper, and for this purpose the same methods were put in practice. Again the fasting and discipline, the exorcisms, the invocation and votive Mass of St. Ignatius, the holy Communion ; after which, the demon appeared as before, but this time under the form of an enormous stork, which apparition was perhaps more frightful to the Father who exorcised, than to the young man himself, now encouraged by the Divine goodness to cast off all fear of his tormentor. This animal held in its beak the second paper. The invocations to the Saint

were continued with redoubled fervor, and the animal letting fall the document, vanished ; yet in vain they sought for it on the ground ; no trace of it was visible. But all eyes were suddenly turned towards the altar ; and there it lay beside the act written in the hand of the young man, by which he renounced his engagements with Satan, and which the priest had placed upon the altar. Thus delivered from his horrible compact with the evil spirit, and from the suffering and agony consequent thereupon, freed from the dreadful temptations which hurried him to crime, and reconciled to God and the Church, the young Ludwig ever after led a holy and Christian life, never forgetting the obligations he was under to the Saint through whose intercession he had obtained his deliverance.

A German priest belonging to the Society abandoned the Order, and passed into the service of the Archbishop of Treves. There it pleased God to afflict him with a contagious malady, so that he was shunned by every one, and would have been totally deserted, but for a poor old woman, who took compassion on him. Sometimes the violence of his sufferings caused him to fall senseless ; and when, restored to himself, he reflected on his miserable condition, both of soul and body, despair took possession of his mind. His misery increased to such an extent, that one day he was about to put an end to his existence by cutting his throat, when the woman coming in, seized his hand, and got possession of the knife. But she could not prevent him from dashing himself from a window upon a heap of stones, where he was found bleeding and mangled, though still breathing. Then God was pleased to touch the heart of this unfortunate man, and to enlighten him both as to his guilty life, and the criminal resolution which had led him to rush upon self-destruction. His courage revived ; he invoked the

holy Father whom he had abandoned, and made a vow to St. Ignatius, that if he recovered from the desperate situation in which he then was, he would go on foot to Rome, and throw himself at the feet of Father Francis Borgia, then Vicar General of the Order, and declaring his repentance, entreat that holy man to grant him the favor of re-admission into the Society; or if judged unworthy of this, permission to remain all his life as a servant, attached to the house. Whilst he made this promise, his face bathed with tears of repentance, he suddenly felt that he was cured, not only of the dreadful consequences of his fall, but also of the contagious malady which threatened him with approaching dissolution. He immediately set off for Rome, in company with Father Francis Cortero, to place himself under the authority of the General, and fulfil his vow.

Victoria Delfina, wife of Lorenzo Altieri, both belonging to the most ancient nobility of Rome, being near the period of her confinement, suddenly fell ill, and after a succession of fits, was reduced to a hopeless condition. As she seemed on the point of expiring, her confessor was sent for in all haste. After hearing her confession, this priest, who was a Religious of the Society, placed in her hand an image of St. Ignatius, exhorting her to ask the assistance of his prayers; and then going to visit the husband of Victoria, who was overwhelmed with grief, he advised him to make a vow to the Saint, such as to visit his tomb thrice; there to receive the holy Communion, and to make an offering. Lorenzo eagerly made this vow, and his wife joined him in her heart. But the fits returned; the poor sufferer, already cold and livid, seemed about to breathe her last sigh; and still her confessor neither lost hope, nor trust in the Saint, and said that perhaps she was thus at the las

agonies, only that the miracle might be more clear and evident.

Nor was he deceived in his expectation; whilst the Fathers of our house, grateful for the numerous obligations under which they lay to the noble family of Altieri, fervently recommended the dying lady to the mercy of God and the intercession of our holy Founder, she was taken with the pains of child-birth: her agonies ceased, her strength suddenly returned, and she brought a dead child into the world.

Notwithstanding her previous sufferings, she was soon convalescent, and her two physicians, Marsilio Cagnati and Angelo Vittori, gave their deposition to the truth of the miracle which had been wrought upon her; while she, filled with gratitude to St. Ignatius, whose intercession had obtained her life from the hand of God, never ceased to honor him as her patron and protector, daily visited his tomb, and remained there several hours in prayer. Victoria Altieri was well known and much revered in Rome, as a noble and virtuous matron, whose life was a model of every perfection.

