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The Saints and Servants of God.

THE LIFE
OF
ST. IGNATIUS LOYOLA,
FOUNDER OF THE JESUITS.

"Gaude Maria Virgo, cunctas hæreses sola interemisti in
universo mundo."—*Antiph. Ecclesiae.*

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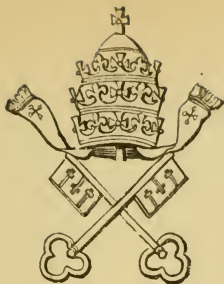
VOL. I.



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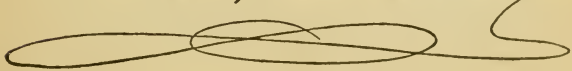
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We hereby approve of this Series of Lives of the Canonized Saints and Servants of God, and recommend it to the faithful of our District, as likely to promote the glory of God, the increase of devotion, and the spread of our holy Religion.

Given at Birmingham, this 29th day of October, 1847.

Thomas
Bishop of Combyropolis

Nicholas
Bishop of Melipatemus



TO
THE REGULAR CLERGY
OF THE CATHOLIC CHURCH IN ENGLAND,
THE CHILDREN
OF ST. BENEDICT AND ST. BERNARD,
ST. DOMINICK AND ST. FRANCIS,
AND THE SONS
OF THE HOLY IGNATIUS,
THE GREAT MASTER OF THE SPIRITUAL LIFE,
AND THE NURSING-FATHER OF SAINTS AND MARTYRS,
WHO,
IN THE STRAITNESS AND NEGLECT
OF THEIR UNHONOURED CLOISTERS,
OR THE CHEERLESS SOLITUDE
OF THEIR HIRED LODGING,
HAVE JOYFULLY EMBRACED THE POVERTY OF JESUS,
AND EARNED BY LOVING ZEAL
THE CROWN OF MARTYRDOM,
AND WHO,
THROUGH SCENES OF AWFUL SACRILEGE,
AND TIMES OF BITTER PERSECUTION,
THROUGH THE LONG AND WEARY VISITATION
OF ACTIVE MALICE OR OF COLD CONTEMPT,
HAVE PERPETUATED,
AMONGST THEIR UNWORTHY COUNTRYMEN,
THE BLESSED LINEAGE
OF THEIR HOLY FOUNDERS.

ST. WILFRID'S,
FEAST OF ST. BERNARD,
M. D. CCC. XLVII.

PREFACE.

THE following Life of St. Ignatius is translated from the Italian of F. Francesco Mariani, a Jesuit, published by Monaldi at Rome in 1842. The previous Lives of St. Ignatius were not considered in all respects satisfactory: Ribadeneira, who had been translated into Italian by Giovan Giolito, had written before the processes had been formed, and was by no means full enough; Bartoli's Life was more a chronicle of the early years of the Society than a biography of the founder; and Luigi Carnoli, commonly called Vigilio Nolarci, was more devout towards the Saint than critical in his selection of materials. All these defects, and the publication of the seventh July volume of the Bollandists, led Mariani to the compilation of a new Life of his blessed Founder. F. Francesco tells us that he put the biography together from the following sources:—

1. From the acts of St. Ignatius, which he himself communicated to Luigi Gonzalez. This Gonzalez was extremely beloved by the Saint; he was an elector in the first general Congregation, and assistant of James Lainez the general, afterwards tutor to Sebastian King of Portugal. He took down these acts from the mouth of the Saint, mostly in the Saint's own words. He began in September, 1553, was interrupted during the whole of the following year, resumed his labours on the 9th of March, 1555, and finished them the same year. The original is preserved at Rome, and a Latin translation by Annibale Codretti is to be found in the *Acta Sanctorum*.

2. From Pietro Ribadeneira. He wrote three Lives of the Saint, having lived in the closest intimacy with him for about eight years, studiously watching his most ordinary actions and noting down his words. He was also in possession of the writings of Luigi Gonzalez, and learned many other particulars from James Lainez. Besides which Salmerone, Bobadiglia, Rodriguez, Polanco, Natale,

Strada, Araoz, Gonzalez, and Torres bore witness to the accuracy of Ribadeneira's biography.

3. From Giovan Pietro Maffei, who is particularly commended in the *Acta Sanctorum*.

4. From Niccolò Orlandini, the chronicler of the Society, whose literary merits are too well known to be dwelt on here.

5. From the copious and minute details in the *Acta Sanctorum*.

The second volume of Tannoja's *Life of ST. ALPHONSO LIGUORI* will be published in August.

F. W. FABER.

St. Wilfrid's,
Feast of St. Antoninus, 1848.

CONTENTS.

BOOK I.

CHAPTER	PAGE
I. His birth and secular life - - - - -	1
II. His conversion - - - - -	6
III. His journey to our Lady of Monserrato - -	19
IV. Ignatius at Monserrato - - - - -	24
V. His fervent penitence at Manresa - - -	30
VI. The temptations and persecutions he endured at Manresa - - - - -	34
VII. The singular favours he received from God at Manresa - - - - -	41
VIII. His spiritual advancement at Manresa, and the book of spiritual exercises which he composed there - - - - -	47
IX. His pilgrimage to Jerusalem - - - - -	64
X. His visits to the holy places - - - - -	76
XI. His return to Spain - - - - -	81
XII. The commencement of his studies at Barce- lona and other events - - - - -	87
XIII. His course of study, and his imprisonment at Alcala - - - - -	105
XIV. His imprisonment at Salamanca - - - - -	122
XV. The commencement and progress of his studies in Paris - - - - -	129
XVI. His labours for the good of souls at Paris, and the persecutions which thence arose -	140

BOOK II.

I. Ignatius gains companions in Paris - - -	153
II. The first vows of Ignatius and his compan- ions - - - - -	165
III. St. Ignatius's journey to Spain - - - - -	172
IV. His journey to Venice - - - - -	185

CHAPTER	PAGE
V. The arrival of his companions at Venice - -	189
VI. The removal of the society to Rome - -	199
VII. St. Ignatius is ordained priest. The labours of the society in the Venetian States - -	207
VIII. The journey of St. Ignatius to Rome. Christ promises in a vision to show him favour -	215
IX. The labours of St. Ignatius and his compan- ions at Rome - - - - -	221
X. St. Ignatius and his companions are falsely accused and absolved. The aid given by them to the poor of Rome in a time of famine - - - - -	227
XI. The foundation of the Society - - - -	241
XII. A short notice of the institute, and of the name of the Society of Jesus - - -	252

BOOK III.

I. St. Ignatius is elected general of the order. His profession and that of his companions -	267
II. What Ignatius did upon being made general; some events which happened on that day -	279
III. The skill of St. Ignatius in the art of gov- ernment - - - - -	286
IV. His method of giving spiritual help to his subjects - - - - -	293
V. His charity to his children in temporal things	309
VI. His gentleness in governing - - - -	319
VII. His severity in upholding religious discipline -	327
VIII. His severity in expelling the unworthy - -	339
IX. His defence of the order - - - - -	351
X. The society is forbidden to undertake the gov- ernment of women, and its members excluded from ecclesiastical dignities - - - -	362
XI. The Saint's endeavours to promote fraternal union and due subjection in the Society. His care in appointing Superiors - - - -	376

THE LIFE
OF
SAINT IGNATIUS.

BOOK I.

CHAPTER I.

HIS BIRTH AND SECULAR LIFE.

IN that part of Spain called Guipuscoa, which overlooks the Bay of Biscay, and which is separated from France by the little river of Bidassoa, the family d' Ognaz (as Bartoli informs us) was held in high repute both on account of its ancient possessions and learning, and because it had produced men famous both in arms and in letters. From Lope Garzia d' Ognaz and di Loyola descended the Seigneurs of Loyola, and by the marriage of Lope with Agnesa Loyola, now nearly five hundred years ago, he acquired both the patrimony and the name of that ancient family. Amongst the other honours of their family, I find that they were connected with the most noble houses of Spain, especially with the Borgias and Saverias, and whenever the nobles of the land were assembled either to

swear fealty to the king, or for any other cause, special letters were addressed by the crown to the chief of the house, a privilege which was enjoyed only by one other family in Guipuscoa. In course of time, by right of primogeniture, Don Beltramo d' Ognaz and di Loyola became head of the family, and by his wife Donna Marina Saenz di Licona and di Balda, also a lady of noble lineage, he had, according to Bartoli, eleven children, three of whom were girls, and eight were boys; but according to Ribadeneira, his family consisted of thirteen, five girls and eight boys, and of these Ignatius, like David the son of Jesse, was the youngest and most valiant. He was born in the year 1491, during the pontificate of Innocent VIII., at the time that Frederic III. was emperor of Germany, and Ferdinand and Isabella reigned over Spain. His birth-place was the palace of Loyola, near Aspeizia, and as the house was situated within the spiritual jurisdiction of the church of St. Sebastian of Soreasu in the same town, he was there baptized, and even to this day the font in which he received that sacrament is shown to all who desire to see it.

It seems right in this place to exhibit the beautiful order of God's providence in causing the time of Ignatius's birth and the other events of his life to correspond with the end for which he had been chosen. It has been the common opinion of sovereign pontiffs, of great prelates, and of very many writers, that Ignatius and the order which he founded were raised up by God for

the particular purpose of defending the Church in Europe from the attacks of Luther and Calvin and other heretics of that age, and of extending it by the conversion of the newly-discovered nations of Asia and America. It is worthy of observation that the Saint's birth happened just when the New World was opened to European enterprise, in the very same year in which Christopher Columbus entered into his contract with the king of Spain, which he concluded and carried into effect the following year. Again, in the year 1521, Martin Luther commenced open war against the Church, and in the same year Ignatius was converted to God. Ignatius and Calvin were both living at the same time in Paris, and both collected followers there. In 1534 Henry VIII. withdrew England from the papal obedience, whilst at the same time in Paris Ignatius laid the first foundations of his order in devotion to the pope, and in the course of a few years, as heresy developed, so did the Society of Jesus become more numerous and more stable.

But to return to my narrative: God, who had formed Ignatius for such great designs, also endowed him with the rarest gifts of nature, which in due time under the guidance of His grace, were to promote His glory and the salvation of souls. He was possessed of vast powers of mind and of thought, of deep affections, and a courage equal to every trial, whilst his manners were so gentle that he was beloved by everybody. It is true that this good seed which

God had sown in the heart of Ignatius was long in bearing its proper fruit. Maffei attributes this to the severe and injudicious education he received from his father, adding, that from his earliest years he had been imbued with worldly ideas, as is common among people of high station. Still we are assured by the bull of the Saint's canonization that his parents were good, and careful to educate their son in the practice of piety. When the years of childhood were past, he was sent as a page to the court of king Ferdinand. Here he remained some time, till, hearing that his brothers were renowned as valiant soldiers, he was roused to emulation, and being desirous of military glory, proposed to change the court for the camp. Having made known their intentions to Anton Manrico, duke of Nagara, one of the grandees of Spain, that nobleman, partly because of his relationship to Ignatius, and partly because of the great aptitude he saw in his scholar, undertook to teach him the military art, in which he was himself very skilful, so that in a short time Ignatius had advanced from the first rudiments of the sword exercise to the highest point of perfection. After having for some short time exercised the art of war, he obtained so high a reputation for courage, that no post, however lucrative or honourable, was above his reach. In this position, so unfavourable to the growth of piety, though we cannot give any credit to the stories contained in the French legend, which describe Ignatius as having fallen into all manner of dis-

orderly conduct, still amidst many good qualities his life was of that description which the world approves, but which God condemns. He showed great reverence for sacred things and persons, and although he was often greatly disturbed in mind, and exposed to sudden and provoking accidents, there was never a word which bordered on impiety or indecency heard to escape his lips. He was free from all covetousness. Of this he gave a signal proof on the occasion of the conquest of the town of Nagara, on the confines of Biscay; for when in obedience to the orders he had received, he had in punishment for seditious conduct given up the city to be sacked, he refused to take anything for himself except the honour of the victory. He used to employ himself in making peace when the soldiers had quarrelled, and although but a youth he showed great skill as a peacemaker, and more than once appeased the uproar of opposite factions, who were ready to break into open hostilities. Idleness and gaming were hateful to him, and he used to employ his leisure in composing verses on sacred and moral subjects in the Castilian tongue. There is a long poem still remaining to us written by him in praise of the Apostle St. Peter, for whom he had a special devotion, and by this, as we shall shortly see, he gained great merit. But although his actions were praiseworthy in themselves, they were for the most part directed towards an earthly end, for the sake of human favour and applause, or for his own military advancement. Moreover, he did not avoid, but

rather prided himself with a young man's vanity in professing his love and paying his court to women. He was so sensitive on the point of honour, that whenever it was touched, his feelings of anger made him at once grasp his sword, but at the same time this was accompanied with a certain greatness of mind which made him always willing to accept a fitting apology, and with his sword all enmity and ill feeling was laid aside. These were the manners of Ignatius till the thirtieth year of his age, when it pleased God to place him on a path different from the one he had chosen for himself, and whereas he looked to become a hero, God made him a Saint, and one of the most valiant captains of His Church, and this change was brought about as follows.

CHAPTER II.

HIS CONVERSION.

DURING the absence of the emperor Charles V. a civil war broke out in Castile, upon which the viceroy, Don Federigo Almirante, was obliged for the suppression of these disorders to withdraw all the troops and munitions of war from Navarre. Francis I. of France seized this opportunity to reestablish his brother-in-law, Henry of Brittany, in the lordship of Navarre, who was devoted to his interest, and whose father, John III. had been expelled by force of arms by the

Catholic King Ferdinand, and accordingly he sent into the country a powerful army under the command of Andrea della Foes Lord of Asparot. This force with the usual expedition of Frenchmen made conquest of St. Giovanni, whilst the Duke of Nagara, the Viceroy, was seeking succours in Castile; having afterwards occupied other towns, and their numbers being daily increased by many of the nobility, who were partisans of Henry, coming over to their ranks, they advanced upon Pampeluna, the capital of the kingdom. Upon the approach of the French, instead of preparing for defence, they consulted whether they should dispute their entrance. It is said by some, that the garrison being alarmed by the number of the enemy, and distrusting the fidelity of the citizens, thought it better to yield in good time and abandon the place; and others have asserted that the citizens, considering that they had not sufficient strength, wished to contract for a surrender, so that they might not make their condition worse by resistance. However this may be, Ignatius, to whose fidelity and courage the place had been entrusted by Manrico, strongly opposed all schemes of surrender, promising them speedy succours, and using every effort of persuasion and reproof to dissuade them from this design. But seeing that all his attempts were useless, with his face enkindled with anger, and detesting their cowardice, he retired to the fortress, firmly resolved to hold it to the last extremity, assisted by the few who remained within it; one only followed his exam-

ple, whilst the rest valued their own safety beyond any other consideration. In the fortress a secret council was again held on the state of affairs, and the constable and other officials, especially the more aged, were in favour of a retreat, which was again hotly opposed by Ignatius, and the proposition fell to the ground. Meanwhile the French troops entered the city without opposition, planted their artillery against the fortress, and summoned the constable to a parley that he might surrender the place. He accordingly went forth accompanied by three others, Ignatius being one of the number; but seeing that the enemy, confident in their good fortune, and relying on the difficulties of the garrison, exacted the most painful conditions, he so forcibly dissuaded his companions from accepting them, that it was determined by all to defend the fortress to the last extremity.

I must not omit to notice in this place an anecdote which has been related by Ignatius himself. He was anxious under these perilous circumstances to prepare himself as he best could to appear in the presence of God, and being unable to procure the services of a priest he made confession of his sins to one of his comrades. Although this was a confession which had no sacramental virtue, nevertheless in past times it used to be practised by some pious persons, and since it is an act of great humility, the God of mercy might give to those who so confessed the gift of perfect contrition for the salvation of their souls.

The proposed treaty having failed, the French without further delay began to batter down the walls, and a breach having been effected, advanced to the assault. The Spaniards made a brave defence, stimulated by the words and example of Ignatius, who was performing prodigies of valour in protecting a bulwark which the enemy were attempting to escalate. Whilst thus engaged, a fragment torn from the wall by a cannon shot wounded him on the left leg, whilst the shot itself rebounding from the wall fractured the right leg, so that he fell down almost in a dying state. The courage of his comrades fell with their leader, and the fortress was immediately surrendered on the 20th of May, 1521. In order that this event, which God made use of for the sanctification of Ignatius to the unspeakable good of his Church, might be held in perpetual remembrance, a chapel has been erected to the memory of the Saint on the spot, and therein this history is inscribed in letters of gold.

The French having become masters of the fortress, and finding Ignatius in the sad condition we have described, either in consideration of his rank, or of his courage, or to gain credit for their clemency, or perhaps for all these causes combined, treated him with great courtesy, carried him into the city and entrusted him to the care of the most skilful surgeon in their camp. The courtesy of the French was returned by Ignatius, who received those who visited him with the most winning and gentle manners, and he

gave them almost everything that he was possessed of, viz. his helmet, his sword, and his shield. When after the lapse of some days it appeared that his wounds required a long and careful treatment, which in his present position it was impossible to obtain, the French in addition to their other favours granted him liberty, and had him carried on a couch on men's shoulders to Loyola, which is not very far from Pampe-luna. It is easy to imagine with what tenderness he was received on his return home, and how the most skilful surgeons were sent for to attend him. But when the broken limb was uncovered the bones were found to be displaced, either from previous want of care or from the movement on the journey, so that if the bone was not again divided and properly set, a perfect cure could not be expected. Upon hearing this Ignatius immediately offered without any fear to undergo the cruel operation, and what is still more extraordinary, he uttered no exclamation or complaint; he did not even change countenance or evince any sign of the pain he suffered, except by clenching his fingers together, and this constancy he maintained all through his sufferings. But the powers of his body were not equal to the courage of his mind, and nature began to sink under such long-continued punishment. His stomach became so weak that he could neither eat nor drink, and such extreme weakness and other symptoms of death ensued, that it was thought necessary to let him know his precarious condition, and he received the

last Sacraments. On the Vigil of the holy Apostles St. Peter and St. Paul, the physicians pronounced in the evening that if no sign of improvement manifested itself before midnight they should give him up for lost. And in truth, during that night the Apostle St. Peter appeared to him in his sleep and gave him back his health. From that hour his pains began to abate, and his digestion to gain vigour, so that he was shortly after declared to be out of danger. This great favour which he obtained from the apostle shows, as we just now observed, how great had been the devotion of Ignatius towards him, and it is still more evident what care he had for the life of one whom he foresaw would prove so powerful a support and so great an extender of the Church. For the fact of this appearance we have the testimony of the Saint himself, as well as that of many distinguished writers. Among the many revelations which St. Ignatius made from heaven to Giulio Mancinelli, he appeared once to him on the 28th of June, 1602, and commanded him always to hold that day in reverence, because it was most dear to him as a memorial of his own conversion, since upon that day St. Peter the Prince of the apostles had appeared to him when he was sick.