In the year 1600, the Vicar of the Holy See at Avignon fell sick. From his youth upwards he had been very devout to the Blessed Virgin, and much attached to our Order; but he led an irregular life, and notwithstanding the inspirations of divine grace, had never amended his conduct. Now given over by his physicians, he remembered the sins of his past life; his devotion towards the holy Mother of God revived; he conjured her to take pity upon him, who had always been so devoted to her honor, and promised with tears of repentance, to lead a new life, if she would obtain from God the prolongation of his existence.

Whilst the Vicar prayed thus, the Queen of Heaven ap-

peared before him. Her countenance betokened displeasure, and she seemed as though she were rather wearied by hearing his prayers, than prepared to grant them. She reproached him severely with the hardness of his heart, reminded him of the inspirations of grace which he had despised, and the little faith which could be attached to promises wrested from him not by repentance, but by the fear of death. As for his homage to her, it merited no reward, for she could not receive the service of a corrupt soul. And with these words, the Blessed Virgin disappeared.

The unfortunate man was filled with sorrow and confusion. Renouncing all hope of recovery, he felt that nothing remained for him but to prepare himself for death. To this end, he sent for one of the Fathers of the Company, and began to make him a general confession of his whole life; but so violent a paroxysm of illness came on, accompanied by so much weakness and so much trouble and confusion in his thoughts, that he was forced to interrupt it. Whilst he was alone, and consumed by a burning fever, he again beheld the Mother of Our Saviour appear before him, her countenance still expressive of displeasure; but this time she was not alone; her divine Son was by her side, and Ignatius was kneeling before them, whilst Mary with her hand covered the wound on Our Saviour's side.

At this sight, the sick man was more terrified than before; for although he heard St. Ignatius praying for him fervently, yet seeing that the Holy Virgin herself covered the wound in the heart of her Son, he understood it to mean that for him the fountain of Divine Mercy was sealed. Meanwhile St. Ignatius continued to breathe forth ardent prayers, to offer himself as a pledge for the repentance of the sinner, promising that he would ever after lead a more holy life, one more suitable to his vocation. At length the

Blessed Virgin, as if yielding to the supplications of Ignatius, turned towards the sick man with a countenance expressive of less severity, and asked him what would be the tenor of his life in future, if it were restored to him. He answered trembling and bathed in tears, that he would faithfully perform all that Ignatius had promised in his name. Then it appeared to him that Mary, putting her hand into the wound of her Divine Son, drew it forth covered with blood, with which she sprinkled him. At the same moment the vision disappeared, and he found himself not only out of danger, but completely restored to health.

From that time the Vicar began to lead a new life, in all things conformable to the promises which he had made; and to show his gratitude for the protection which he had obtained from the Saint, he went to the College, and placed in the hands of the Rector a writing containing the account of all that had happened to him, after which having asked for and obtained a portrait of St. Ignatius, who was not yet canonized, he exposed it to public veneration.

There lived at Cazorla, a village in the diocese of Toledo, a young girl, devoted from her childhood to the service of God, by a vow of perpetual virginity, whose life was passed in exercises of piety and penance. She had a particular devotion to St. Ignatius, and possessed a picture of him, before which she used to pray every day, having recourse to him in all her necessities whether spiritual or corporal. It happened that one day she lost the key of a casket where she kept her money. After having sought for it a long while in vain, she with her usual simple confidence addressed herself to the Saint, begging him to show her where to find it. The following night, she heard some one calling her by name, and opening her eyes, saw St. Ignatius, who with a radiant countenance, and surrounded by a bright light pointed out to

her the place where she would find the key which she had sought for in vain, and also an important paper which she had lost some time before and had given up all hopes of recovering. But these favors, though showing the affectionate interest of the Saint towards this pious maiden, were followed some years after by another infinitely more important.

She became stone deaf, so as to be unable to hear even the loudest voice, however close to her ear. Perfectly resigned to the will of God, her only grief arose from the injury resulting to her soul in consequence of this infliction; since she was thus deprived of her only consolations, listening to the instructions of her Confessor, and to the discourses of the Preacher. In this trouble she recommended herself particularly to St. Ignatius, and taking his picture in her hands, protested her perfect resignation to the will of God, and her readiness to endure every bodily infirmity which it might be His pleasure to inflict upon her; but feeling how prejudicial this deafness was to her soul, she earnestly entreated the Saint to obtain for her from the Divine Grace, the power of hearing spiritual things, she desired no more. With this she kissed the image, and pressing it upon each of her ears alternately, took her way to Mass as usual. On entering the Church, she found that her humble and pious prayer was granted. She distinctly heard the voices of the priests as they celebrated the Holy Sacrifice, then that of the preacher; and afterwards that of her Confessor. But a still greater marvel was that when she left the Church, she again lost her hearing, and again it was restored to her as she entered the sacred edifice the following day, and so it continued a perpetual miracle; and so it still continued in the year 1603 when this was written; when it had been daily renewed for one year, and was too well authenticated to be even called in question.