Ignatius continued to improve from day to day, when it was perceived that the bone of the limb which was healed projected in an unbecoming manner below the knee, and that the leg was also a little shorter than the other. Since he still intended to live in the world, and was very

fond of dress, and took especial delight in wearing richly adorned leggings, this deformity was very painful to him. Having therefore asked the surgeons if they could restore it more perfectly, and being answered that they could do so, but that it was requisite again to saw through the bone to put him to greater torment than he had yet suffered, to the great astonishment of all present he commanded them to commence the operation. On this occasion Ignatius exhibited a courage even greater than before, for he would not allow himself to be bound, as is the custom in these cases, where the smallest movement of the body is attended with the greatest risk, and where the will is often incapable of restraining the motions of the body; but Ignatius, throughout this long and dreadful operation had such a mastery over himself that his powers of endurance appeared like insensibility. After this, in addition to other expedients, for many days he used to have his leg stretched with a machine of iron, to bring it to an equal length with the other; but in spite of all these endeavours he could never wholly succeed. The Saint when speaking of the follies of his secular life used to give an account of this martyrdom of vanity; and derived from it an occasion of humiliation, and a motive to suffer great things for the glory of God and the salvation of souls.

When he had recovered the use of his limbs, but not so entirely as to be able to walk and support himself with ease, whilst the physicians

continued perfecting the bodily cure, God in a marvellous manner commenced the cure of his soul. During the time that he was confined to his bed, wearied with this long period of inaction, he asked for some book of chivalry, a subject in which he took great delight. But by the merciful order of God's Providence no such book was to be found; and therefore two others on far higher subjects were brought to him instead, one of which contained the Life of Christ, the other, Lives of the Saints, and both were written in the Castilian tongue. So great is the virtue of holy books, that this reading wrought upon the mind of Ignatius more powerfully than the immediate prospect of death, or the vision of St. Peter, or the gift of health which he had received from him. For having begun to run over the books for his entertainment, by degrees he was interested by the marvellous things which they treated of, and filled with the desire of imitating such examples; so that from time to time he paused and said within himself, "And suppose that I should do what St. Dominic did, and what St. Francis did? St. Dominic did this, and St. Francis accomplished that, therefore with God's grace I can do as much." In like manner he went on proposing to himself other arduous and difficult undertakings, and whatever they were it seemed to him that his courage could never fail him. When he had been for some time under the influence of these good thoughts and holy affections, his former thoughts and his vanity returned to his mind;

and his heart and memory were especially occupied by a certain great lady to whom he was bound by the bonds of knightly service. This lady (so he told Louis Gonzaga) was of a rank still higher than a countess or a duchess. His mind was occupied with this object for a long time ; he thought how he should present himself before her, what gallantries he should address to her, what feats of valour he should perform in her presence, till three or four hours had elapsed without his having perceived it. Then he was stung with the thought of the jests and railleries which men would utter about his flight from the world after the fall of Pampeluna. These flattering thoughts, and this fear of the world's judgment, abated and well nigh quenched the fire of his piety, until God's mercy brought succour to His servant in the midst of these perils, and by bringing to his remembrance the things which he had been reading, awakened better thoughts and more healthy feelings in his breast, and he so continued till his reveries were broken in upon by the entrance of others. For some days Ignatius was torn by this conflict of his affections ; on the one side he was called by God and attracted towards him ; on the other he was held back by the world, nor could he finally determine to which he should adhere. But there was this difference between the flattering images which the world presented to him, and his desire to emulate the heroic actions of the Saints ; whatever delight the former caused whilst they were pre-

sent to his imagination, they left him melancholy and discontented when they had fled; whereas the latter brought with them an unaccustomed sweetness, and left behind them a wondrous joy and peace of mind. For a long time Ignatius felt these opposite effects without remarking them; but when his intellect had become more illumined with celestial light, he began to distinguish this difference, and in the end he clearly understood how greatly the vain pleasure of the world differs from divine joy. This was the first instruction which Ignatius received from God relative to the inward movements of the soul. From this observation, which was confirmed by his long experience of spiritual things, were derived those marvellous rules for the discerning of spirits contained in his book of Spiritual Exercises. Together with this light there was infused into his soul a high fortitude, which enabled him nobly to reject the allurements of the world and embrace the designs to which he was moved by God. Assisted by this extraordinary grace and by the good sentiments which he derived from the books which he daily read, he was awakened, as it were, from a deadly lethargy, and began to reflect upon the sins of his past life, and to examine seriously not only how he should reform his manners, but also how he could best settle the great debt of sin which he owed to God. The more these resolves were strengthened, the more he was impelled by an inward instinct to follow the footsteps of Christ and of His Saints, and for those especially who

were most remarkable for the rigours of their penitential lives, for being a novice in the spiritual life, he supposed that all Christian perfection consisted in maceration of the flesh, and also, because in the wise order of divine grace, these thoughts are suggested to the newly converted, that by severe treatment of their own bodies they may make satisfaction to God's justice, and at the same time wean their hearts from sensuality. Accordingly, he resolved so soon as his strength permitted him, to make a pilgrimage to Jerusalem barefoot, and by severe disciplines and fastings, to take that vengeance of his sins which a soul, full of hatred towards self and inflamed with divine love, feels that they deserve. As he was considering with himself what sort of life he should lead when he returned from Jerusalem, it came into his mind that he would enter the Carthusian monastery at Seville, without making himself known, for he made no account of himself, and that he would there feed upon nothing but herbs. He therefore confided his scheme to one person only, who was going to Burgos, and him he charged to obtain for him exact information concerning the rule of the order. When he received the report he was greatly pleased with it; but God, who had other designs for Ignatius, did not permit him to join this most holy and severe institute. Ever afterwards there existed a mutual affection between Ignatius and these Carthusians, and they encouraged the order which he founded, just as

if it was their own, as we shall hereafter relate more at length.

When Ignatius was able to leave his bed, he began the custom of rising every night for prayer, and one night when he was more than usually inflamed with holy desires, he threw himself on his knees before an image of our Lady, and with burning words and abundant tears made an entire oblation of himself through her hands to her Divine Son, determining to cleave to Him amidst contempt and sufferings, trusting to God's grace and the intercession of His Blessed Mother for perseverance in his great resolve. Whilst he was engaged in this act of devotion, suddenly the whole palace was shaken, and in the chamber of the Saint more particularly the wall was rent, and the glass of the windows broken to pieces. It may be that God desired to manifest by this sign how efficacious and how acceptable was the prayer of Ignatius in His sight; for in like manner, and for the same reason, the prison was shaken in which Paul and Silas were praying; but it is more generally thought that this, like other instances which may be read of in the Lives of the Saints, was the effect of the rage of the devil, who perceived what Ignatius then was, and feared still more what he would afterwards become.

But the conversion of Ignatius was perfected by a vision which appeared to him on another night when he was visited by the Virgin Mother of God with the Infant Jesus in her arms. Our sweet Lady stood before him at a little distance,

with unspeakable goodness, suffering him to gaze upon her, and, as it were, satiate himself with the view. From that time forward his heart was so transformed by the sight of her most heavenly beauty, that all which the world loves and prizes became hateful and wearisome to him; and what is most wonderful, all impure images which had infested his imagination by reason of the freedom which he had in times past permitted to his senses, were chased away for ever from his mind, so that he never afterwards felt the rebellion of the flesh.

Ignatius did not fail to co-operate with the graces and favours he received from Heaven. His days were spent in prayer and in reading; and that he might better remember and print upon his mind the principal events of the Life of Christ, and of the Saints, he wrote them out with great care and beauty in a quarto volume of three hundred pages; and from a feeling of reverence and piety he inscribed the actions and the words of Christ in a beautiful vermilion colour, or else in gold, and those of our Lady in blue, and those of the Saints in various other colours. He delighted those who came to visit him by the manner in which he reasoned on divine things. He used to remain for a long time gazing on the heaven and the stars, (a habit which he appears always to have retained,) and then comparing them with the vile things of the earth, he was seized with ardent longings after his heavenly country. He often revolved in mind the resolutions he had formed, and again

confirmed them, anxiously expecting the time when his recovered strength would allow him to carry them into execution.

CHAPTER III.

HIS JOURNEY TO OUR LADY OF MONSERRATO.

ALTHOUGH Ignatius had not communicated to any one his resolution of commencing a new mode of life, or let them know of his assiduous habits of prayer and study, his contempt for his body and frugality of living, still his conversation, which was no longer composed of courtly phrases, and ambitious aspirations, but full of modesty and piety, afforded clear evidence to the inhabitants of the palace of the internal change which had been wrought. Amongst others Don Martino Grazia, his elder brother, who had succeeded to the family honours by his father's death, when he perceived that Ignatius, influenced by his dangerous illness, or by the spiritual books he read, repented of his former life, and was meditating some new design, began to suspect that he was about to abandon the world. These suspicions were greatly confirmed when he came and asked his permission to make a visit to the Duke Manrico. He therefore took him aside and endeavoured by various artifices to draw from him his secret, and ended by entreating and conjuring him to beware of what he was about, and of the course he was pursu-

ing; begging him not to quit the path of honour and riches which his own talents, courage, nobility, and military experience, as well as the favour of the great and the good will of the people rendered him sure of obtaining: he told him how unwilling he was that the family should lose all the advantages they might expect from him, and besought him by their love for their common father to do nothing which would bring shame and dishonour on the house of Loyola. Ignatius briefly replied, that he knew what his duty was, and that he could never think of doing anything which would prove him a degenerate son, or obscure the splendour of his family; that a visit to his intimate friend and relation the Duke of Nagara was obligatory upon him, seeing that Loyola was so near to Navaretto that the news of his recovery would be sure to reach the duke. The mind of his brother was not satisfied with these explanations, but nevertheless, he made his preparations for departure.

Ignatius's brother wished to accompany him as far as Ognate, a distance of about twelve miles, at which place their sister was living. As they were on the road Ignatius persuaded his brother to pass the night in prayer with him, before the image in the church of our Lady of Arancuz. On this occasion Ignatius, so to say, returned the visit she had made him, affectionately thanking her for her exceeding condescension, and for the great gifts he had received from heaven, and earnestly praying that she would assist him in the execution of his designs by her merciful pro-

tection. On the same night, when his prayers were ended, having left his brother at the house of the sister they had come to visit, he proceeded with two servants on horseback to Navaretto. When he had arrived there and exchanged courteous greetings with the Duke, he remembered that a certain sum of money was owing to him at that place; he therefore wrote directions to the treasurer that a part of this sum should be distributed to any deserving persons and a part employed in adorning the image of the Blessed Mother of God. After this, having dismissed his two attendants, he took his departure alone from Navaretto, and proceeded towards Monserrato upon a mule, for at present he was not strong enough to walk; and besides this he desired to get out of that neighbourhood as quickly as possible.

What were the emotions of Ignatius when he found himself out of the world and already entered upon the execution of his holy designs, must be left for each person to imagine. On the first night of his quitting Loyola he commenced the custom of severely scourging himself, and continued it all through his journey. Thus he went on his journey projecting new penances. And since his love to God continued always to increase, though he did not suppose that his sins were entirely remitted, yet he regarded these penitential acts, not so much as a sacrifice of expiation as a sacrifice to the Divine Majesty. He also reflected what he could do which might be pleasing in the sight of our Blessed Lady, to

whose favour he was so deeply indebted, and it occurred to him that he might consecrate himself to her service by a vow of perpetual chastity, and this he accordingly did.

But whilst Ignatius in this manner courageously commenced his career in Christian perfection, he was very nearly drawn aside and deceived by a temptation which had the semblance of piety. From this we may understand how dangerous a thing it is to walk without a guide in so difficult a path. At that time the Moors had been shortly before expelled from Spain by the Catholic King Ferdinand, but some few of these barbarians were still remaining in Arragon and Valencia. One of these men having fallen in with Ignatius on the road, accompanied him as he rode along, and asked him, as was the custom, whither he was going, and upon hearing that he was going to worship our Lady of Monserrato, he began to reason upon the perpetual virginity of the Mother of God. The Saracen admitted that she was a Virgin up to the time of the birth, but denied that she could have remained a Virgin afterwards. Ignatius, to remove this blasphemous error, urged every argument that occurred to him, bringing forward many strong proofs, and what he wanted in knowledge was supplied by his zeal. But all was to no purpose, for the Moor continued obstinate and firm in his error. At last, being vexed by the contradictions of Ignatius, or confounded by his arguments, he put spurs to his horse and angrily continued his

journey. Ignatius seeing this was filled with doubts and sadness, because he had not demonstrated the truth as clearly as he ought to have done, and at the same time he was assailed by feelings of anger, and he seemed to himself to have done wrong in allowing a man who had used such execrable language of the Mother of God to depart unpunished. The spirit of chivalry and war boiled up within him, and he thought that to vindicate the honour of the Blessed Virgin, he ought to pursue him and stab him with his poignard. But then again he doubted whether such an act of vengeance would be right, and feared lest in defending the honour of the Mother of God, he might offend both Her and Her Divine Son. He was greatly agitated by these conflicting thoughts, and so rude were his notions of Christian duty, that he could not decide which was the safest course. The Moor had told Ignatius that he was going to a certain place about forty paces from the road side. Tired and perplexed with his long deliberation, Ignatius formed this rash resolution. When he came to the place where the two ways parted, he gave the bridle to his mule; if the mule followed the path which the Moor had taken he would stab him, if it took the other road, he would receive it as a sign that God did not desire the death of this villain, or at least not by his hand. God had compassion on the good intention of His servant, for when he acted upon this determination, it happened that although the path which the Moor had taken was more

smooth and easy, the mule preferred the other. Having been thus mercifully preserved from the commission of a great crime, he arrived at a place not far distant from Monserrato, and there he provided himself with the dress of a pilgrim and a penitent; this consisted in a long and coarse canvass tunic reaching down to his feet, rough and irritating to the skin, a pair of hempen shoes, a staff, and a gourd for drinking. Now that he had begun to despise the judgment of the world, and to glory in the poverty of Christ, he carried all these things tied to his saddle, in the sight of all the passers by, and proceeded joyfully to Monserrato.

CHAPTER IV.

IGNATIUS AT MONSERRATO.

MONSERRATO is a lofty and beautiful mountain of Catalonia, covered with sweet-smelling flowers and green foliage. It derives its name from the number of peaks on the mountain ridge, which at a distance resemble the teeth of a saw; the Latin word for saw being, "serra," and the Spanish "sierra." On the summit is the Church of our Lady under the care of the Benedictine monks, who have a magnificent convent on this spot, and lead lives worthy of the sanctity of the site. The church itself is most beautiful and majestic, and richly adorned with gilding. It is related by Father Peter Cant, that in the

year 1674, seventy-four silver lamps of different sizes burnt day and night suspended before the miraculous image. The riches of the sacred treasures, the offerings of many kings, were estimated at millions of reals, far surpassing those of St. James of Compostella. But beyond the value of all these treasures were the multitude of miracles which were worked by the Blessed Virgin, and the crowds of devout pilgrims who flocked thither from all parts to pay their vows and to implore her grace.

When Ignatius arrived, his first thought, after visiting the Mother of God, was to purify his soul by a general confession, for which purpose he had minutely written down all his sins. There dwelt in the monastery a great servant of God named Giovanni Canones; he was a Frenchman by birth, and had formerly been a Vicar in the Church of Mirapoes, but having made a pilgrimage to our Lady of Monserrato, he turned his back upon the world, and assumed the religious habit, renouncing all his dignities and his large revenues in the thirty-second year of his age. He lived to the age of eighty, and retained to the last the same fervour with which he had entered the monastery; neither in youth or age, in health or in sickness, did he ever eat flesh, and every day he gave away in alms the third part of his scanty portion of food. He was meanly clad, and wore a hair-shirt next his skin down to the knees. Excepting the few hours which he allotted to the requirements of nature, he used to pass the whole night in prayer, part-

ly with the brethren in the choir, and partly alone in his cell. Throughout the long and grievous maladies with which it pleased God to exercise his patience towards the latter end of his days, and amidst the infirmities of age, which are in themselves a malady, he not only maintained an unvarying resignation, but was continually praising God. He excelled in humility and obedience, and other virtues, so that several monasteries, both in Spain and Portugal, were moved by his example and exhortations to reform their discipline. I have extracted this memorial of him from the Archives of the order at Monserrato, in gratitude for the assistance which he rendered to our holy father Ignatius, at the commencement of his spiritual life. To this holy man therefore Ignatius addressed himself; and so minutely did he enumerate his sins, so great was his contrition, and so frequently was he interrupted by his tears, that his general confession occupied three days. He then revealed, which he had never before done to any man, what great things he designed to undertake for God's honour, and received that light and comfort which a master so experienced was able to impart to a soul so well disposed. On the vigil of the feast of the Annunciation of Mary, on that great and sacred day when the Son of God took man's nature upon him, and humbled Himself to commence the work of our salvation, Ignatius sought for some beggar to whom he might secretly give his knightly dress, even to the shirt; then with great joy he clothed

himself in sackcloth, girt his rope about his loins, and went up towards the Church with his staff in hand, having one foot bare, and the other covered with a hempen shoe, for as yet his wounded leg was unhealed, and used to swell every night. And as persons of great piety draw edifying lessons from all things, so did Ignatius; for having read in his books of romance how knights before girding on their swords used to keep watch a whole night under arms, he adopted the same custom and applied it to the spiritual warfare he was about to begin, determining to watch all that night before the image of the Blessed Mother of God. This he accordingly did, sometimes standing and sometimes kneeling, lamenting his past sins, confirming his good resolves, imploring her assistance, and commending himself to her protection. At the early dawn he received the Blessed Sacrament, and hung his sword and dagger before our Lady's altar; he then gave his mule for the service of the monastery, and when the day broke he quitted the place in haste, turning aside from the beaten road to Barcelona, in order that no one might hinder him from executing his design. I am not able to determine the exact period of Ignatius's stay at Monserrato, but since he was wounded at Pampeluna in the year 1521, and quitted Monserrato, as he himself told Luigi Gonzalez, in the year 1522, it is plain that he never remained there for three years, as certain writers have affirmed, in order to give some foundation to their fab-

ulous accounts. The memory of Ignatius's visit and his devout vigil has been preserved by the brotherhood, and one of their abbots caused an inscription in the following words to be cut on a pillar beside the altar, to the glory of the Saint, and as an example to other pilgrims: "Beatus Ignatius Loyola hic multa prece, fletuque, Deo se Virginique devovit. Hic tanquam armis spiritualibus, sacco se muniens pernoctavit. Hinc ad fundandam Societatem Jesu prodiit anno 1522. F. Laurentius Nieto, Abbas dicavit anno 1603." Moreover, the brethren of the monastery have dedicated an altar to the Saint in this church, and have always had great affection for the Jesuits.

Ignatius had not proceeded more than three miles when he was overtaken by an officer of justice, who had followed him in great haste to inquire whether he had really given such rich clothes to the beggar as the man had declared upon oath; but as his story was not believed, the beggar had been put in prison. Ignatius upon hearing this was greatly distressed that an innocent man should have suffered on his account, and answered that he had spoken the truth; upon which the officer further inquired who he was himself, and whither he was going in that disguise, and to this Ignatius firmly refused to answer.

Giovanni Pasquali tells us in his narration, that when Ignatius had arrived at a little chapel dedicated to the apostles, he was met by his mother Agnesa Pasquali, who had gone upon

that day to visit our Lady of Monserrato, which was her usual custom upon Saturdays, and was on her way back to Manresa, where she was staying to transact certain matters of business, accompanied by two young men and three women. When she observed the grave and noble aspect of Ignatius, and the singular modesty of his downcast looks, she discovered, notwithstanding the poverty of his dress, that he was a greater man than his appearance betokened, and her wonder was changed into devotion. Ignatius advanced towards her to inquire for some inn, and Agnesa replied, that the nearest inn was nine miles off, at Manresa, to which place she was then returning, and offered, if he would be pleased to accompany her, to provide for him to the best of her power. Ignatius humbly thanked her, and followed behind, whilst the party proceeded slowly; perceiving that he was lame and tired, they also besought him earnestly to mount one of their horses, but they could not by any means persuade him to ride a single step. When they drew near to their destination, Agnesa sent him forward with a widow whose name was Girolama Cavera, superintendant of the hospital of St. Lucy, desiring her to prepare for him a good chamber and bed, and saying that she would herself provide him with food. Of this Agnesa Pasquali I shall often have to make honourable mention.

CHAPTER V.

HIS FERVENT PENITENCE AT MANRESA.

MANRESA is a small town three leagues from Monserrato, situated in a valley near the clear stream of Cardenero, which flows into the Rubricato a short distance lower down. It was once the seat of a bishop, and is now rendered famous by the austerities which St. Ignatius there practised, and by the wonderful favours he there received from God. Forty paces outside the town stood the hospital of St. Lucy, so called after a church close by dedicated to that virgin. When Ignatius had entered here he began to put in practice his fervent designs. He never wore any covering on his head. He slept only a few hours in the night with a stone for his pillow on the bare ground, and this in the midst of winter and whilst his health was weak. He scourged himself four or five times in the night with iron chains, till he had satisfied the fervour of his devotion. He used to kneel seven hours in the day in prayer, and not content with this, assisted at mass and the divine offices. He fasted every day except Sunday, on which day, after refreshing his soul with the Bread of Angels, he dined off the herbs and wine which might be given him, and even this repast, we are told by Jacob Lainez, he used to mingle with earth and cinders. During the rest of the week a piece of bad bread which he received as an alms, and a glass of water,

were his only food, although his sackcloth dress (as is testified by the fragment which is preserved at Barcelona) might have served as a substitute for a hair shirt, still he wore this also next his skin, and in addition to this a heavy iron chain round his loins; and when he went to visit our Lady of Villadordis, which is about a mile and a half from Manresa, he put on a girdle which he had made of rough and sharp pricking leaves, which is still preserved and revered at Villadordis. But the principal and the most difficult part of Christian mortification consists in inward self-denial, and this accordingly he practised as a valiant soldier of Jesus Christ, making it his rule to kill and trample down every desire which was contrary to right reason, to seek as far as he lawfully might for whatever was contrary to the natural man, and flee from all that was flattering. And since he had before been under the dominion of pride and ambition, he endeavoured by every means to find humiliations and contempt. Not only was he careful never to drop a word which might give the least hint of his condition in life, but associating with the mendicants he endeavoured with great art to imitate their base manners, so that any body would have thought that he really was by habit and by birth what he now pretended to be. And as in former times he had been extremely fond of adorning his person, and amongst other things used to wear long hair, according to the fashion of the times, and as his hair had been very beautiful and exquisitely attended to and curled, he

would neither comb nor cut it, but suffered it to lie in confusion on his shoulders, and in like manner he allowed the nails on his hands and feet to grow to a deformity. He waited on the sick in the hospital, and the most offensive of them were the most beloved by him, and the more disgusting were the services they required, the more contented he appeared; and as is stated in the process of canonization, he more than once sucked out the matter from putrid sores. He went begging about the city, seeking rather for contempt than for bread, and he found what he desired, for the children especially used to cry out after him as he went about, "Look at the man in sackcloth," and followed him in troops contending with each other with their jests and mockeries.

Still his abode at the hospital did not entirely satisfy the Saint's fervour, and he sought for some spot where he might converse with God according to his desires, and practise his austerities far from the observation of men. Certain monks exhibit his cavern under their convent, and insist upon it that this was the place that he resorted to. At first they denied that there was any other, but afterwards, in the year 1664, they sent to us explaining that they did not deny that the Saint had resorted to the cave in our possession, only they maintained that theirs had equal claims; and so rooted was their conviction of this that they used to give the dust of this cavern to cure the sick. A treatise has been written on this controversy by Francesco Vicens,

a doctor of philosophy and medicine, in which, besides other arguments, he brings forward many witnesses who declare upon oath in favour of the cavern which is in our possession, and against the other. This cavern, which by reason of the life there led by Ignatius, and of the divine visitations which were there made to him, is considered as one of the most sacred spots in Spain, was situated, according to Bartoli, about six hundred yards outside the town, and consisted of a hollow in the rock thirty-two hands in length and ten in breadth and in height; but these distances and dimension are given with slight differences in the juridical information taken by the Bishops of Barcelona and of Viche, when they visited the spot in 1606. It is situated in a very beautiful valley, called by the peasants the Valley of Paradise; but the horrors and sepulchral darkness of the cavern, and the rugged rocks around it, were by no means in harmony with the beauty of the landscape. In this place Ignatius opened for himself a narrow path through the thorny thicket, and used often to resort thither and remain for a long time. Here he was secure from all intrusion, and could abandon himself to the fervour of his devout feelings. Besides his other mortifications he used to pass here whole nights in the cold winter season without any other covering than his sackcloth robe. He cruelly scourged his body with iron chains, and passed hours upon his knees in prayer in addition to the seven hours which he had appointed for himself by rule. He used to fast for three and four days together,

without ever tasting a morsel, and like St. Jerome he struck himself on the breast with flint stones, as was seen by some who watched him by stealth.

By this treatment all the strength and comeliness of his youth was changed into a paleness which roused the compassion of all beholders, and he was destitute of all strength. He often fainted away and was found lying on the ground cold and lifeless. Once especially, in a chapel of the church of Villadordis, he fell into a swoon so deep that the spirit seemed to have fled, and on coming to himself he remained so weak that he appeared to be dying; and when he had been refreshed with a little food, given him by some pious women, he was unable to return to the hospital without support. At the beginning of the winter he was dangerously sick of a fever, and as soon as he felt better he returned to his former austerities, fearing lest he should mistake for prudence what in reality was self-love, so that the fever returned a second and a third time; and when it had entirely left him there still remained a great prostration of strength and disorder of the stomach.

CHAPTER VI.

THE TEMPTATIONS AND PERSECUTIONS HE ENDURED
AT MANRESA.

AMIDST these great mortifications and austerities Ignatius during a period of four months,

enjoyed a great tranquillity of conscience, and that divine peace of the soul which the apostle assures us far surpasses all sensual joys; when the Lord, who is accustomed to try His elect in the furnace, and whose will it was that he should be perfected in the spiritual life by experience, allowed the devil to make many fierce assaults upon him. One day therefore as Ignatius was standing in the hospital surrounded by all the filth of poverty, he was suddenly assailed by this wicked thought: "Wretched man, why have you abandoned your country, your friends and relations, and all your glorious enterprises, to stand in this vile dress, amidst this rude and filthy crowd? Is it thus that in despite of all obligations of duty you tread under foot the honour of your family and your own nobility?" These were the thoughts which spoke in his heart, and for a time he was overcome with fear and vexation of mind. But no sooner did he perceive who was the mover of these thoughts, than he began to associate with the mendicants more familiarly than he had ever done before, and by this noble conduct it often happened that in a few hours the rebellion of nature was stilled, and the evil suggestion had an end. Another day, when he was overcome with fatigue, this evil question was put in his heart, as he was entering the church: "How is it possible that you can endure this misery all the rest of your life, perhaps till you are seventy years old?" To this Ignatius suddenly replied, for he had recognized the tempter: "And canst thou,

O wicked one, promise me another hour of life?" Thus did Ignatius overcome the temptation and recover his peace of mind. But about this time he began to experience a strange variety of internal emotions. Sometimes he was left without a drop of spiritual comfort, and he was full of bitterness, and discontented with himself, neither did he derive comfort from any prayers or masses. At other times he unexpectedly became full of happiness, and to use his own expression, all his sadness seemed to be stripped off like a dress, so that he said to himself in astonishment, "What sort of life is this in the midst of which I now am?"

But more troublesome temptations were still in store for him, and these were scruples. He had, as we before said, made his general confession with the greatest minuteness to a most skilful director. Still his conscience pricked him, and he began to doubt whether he had not omitted this or that sin, or omitted to explain the circumstances of another, so that either his confession was not entire, or else from his having represented things differently from what they really were, he had been guilty of a false confession. God only knows how the mind of Ignatius was disturbed by these doubts, and what dryness of spirit he suffered amidst his prayers, and fastings, and penance. He fled for refuge to the sacrament of the altar, and sought help in the communion, which brings men thoughts of peace and not of trouble. But here also it happened more than once that even at the mo-

ment when he opened his mouth to receive, his doubts seized hold upon him and pierced him to the quick. He confessed a second time, but he could not so easily be quit of his scruples. He sought the counsel of all whom he knew to be experienced in the warfare of the soul, but without any advantage. Amongst the number a learned man who was preacher in the principal church, told him to write down all that he could recollect. This he accordingly did, but without any good effect. He well understood that such methods oppose men's progress in virtue, so that it was of great consequence that Ignatius should be delivered from this entanglement. It had occurred to him that if a confessor should command his penitent in the name of Christ never again to confess his former sins, he might gain peace, but he did not risk such a step, since it was a private thought of his own; he therefore commanded him to confess over again any omissions in his former confession which he was quite certain of, and to make no account of the rest, and these directions Ignatius implicitly obeyed. About this time the Saint left the hospital, and was received with great kindness by the monks of the Dominican convent. At this place he was one day more than ever overwhelmed by a storm of scruples, and turning towards God he cried out, "Help me, O Lord, for I find no help in man, or in any creature. Do Thou teach me where to look, that I may find a remedy, for if I had to follow a dog to obtain help, I would most surely do it." Thus he prayed, and when

his petitions were unanswered, he consumed himself in tears and lamentations; still the power of these terrible doubts remained undiminished, and his grief became so violent that he was tempted in his despair to throw himself out of the window. This temptation aroused him to consider what a great sin this would have been, and he exclaimed, "This I will never do, O Lord, may I never so offend Thee." As he was repeating again and again these and other similar words, he remembered to have read a story of a certain father in the desert, who in thanksgiving to God for a certain grace he had received, abstained from eating any food for a whole week; and he proposed to do the same, provided he should not thereby endanger his life. He began his fast on one Sunday and accomplished it on the next, and according to his custom told his confessor what he had done, who severely reproved him, and desired him to break his fast immediately, otherwise he would not give him absolution. Ignatius, though he felt his strength was sufficient, humbly obeyed, and upon that day and the following one he was unmolested by scruples. But the next day they again rose up, and this time he was no longer urged to commit suicide, but to abandon his present manner of life, which was so full of cares that it appeared to be no longer bearable. But after four months of these severe trials it pleased the Lord to turn the light of His countenance upon His servant, and suddenly all these vexatious thoughts departed from him like mists

under the sun's rays. Ignatius therefore rendered the best thanks he was able to the Divine mercy; and ever afterwards, both by his own experience and by God's special gift, he became so skilful in the treatment of this disorder of the soul, that none ever had recourse to him without being entirely cured. I have narrated these things the more willingly because of the great number of well-disposed persons who are tormented by these scruples; for many in reading of these conflicts which the Saint was exercised by, will receive great comfort and instruction by seeing what are the real ends of the devil in making these attacks, and what was the conduct of the Saint under these trials, and will derive confidence from seeing that there is One who tenderly watches over them amidst all dangers and trials.

Ignatius having by God's grace issued victorious out of this struggle, was called upon to engage in another, as his enemy made a malicious change in his mode of assault; for whereas he had before endeavoured to delude him into sadness and despair, he now tried to cast him down by pride. When Ignatius was in great danger of death from the severe illness we have before mentioned, with a view to prepare himself for death, he amongst other things began to examine his conscience; upon this the devil insinuated into his thoughts a feeling of excessive delight, telling him that he was a holy man and had nothing to fear. Ignatius, who well knew that God resisteth the proud and beholdeth them afar

off, quickly turned his thoughts back upon his sins, and fixedly endeavoured to consider their weight and their multitude; but since the temptation increased and continually increased in force, the Saint suffered more pain from it than even from his bodily maladies. When he had somewhat recovered from his fever, he looked back upon this great temptation, and was filled with horror in seeing the precipice from which he had been so nearly falling. It happened that a certain noble matron was present, who on account of the devotion she felt for Ignatius had assisted him during his illness; this lady he earnestly entreated that if he should ever again be in the same extremity, she would not cease crying out to him, "O sinner! recollect the multitude of shameful sins thou hast committed against God!" By these different snares the devil tried to entangle his soul to perdition. Thus it is, as we are warned in the book of Ecclesiasticus, that the man who sets his heart to serve God must prepare his soul for temptation, and lay a firm foundation in humility.

Besides inward temptations Ignatius had also to endure persecutions from without whilst at Manresa. A certain man of notorious wickedness, attributing to hypocrisy the humility and poverty of the Saint, used to meet him whenever he entered the city and imitate his manners, mocking him, and jeering him with loud laughter, and when he had satisfied his malice he ended by loading him with abuse; nor did this man ever cease from these insults all the time that

the Saint resided at Manresa. The many changes in his mode of living which his zeal urged him to undertake multiplied the number of his persecutors. Wicked men either followed the example of others in abusing him, or spread calumnies abroad against him for their own advantage, and those who favoured and supported him shared the same fate. When he was removed from the Dominican convent on account of his sickness, a certain rich man named Amigant received him into his house, and because of this act of charity the people called him in derision Simon the leper, and his wife Martha, because they served Ignatius during his sickness. But Agnesa Pasquali was more cruelly tormented than any of his other friends, because she was the occasion of his having come to the place, and had shown him the greatest favour. These things especially caused great pain to Ignatius.

CHAPTER VII.

THE SINGULAR FAVOURS HE RECEIVED FROM GOD AT
MANRESA.

IGNATIUS had come to Manresa with a fervent desire of subduing the flesh, and mortifying his former pride, but with small knowledge of spiritual things, and without so much as knowing what meditation was. At first, therefore, his seven hours of devotion were all passed in vocal prayer, for God did not teach

him all things at once; but treated him as a wise master instructs a young child, who does not go on to new lessons till the old ones are perfectly learnt. But after that the Saint had given proof of his courage under many severe trials, the Lord opened His hand, and enriched his mind with sublime knowledge. One day whilst they were making preparations for a solemn procession, and Ignatius was saying his prayers on the steps of the Dominican church, he was rapt in spirit, and clearly saw under the form of some suitable representation, the secret mystery of the Holy Trinity. After this his mind was so overcome with joy, that all the time of the procession he was unable to restrain his tears, neither could he think or speak on any other subject the whole of that day, and he explained the mystery with such striking and various similitudes that it was marvellous to hear his conversation. Moreover, although he had at that time never studied Theology, he wrote a book containing about eighty pages upon this high subject. After the reception of this great favour, his devotion to the Blessed Trinity, which had before been very great, so that he was in the habit of addressing prayers to each of the divine persons, was immeasurably increased; and all his life long he at various times used to remain for long periods absorbed in intense worship, and pouring out devout aspirations to the Holy Trinity, and from this source he drew sweet and holy feelings, and obtained many celestial gifts, as

will be hereafter related. Again on another day, as he was standing in the Dominican church, the wonderful order observed by God in the creation of the world was revealed to him, and he himself has confessed that he saw these secrets, though he could not explain them in words even if he would. Another time, as he was hearing Mass in the same church, he saw the Infant Jesus at the time of the Elevation of the Host, and the manner in which the divine body of Christ dwells under the consecrated species. Very often also, and for a long time together, he saw the Humanity of Christ under the appearance of a white body of a middle size. This vision was interior and without any distinction of members; this he told Luigi Gonzalez, adding, that he should speak within bounds if he said that he had seen this from twenty to forty times whilst he was at Manresa. Sometimes also he saw the Blessed Virgin under the same form. As he was going to pay his devotions at the church of St. Paul, about a mile out of the town of Manresa, and was sitting on the banks of the Cardenero, or as some say, of the Rubricato, his mind was suddenly filled with a new and strange illumination, so that in one moment, and without any sensible image or appearance, certain things pertaining to the mysteries of the Faith, together with other truths of natural science, were revealed to him, and this so abundantly and so clearly, that he himself said, that if all the spiritual light which his spirit had received from God,

up to the time when he was more than sixty-two years old, could be collected into one, it seemed to him that all this knowledge would not equal what was at that moment conveyed to his soul. From that time forward his mind was enlightened as if he had become a different man. When he had returned to himself from the elevation of mind caused by this visitation, he went towards a cross which stood near, to thank God for this signal favour, when a vision appeared before him which he had often before seen in the hospital. This consisted in a certain luminous appearance, of which he could only say that it appeared to him to resemble a serpent more than any other form, and that, as it were, from a multitude of eyes, but not from real eyes, a vivid light proceeded. Ignatius had not before understood what this vision was, but here, in the neighbourhood of the cross, whose virtue is always great against these illusions, and now that his mind was more illumined, he clearly understood that it was the devil. On many other occasions, both at Manresa, and on his journeys to Rome and Paris, the Deceiver appeared to him under the same figure, but his aspect was always hideous and deformed, and upon the Saint's recognizing him, he drove him away with his staff.

But the chief of all the favours which Ignatius received from Heaven at Manresa, was that wonderful ecstasy in which he remained for a whole week so absorbed in God that his soul received no service from his bodily senses; and his state

so much resembled death that he would have been buried, if it were not that a faint palpitation of the heart showed that he was still alive. This took place in the hospital of St. Lucy, in a chamber which he had selected for himself near the altar, and the window of which looked into the church. This ecstasy began at the time of evening prayers on Saturday, and ended at the same time on the following week. On returning to himself, he opened his eyes, as if he was just awakening from a placid sleep, and exclaimed with accents of love, "O Jesus, Jesus!" and then relapsed into silence. The humble Saint never uttered a word concerning the things he had seen during those days, nor did he ever speak of this ecstasy, which has been attested by many eye-witnesses. It is true that the Saint acknowledged to Jacopo Lainez that during one hour of mental prayer at Manresa, he had learnt more than all the doctors in the world could teach him. He likewise affirmed that if there were no sacred writings in existence, and the Catholic faith was without any other testimony, still he should be firmly established in his belief and ready to lay down his life for the truth, on the evidence of what he had seen and learnt at Manresa. The first members of the Society of Jesus who lived with the Saint, and heard him speak of these occurrences, suppose that it was at this time that God made known to him what work He had chosen him to do for His Church. Everardo Mercuriano, who was afterwards General of the order, was told by Ignatius that the

first sketch of the society was impressed upon his mind when he first began to meditate upon the kingdom of Christ; and when he was asked why he had made this or that regulation, he generally answered, because I heard it at Manresa. It is narrated by Maffei that a certain person who used to spy out all his conduct, saw him in the middle of the night (the force of the spirit having lifted up the sluggish body) exalted about four cubits from the ground, and his face shining as the light, as we read of Moses, by reason of his familiar intercourse with God.