At Manresa, in 1611, a child was born dead, and the dangerous condition of the mother requiring immediate attention, it was laid aside, and for a time forgotten. But when the nurse was somewhat reassured as to the state of her patient, she turned to look at the little baby, lying there dead and already livid, and as she looked at it she was moved with pity at the thought that it had died without baptism. The good woman through a feeling of compassion, knelt down, and implored Ignatius by all the love which he bore to his own land of Manresa, where God had favored him with such an abundance of graces, to obtain the restoration of this poor baby to life; at least until it should receive baptism. She had hardly finished her prayer, before the child moved, and opened its eyes. All those who were present marvelled at this great miracle; and the nurse placed the child alive and well in the arms of its mother.

On the 30th of July, vigil of the feast of St. Ignatius, in the year 1629, Paola Sharbagli was holding in her arms towards the evening, a child of seven months old, named Lewis, the son of her brother-in-law, John Oltramari. A violent hurricane of wind and rain arose suddenly, and Paola with the baby in her arms, ran up-stairs to the upper story to shut the windows. Finding great difficulty in closing one of the shutters, she leant her body half way out of the window; and the baby, which was not in swaddling-clothes, but merely wrapped round with a linen cloth, gave so sudden a spring, that he escaped from her arms, and fell out of the window upon the street. The poor woman with loud cries called upon the Lord for assistance, invoked the protection of St. Ignatius, for whom she had a peculiar devotion, and then fell fainting upon a bench which stood near. In a few moments her senses returned, and her transport of joy at finding the infant safe in her arms, may be imagined. "With

my own eyes," cried she, "I saw him, the glorious St. Ignatius, by my side, holding the child in his arms, and placing it in mine. And as, in my trouble, I had not strength enough to press it against my heart, he supported it himself in my arms, until my strength and my senses were entirely restored." The Saint was dressed in the ordinary habit of the Society. His countenance was resplendent, he appeared like a man in the prime of life, but did not resemble any one of the portraits which the woman had seen at Ferrara, where the miracle took place. The child looked smiling and happy, and seemed to return her caresses. The linen cloth which enveloped it, was found upon the street beneath the window from whence it had fallen.

There was in Guadiana, a town in Mexico, an Indian slave, who had been afflicted with a grievous infirmity for two years. The vertebræ of her spine were dislocated, so that she could not stand upright without suffering great torture, nor was she ever free from severe pain. It happened that one of the Fathers of the Society passed through that city, and seeing her miserable condition, fervently entreated St. Ignatius to become himself her physician, and to take her under his charge, since earthly remedies could be of no avail to her. And in order to revive the faith and confidence of the sick woman in the protection of the Saint, he related to her several of the miracles which Ignatius had wrought in these countries. He then repeated the prayer of the Saint and invoked his aid. At the same moment, the slave was healed. She rose, she walked upright in the presence of all the people, and lifting a great burden, carried it lightly upon her shoulder, without the slightest difficulty.

When the Father had gone, she foolishly thought that it might perhaps be prudent to take some remedies to strengthen her, and to prevent the recurrence of her illness. In

pursuance of this idea, she asked for a hot bath, but hardly had she entered it, before all her pains returned with more than their former intensity, and she cried aloud in agony. Being carried out of the bath, and laid in bed, she reflected that she had received the punishment due to her folly and ingratitude ; and with many tears entreated the Saint to pardon her ; said several prayers in his honor, and before they were finished, was once more restored to health ; by this second miracle, rendered wiser than she had been before.

An English priest named William Guardford, came to Rome in 1594, to become a religious of the Society ; and being particularly desirous to make his first entry into the novitiate, on the day of St. Augustine, the Apostle of England, concealed as much as possible the fact that he had been suffering since the morning from a violent attack of fever. The next day his illness increased ; accompanied by a complete prostration of strength, and other alarming symptoms. Deeply grieved at the thought that he was about to be deprived of life, at the very time when he had begun to value it, he raised himself up in bed, and fixing his eyes full of tears on one point of the chamber, implored St. Ignatius, who he trusted would look upon and listen to him as a Father, now that he had become his son, not to permit this happiness after which he had so long sighed, and in search of which he had made so long a pilgrimage, to escape from him at the very moment when he had begun to enjoy it. All he asked was that his illness might be delayed to some more remote period, so that he might not have brought to the Society merely a corpse, by dying before he had lived there.