In course of time the penitential life of Ignatius, and the report of the divine favours he received, added to the knowledge of what he had done at Monserrato, and the discovery of his real condition of life, which added such value to his voluntary self-abasement, won for him admiration and reverence from the larger and the better part of the citizens. This reputation was increased by the things which were spoken of him by a certain lady, who was generally considered as a distinguished servant of God, not only at Manresa, but all over Spain, because the king had sent for her to ask her advice, and receive directions from her for his soul's health. In like manner Agnesa Pasquali, who was a woman of great virtue and sound understanding, and who was better acquainted with the Saint, used to tell wonderful things of him. Thus it happened that very often when he went out to pray at three stone crosses which were erected in various places out of doors, or in any neigh-

bouring church or chapel, the people used to follow after him and observe him. When he fell sick the chief magistrate of the town directed that every thing should be provided for him at the public expense; and the holy monk D. Giovanni Canones, to whom Ignatius had made his general confession, and to whom he used sometimes to resort from Manresa to seek for direction, speaking to him with entire freedom and openness as he would to a Saint; this holy man was heard by the other monks to say, that Ignatius would be a great pillar of the Church, and that the world would have in him an Apostle and a successor to St. Paul, to carry the name of Christ among the Gentiles.

CHAPTER VIII.

HIS SPIRITUAL ADVANCEMENT AT MANRESA, AND THE BOOK OF SPIRITUAL EXERCISES WHICH HE COMPOSED THERE.

God, who had commissioned Ignatius to undertake such great things for the salvation of souls, infused into him the spirit of zeal as well as of penitence. At first he was very ill instructed in spiritual things, still the fervour of his speech, and still more the example of his holy life, moved and inflamed the hearts of all who heard him. Crowds assembled to listen to his teaching, and a rock may still be seen before the hospital of St. Lucy, upon which he used

to climb and make his discourse to them. As his knowledge increased, so was his word more fruitful in the hearts of others, and many persons being touched by his discourse in private, or by certain Christian maxims which he proposed for their meditation, forsook the world and consecrated themselves to God in different religious houses. It is asserted in the process of Canonization, that when Ignatius came to Manresa God was hardly known amongst them, but that on his departure he left it almost a city of Saints.

But the writing of his book of Spiritual Exercises was a work which far surpassed all his other works at Manresa in utility to mankind. I do not mean to affirm that the book was completed here in the same form in which it was twenty-five years afterwards presented to Paul III. by the Duke Francis Borgia. For when the Saint was asked when he composed them, he replied that they were not all written at the same time, but in fragments, and that whenever he discovered anything that was of use, he wrote it down for the benefit of others. He gave as an example of this the method of examination of conscience, and said that in writing of the manner of making our election he had availed himself of what he had himself experienced at Loyola, when he was confined with his broken limb, from the conflict of the good and evil spirit within him. It is at least certain that the groundwork, method, and essential parts of the work were composed at Manresa, for the

fact was publicly affirmed in the Consistory by the Consistorial Advocate before Gregory XV. It is generally supposed that the work was written in the cavern of which we have before spoken, and the place was well adapted for such a labour on account of its retired and solitary position. This is reported as beyond all doubt by Vicens, who quotes juridical informations taken at Barcelona and Manresa. Since this book is one of the most valuable of the Saint's works I will add a few words concerning its nature and its virtues.

Those who suppose that the Spiritual Exercises are merely a book of meditations are greatly mistaken. If it were so they would never have been called by this name. They differ from simple meditations as some particular medicine by itself differs from a medicine in the hands of a skilful physician who thoroughly understands the constitution of the human body and the properties of the drug, together with the proportions required to work a perfect cure, and who accompanies the medicine with instructions that it may produce the desired effect, and with rules for the patient when the disorder has departed, that he may enjoy firm health of body. The Exercises of St. Ignatius correspond to this description. It is an admirable abridgment, containing all that is requisite to purify a soul from its vices, assist it in virtue, and bring it to a perfect union with God; and this is drawn up in a most sure order and method, derived from a most intimate knowledge of the human soul,

to which the remedies are applied, and of the virtues of those remedies themselves. In a word, the learned Suarez has summed up its contents by saying, "It contains all that can conduce to the instruction and salvation of the soul." Some authors of the Saint's Life have undertaken to divide the Meditations, which may be called the materials of the work, and to explain the principle of their arrangement.

It is therefore necessary for their full understanding to make use of them and exactly perform what they enjoin. A man will then discover by his own experience, and the aid of God's grace, that great and marvellous virtue which is here concealed under the most extreme simplicity of language ; and he will acknowledge that nothing but divine illumination could show to Ignatius such rules for spiritual guidance, and such secrets of the human heart, remedies so adapted to remove all obstacles to his perfection, and stimulants to excite him to labour, aids to assist him in choosing his state of life, and finally, bring him to perfect sanctification.

But in order fully to feel their power the Exercises must be performed with the most minute exactness. It has been well said by Diego Mirone, an ancient and very learned member of the Society of Jesus, "These Exercises do not any longer operate those marvellous effects which in former years used certainly to ensue ; and I think that the only, or at least the chief reason of these failures is, that we do not exactly follow the rules prescribed by our Father Ignatius.

Whenever any of his additions or notes are neglected, the good effects are lost; or again, if any change is made, they are then no longer the Exercises of St. Ignatius, but the inventions of another. In truth, the additions form an integral part of the Meditations, and the omission of them nullifies their effect, and still more the introduction of different ones, or private additions to them, for this particular and exact arrangement is one of the principal characteristics of the Exercises.”

Much depends upon the person by whom the Exercises are conducted, for whose guidance several rules are given by the Saint. It is his duty to study the various dispositions of those who perform the Exercises, so that he may apply the directions of the Saint accordingly. He has therefore need of the greatest prudence, and this is a quality which few are found to possess. Amongst the number of learned and holy men whom Ignatius collected around him, he considered that so few were competent to this task, that the only ones he mentioned with praise were in the first place Peter Faber, next to him Alfonso Salmerone, then Francesco Villanuova, and Girolamo Domenichi, and for conducting the first part, which is designed for purging the soul from sin, he approved of Francesco Strada.

The value of the Exercises is demonstrated by their effects upon men's souls, and these have been so great and so abundant, that if I were to relate all that is told of them, I should enlarge my history beyond all measure. I will

say with Ribadeneira, that the Society of Jesus owes its foundation and existence to these Exercises. For our first fathers who were the coadjutors and companions of Ignatius, were moved to contempt of the world, and led on to the practice of perfection by their means. These great men applied themselves to their performance with such earnestness and austerity, that they used to pass three entire days at the least without either eating or drinking; and Simon Rodriguez, and others whose health would not allow of this, did the most they were able. In like manner their successors, in whose number were many men celebrated for nobility of birth, or for learning, and other gifts of nature, or of fortune, were for the most part made members of the Order by the same instrumentality.

To give some examples of this, Emmanuello Miona, a priest of great talents, who had formerly been spiritual director to Ignatius at Alcalà, having been persuaded by letters which the Saint addressed to him from Venice, to perform the Exercises, after deriving great good from them in the direction of souls, when the Society was founded, desired to become and eventually became, a spiritual son of his former penitent. In like manner the two brothers Diego and Stephano d' Eguja, the first of whom afterwards became the Saint's confessor, were gained over by the same means. So also was Giovanni Polanco, Andrea Frusio, and Diego Mirone, all men of great note in our annals. Marco, the brother of Jacopo Lainez, in the simplicity of his

pious feelings had been for a long time in anxiety and fear, lest his brother should become entangled in heresy from following Ignatius, and on this account travelled after him to Rome; but whilst there he was persuaded by Jacopo to make trial of the Exercises, and himself became a follower of Ignatius and member of the Society. Orlandini relates in the third book of his history, the heroic death of this man, and his joyful apparition afterwards. Antonio Araoz, a young man of great talents and high principle, who was already learned in theological science, having come to Rome, and there made a visit to Ignatius, to whom he was related by blood, undertook to perform the Exercises and joined the institute. Emiliano Loyola, a nephew of Ignatius, who had come to Rome in hopes of worldly advancement, having been enlightened by these Exercises to distinguish the reality of things eternal, changed his intentions, and took up his habitation in the house of the Lord under Ignatius. The pope's nuncio at Cologne having performed the Exercises under Peter Faber, quitted his ecclesiastical dignities and entered the Society. Pietro Canisio, who in those calamitous times was the great Apostle of Germany, and was renowned all over the world for his powerful defence of the Church against the heretics, in like manner undertook this sacred retreat with the most fervent and holy zeal, and went on his apostolic career as a member of our Order.

But these effects have not been confined to our Society alone, but have been the means of

filling other monasteries with elect souls. Some religious who have been wavering in mind have been established in their obedience, and some have been brought back from a licentious course of life ; and besides these effects in monastic institutions, a multitude of prelates and of secular people, of learned and unlearned, of married and single, of youths and aged men, of persons consecrated to God, and of persons unshackled by vows, have been so reformed as to become illustrious examples of Christian perfection. It is sufficient to cite the single case of the Cardinal and Archbishop Charles Borromeo. This young man, who was a nephew of the reigning pope, first performed the Exercises in the Jesuits' house at Rome, and then commenced the labours of his apostolic life ; and so highly did he esteem the Exercises of St. Ignatius, that besides going through them himself, once every year, all his life long, and when he could find time for it twice a year, he made a synodical decree that none should take the holy orders of subdeacon and of priest, without having performed at least the first part of the Exercises. This book was always in his hand, and from it he made his daily meditation ; and once when he was showing his library to Vincenzo, the Duke of Mantua, he pointed to this book, saying, "that in it he had an entire library comprised in one volume." This book was also used with great spiritual profit by St. Francis of Sales, St. Theresa, and St. Mary Magdalen of Pazzi.

Nor is the virtue of these Exercises dimin-

ished in our own days. This heavenly and vigorous plant, continues, praised be God, to extend its boughs and bring forth abundant fruit, and, to use the words of the benediction in a less extended sense, its leaves are for the healing of the nations. All that is required is that we come with hearts fully bent upon profiting by them, and not as some men, and a still greater number of women do, out of habit, whilst they are still bound by their former evil and profane modes of life.

Although this book is so celebrated and has borne such abundant fruit, nevertheless, some writers have endeavoured to detract from the reputation of the Saint. One book bears the following title: "De religiosa S. Ignatii, sive S. Enneconis fundatoris Societatis Jesu per Patres Benedictinos institutione. Deque libello exercitiorum ejusdem, ab Exercitatorio venerabilis servi Dei Garziae Cisneri abbatis Benedictini magna ex parte desumpto." So that even by the title-page this author desires to publish to the world that St. Ignatius took the greater part of his Exercises from Don Garzia Cisnerus, and consequently that they are not his, because a work can never be said to be the performance of one who has only done the smaller part, but rather of him who has done the greater. This assertion he thus proves. How is it possible that an unlearned person, without any knowledge of divine things, as was Ignatius when he lived at Manresa, could write a spiritual book so complete and wonderful? and what experience

could he possibly have had in these matters when, since his quitting the profession of arms, he had done nothing but live by himself in a cavern, or attend to the sick in a hospital. It is therefore the work of Cisnerus the Benedictine, whose book it is highly credible was put into his hands by his director Don Giovanni Canones, who was himself a Benedictine monk.

But since this author wrote other things still worse than this to the dishonour of the Saint and of the Order he founded, he has been himself dishonoured, and his book has been prohibited by the Sacred Congregation; nevertheless, I think it well to say something on a subject of such great moment. I do not deny that when Ignatius was without either knowledge of doctrine or experience, he neither could, nor did he compose these Exercises by himself. But from what quarter he derived this learning we are informed by the auditors of the Rota at Rome, who, according to juridical information, thus pronounced upon the question at his canonization: "Since the Blessed Father, at the time when these Exercises were drawn up was ignorant of sacred learning, we are compelled to admit that such illumination and knowledge was supernaturally infused, rather than acquired." Moreover, we are told by Jacopo Lainez and Giovanni Polanco, who were in the confidence of the Saint and had the most intimate acquaintance with his affairs, that he learnt more of what is there contained from God Himself, and from heavenly visitations which he received at Manresa, than

by any other means. Besides which, it must be kept in mind that the Saint himself has informed us that the Exercises were not composed by him in their present form all at one time, but that he perfected and increased them as he received new communications from God. We may also suppose that the testimonies of the fathers and councils were appended after he had become a theologian. But supposing that the contents of the two works may bear some small resemblance to each other in particular parts, we cannot upon that account say that the Exercises are repetitions of Cisnerus, unless we are prepared to say that a fortress is the same thing as a palace because both of them have walls and doors. If the accusation be true let them show in the book of Cisnerus that meditation upon the End of Man's Creation, which Ignatius makes the foundation of all that follows, or again, the Meditation of the two Standards, and the Election of a State of Life, which form a very principal part of the Exercises and to which all the rest bears reference. Where do we find in Cisnerus the three Methods of Prayer? or the particular Examination of Conscience? and where are all the numerous notes and additions, the rules for the discerning of spirits, for curing scrupulous consciences, for reformation of life, for distribution of alms, and numberless other things? Do we find in Cisnerus that beautiful order and connexion of the various parts in which a great deal of its divine virtue consists? But if every other proof was

wanting, can we believe that St. Ignatius gave this book to St. Francis Borgia to be presented to Paul III. as his own composition, when he had so little to do with it that it ought to have been called the work of another man? Who can believe such things of a humble Saint who so often endeavoured to make over to others the praise which was due to himself.

This calumnious book was published under the name of D. Constantino Gaetani, monk and abbot of the Congregation of Monte Cassino. The fathers in the general diet assembled at Ravenna in 1644, agreed to the following decree: "Having heard that a book has been published under the name of D. Constantino Gaetani, monk and abbot, greatly injurious to the reputation of the Society of Jesus, we have, as was to be expected, been greatly pained thereby; and greatly wondering at the levity and audacity of this man, (if he be indeed the author of this book, which we are most unwilling to believe) and for the satisfaction of the most religious fathers of this Society, who are esteemed by us, as the greatness of their virtue and their learning merits, and that it may be made manifest to the whole world that this book has been put forth without our consent or knowledge: being here gathered together in solemn assembly, we have taken the opportunity to make known and testify this fact by a public edict. Moreover we add that the aforesaid D. Constantino has by the Pope's authority now for many years past been living separate from our Congregation, and is no more

subject to our authority than if he were professed in another religious institute. If therefore he has sinned in this matter, or if, (which God forbid,) he sins hereafter, we earnestly entreat the members of the Society of Jesus, and all others whomsoever, to be well assured, that this act is directly contrary to the common sentiments of this Congregation, and to our respect for the Society of Jesus. Given at Ravenna, at the general diet, April 23rd, 1644."

Father Leone of St. Tommaso, deceived by the great name on the title-page of this book, had inadvertently repeated the same calumny in his History of the Benedictines of Portugal, and this Congregation in like manner followed the example which had been given at Ravenna, and corrected this writer's error by this solemn declaration: "Whereas our Benedictine Congregation of Portugal always entertains, as is fitting, the greatest love and reverence for the very learned and religious fathers of the Society of Jesus; and since it becomes all those who live after the rules of Christian discipline, and not those alone who belong to the strictest orders, to walk together in charity, in honour preferring one another, we, the Abbot General and provincial assistants, specially assembled for this purpose, do hereby bear witness that in the book lately published, in the Portuguese tongue, by the Reverend Father Leone da S. Tommaso, monk of our Congregation in Portugal, and first lecturer in theology in the academy of Coimbrã, are certain things quoted from the work of one Constantino, also

a monk of our Congregation, which things have been declared by the venerable mother Congregation, to be slanders on the fair fame of the most religious Society of Jesus, and in all probability contrary to historic truth. We also therefore declare, that since these things were published, or invented by their first author, without any foundation, so they have been incautiously repeated, and they are most certainly contrary to the sentiments of this assembly. In faith whereof we have commanded this our testimony to be reduced to writing, and appended our signatures at the foot; and we earnestly entreat the fathers of the aforesaid Society to believe that the reverence which we have always entertained towards them has not been and will not be in any degree diminished. Given at our Monastery, October 29, 1645. Signed, Maestro F. Antonio Carnero, Abbot General of St. Benedict, &c.”

On account of these signal proofs of kind feeling towards us, it was thought right that we should render them public thanks, and in the eighth general Congregation of the Society of Jesus, held in Rome in the year 1646, in the thirteenth and twenty-sixth decrees of which the above documents are preserved in perpetual memorial by our institute, as may be seen in the edition published at Prague in 1765. Notwithstanding all this there have been some bold enough to repeat these fables, as if the illustrious Benedictine Order needed the assistance of falsehood.

But if some have shown their high opinion of these Exercises by giving the credit of them to a member of their own order, in spite of these opposing facts, others have attacked them with the most cruel accusations. By some they have been called presumptuous, as if the coming of the Holy Spirit upon men's minds depended on the Exercises; others have accused them of foolish vanity in endeavouring to reduce under rules of art visions and ecstasies; others have imputed to them an occult magic, to which they have attributed the wonderful changes brought about by their means, and the solitude, darkness, and silence which they prescribe is urged in support of this view; others again suspect their soundness of doctrine, on which account there appears so much of secrecy; for it is the property of error to hate the light. Such reasonings as these were uttered from the chairs of bishops and from pulpits, and dispersed abroad in various publications, and the book was accused before the ecclesiastical tribunals; nor was this persecution confined to our city, but was repeated in Alcalà, Salamanca, Paris, Venice, and Rome, in Parma, Piacenza, in Portugal, and in Toledo, and in some of these places it was more than once renewed. What is still worse, the promoters of these persecutions were men eminent for their learning and ecclesiastical position. So that if it were not that God, who was the true Author of these Exercises, likewise undertook to defend them, they would perhaps have ceased to exist almost as soon as they came into existence. It

pleased God to rouse the zeal of St. Francis Borgia, then Duke of Gandia. Being at Rome and perceiving the great attacks which were made on the work, he besought Pope Paul III. to have the book properly examined, and defend it by the authority of the Holy See. The Pope willingly complied with this request, and committed the task of the examination to three learned men, namely, to Giovanni Alvaro of Toledo, Cardinal and Bishop of Burgos, of the Order of Preachers, to Philip Archinti, Vicar of Rome, and to Egidio Foscarari, Master of the Sacred Palace, and when they had unanimously approved of it without finding a word to complain of, he published a bull in the year 1548, being the second year from the request of Francis Borgia. This bull is always now prefixed to the printed copies of the book, and declares that from sure knowledge, and by apostolical authority, it approves and commends these Exercises and all that they contain, exhorting the faithful of both sexes in all parts of the world to make use of them and to profit by them. It also commands the ordinaries and ecclesiastical authorities in the different districts to support and defend them, and in case of need to inflict punishment and censure upon those who opposed them. After this approval, and according to the permission granted in the bull, they were printed, and two Latin translations from the original Spanish, one of which was literal, and the other a faithful exponent of the meaning of the words, were also put forth by authority; this latter,

which was undertaken by P. Andrea Frusio, since it appeared the most useful, was afterwards printed.

It might have been expected that this Papal Bull, like the command of Christ, would have stilled the fury of the tempest, and that no Catholic, at least, would be found to renew the clamour. But there was such a person found, and this man was a monk, who had possibly entered into some compact with Tommaso Pedroccio; by him a paper was drawn up and presented to Giovanni Siliceo, Archbishop of Toledo, which, besides containing much abuse against the Saint and his foundation, accused the Spiritual Exercises of superstition and heresy. The paper also contained various extracts, which in the opinion of the writer were unreasonable, or offensive to pious ears, or else openly heretical; and a duplicate of this paper was presented to the Holy Inquisitors. On the other hand some doctors of high reputation for learning and piety rose up in defence of the book; amongst others, Alfonso Vergara, Canon of the church of Cuenca, Giovanni Costa, and Bartolommeo Torres, afterwards respectively Bishops of Leon, and of the Canaries. These writers by their lucid demonstrations succeeded in allaying the excitement which existed in the town and diocese of Toledo, and the adversaries of St. Ignatius were repulsed. Pasqual Mancio, of the Order of Preachers, principal professor of theology at Alcalà, also assisted in bringing about this consummation. For he brought back to the Archbishop the book

of Exercises, which had been committed to his hands for examination, saying that after careful search he could find in it nothing objectionable; then he showed the Archbishop the marginal notes, saying, "But here I find many things to be condemned in these censures which are added on the margin." Thus, after many and bitter attacks the Exercises of St. Ignatius remained victorious, and the opinions of all Catholics are unanimous, since the Church speaks of them as "an admirable book in the judgment of the Apostolic See, and approved as being of general utility."

It remains to examine the veracity of those authors who have asserted that Ignatius assumed the religious habit, first at Monserrato, then at Manresa, sometimes of one order and sometimes of another. But that I may not involve myself in this wearisome dispute, I refer those who desire any information to the "Acta Sanctorum," and return to the narrative from which I have digressed.

CHAPTER IX.

HIS PILGRIMAGE TO JERUSALEM.

WHEN Ignatius had lived at Manresa for nearly a year, being no longer able to bear the great reverence in which he had come to be held, and desiring also to put an end to the vexations which several devout persons were subjected to

on his account, he resolved to quit the place. He also thought that the time was now come when he ought to carry into execution his pilgrimage to Jerusalem, as Barcelona, where he intended to embark from, was no longer under suspicion of being infected by the plague. Some time before leaving Manresa, Ignatius had been taught by wise counsellors and also by his own experience, that excessive acts of penance are impediments to other things which are of still greater importance in God's service. This he was so well assured of that he taught the same truth to others. He now therefore wore shoes, and instead of sackcloth he put on two garments of coarse grey cloth, which were given to him in charity, together with a cap of the same colour. He also had his hair and his nails cut, for this dirt and neglect he had only endured for his soul's health. When it became known in the town that he intended to depart, many of his friends tried to dissuade him, and earnestly besought him to remain, and not to leave so abundant and flourishing a harvest; besides which they told him that his weak and impaired constitution could not bear the sea voyage. But when it was evident that neither this advice or these entreaties were of any avail, they would at least constrain him to take some companion, showing him that in so dangerous a voyage he would require some help and comfort, if it were only because he could speak neither the Latin nor Italian tongue, both of which were needful to him. But the courageous Saint would not

give ear to any such discourse, nor would he accept of any money for his journey, for he said that he especially loved the virtues of faith, hope, and charity, and that the more he rested his hopes and affections upon men, so much the more would these be diminished.

About the beginning of the year 1523 he started for Barcelona conducted by the priest, Antonio Pujol, who was the brother of Agnesa Pasquali, and by this man he was also provided with a lodging, at the request of Agnesa till he could find a passage from that port to Italy. In the meantime he occupied all his leisure hours which remained in addition to the seven hours of his daily prayers, in visiting the prisons, and attending to the sick in the hospitals. He also begged in the streets of the city, and assisted the poor with what he collected. Of the arrangements for his voyage he thought nothing, as if it were a matter which did not concern him, but only God, upon whom he had cast all his care. Most true it is that those who trust in the Lord are never confounded, and so it happened to Ignatius, for as he was assisting at a sermon, mixed up with a number of children at the foot of an altar, a noble lady of the name of Isabella Roselli happened to cast her eyes upon him, and saw that his head was surrounded by a bright light, and at the same time she heard an inward voice bidding her call him to her; whilst she understood within herself that this outward poverty concealed a distinguished servant of God. Having re-

turned to her house and narrated the circumstance to her husband, they both agreed to search for him, and invite him to their table as a mere act of charity, without appearing to have any knowledge except of his poverty. Ignatius, having been so invited, without discovering who he was, conversed with his accustomed ardour upon divine things, so that it was manifest how he was filled with the Holy Spirit. He revealed to his hosts his intention of making a voyage to Rome, and Isabella upon hearing this did all in her power to retain him. But when she found that his determination was fixed, and that he had secured his passage in a brigantine, she begged him to give up his place, and sail on board a ship in which the Bishop of Barcelona, who was a relation of her husband's, was about to make the voyage to Italy. This was the work of God, and to this proposition Ignatius yielded. When the brigantine had got a little way out to sea, it was assailed by a furious whirlwind, and foundered within sight of the port, so that every soul perished. The captain of the ship on which the Saint was now to embark had given him his passage in charity, but nevertheless told him that he would not receive him unless he brought with him his own portion of biscuit, and to collect this Ignatius began to beg. But he was perplexed in mind, and asked himself, "Is this your full trust and confidence in God that nothing will be wanting to you?" and not knowing how to resolve this doubt, he determined to seek counsel from the mouth of

the Lord by asking his confessor, and by him he was assured that by so doing he did not in any way manifest any distrust in God. About this time also he was greatly vexed by temptations to vain-glory, and he was in great fear of being surprised by this sin. It is impossible to say how studiously he endeavoured to conceal his noble birth, nor did he breathe a word of his pilgrimage to Jerusalem, or reveal to any one his intentions of again preaching the Gospel in those same places where Christ had preached it, or of shedding his blood where Christ had shed it. He made diligent search for persons who were skilled in spiritual things, and visited several hermits at a distance from the city, and when he was unable to find any who could give him help he felt great disappointment. But this anxiety vanished after his departure from Barcelona. The Saint has delivered this account to us, in order to teach us that as we act rightly in making search after skilful directors for the good of our soul, so if it be God's will that we are unable to find any such, we ought to remain at peace, and feel satisfied that God's Fatherly Providence will not forsake us.

Whilst Ignatius went about begging provisions for his voyage, for he was unwilling to ask them of Roselli, he chanced to encounter a certain noble lady named Zepiglia, and asked an alms of her. This lady was in great distress on account of the evil conduct of her son, who had run away from his home and wandered

about in a disorderly manner; and when she perceived a certain air of nobility about Ignatius she thought that he must be a person of the same description, and began to rebuke him with indignation, calling him a lazy vagabond, and heaping upon him a number of similar reproaches. Ignatius mildly listened to her till she had finished all that she had to say, and then humbly thanked her, saying that he was most deserving of all her abuse and of far more than she had said, for there did not exist in the world a man more worthless than himself; and this he said in a manner which showed that they were not mere words, but the true feelings of his heart. The lady, in great astonishment at receiving such an answer, perceived what a fault she had committed in abusing a Saint as a worthless person; her anger was changed into reverence, and she begged his forgiveness, and gave him a large alms. She afterwards described this adventure with great emotion, and when the Saint returned from Jerusalem, she was most devoted to him, and under his directions greatly advanced in virtue.

After passing rather more than three weeks at Barcelona Ignatius embarked, and finding that he had in his possession five or six Spanish coins called *Blanchas*, made of a composition of brass and silver, and as no poor persons were present to whom he could give them he threw them down upon the shore that God might bestow them for him. The voyage, although quick, was very fearful and dangerous, from the vio-

lence of the gale which drove them forward. In five days they arrived at Gaeta.

When he disembarked he started at once for Rome. He was accompanied by some mendicants who had sailed with him, a youth and a mother with her little girl, who to secure herself from insult had disguised herself as a monk, or at least wore the dress of a man. They came to a village, and were at first well received and refreshed with food and allowed to warm themselves at a fire. Ignatius was then lodged with the youth in the stable, and the woman conducted to a chamber over head. In the middle of the night shrieks were heard from this chamber, and upon their hastening to inquire what had happened they found the mother in great grief complaining that some wicked persons had offered violence to her. Ignatius, inflamed with zeal, and not knowing anything of Italian, reprimanded them in his own language; but God gave such power to the words of His servant, that although the men were soldiers, and saw that he was only a poor beggar, they did not dare to offend or resist him, and all three of them, for the boy had run away, quitted the place together.

At that time Italy was afflicted by pestilence, and all the roads were narrowly watched, and Ignatius being a poor pilgrim, soiled with travel and worn with austerities, so that he looked as if disease had already touched him, it often happened that he was shut out from inhabited places, and forced to pass the nights in

the open country, without food or shelter from the rain, and being obliged to travel slowly on account of his weakness he was left quite alone. Nevertheless, according to the good pleasure of God, he arrived in Rome on Palm Sunday, and when there he visited all the holy places with the greatest devotion; he received the benediction of Pope Adrian VII., and was licensed by him to make the pilgrimage to the Holy Land. On the eighth or ninth day after the Pasch he set out for Venice. When he was on the point of starting, some of his compatriots who had failed in all their endeavours to dissuade him from the pilgrimage by telling of the difficulties and dangers he was exposed to, forced him to receive, after great opposition on his part, eight gold scudi to take with him to Palestine. But he had not proceeded far from the city before his conscience reproached him for having deviated from his resolution of always living in extreme poverty: in great sorrow he implored pardon from God, and was on the point of throwing away the money, but upon reflection he determined to keep the gold, and bestow it upon the first poor person he should meet, which he accordingly did.

During this journey to Venice he had to undergo, on account of the pestilence, the same, and perhaps still greater hardships, as on his journey from Gaeta to Rome. When people saw his mean and sordid appearance, they fled from the sight, as if he were himself the plague, and his companions, that they might not have to

pass the night in the open air, abandoned him, and passed on in haste before him. But God richly rewarded His servant for all these sufferings. Between Padua and Chioggia Christ appeared to him, filling his heart with joy, and encouraging him to bear even greater things for the love of Him, and after this He remained invisibly in his company, and assisted him in divers wonderful ways. He entered the gates of Padua without any bill of health, and without the guards saying a single word, and in the same manner he left the city. At the lagune of Venice, the guards of the boat into which he entered, although they strictly examined every one else, did not ask him any questions, as if they did not so much as see him. Nor did the favours of Heaven end here; for when he arrived in Venice, being a stranger and unacquainted with any hospital, he laid himself down on the bare ground, under a portico in the piazza of St. Mark. At that time Marco Antonio Trevisani, a most learned and holy man, was a senator of the republic. Though a layman and a nobleman of such high station, he made use of the penances of a monk, and amongst other things wore a hair shirt upon his skin. His house was like a public hospital, so great was the number of poor whom he lodged there; and he would have brought himself to poverty if his nephews, the Marcelli, had not taken care of him. When he was lieutenant in Cyprus, he acquired the reputation of a Saint by his exer-

cise of the government. In the year 1553, having been elected Doge, he wished to refuse this dignity, desiring in his heart to distribute all his goods to the poor, and consecrate his life to God in a monastery. This he would certainly have done unless Lorenzo Massa and Antonio Milledonne, who were secretaries of state and men of great understanding, had not instructed him, that he would be acting in a way more pleasing to God if he sacrificed his own wishes for the public weal. Thus he lived till he became aged and decrepid, when on a certain day as he was assisting at the divine Sacrifice he calmly expired. On the night in which St. Ignatius lay under the portico, this man was awakened out of sleep by a heavenly voice which said to him, "What! dost thou sleep on a rich bed, whilst my poor servant and my dear pilgrim lies near thee on the bare ground, uncovered, and without any human comfort?" At these words, which were rather a mark of divine favour than a reproof, the good senator, at once ashamed and rejoicing, went suddenly forth in search of Ignatius, and when he had found him he brought him to his house, and with great charity made ready his food and his bed. But the next day the Saint, not liking to remain in so splendid a lodging, went away, and for the same reason he refused to lodge at the house of the Imperial Ambassador. A merchant of Biscay, who well knew who Ignatius was, asked him to dine with him, which Ignatius agreed to do, and afterwards remained at his house till it was time for him

to sail. Whilst he stayed there he always kept silence at table, except when he gave such brief answers as might be needful; in the meantime he listened to what was said, in order that he might gather materials for speaking of God when the meal was finished. By means of these conversations the merchant, who was a pious man, and all his family were filled with great devotion towards the Saint, and greatly desired to retain him amongst them. The good merchant offered him clothes and money, but these Ignatius refused, only he besought him to procure him an audience with the Doge, whose name was Andrea Gritti, that he might beg for a passage on board the admiral's ship which was about to take out the new Lieutenant Governor to Cyprus, for the pilgrim's ship had set sail a few days before he arrived. No sooner had the Doge seen Ignatius than he willingly acceded to this request. The capture of Rodi by the Turks, on the Feast of the Nativity in the preceding year, (1522,) made the voyage more perilous than before; for these barbarians now swept the sea with a number of vessels, so that numbers of pilgrims had turned back rather than lose their lives or their liberty. All this was represented to Ignatius by his friends to deter him from running so great a risk. But his confidence in God by whom he felt himself to be called to these holy places made him quite indifferent to these terrors, so that he declared that if there was no ship to convey him, he felt certain he could make the voyage safely on a

plank. His great confidence in God was also manifested upon another occasion. After having been for some days very sick with a fever, he was obliged to take medicine on the very day upon which the ship was to sail, and upon the merchant we have before mentioned inquiring of the doctor if Ignatius could embark that day in his present condition, he answered, yes, that he might do so if he wished to lose his life. Nevertheless, no sooner did Ignatius hear the signal of departure, than he hastened on board with the rest, and left Venice on the 14th of July, 1523, and it pleased God whose counsels he had followed, that the movement of the sea and the sickness which it brought on were instrumental in saving his life and restoring him to health.

During the voyage he was frequently in great danger, both from the wickedness of others, and from his own zeal. It often happens that when men's lives are depending upon nothing but the winds of heaven, that they live and talk in a more dissolute manner than before, and so it was in the present instance, in which they were in danger from the Turkish Corsairs, as well as from other causes. The heart of Ignatius was outraged by these dishonours to God, and he reproved these men with great freedom and sharpness; nor did he leave off doing so, although certain Spaniards who were in the ship earnestly besought him, because the sailors had formed the cruel design of casting him upon a desert island. But God laughed to scorn their

evil thought; for when they were on the point of making the island, they were driven back by a violent wind, and carried to Cyprus. At this place Ignatius ascertained that the pilgrim's ship was anchored three leagues off at Saline, and he accordingly proceeded thither by land without any other provision for his voyage than his sure confidence in God. Throughout this voyage from Venice, which lasted altogether forty-eight days, Christ vouchsafed frequently to appear to him, and on the last day of August he reached Zaffo in Syria. From thence he continued his journey towards Jerusalem, in company with the rest of the pilgrims, and when they had come within about two miles of the city, they were met by a good and noble Spaniard named Diego Nugnez, who admonished them that before coming in sight of the holy city they should set in order their consciences and walk in silence, which they accordingly did. A little afterwards the Franciscan Fathers, to whose care the holy places are entrusted, came out in procession to meet them, and introduced them into the city at mid-day on the fourth of September.

CHAPTER X.

HIS VISITS TO THE HOLY PLACES.

GREAT was the joy of Ignatius in reaching this happy country which has been consecrated by the presence and sprinkled with the blood

of our Redeemer; he had now obtained what had been the great object of his desires ever since his conversion, this desire had made him count as nothing all the difficulties of his long pilgrimage, and it had been immeasurably increased by those secret manifestations with which he had been favoured by Jesus Christ. He now visited with extreme devotion those places of blessed memory where Christ was born, where He preached the Gospel, and wrought His miracles, looking upon them as if he was himself a witness of these very scenes. But when he saw the place of his Redeemer's agony, and the spots on which He was crucified and buried, all his soul was melted with a sweet sorrow, and he could not cease from pressing tender kisses on the holy ground, and pouring out his heart in devout thanksgivings. He visited also the house in which the Mother of God is reported to have dwelt, the place in which the Eucharist was instituted, and where the Holy Ghost descended upon the apostles, and many other spots consecrated by holy memories. He was not content with seeing them once only, but returned again and again, sometimes alone, and sometimes accompanied by others, making the most minute observations, and gathering the most exact information. That he might preserve in his mind the remembrance of these scenes, and also for the edification of others, he drew up an exact description of them in writing, and sent it to Agnesa Pasquali. In this work may be distinctly seen the fire of his zeal,

and none could doubt upon reading it, that it was written by a Saint. The writing was preserved for a long time by the family of Pasquali, and finally left as a precious legacy to the Society of Jesus. Ignatius also collected many relics, and upon his return to Barcelona, he gave them to Antonia Strada, a nun of St. Girolamo, in which convent they are still preserved and venerated.

It had been the intention of Ignatius to spend the remainder of his life in the Holy Land, and to employ his time partly in visiting the holy places, and partly in labouring for the conversion of the heathen. To this end he had brought with him from Europe letters of recommendation to certain Franciscan monks, and by them he was presented to the head of the monastery, and told him of his wish to remain in Jerusalem, for the satisfaction of his private devotion, but without opening to him his ulterior views. The monks showed him the extreme poverty of their convent, telling him that they had not sufficient to support their present numbers, and that on this account some of the brethren were about to be sent back to Europe when the pilgrims returned. Ignatius assured them that he would not burden the Convent in any respect by staying with them, and he asked of them nothing more than spiritual direction and the hearing of his confessions. The Superior answered that this might be done, but that the Provincial must determine the matter, whose arrival was shortly expected from Bethlehem. Ignatius upon hearing

this, considered the affair as almost settled, and wrote letters to some pious persons at Barcelona, telling them of his expectation and his happiness.