These supplications touched the paternal heart of St. Ignatius ; for the following night, he appeared to the sick man, standing in that very part of the chamber which he had looked at while invoking his aid. He was accompanied by

several Fathers of the Society, and wore his usual dress. His staff was in his hand, and as he approached the bed, he shook it with a movement as of one who is driving away dogs or birds of prey from a dead body; then after looking at the sick man with an expression of extreme tenderness, he withdrew. One of the Fathers who accompanied St. Ignatius, then separated from the others, and came up to the bed; and the patient, who already felt himself entirely cured, asked him if he also could perform such miracles. The Father smiled, and assisting him to lie down again, and covering him with the blankets, made him a sign to calm himself and go to sleep. Then Guardford fell into a deep and tranquil slumber, from which he did not awaken for several hours, and then so perfectly recovered, that he rose the same day and took his share in all the labors of the house.

St. Ignatius was already in glory, when he obtained the blessing of health for his new son, in order that he might serve God in the Order which he had so ardently desired to enter. But even whilst he was still living in the world, he had been the instrument of a similar miracle, and for the same object.

A brother named John Baptist, who served in the kitchen of the professed house in Rome, was a religious of an extremely humble and mortified spirit. Profiting by the duties of his office, not only to labor and fatigue himself, but also finding in it many subjects for spiritual meditation, he would frequently fix his eyes upon the fire that was burning in his kitchen, and comparing it in his mind with those frightful flames which shall eternally consume the wicked, would reflect how terrible must be those mortal sins which are deserving of such awful and everlasting punishment.

One day when completely absorbed in these thoughts, he had abandoned himself to grief in reflecting upon the sins

which he had committed whilst he lived in the world, the good Brother in a moment of indiscreet zeal, plunged his hand into the fire, and burnt it even to the bone. The smell of burning which it exhaled, was remarked by the Father Minister who was passing by the kitchen; he entered and inquired into the cause. The poor brother could not dissemble the excess of his agony, which forced tears into his eyes. He showed his hand almost entirely consumed by the fire, and throwing himself on his knees, entreated pardon for his fault.

Ignatius was immediately informed of what had taken place, and when the circumstance came to the knowledge of the Fathers, many were of the opinion that a man who by his own imprudence had rendered himself incapable of serving in the house, should be expelled; but the Saint took a different view of the matter, and considered his fault more worthy of compassion than punishment. For this reason, he offered up fervent supplications to God that he would heal the wounds of this poor brother, and according to his custom, passed a great part of the night in prayer. And so ardently did he implore the Divine Mercy, that his request was granted, and the Brother arose the following morning, his hand perfectly healed, and without any trace of having been burned.

An estimable inhabitant of Condoni, a town in Gascony, had conceived such an antipathy for the Society of Jesus, that he could not even bear to hear it spoken of. As for its Founder, far from considering him as a Saint, worthy of the honors which the Church had shortly before decreed to him by canonization, he believed him to be a knave and a hypocrite, and made him the object of the most bitter sarcasm, and sacrilegious raillery. He read the story of his life, solely in hopes of discovering some contradiction which

might convict him of falsehood ; and all that appeared to be supernatural in the accounts given of him, he considered as mere fables.

Doubtless our holy Father looked down from his glorious place in Heaven, and regarding the conduct of this man with a feeling of pity, such as might be excited on beholding the vagaries of a madman, earnestly entreated the Lord to destroy his unjust prejudices.

One night then St. Ignatius appeared to him ; whether during his sleep, or while he was awake, is not known. His aspect was majestic, and indicative of the glory and happiness which he enjoyed amongst the Blessed ; a glorious company of angels surrounded him. The Saint did not speak ; but gave his enemy time to look at him attentively ; then with a glance expressive of the most cordial affection, disappeared. It seemed as if this look pierced the heart of the incredulous man, for he fainted away. When his senses returned, he sprung from his bed, penitent and weeping, and prostrating himself upon the ground, entreated the Saint to pardon him for the insults which he had heaped upon him, took from the table the history of the life of Ignatius, pressed it to his heart, covered it with tears and kisses ; then made a solemn promise, which he faithfully kept, to be in future as respectful and devoted to St. Ignatius and his Order, as he had until then been prejudiced against both.