But God had designed Ignatius, not for the good of any one country, but for the whole world, so that his intentions were frustrated, and God willed his presence in Rome instead of in Jerusalem. Accordingly on the day before the departure of the pilgrims he was sent for by the Provincial Superior, who told him very kindly that he had heard of his wishes, and that after diligent consideration of the loss which might ensue to him by his stay amongst them, and also to the Convent, upon which fell the charitable burden of ransoming all the Christians who fell into the hands of the Turks, he could not agree to his request, so that he must hasten his arrangements for departure as quickly as possible. Ignatius answered that either death or slavery for Christ's sake would be sweet to him, and that if it should so befall, he did not desire to be ransomed, and humbly made him understand that he was firmly resolved to stay there if he could do so without sin. The Provincial then told him that he had received authority from the Holy See to retain, or to send back whomsoever he saw fit, and even to excommunicate those who opposed themselves, and showed him the Pope's Bull conferring these powers. Ignatius, however, refused to examine the instrument, telling him that he believed his words and was ready to obey him. Whilst he

was making preparation for his return, he was seized with a strong desire of revisiting the traces of Christ's feet which he impressed upon the rock upon Mount Olivet at His Ascension, and that none might hinder his enterprise, which was one of great danger, he departed alone without the escort of any Turks who are generally hired for the protection of pilgrims, bribing the guards to allow him to pass with the gift of a small knife. When he had satisfied his devotion he crossed over to the neighbouring sanctuary of Bethphage. Whilst here it occurred to him that he had not paid attention to the footsteps on Mount Olivet, so as to know towards what quarter of heaven Christ was looking when he quitted the earth. Impelled by this desire he returned to the spot, looking at everything again and again, till all doubt was removed from his mind. So highly did the Saint prize these holy recollections, that he would not allow the smallest particulars to pass unnoticed. When the Franciscans heard that Ignatius was not to be found among the pilgrims, they sent their Armenian servants in search of him. These men met Ignatius on his return from Mount Olivet, and with fierce looks threatened to beat him, they reproved him for his rashness with abusive words, and taking him by the arm they dragged him rudely to the Convent. But Christ richly rewarded His servant for this shameful usage, appearing to him in the air and going before him to the Convent.

CHAPTER XI.

HIS RETURN TO SPAIN.

THE next day Ignatius with the other pilgrims quitted Palestine which they had entered only six weeks before, but his heart and affections still remained behind, and he indulged the hope of one day returning thither again. At Cyprus they found three vessels ready to sail for Venice. The first was Turkish, the second was a very large and well-equipped ship belonging to a Venetian merchant, and the third was small, old, and out of repair. As the winter season, which is so dangerous for navigation, was approaching, the greater part of the pilgrims made bargains with the Venetian that they might provide for their own safety as far as was possible. Ignatius had nothing to pay the fare, but he had many friends, who earnestly besought the captain to give a passage to the mendicant for the love of God, because they knew he was a holy man. To this request the merchant answered with a sneer, that if he was a Saint he might walk on the water as other Saints had done before him, but that he should not sail with him. The foolish man little thought that it was God's purpose to bear witness upon this voyage to the sanctity of his Servant by marvels which would bring punishment upon his own head. When Ignatius had been rejected by the Vene-

tian he was charitably received on board the small vessel, and all three of them made sail together the next morning at break of day, and for some hours proceeded prosperously on their voyage. But in the evening a furious wind sprung up which raised a great sea and separated the ships from one another; and in the midst of the tempest the Turkish ship went down with all on board, and the Venetian struck on the coast of Cyprus, and nothing but the crew escaped destruction. The third, on which Ignatius was embarked, although old and leaky, endured the fury of the gale and made the shore at Puglia, from whence after making the necessary repairs it continued the voyage to Venice, and arrived there in the middle of January, 1524, after a voyage of two months and two weeks from Cyprus.

Ignatius had gone to sea with nothing to cover him but an open and ragged coat of black cloth, a light waistcoat, and cloth breeches down to the knees which left the lower part of his legs bare, and with shoes only on his feet. Thus he made the voyage in the midst of a severe winter, and when he reached Venice he was almost perishing from the sufferings he had endured. A pious person, most probably the same Biscayan merchant who had lodged him previous to his starting on his pilgrimage, entertained him in his house during the few days he stayed at Venice. This man seeing his ragged dress, and understanding that he wished to continue his winter journey towards Spain, gave him a piece

of old cloth (for he would accept of nothing better) to double over his body, for his stomach was weakened and disordered by the great cold to which he was exposed. He also gave him fifteen or sixteen pieces of money, which Bartoli tells us he accepted to give to the poor, or as others say, for the necessities of his journey, which lay across the Appenines to the city of Genoa. From Venice he first proceeded to Ferrara, and as he was praying in the cathedral there, a beggar came up and asked an alms of him. Ignatius gave him a small coin, immediately after another came, and to him he gave a larger coin, and then a third, to whom he gave a large piece of money, not having any other; when the other beggars heard this, a number of them came about him, and the Saint being as ready to give as they were to receive, he was soon left penniless, and was obliged to go begging himself to support himself for the day. When others continued to ask alms, Ignatius told them how grieved he was that he had nothing left to give, and these miserable creatures in great astonishment at his bounty and his poverty assembled together at the church doors when he came out and exclaimed, "The Saint! the Saint!"

From Ferrara he continued his journey without delay to Genoa. At that time the emperor Charles V. and Francis I. king of France, were at war, and the whole of Lombardy was overrun by soldiery, so that travelling had become dangerous; towns were pillaged and burnt, and

murders and robberies were of every day occurrence. Some Spanish soldiers therefore recommended Ignatius to travel by roads, lest he should fall into the hands of one of the two parties, and run the risk of losing his life. But he was full of filial confidence in God, and would not give heed to these counsels, perhaps too his ardent zeal made him rather desirous of encountering than avoiding such dangers. He had not gone far before he approached a fortified place garrisoned by Spanish troops, and fell in with a party of them who were patrolling the road. In these suspicious and perilous times he was believed to be a spy, and was accordingly made a prisoner and conducted to a small hut close by. They asked him who he was, whither he was going, and what message he was charged with, &c. They also stripped all his rags from his body, and took off his shoes to see if they could find any letters. Not being able to gain any information either from their search, or by their questions, yet believing nevertheless, that he had cheated them by his cunning, they threatened angrily to bring him up before the governor, "and before him," they said, "you will be forced to discover what you maliciously conceal from us." Ignatius begged them to suffer him to put on his ragged clothes, but the cruel soldiers refused to let him have anything except his coat and small-clothes, and in this shameful guise they brought him through the public ways to the governor of the fortress. The Saint went along rejoicing, remembering

how his Lord had been shamefully dragged through the public streets of Jerusalem, amidst the mockery and abuse of the people. But if Saints have more virtue than other men, they have the same unhappy nature, and so it happened that after a short time the joy of Ignatius was changed into fear. In order that he might be thought a low-bred person, and also out of a feeling of devotion which made him desire to imitate the simplicity of Christ and His apostles, he was accustomed to use the familiar pronoun in addressing great people; but on this occasion he thought that he would depart from his rule, and call the governor "Your Lordship." But no sooner did he recognize the real nature and spirit of this thought, than he dismissed all his fear of imprisonment and of cruel treatment, and determined to look the governor boldly in the face, and filled with holy indignation against his cowardly intentions, he said within himself, "I will not call him by his title, nor will I bend my knee to him, or take off my hat to salute him." In this way he accordingly acted, and when the commander questioned him concerning his name and habitation, he answered him nothing, and to the number of different questions which succeeded he either made no reply, or else he answered slowly and briefly. Only when the governor asked, "Are you a spy?" he said at once, "I am not," for by acting otherwise he would have given them just cause to punish him severely. But by the mode he adopted of not avoiding any danger, he es-

caped unharmed. For the captain, taking him for a madman or a fool, turned angrily to the soldiers, saying, "Why have you brought before me such a man as this? Cannot you distinguish a fool from a spy? Take him at once out of the fortress." The soldiers, exasperated at these words, wreaked their vengeance on Ignatius, beating and kicking him. There was however one officer who was touched with compassion at seeing him so treated, and he took him into his house, and gave him food, and kept him there during the night. The following day towards the evening he was discovered by some French soldiers from a watch-tower, and by them he was taken up and brought before their captain. But here matters fell out quite contrary to the Saint's wishes. For whereas he had prudently concealed from the Spanish commander not only his family but his nation, he now openly told the Frenchman that he was a Spaniard of the province of Guipuscoa. Upon this the officer, who lived not far from that country, looking upon him as if he were a compatriot, received him kindly, and bade the soldiers take care of him and suffer him to proceed on his journey the next day.

After these turns of good and evil fortune which befell him by God's appointment, he at last reached the city of Genoa. Here he found Rodrigo Portundo a native of Biscay, with whom he had been acquainted when he was at the court of King Ferdinand. Rodrigo was in command of the Spanish galleys, and by his means he got a passage to Barcelona, at which town he

arrived after a most perilous voyage, for they were pursued by the galley of Andrea Doria who was then on the side of the French.

CHAPTER XII.

THE COMMENCEMENT OF HIS STUDIES AT BARCELONA AND OTHER EVENTS.

WHEN Ignatius found that he could not pass his days at Jerusalem, he began to consider what mode of life he could adopt which might be more pleasing and serviceable to God. It occurred to him at Barcelona that he would enter some religious order whose discipline had become relaxed, and labour to reform it, hoping that by this means he should have great sufferings to undergo for the love of God through the opposition of the monks. Perhaps it may seem to some that this design was inconsistent with the revelations made to him at Manresa concerning the foundation and rules of his institute. But we have already said that his knowledge was only obscure, and he had seen nothing more than a rough sketch of the future. It is God's will to reveal Himself to His Saints by degrees, and to reserve many things for future opportunities. So it happened with Ignatius, for as he was reading in the eighteenth chapter of St. Luke of Christ's journey to Jerusalem, in which he foretold to His apostles His own passion and resurrection, he came to the

words, "Et ipsi nihil horum intellexerunt;" and they understood none of these things. He made many different reflections on these words, and it came into his mind that he ought to apply himself to study, for he clearly perceived that without learning he could not devote himself as he ought, and in a manner corresponding to his own vast desires, to the sanctification of his neighbour. He therefore resolved upon taking this important step. He communicated on this subject with a certain Ardebalo, a man of great piety, and well skilled in the Latin tongue for the times in which he lived, and also with Isabella Roselli. Both of them approved his design, the first offered to give him gratuitous instructions, and the second to provide for all his wants. But he had been acquainted at Manresa with a very holy Cistercian monk, by whose assistance he thought that he might make progress in letters and in virtue both at the same time, and with these intentions he accepted the offers of his friends only conditionally. He accordingly went to Manresa, and there discovered that the monk had departed this life, so that he again returned to Barcelona and commenced his studies. Agnesa Pasquali gave him a chamber in her own house, and there he took up his abode, for the library of Antonio Pujol, the brother of Agnesa, was always open to him for his studies. At this time he was a man of thirty-three years of age, and in his natural disposition extremely ardent, and disinclined to study, but such was his marvellous zeal for God's glory

that he went to a public school with a number of boys, to take lessons in grammar and learn the verbs and nouns, and here he laboured to cultivate his memory which was injured by neglect, and renounced in a great measure even the joys of divine contemplation.

This new undertaking was most displeasing and hateful to his spiritual enemy. For the devil clearly saw that the success of Ignatius would bring great injury upon him; perceiving therefore that he no longer practised contemplation, he endeavoured to turn him aside from his labour by subtle and malicious temptations. Ignatius had not long been working at the grammar when his mind was filled with new and lofty contemplations of divine things, and when he went through the tenses of the verb "amo," he was immediately and forcibly rapt in the thought of God, neither was he able to restrain and master his thoughts though he earnestly endeavoured to do so. Hence it happened that he could neither learn his tasks, nor remember what he had learnt before. So that after many days of schooling he had not advanced a single step. But as purity of intention is always accompanied by clearness of perception, Ignatius soon discovered this fraud of the devil; and he asked himself, "How is it that when I am saying my prayers and assisting at mass, I do not experience the same excitement of thoughts and affections; it must therefore be an angel of Satan who has transformed himself into an angel of light." He was not mistaken, and in

order to drive the devil from him, he adopted those means which are made use of by Saints. He took the schoolmaster to the Church of Sta. Maria a Mare, which was near the school house, and there cast himself at his feet, humbly begging pardon for his negligence at school, promising that he would henceforward study as diligently as he could, and begging him if he ever caught him in the same fault, that he would chastise him as if he were a boy, in the presence of the rest. But there was no need of this, for the devil, confounded and baffled by his great humility, ceased to assault him by this malicious trick.

After this Ignatius began to make rapid progress in his studies. About this time he was advised by some worthy men to read the book "de Milite Christiano," by Erasmo Roterodamo, a writer who is much praised for his pure Latin, by which reading he might at the same time improve himself in the practice of virtue. His confessor gave the same advice, and as he always yielded in every thing to his opinions, he began to use the book, but as often as he began to read it he perceived that all the fire of devotion was quenched within him; and after taking counsel on the matter from God he cast the book away; and afterwards when he became general of the Society of Jesus, he proscribed all the writings of this author, and would not suffer them to be read, except by a very few of approved virtue and learning, who were enjoined to read with great caution. It was not

that he considered all the works of this author to be infected with heresy, but in order that none might be so attracted by his facetiousness and sarcastic pleasantries, as to proceed from wholesome studies to what was injurious to devotion.

Though the Saint applied himself to study with great intensity, he did not cease from his fervent devotions and penitential practices. When therefore he returned to Barcelona he resumed the austerities which his weakness of stomach had obliged him to discontinue. He did not again put on the dress of sackcloth, but by the advice of Pasquali he assumed a black dress of an ecclesiastical appearance, and beneath this he wore a hair shirt. He retained his shoes, but he took off the soles and went barefooted in the depth of winter, by which contrivance he avoided ostentation whilst he endured the pain. He slept almost always on the bare ground, and gave himself the discipline several times a day. He refused the food which Agnesa would have provided for him, and the alms which he received in abundance he distributed to the miserable, contenting himself with the worst morsels he collected by begging. One day Pasquali affectionately reproved him for this, upon which he answered, "And what would you do if Christ were to ask an alms of you? would your love suffer you to give Him the worst instead of the best?" A great part of the night and of the hours due to sleep he passed in prayer, and Giovanni Pasquali, who was very desirous of

knowing what Ignatius did during the night, and for that purpose watched him secretly, has affirmed upon oath that he saw the chamber full of light, and the Saint kneeling in the air, whilst he exclaimed amidst penitential sighs, "O my God, how infinite is Thy goodness in bearing with so great a sinner." It is also stated in the process of canonization that he was often seen in this house seized up whilst he was in prayer and elevated about a cubit's height from the ground. He had no use of his senses on these occasions, and his breathing was alone perceptible. In this state he was heard to say, "Ah Lord, would that men would know Thee!" The house where these marvels occurred was afterwards held in great veneration, and especially the Saint's room, which was situated at the head of the staircase. It was of a square form, and its length, according to the description of Pietro Gil, who visited the spot, was about twenty-two palms. Ignatius used to visit all the churches in the town; but most of all the church of Santa Maria a Mare, where he generally heard mass and communicated every week. He attended vespers at the cathedral, and compline at the chapel of St. Eulalia, for whom he had a great devotion. The church of St. Girolamo is also rendered famous by one of his ecstasies, for he was there seen by the nuns remaining immoveable as a statue for many hours together before the altar of St. Matthew; his knees were bent, and he was elevated above the

ground, and his face beamed like one of the blessed.

The Saint also employed himself in works of charity towards his neighbour, for his ardent zeal would not suffer him to pass many years in the work of preparation only. Many and wonderful were the conversions which he wrought, so that he was considered not only a Saint, but an apostle. Hence it happened that the greatest noblemen and chief ladies of Barcelona came to him for spiritual advice, and they assisted and favoured his charitable undertakings. Amongst others were Donna Stephana di Richefens, daughter of Count di Palamos, and wife of Don Giovanni, a chevalier of the Order of St. James, Donna Isabella di Bogados, D. Gujomar Graglia, and D. Isabella di Sosa. But he took chief delight in the society of those who were always with him, viz., his hostess Agnesa and her son Giovanni. With these friends he used every night to converse in a marvellous manner upon divine things, on the vileness of all that belongs to earth and the value of what is heavenly. To the youth Giovanni he particularly recommended that he should frequent the sacraments, and be obedient to the laws of God and the commands of his mother. And as Christ foretold to His apostles the persecutions they would have to encounter, so that when these things befell them they might remember their Master's words, and derive from them courage and comfort, so, for like reasons, did Ignatius discover to this youth the future course of his life and its many af-

flicting accidents, telling him that God would send these things upon him because of His love towards him, and that he might by these means pay the debt of his sins. "It is God's will," he said, "that you should marry, and you will marry a very virtuous woman, and you will have many children, and on their account you will have many sorrows." And so it happened. For Bartoli relates that the eldest son was born deaf and dumb; the second at twenty-two years of age went mad; and the third led a very wicked life, and one day he suddenly fell down dead. Of his four daughters three were not able to marry because they had no portions. Ignatius also predicted that at the latter end of his life he would become very poor, and die in poverty. This also was fulfilled; he was overwhelmed with debts, and almost reduced to beggary. When these misfortunes came, the good Giovanni humbled himself under the powerful hand of God, and when any one consoled him with hopes of better fortune, he used to answer, "Pray that I may have patience, but do not promise me what I shall never have, for no word of Ignatius's prophecy will fail hereafter, as none have hitherto failed." He found his comfort in the sweet letters which the Saint used to write to him so long as he lived, and in the assurance he had that his afflictions were working good to his soul. His thoughts were always with the Saint, he used to tell his children many anecdotes of what he had seen and heard, and then break out with such expressions

as these, "If you knew what things I have seen with my own eyes of Ignatius, you would never be satisfied with kissing this ground which his feet have touched, and these walls which have sheltered him." Then he would strike his breast with bitter lamentations, saying that he was miserable at having profited so little by the conversation of so great a Saint. He kept the hair shirt which Ignatius had worn as a precious relic, and a small crucifix which he had carried on his breast ever since his conversion; a wallet in which he collected his alms for the poor, a number of his letters, and a description in his own hand of the things he had seen in the holy land; almost all of these things he presented to the society, but the hair shirt he left in his will as a precious inheritance to his children, and numbers of sick persons were cured by its touch in the town of Barcelona, till in the year 1606 it was purchased for a large sum by Ettore Pignatelli, Duke of Monteleone and Viceroy of Catalonia. We shall see in the course of the narrative how the Saint recompensed Giovanni for his intense devotion towards him, and we will only remark in this place that Maffei asserts this prophecy of St. Ignatius to have been made at Barcelona after his return from Paris.