The news of the canonization of St. Ignatius having arrived in Amercia, caused a universal joy, and solemn festivals were held to celebrate it, in San Luis Potosi. One Christopher Martinez, a native of that place, had been afflicted with lameness for four years, could not move excepting with the aid of crutches, and then with great difficulty. As he listened to the sounds of public rejoicing, his infirmity, which made it impossible for him to join in

these manifestations, became more than ever burdensome to him. "Oh! glorious Patriarch St. Ignatius!" exclaimed he; "can it be in the midst of all this universal joy of which you are the cause, I alone must remain sorrowful? and that whilst all the people are running and flocking together in your honor, I alone cannot move a step?" At the same moment, he suddenly felt new life and vigor infused into his limbs, and rising up, found that he was cured.

A similar fact took place in Majorca, the same year 1609, and on a similar occasion. The Fathers of the Society were celebrating in their church the beatification of their holy Founder. A woman who had lost the use of her limbs, nevertheless insisted upon being present. Her sister endeavored to dissuade her from so dangerous an undertaking, by representing to her that amidst the crowds who had hastened to the festival, she would inevitably, in her infirm state, be thrown down and suffocated; but nothing could frighten her, and she set out for the church. Hardly had she left the house, before she felt strength restored to her limbs; and throwing away her crutches, she ran to the church to return thanks to the Saint and to make her Communion in his honor.

Michael Schramm, a young man of seventeen, had been sent by his father to Erbipoli, to pursue his studies; but as too frequently happens, he found himself in the midst of dissolute and immoral companions, and made more progress in vice than in literature, until he at length fell into the hands of Satan himself.

One of the students conducted Michael and another of his companions, about the same age as himself, to the house of a skilful magician, whose friend and pupil he was. The young men drank deeply, and then the magician began to boast of his art and his power. It was easy to turn the

heads of these hair-brained youths, and to excite in them a vehement curiosity and at the same time an ardent desire to obtain the power of working these wonders themselves. Added to this sterile curiosity, they had also the hope of thus obtaining great riches, for the magician spoke to them of a wonderful root, which placed upon the tongue or fixed on one of the fingers, produced the most surprising effects; in the first case by merely speaking, in the second by touching the objects over which they wished to have power. To unlock doors, or iron chests, to break chains, to discover subterranean treasures, to perform numerous other and stranger miracles, all could be done by means of this root. And the cost was but little; it was only necessary to have the courage to see the demon once, and under a not unpleasing aspect; and to go through the ceremony of giving him by a schedule, written with the blood of the individual, the possession of his soul.

Such was the price at which the magician sold his secret. But the unfortunate young men were so intoxicated with the desire of possessing this wondrous talisman, that they consented to all he desired; only inserting in the bargain, that the act by which they gave up their souls should be valid only so long as they made use of the root; and that when they gave it back, the compact should be considered broken.

These stipulations made, the magician taking a little blood from one of the fingers of each of his new disciples, dictated the formula by which they gave themselves over to the Evil One; then taking the writing, and giving each of them a cane to hold, he led them out of the town. At a place where four roads met, he stopped, traced a circle upon the ground, made several incantations, and pronounced some mysterious words. Then the Evil One appeared suddenly in the form of a very young man; but the two novices shud-

dered as they beheld him, for they understood that under this form they beheld the Enemy of mankind. They looked at each other, pale, trembling and speechless, and made an effort to flee from the spot; but they could not move; for the magician foreseeing that such would be the case, had bound them invisibly, so that all their efforts were in vain. He then tried to reassure them; until at length their courage reviving, they placed the papers at the end of the canes, and presented them to the demon, who did not leave the circle traced by the magician.

Then he and the evil spirit spoke together for a time in a language unknown to the young men; after which the magician placed a piece of the promised root in the little wound from whence the blood had been taken, but without causing them any pain. The demon then disappeared, and the three returned to the city. The friends then began, in the house of their unworthy master, to make trial of the power which they had received, and found that they were in fact able to perform all the prodigies which they had seen wrought by the magician. If they placed their finger near a lock, it flew open. They buried a silver ducat, two feet deep in the earth; by placing their hand upon the earth, it sprang out, and fastened to their finger like iron to a loadstone. They made a sign over a vat filled with water; it divided, and the water hung suspended in the air, as if it were frozen. One of them caused himself to be strongly chained, then touched the chain with the finger containing the root, and the chain fell to the ground in morsels.

These foolish young men were enchanted with these experiments, and for the acquirement of so wonderful a secret, would willingly have sacrificed ten souls had they possessed them.

One of them, however, named Michael, returned shortly

after to his own country. With the imprudence of a child, wishing to show his power, he performed these wonderful things in the presence of all who were curious to see them, especially the sudden opening of the doors and strong boxes. But in a short time his secret endangered his life, and nearly led him to the scaffold. He was suspected of a considerable theft, and whether guilty or not, escaped punishment with great difficulty. In a short time he fell into another danger, not less imminent; for some of his companions believing that a treasure was hidden in a certain part of a wood, inveigled him thither under some false pretext, and threatened him with death if he did not reveal to them where this wonderful root was to be found, to which they attributed the natural property of effecting what they had seen him do. To save himself he gave them one, upon which he performed some enchantments; and thus leading them to believe that he had given them the true root which they coveted, escaped from their hands. But from that day the eyes of Schramm began to be opened to the bitter fruits of a compact, which while it condemned his soul to eternal perdition, also exposed his body to constantly recurring dangers. Resolved to break through this horrible engagement, he went to a priest, a wise and conscientious man, in whom he had great confidence, and to him revealed the dreadful secret. The priest after hearing his confession, showing him all the horrors of the crime of which he had been guilty, and making him feel that he stood on the brink of eternal destruction, endeavored to inspire him with courage to use his most strenuous efforts in order to escape from the frightful bonds which held him.

He then sent him to the care of the Fathers of the Society at Molsheim, hoping that with the assistance of St. Ignatius whose power in similar cases had so often been

proved, they might recover the document, and break the odious compact. The Fathers received the unfortunate young man with much kindness, and for twelve days he was subjected to various penances; to fasting, discipline and mortification, in order to prepare him for making his general confession, and throwing off the yoke of Satan. The day having arrived on which an effort for his deliverance was to be made, he was led to the chapel of St. Ignatius, in the presence of several witnesses, and solemnly placed under his protection. The Rector of the College then said the votive Mass of the Saint, and the young man made his profession of faith; but when he proceeded to read his recantation, so strong a feeling of horror inspired by the demon seized him, that he shuddered from head to foot, his hair stood erect, and as he endeavored to pronounce the word *Renuntio*, his throat became so compressed that he was unable to articulate a word. The Father under whose charge he had been since his arrival, and who stood by his side, made the sign of the cross upon him, invoking at the same time the protection of St. Ignatius; and he was thus enabled to triumph over his enemy, and to read his recantation aloud. He afterwards gave it to the Rector, who offered it to God, placing it upon the altar. But the Evil One did not appear, and the writing was not restored. For several days the penances, the prayers, and the votive Mass of St. Ignatius were repeated; and the unfortunate man was again placed under that protection which had always proved so powerful against the spirits of darkness. At length, on the 13th of January, 1613, the Rector having arrived at the Canon of the Mass, all present heard a noise as of a paper rubbed against the wall, but nothing was observed to fall. The young man alone perceived at the corner of the altar an evil spirit who pointed to the paper, which he had given him at

Erbepoli written with his blood, which he held in his hand, and then, throwing it away, vanished. The Mass being concluded, it was sought for, and found under the cloth which covered the altar; whereupon all who were present, with one universal impulse, gave praise and glory to God, and returned fervent thanks to His holy servant Ignatius.

In 1626, an extraordinary descent of wolves from the mountains, had rendered some of the valleys of Piedmont uninhabitable, amongst others that of Lanzo. Neither men nor flocks were in safety in the country, for these fierce and famished brutes collected in packs, attacked every thing that came in their way, and committed innumerable ravages.

A chapel had lately been erected in the principal church of the provostship of Mezanile, in honor of St. Ignatius. The inhabitants of this canton resolved to address themselves to him, imploring him to obtain their deliverance from this fearful scourge. With this intention, they went during nine days in procession to the chapel, and caused a solemn Mass to be chanted there. Their prayers were granted. The wolves, as if driven back by some superior power, fled from the country, and if they met in the environs children or cattle, far from approaching them, fled precipitately as if struck with terror. To render the miracle yet more striking, two of these animals seemed as it were to have received permission to retain their fierceness. Meeting with a few sheep guarded by a little girl of seven, with her brother who was five years of age, one of these wolves turned away from the sheep to rush upon the youngest child, and having thrown it down, turned it over with his muzzle though without biting it; but such was the firm persuasion entertained throughout the whole country of a miracle having been wrought through the prayers of the Saint, that the little girl boldly approached the wolf and struck him with a

small stick which she held in her hand ; and this not sufficing to frighten him, dragged him with all her force off her brother, and seizing him by the ears, drove him away to the mountain.