But to return to our narrative. Ignatius exhibited his great zeal for the salvation of souls, as well as his patience and fortitude in his labours to reform certain religious of the Monastery of the Angels. These women

used to conduct themselves in a disorderly and licentious manner, which they were able to do with greater security because their house was situated outside the walls, between the new gate and the gate of St. Daniello. Ignatius could not endure this scandal, and let happen what might he determined to try and bring about their reform. He began accordingly to frequent their church, and used to stay there for many hours in the day praying to God, and commending to His care this vineyard of His which the wild boars had ravaged and laid waste. The length of his prayers, the fervent piety expressed in his countenance, his tears of devotion, and the strangeness of his looks, moved the nuns to inquire who he was, and when they heard he was a Saint they desired to hear him speak about God. Ignatius who had long waited for such an opportunity complied. He first placed before them the excellency and the duties of a religious profession, and then went on to show how great was the injury done to God by the lives led by some of their society, the infamy which they brought upon the house, the danger of such examples to innocent souls, and the Divine vengeance which would fall upon these guilty nuns, the more heavily because they were espoused to Christ; and, finally, he exhorted them to perceive and to weep over the horrible state of wickedness in which they then were. These salutary exhortations he frequently repeated at other times, at last he induced them to make certain arrangements well calculated to complete

the cure. They returned to their old observances and habits of retirement, and when their former friends resorted to the place they found themselves excluded from all conversation. These wicked men were greatly angered at this novelty, and finding that neither threats nor blows had any effect upon Ignatius, who continued to encourage the nuns in their good resolutions, they deliberated among themselves, and agreed to rid themselves of this annoyance by taking away his life. One day therefore as he was coming away from the monastery with a priest named Pujalto, who was a faithful servant of God, and the assistant of Ignatius in this work, they were attacked by two moorish slaves near the gate of St. Daniello, who beat them so cruelly that Pujalto was nearly killed, and Ignatius escaped only because his assailant thought that he was already dead. In the midst of this terrible assault, so long as he had the use of his senses, he remained unmoved, and with a serene countenance gave praises to God, and prayed for his intended murderers. He was left on the road unable to rise, till a miller came to the spot, who took him up and carried him on his mule to the house of Agnesa almost in a dying condition. This pious lady did everything that she could for his recovery by bathing him with wine. His body was in such a condition that they were obliged to carry him in a sheet when he was to be moved, and even this caused him the acutest suffering. Notwithstanding this, when they would have taken off his hair-shirt,

he would not consent to it, except upon the urgent prayers of his confessor Father Diego of Alcantara, a holy Franciscan monk, who was also confessor to the Monastery of Jesus outside the walls of Barcelona. For thirty days his life was despaired of by the physicians, and he received the last Sacraments. Many noble and distinguished persons came to visit him, being attracted by their devout feelings towards the Saint. Ignatius replied to their condolences with expressions of joy, saying, "How great would be his good fortune if he was able to suffer in imitation of Christ, and to die for His sake!" After these noble persons came his poor friends, who were still dearer to him, in great affliction lest they should lose their father, and earnestly begging God to spare his life. And they were consoled, for it was not the will of God to sacrifice for a small number of religious one whom he had appointed for the salvation of many. After fifty-three days he was declared out of danger, and soon afterwards he left his bed. As soon as ever he could walk he went to the Monastery of the Angels again to confirm them in their change. The good Agnesa was greatly afflicted at this intention, and did all in her power to prevent his running such a risk, but all her efforts were vain, for Ignatius desired what she was so fearful of. But God did not surrender him to his malignant enemies, and as his charity resembled that of the holy martyr, St. Stephen, he gained over, as his reward, the chief among his persecutors. This

man was a merchant, named Ribera, and he was the contriver of the plot, but conquered by the Saint's patience and charity he one day threw himself at the feet of Ignatius as he was returning from the monastery, beseeching pardon for his cruelty, and promising him in satisfaction for his sin that he would amend his life. This promise he faithfully fulfilled.

His patience also obtained a like reward on another occasion. Certain rude people having discovered from his appearance that he was of gentle birth, began to ridicule and mock his present manner of living, and his mean dress, saying that he was without doubt a vagabond who had brought nothing from his father's house but his roguery, and to these insults they added abuse and threats. The Saint stopped upon hearing these words, listening to them in silence and with joy in his countenance, and then humbly thanked them, as if they had done him some favour. Amongst these young men were some who worked in the house of the Pasquali, and when they were about to punish this insolence by dismissing them, Ignatius entreated them not to do so, but to let the young men say what they pleased, that they might not deprive him of this opportunity of exercising the virtue of Christian patience. The Saint's gentleness and humility brought a happy termination to this and other similar annoyances by gaining over to God the souls of his calumniators.

One very wonderful conversion was especially granted by God to his prayers. Two brothers

named Lissani, who lived in the parish of Sta. Maria a Mare, had for a long time been at law with each other about their inheritance, and when the cause was determined, the one against whose claims sentence had been given, hung himself to a beam in his own house in a fit of grief and desperation. The house was situated in the street of Beglioco which leads from the plain of Ugljo to the sea. Upon this catastrophe the whole house was filled with cries and lamentations, and all the neighbours collected together. Ignatius, who happened at the moment to be returning from the Monastery of the Angels, was instantly on the spot, and made them cut the rope, and put the wretched man upon a bed upon which he was stretched without any signs of life. He then knelt down at a little distance and made earnest supplications to God with many tears for the poor man's soul. Whilst Ignatius was in prayer, and all the bystanders stood gazing upon the body, the wretched man suddenly opened his eyes, and soon so far recovered the use of his senses, that he began to lament over his sins, and, as we are told by Ribadeneira, he made his confession; after this was done he died, and when the Bishop was satisfied of his penitence he gave permission for his burial in consecrated ground.

Father Nicholas Lancizio was very anxious to know whether according to the general belief the man had been dead previously to Ignatius's prayer, and made inquiries of Father Pietro Gil, who had been present as procurator during the various processes of the Saint's canonization,

and who had given testimony upon this event. Gil made answer that he could not determine the point with any certainty; that the publication of the accident and the finding of Ignatius on the spot were undoubted, but that the rude persons who were present had taken no sufficient proofs of the death of Lissani, nor did they afterwards cry out that Ignatius had raised him to life, and that a miracle was wrought, although it was most true that they supposed him to be dead, and conjectured it to be a miracle. Still in the depositions which were taken at Barcelona, under the head of Miracle, we find the following account: "When Ignatius heard of the event he went to the house, and found Lissani lying on the bed, without the use of his senses, and supposed to be dead. He at once knelt down and began praying to God that he would restore him to life, and grant him such a space of time as would suffice for repentance and confession of this and of his other sins. As Ignatius was thus praying and invoking the name of Jesus over the body of Lissani, and whilst all waited in astonishment to see what would happen, Lissani returned to life."

The fame of these wonders which the Saint wrought in Barcelona induced some to offer themselves as his companions. Giovanni Pasquali had put himself in his hands at the time of his undertaking his pilgrimage to the Holy Land, but Ignatius did not accept the offers of any except these three, Calisto, Artiaga, and Diego di Cazeres, who was attached to the court of the

Viceroy of Catalonia, and the constancy of all these men failed as we shall hereafter see. Another man who offered himself as companion to Ignatius received a wonderful reply, and as the account is written down and attested upon oath, I will give the document at length: "I have often heard it said by Father Michael Rodis of the Society of Jesus, who was a native of Catalonia, and a man much esteemed for his piety, zeal, and austerity of life, that his father, who was a famous jurist, had been intimately acquainted with St. Ignatius when he was studying grammar at Barcelona, and that being moved by his example and his words he was inflamed with an ardent desire to become his companion and imitate his virtue. Having made known this wish to Ignatius he answered, 'You will not follow me; but your son will enter the religious order which by God's grace I shall found.' This prophecy was made sixteen or seventeen years before the foundation of the society, and it was not spoken in vain; for Michael Rodis entered the Society and lived long a member of it, and died at a great age, and in high reputation for virtue. From hence we may infer, how long before the foundation of the Society God revealed to Ignatius what he was hereafter to found; for this took place immediately after his return from his pilgrimage at Jerusalem. I, Francis di Caspes of the Society of Jesus, priest and a professed religious, have affirmed and written this with my own hand in the seventieth year of my age, and the fifty-fifth of my reli-

gious life, during which years I have at various times held the offices of rector, of provost, and of procurator for the province of Aragon at Rome. This I swear by the Lord, and by the four gospels. Jan. 20, 1641. Francesco di Caspes. S. J."

I have quoted this document not only for the glory of the Saint, but that it may plainly appear how little credit is to be given to those accounts which state, that about eleven years after this period Ignatius begged to be admitted into another religious order at Venice, and with this single allusion I shall omit all further dispute on this wearisome controversy. Bartoli adds some other interesting particulars to this narrative; he tells us that when the young Michael made known to his father his vocation to the Society of Jesus, he was informed by him of the prophecy of Ignatius, which he was now about to verify, and that the father shed tears of joy whilst he rejoiced with his son. Afterwards however the Provincial of the Jesuits made some delay about his admission, and the young man with the impatience of youth, changed his mind, and proposed becoming a Carthusian monk; on two different occasions the day of his entrance was fixed, and twice something happened which interfered with his designs, so that finally he again made application to the Society of Jesus, and having been received as a member he fulfilled the Saint's prophecy.

It now appeared to his master Ardebalo that Ignatius was sufficiently instructed in the Latin language to proceed to his scientific studies, and

other learned men were of the same opinion. Still Ignatius waited the determination of those who were best able to judge, and to that end submitted himself to be examined by an able and learned theologian, by whose advice he betook himself to the College at Alcala which was newly founded by Cardinal Ximenes, and provided with the most skilful professors. Thus after a residence at Barcelona, not of six years, as the good Pasquali has inconsiderately written, but of two years, as the Saint has himself recorded, he departed from that town. The citizens continued to retain a sweet and pious memory of the Saint, so that when Father Antonio Araoz, a novice of the new foundation, came there after a lapse of fifteen years, the fact of his arrival and of his having lately parted from Ignatius, was no sooner known than the inn was filled with people who came to make every sort of inquiry after Ignatius. Many offered to join his foundation, and many more offered money for establishing a house at Barcelona. Araoz was not able to console them, except by addressing some spiritual discourse to them, and giving them some rules for good living, which they received as if they had come from the mouth of Ignatius himself.

CHAPTER XIII.

HIS COURSE OF STUDY, AND HIS IMPRISONMENT AT
ALCALA.

IGNATIUS arrived at Alcala at the beginning of August, 1526. The first person he met was a student named Martino Olave, from whom he received an alms. This alms was a source of great merit to the young student if it be true as Ribadeneira relates, that through the prayers of Ignatius, after a lapse of twenty-six years, when Olave was a very learned Doctor of Theology at the University of Paris, and was attending at the Council of Trent, he was rewarded by God with an extraordinary vocation to quit the pursuit of worldly honours, and seek after evangelical perfection in the Society of Jesus. Ignatius was soon after followed by the three companions whom he had left at Barcelona, and to these was added a fourth, named Giovanni, a young Frenchman who was page to Don. Martino di Cordova, the Viceroy of Navarre. As he was on a journey with this nobleman, he had been wounded in some quarrel, and was left at Alcala to be cured in the hospital. But God brought good to the young man out of this misfortune, for whilst the physicians attended to the bodily cure, God gave medicine to his soul by the words of Ignatius.

All these five companions wore the same dress, which consisted in a loose tunic reaching down to

the feet, from which they got the name of "saccati," both the dress and the cap were of a grey colour. Three of them were lodged in his own house by Diego d'Eguia, as Gonzalez was told by the Saint himself. But I am unable to reconcile this with the account of Bartoli, who says that two were charitably lodged by Ernando di Para, and two by Andrea d' Arce, unless we suppose this to refer to a different time. When he first came Ignatius went to a hospital, and as he came out one day to beg, a certain priest, together with some idle and impudent men who were collected together in a knot, began to abuse and ridicule him. It happened that the Prior of the hospital of Antezzana witnessed this scene, and observed the patience of the Saint, and being indignant at this treatment he took him away from that place and received him into his own hospital. In this place, whether it was that the prior left it to others to select his room, or that he wished to put his sanctity to the proof, he was lodged in a room that had been for a long time uninhabited on account of its being haunted with nocturnal visions and fearful noises. Ignatius had full experience of this on the first night. Not having expected any thing of the kind he was at first terrified; but presently recollecting himself and taking courage, he offered himself up to God to undergo whatever he might have to endure from these visions or from the malice of the devil. But the Lord was mercifully content with proving this magnanimity, and rewarded his good dispositions by

ridding that room for ever from all molestation of evil spirits, and by taking away from his mind all fear of their terrors and cruelties. This was his abode, and his living he obtained by begging, and as he here received large gifts from pious people, as he used to do at Barcelona, he distributed them to the poor, and every day he made some provision for those who were prevented from going out to beg either through shame or by reason of infirmity.

He was observed to act in this way by Martino Saez, one of the most excellent and richest men of Aspeizia. He had come to Alcala on business, and had a great desire to see Ignatius, whom he had known in times past, and now heard to be celebrated as a Saint. One day therefore he recognized him as he was returning from the schools, and secretly followed behind him till he observed him to go into a cottage, and after a little while come out again. He then followed into the cottage, and found a very poor and infirm woman. He asked her who that student was, and what he had come for; and the woman answered that she could only tell him that he seemed to be a Saint, and that he came there every day and relieved her with alms, and consoled her with sweet and pious words. Then Saez told her, that when he came the next day she should ask him if he was in want of anything either for himself or for any other, as she knew somebody who would supply all that he had need of with abundance. The woman did as she was told; but when Ignatius

perceived that he had been observed and discovered, he said to her, "My sister, up to the present time I have provided for you, but henceforward God will provide for you, and to him I commend you:" with these words he left her, and never returned any more. Amongst those who assisted the Saint in these works of mercy the principal was Diego d' Eguia, who afterwards entered the Society, and of whom I shall by and by have much to say. To these assistants the Saint never failed to have recourse whenever any one was overtaken by some sudden calamity; and once when Diego found himself without any money he opened his chest that Ignatius might take from it whatever he pleased, and as he well knew the charity of Diego, and that he was doing a thing which was at the same time a pleasure to him and a gain to the poor, helped himself without sparing, and taking out bed furniture, and candlesticks, and a number of other things, he wrapped them up in a sheet and carried them through the public streets on his back.

Ignatius, according to the custom of the university, began his studies after the feast of St. Luke, and in order to shorten his course of sciences, he attended all at the same time, the lectures on the logic of Soto, the physics of Alberto Magno, and the theology of the Master of the Sentences, so that the number of his studies and the want of method prevented him from learning anything. But God, who had brought Ignatius to Alcala to reward him for his zeal

and patience, and not that he might gain learning, did not at that time enlighten him to regulate his studies more prudently. Ignatius then applied himself to labour for the good of souls, giving spiritual exercises, doctrinal expositions, and by these occupations he wrought the most marvellous effects, not so much by his skill and eloquence, which at that time had not developed, as from the ardent zeal with which he spoke. This account is left us by many who heard him and witnessed the wonderful effects which followed. He had also some strong truths which he made such a vigorous use of that even the hardest hearts were pricked by them. This was the case with a certain ecclesiastic of high dignity, who held one of the chief churches in Spain. The greatness of his position rendered his evil life more conspicuous and more imitated, and so greatly were the young students corrupted by his discourse that he might be called the pest of the university. Ignatius was greatly afflicted upon hearing of this, and when he had sought counsel and help from God in prayer, he went to his house and asked an audience. The prelate received this message disdainfully, for he had heard of the sanctity and zeal of Ignatius; but considering with himself that he would never dare to reprove him he gave him admittance, but received him roughly in order that he might put a check upon any such design. When Ignatius requested to speak to him in private he was much astonished; but still did not refuse it. Then Ignatius with all

the respect which was due to his high station, but at the same time with all the force which the greatness of the evil required, began to declare to him how dreadful a condition his soul was in, and how great was the scandal of his conduct to the whole city of Alcala. The young man no sooner understood the drift of these observations, than he rose up in great anger, considering it an unbearable insult that he should be reprov'd by so base a person, and after many threats and much abusive language, he told him that if he opened his mouth again he would have him thrown out of the window. Ignatius treated him as a physician would a patient in delirium, he quietly proceeded with what he had to say, and appeas'd him with gentle words which the Holy Spirit put into his mouth, so that he willingly listened to his discourse, and at the conclusion of it the young man was brought to repentance. The servants, who had heard the high words of their master, and who expected to receive some severe order, were greatly astonished when he came forth treating Ignatius with all reverence and humility, and gave them directions to prepare the table for himself and for the stranger who was with him. Ignatius did not refuse this courtesy, in order that he might have a better opportunity of confirming him in his good feelings, but he refused to ride upon the mule which had been got ready for him, or to be accompanied to his house by servants with lighted torches. Ever afterwards this prelate looked upon Ignatius as

a father, loved him affectionately, and defended him with all his power, and he also was dear to Ignatius, and prized by him as a great acquisition.

Conversions of this sort were of every day occurrence, so that Alcala seemed no longer to be the same town, and, as might have been expected, a persecution was raised against the author of these novelties by the malignity of the devil and of evil men. He began to be the subject of conversation, and according to the various opinions of men, and the diversity of their moral dispositions, he was praised or accused. Besides the heresy of Luther, which was at that time spreading widely in Germany, there had been a short time previously, in the year 1523, a new sect established in Spain, who were called *Illuminati*. The rumour of these events at Alcala came at length to Toledo, and roused the fears and suspicions of the Inquisitors. It appeared to these learned and zealous men, who had received exaggerated reports of these things, that they ought to make inquiries what companions Ignatius had, why they all wore the same habit, why all ranks of men resorted to the hospital to put themselves under the direction of Ignatius, who was a man of such moderate learning, why he gathered around him so great a number of students, and gave them secret instructions, what were the strange disturbances, and particularly concerning the fact of one man having been restrained by an invisible hand when he was about to give himself the discipline. To conduct

these inquiries they sent thither Alonso di Mechia, a Canon of the Cathedral of Toledo, with whom was associated Michele Carrasco, a Canon of St. Giusto of Alcala. These men made a secret inquisition with all diligence. They collected evidence of all the words and acts of Ignatius, and finding nothing but what was holy, Mechia returned to Toledo without having even seen Ignatius, leaving in his place Giovanni Figueroa, Vicar General of the Archbishopric of Toledo, in the city of Alcala, to whom he committed the inquiry, desiring to watch attentively the course of things. These two commissioners after a short time summoned Ignatius and his companions before them, and informed them that they had made full inquiry into their manner of life and their doctrine, and as these were free both from vice and error they were at liberty to continue as before labouring for the good of their neighbour. One thing alone they disapproved of, which was that they adopted the religious habit without being monks in reality. They thought it better, and therefore issued orders that Ignatius and Artiaga should dress in black, Calisto and Cazzeres in a yellowish brown colour, and that Giovanni should retain the colour he then wore. Ignatius answered that they would do as they were commanded. Bartoli says that after this decision Ignatius and his companions, who were accustomed to receive the communion every week, were refused the communion by Dr. Alonzo Sanchez a canon of the church of St. Giusto, who had before only allowed it

to them with difficulty and against his own judgment; but very soon he came to a better mind, and God made him sensible of his error by filling his mind when he gave the communion to Ignatius with a spiritual sweetness he had never before experienced, so that he could with difficulty restrain his tears. On that day he asked Ignatius to dine with him, and revered him as he would a Saint, and the more so when he heard him speak of God in his customary manner. This inquiry was begun on the 19th of November, 1526, and at the Nativity they commenced the prescribed change in their dress. About three weeks later an order came from the Vicar General bidding Ignatius leave off going barefoot, with which he immediately complied. After some months a fresh inquiry was instituted by the Vicar General. It appeared that a certain lady of high rank who had a great devotion to the Saint, used to go to him at the hospital about daybreak; but this examination issued in adding to his glory, and in adding to the love and esteem which Figueroa entertained towards him. Thus did all the affairs of Ignatius proceed prosperously for about four months, when an accident happened which caused him great anxiety, and altogether changed the dispositions of the Inquisitor towards him. Amongst the number who assembled to listen to the Saint's discourse were two noble ladies, a mother and her daughter, both of them widows, and the daughter, though not young, was a very pleasing and beautiful woman.