The other wolf still bolder than the first entered a poor cottage where there were several children, and seizing a little one of five years old by the throat, fled with it towards the woods. The mother who was working in an adjoining field, attracted by the cries of the other children ran hastily up to her cottage, and on learning the abduction of her child, prostrated herself upon the ground to implore the protection of St. Ignatius, then flew in the direction which the wolf had taken. After having run a long and weary distance without discovering any traces of her little boy, she heard him calling in a joyful tone from the midst of a heap of rocks ; " Mother I am here. I am alive." The boy then related to her how all of a sudden the wolf had stopped, laid him down on the ground, and looking at him with his fierce eyes, had fled into the woods. The mother knew that the child had been saved precisely at the moment when she had recommended it to the protection of the Saint.

In 1629 there reigned in two villages named Gisola and Tortore, situated in this same valley of Lanzo, a distemper which produced a great mortality amongst the animals in a short space of time, and reduced many of the inhabitants to misery. Remembering the assistance which they had obtained through the intercession of St. Ignatius at the time of the invasion of the wolves, they once more offered up fervent prayers for his help, and made a solemn vow to build a chapel in his honor upon the mountain of Bastia, near Tortore. No sooner was the vow made, than the mortality

ceased ; the sick animals were cured, and the pious villagers begun the erection of the chapel.

Great veneration for the name of St. Ignatius gradually extended over the whole country. The chapel was so thronged with votaries, that it was found necessary to level and open a new road up the side of the mountain by which it might be more easily reached. As it was built upon the summit of Mount Bastia, it could be seen from every point of the adjacent country ; and even from their own houses, the people offered up prayers and homage to their patron Saint, as they looked at his chapel from their distant homes. The Saint, touched no doubt by their humble devotion, obtained great favors for those who invoked his aid. He even deigned to appear to Paula, the wife of Thomas della Mussa, an inhabitant of the village of Tortore, whose son had been cured of a dangerous malady through his intercession. This woman was employed one day in devoutly repeating some prayers in fulfilment of a promise made to Ignatius, if the child recovered its health ; when she beheld the Saint seated upon a lofty stone, in the very place where it had been her intention to erect an altar in his honor. He wore the usual dress of the Order, although his clothing appeared more beautiful, and more ornamented than the ordinary habit of the Society. His eyes were raised to Heaven, and a little lower than himself was seated another Father, who appeared to be clad in a garment of coarser materials. Paula, favored by this vision, instantly understood that it was St. Ignatius whom she beheld ; from some internal inspiration, and from the joy with which her heart overflowed. Having made it known to the curate of Ceres, a parish adjoining that of Mevenile, he advised her to redouble the fervor of her invocations towards the Saint, and to make several Communion in his honor. By this means the curate hoped that she would

obtain the favor of a second vision, by which the truth of the first should be confirmed. Nor was he mistaken in his expectations. On the 20th of December in the same year, this woman being plunged in great affliction of mind, and recommending herself to St. Ignatius, turned her eyes towards the mountain on which his chapel was built, and beheld him for the second time, clothed as he was on his first apparition, and seated upon the same stone. At this sight all her sorrows vanished, and her heart was filled with a degree of celestial consolation, until then unknown to her.

The report of this miracle was spread over the whole surrounding country, and wonderfully increased the public devotion towards the Saint. In several places, chapels were erected in his honor; his festival was preceded by a vigil, and celebrated with the greatest solemnity.

THE END.

71258

BOSTON COLLEGE



3 9031 01307763 1

Butcher

BOSTON COLLEGE LIBRARY
UNIVERSITY HEIGHTS
CHESTNUT HILL, MASS.

Books may be kept for two weeks and may be renewed for the same period, unless reserved.

Two cents a day is charged for each book kept overtime.

If you cannot find what you want, ask the Librarian who will be glad to help you.

The borrower is responsible for books drawn on his card and for all fines accruing on the same.