The name of the first was Maria del Vado, the second Louisa Velasquez. These pious women ardently desired to do great things for the love of God, and proposed to pass their lives as pilgrims, travelling from one hospital to another, and performing great acts of charity and mortification. When they communicated this design to the Saint, he strongly disapproved of it, and dissuaded them from it for many reasons, but particularly because the beauty of the younger lady would make them incur much danger. He told them that there were hospitals in Alcala in which they might employ their charity, and that they might satisfy their devotion by accompanying the Most Holy when it was carried to the sick. By such words as this and by the power of his authority he withdrew them from this design. About the end of Lent however their zeal was again roused, and they resolved to make a different sort of pilgrimage; accordingly, without telling their plan to any except a few confidants, and accompanied by a single maid-servant, they left the town on foot, under the disguise of pilgrims, and begged their way to the shrine of our Lady of Guadalupe and of St. Veronica of Jaen. When they returned from their pilgrimage, Ignatius, who was considered responsible for the imprudence of his disciples, had to sustain the whole weight of censure, and Dr. Pietro Cirvelio, who had the care of these two ladies, and who had been in great anxiety for their safety, and was greatly ashamed of what they had done, was excited

with anger against Ignatius, saying, that it was not to be endured that an ignorant beggar and an unknown man should have it in his power to disturb the whole city of Alcala, and withdraw mothers from the care of their families, and endanger the modesty of young women; if such boldness and imprudence were not checked, they must expect great scandal to ensue.

The misdemeanours of students came under the cognizance of the Rector of the University; but Cirvelio, who wished Ignatius to be punished with the severity which he considered him deserving of, and distrusting the Rector Matteo Pasquali Catalano, who was a great friend of Ignatius, had recourse to Figueroa. Figueroa, who was weak enough to be overcome by the authority of Cirvelio, who was the first lecturer in theology in the university, and who had been placed in the chair by Cardinal Ximenes the founder, acceded to his demands. It happened that Ignatius was standing in front of the hospital when an officer from the Vicar General suddenly approached him and bid him follow him. Ignatius, without appearing to be in any way disturbed, cheerfully accompanied him to the prison. Bartoli relates, that as Ignatius was being led to the prison by the police, they chanced to meet Francis Borgia, who was then a youth of seventeen, accompanied by a numerous train of nobles. This meeting, if it increased the shame of Ignatius upon that day, might perhaps afterwards have increased his joy, when this same man, who was then duke and vice-

roy, cast himself at his feet, and offered himself to him as a subject and a son.

To Saints, who find God wherever they may be, all places are alike good; and so it happened that even in prison Ignatius had some liberty, and whoever came to see him, (for he was in the neighbourhood of his former habitation, and many whose devotion was in no degree lessened by his present infamy used to visit him,) were all rejoiced by hearing his discourse on divine things, and by his teaching and Spiritual Exercises. Amongst those who came was Giorgio Navero, the first lecturer on the scriptures at Alcalá, a man of great understanding and piety, and a great friend of the Emperor Charles V. This man hearing the discourse of Ignatius was so ravished with delight that he passed the hour for giving his lecture without perceiving it; returning therefore in great haste to the academy, with the manners of one who was beside himself with the wonders he had witnessed, he said to the students, who were waiting for him, "Vidi Paulum in vinculis," expressing by this striking comparison how he had been struck with the fortitude of Ignatius, and with the power of his words. Many persons of distinction offered their aid to procure his liberation. Amongst others were Donna Teresa Enriquez, mother of the Duke of Macheda, and Donna Leonora Mascaregna, who was then lady in waiting to the empress, and afterwards governess to Philip II. But he would neither avail himself of their favour nor of the services of a

lawyer. He said it was God's cause, and that God would defend him. When Calisto, one of his companions, heard of his imprisonment, although he had not yet recovered from a severe sickness, he travelled from Segovia to Alcala that he might join him in the prison. Ignatius immediately sent him to the vicar, that he might obtain from him the most exact information. When he was sent back to the prison Ignatius soon began to be afraid that his weak health would suffer from the confinement, and therefore caused him to be set at liberty, for it is the custom of Saints always to think more of others than of themselves.

Figüero had made active inquiries into Ignatius's case, but although there was no lack of men to bring forward complaints and calumnies, they all vanished when the proofs were required; whereas so many testimonies were brought forward of the innocence and holiness of his life and of his good deeds, that it seemed more like a process for the canonization of a Saint, than for the condemnation of a criminal. Seventeen days elapsed before Ignatius knew the reason of his imprisonment, when the Vicar came to visit him accompanied by a public notary, and amongst other questions asked him if he kept the Sabbath-day. Ignatius humbly answered that he did observe it in honour of the Blessed Virgin, but not as a Jewish rite, of which rite he knew nothing, nor were the Jews tolerated in that country. The Vicar then proceeded to ask if he knew the two ladies we have before spoken of,

and on his replying that he did, whether he was aware of their departure before it took place. "I was not," he answered, "by that sacred oath by which I bound myself at the commencement of this examination." Then the Vicar gently laid his hand upon his shoulder, and said with a smile, "That is the only cause of your detention here; still I should be better pleased with your discourses if they contained less novelty." Ignatius answered, "My Lord, I should never have supposed it was a novelty to speak of Christ among Christians." He then asked permission to relate to the Vicar what had passed between himself and these ladies, and the Vicar, highly pleased at his statement, had the whole reduced to writing by the notary, and took his departure, only waiting the return of the ladies in order that it might be confirmed by their testimony. In the end, after an imprisonment of forty-two days, the notary returned to read his sentence to the following effect. His liberty was granted to him because he was found to be free from all blame both in his life and doctrine, but that for sound reasons he was after a period of ten days to lay aside his long robe, and with his companions adopt the ordinary dress of scholars; moreover that he was forbidden to make any public assemblies, or make any public or private exhortations for a space of four years, until he had completed his course of theology; and this was enjoined under pain of excommunication and banishment. Ignatius received the sentence with great humility, only with regard to the dress he

said, "When we were commanded to change the colour of our dress, we immediately obeyed without a word, for it mattered little what the dye might be; but now we are required to adopt a new and costly dress, which is a thing impossible to our poverty."

On this account the Vicar recommended Ignatius to a man of consideration named Luzzena, well known in Alcala for his works of mercy; and this man volunteered to accompany Ignatius on his quest. They came in the course of their expedition to a place where the young nobles resorted for the game of pella, near to the house of Lope Mendoza, and here they were standing under the gaze of the whole assembly when Luzzena approached and begged for alms. Lope, who bore malice against Ignatius because of some salutary correction which he had administered to him, turned to Luzzena and said, "Is not an honourable man like you ashamed to go begging in this manner with a wretched hypocrite like that? May I die of burning if he does not deserve the fire." Those who were assembled on the spot were very angry at this speech, and the inhabitants of the city, amongst whom it was quickly published, were greatly offended. But more than all this, his words were displeasing to God, so that He visited the wretched man with a speedy and fearful vengeance; for soon afterwards the news of the birth of Philip II. reached the city, and great rejoicings were made. Lope, who was one of the chief nobles of Alcala, went to a tower of his palace, accompanied by

a servant and a page, to fire off guns, when a spark fell upon a heap of powder, which suddenly exploded and enveloped him in the flame. Agonized by the pain he uttered horrible cries of despair, and ran down from the tower to throw himself into some water, but he had no sooner reached the spot than his strength failed him, and he fell down and died. Ribadeneira is in error in saying that he was consumed together with the tower.

This terrible vengeance, by which God defended His servant's honour in the eyes of men, made up to him for the discredit into which he had been brought by the Vicar having so unjustifiably imposed silence upon him. This learned doctor could not have been ignorant that the Holy Spirit has very often raised both men and women who were ignorant of letters, and has made them ministers of His word and dispensers of His mysteries, and Ignatius was proved to be one of these, by the holiness of his life, the soundness of his doctrine, and the happy effects of his preaching, which had been several times juridically attested. Besides which, the Vicar now prohibited what he had himself only a short time before permitted and approved.

But God made up to the Saint for these persecutions and calumnies, by preparing in the same city of Alcala many distinguished men who in after times illustrated the Society of Jesus. Not to speak of others, Lainez, and Salmerone, and Bodadiglia were among its original members; and six years later, in 1546,

Father Francesco Villanova was sent by St. Ignatius to found a college there; and in the course of time, Dezza, Vasquez, Suarez, Azzorio, Arrubale, Torres, and many other famous Doctors taught in that University, and here also St. Francis Borgia expounded the Scriptures.

Ignatius perceiving that he was now prevented from doing service to the souls of men in Alcala, where he had now resided for nearly a year and a half, departed to Salamanca, where he could quietly pursue the course of his studies without hinderance to his zeal. At Valladolid he found Alonso Fonseca, Archbishop of Toledo, to whom he made known the designs which he had in contemplation, as well as what had hitherto happened to him, telling him, that although he was no longer in his diocese or bound by the sentence issued against him at Alcala, he nevertheless remitted the case wholly to his decision, and would do nothing according to his own will. The good Archbishop received him with great kindness, consoling him for what he had suffered, and bidding him go to the college of Salamanca, where he had friends, and where he would assist him to the best of his power, and by way of a beginning he placed in his hand some gold pieces for his journey.

CHAPTER XIV.

HIS IMPRISONMENT AT SALAMANCA.

ON his arrival at Salamanca, as he did not know to what inn his companions had gone, for they had preceded him a long time, he entered a certain church to pray, when a pious woman, after looking at him attentively, came up and asked his name, offering at the same time to conduct him to his companions, with whom she was acquainted. But he did not long enjoy peace at Salamanca, for having there resumed not only his studies, but the exercises which he was in the habit of giving, and the success of his labours being very wonderful among persons of all ranks in life, the eyes of men were quickly directed towards him, and the whole city was astonished. In truth, it was a new and strange thing to see a layman who did differ from others even in his dress, for he now wore the student's dress, publicly discharging the duties of an apostle, and by his exhortations reducing even the priests to the holiness which their ministry required of them.

By a great number of men his conduct was highly praised, but there were others also who from having been falsely informed that Ignatius had been sent away from Alcala by the Vicar General, and also because the unsettled state of the Church at that period rendered all

novelties suspected, considered that his pretensions ought to be cautiously examined. The Dominican Fathers therefore of the great Convent of St. Stephen, although this duty did not rightly appertain to them, desired to know Ignatius, and examine what were his abilities and his knowledge. And according to the narrative which the Saint himself gave to Louis Gonzaga, the affair was conducted as follows. About twelve days after his arrival at Salamanca, one of these religious, whom he had taken as his confessor, told him that his brethren desired to hold a conference with him, and Ignatius replied that he was willing to comply with their desires in the Lord's name. The confessor then said, "It will be well then that you come to sup with us next Sunday, but I warn you that you will be closely questioned." Ignatius accordingly went to the monastery accompanied by Calisto. After supper the vicar, for the prior was then absent, together with his confessor and other fathers of the community, led him into a chapel, and all took their seats. Calisto had on a very short cloak and a very large hat, a staff in his hand, and boots which only reached half up his leg. This costume became him the less because Calisto was a very tall man. The vicar, in great astonishment, asked why he was so dressed. Ignatius answered, that as a student's dress had for God's sake been given to him at Alcala, so for God's sake he had given the dress to a poor priest. The vicar was not pleased with this answer, and

said that charity ought to begin at home. Then entering at once into the subject of their inquiry, he addressed Ignatius with looks of kindness, and told him how greatly they were delighted to see that he and his companions went about the city like apostles, and drew the people to God's service; but that he desired much to know what studies they had made. Ignatius replied that he had himself studied more than the rest, but that still his knowledge was small and that he was ill-grounded. The vicar then inquired how it was that he preached. "We do not preach," said Ignatius, "but we reason in a homely manner on divine things, or speak of some particular vice or virtue, endeavouring to the best of our power to inspire a love for virtue and hatred of vice." The vicar replied that they could not discourse upon such subjects unless they had been taught in the schools or by the Holy Ghost. "Now this," he said, "is what we seek to know." It appeared hard to Ignatius that they should deduce such a consequence from his answer, and after a moment's thought he answered, "I have said sufficient upon this subject." "How," said the vicar, "now that the errors of Erasmus and of other teachers are disseminated among the people, do you refuse to tell us what is the subject of your addresses?" Ignatius answered, "Father, I will say no more than what I have already told you, except it be before my superiors, who have a right to inquire." The vicar then said, "Do ye then remain here, and we will take mea-

tures to compel you to speak more openly." He then rose up and hurried away with his companions to seek for the judges, leaving the doors of the convent guarded. Ignatius and Calisto were kept here three days, taking their meals with the brethren in the refectory, and many of the brethren came to their cell, with whom they discoursed on divine things. By this means division sprung up among the brethren, for many firmly believed him to be a Saint, testifying great affection towards him, and begging him to speak to them with all freedom, for it was not, they said, his own speech, but the Spirit of the Lord, who spoke by him. On the contrary others were of opinion, that whether he was good or bad, an unknown man ought never to be allowed to assume the office of teacher, and at least it was their duty to see well to it, lest any corruption of doctrine was to be introduced among them under the appearance of zeal.

After three days a notary came from Baccelliere Frias, the Bishop's vicar, by whom they were taken to prison, not to the dungeon of criminals, but to one above it which was dirty, foul-smelling, uninhabited, and out of repair. In the midst of it was the beam which supported the roof, and to this was attached a chain about twelve palms in length; with this their feet were fastened in such a manner that one could not move without dragging his companion with him. Here they passed the whole of the first night without sleeping, in praising God. The day following, when the news of their imprisonment

was rumoured in the city, beds and coverings were sent for them and plenty of food, and after that they were treated with less cruelty. Here, as before in Alcala, numbers of people resorted to them, with whom Ignatius tranquilly conversed on divine things. Amongst them was Francesco Mendoza, who afterwards became a Cardinal, Bishop of Burgos, and Archbishop of Valencia, and who had a great love for Ignatius and his institute. When the Saint was asked whether he found his imprisonment and chains grievous to bear, he made answer, "Do chains and fetters then seem to you a great thing? I tell you that in all Salamanca they could not find irons and bonds which I should not long to bear for the love of God." The Vicar Frias was united with Mendoza to inquire into the cause, and Ignatius and Calisto were examined separately. Ignatius handed over to them all his writings, and amongst the rest the book of Exercises; he also told them that he had three other companions, and informed them of their habitation, that they might have no difficulty in discovering them. They were accordingly imprisoned by the vicar, with the exception of Giovanni, who was but a youth; they were also put in the criminals' dungeon, that they might not be able to hold any communication with Ignatius and Calisto. The judges then began an attentive examination of the Exercises, and, moreover, handed them over to the scrutiny of three doctors of theology, named Frias, Paravigna, and Isidoro. After this preliminary step, Ignatius was brought be-

fore the judges and the above-named doctors, and a number of questions were put to him, not only with regard to the Exercises, but on many deep theological doctrines; as on the Trinity, the Incarnation, and the Eucharist. After having protested that he was an unlearned person, and that he submitted all his words to the judgment of the Church, he made such satisfactory replies to all these questions as to move the astonishment of his judges.

After this the vicar, who showed a more ardent zeal than the others, proposed to him a difficult question of canon law. Ignatius, after saying that he was ignorant of what was said by the doctors on this subject, nevertheless gave a fitting answer, which resolved the doubt. They then commanded him to give them an explanation of the greatest commandment of the law, as he was accustomed to explain it to the people. And the holy man, whose heart was overflowing with divine affection, spoke upon the love of God in a manner so wonderful and so original that they abstained from putting any further questions to him. One thing only the judges disapproved of, which was that when he confessed himself to be an unlearned person, he had still ventured at the beginning of his book of Exercises to define what constituted a mortal, and what a venial sin, which had appeared a great difficulty to the greatest doctors. Ignatius answered, "You are the judges whether what I have said upon that point be true or false; if therefore it be erroneous, condemn the defini-

tion ;” but this they would not venture to do. Meanwhile an event occurred which gave the clearest testimony to the innocence of Ignatius and his companions. The prisoners succeeded in breaking the doors of the prison house and made their escape ; but the two companions of Ignatius still remained there. When this fact was known in the city, all men were astonished and edified by it. Bartoli says that they were again confined in a commodious house, whilst Ignatius continued bound with chains ; but in the Saint’s own narrative to Louis Gonzaga it is said, “It happened at this time that all the prisoners made their escape but these two, and their companions, Ignatius and Calisto, were alone found there in the morning, and on this account the neighbouring palace was assigned to them as their only prison.” Ribadeneira and Maffei give the same account.

Twenty-two days after their arrest, Ignatius and his companions were summoned before the judges to hear their sentence. Their lives and their doctrine were declared to be blameless, and therefore they were permitted to labour for the good of souls as they had done before. Only as they had not studied theology for four years, they were forbidden to define mortal and venial sin. The judges afterwards showed great kindness to Ignatius, as if they desired him to receive their sentence in good part. He made answer that he would yield obedience to their commands so long as he remained in the diocese of Salamanca ; but that it did not appear to him a just

thing that they should throw impediments in the way of his usefulness to the souls of men when they were unable to find any fault with him. The Vicar Frias with many expressions of esteem begged him to be content with the judgment they had delivered; but Ignatius persisted in his former answer. In truth the Saint well understood that when he denied, as his custom was, to condemn and hold up to hatred offences against God, it would be in their power to interpret as light sins what he had defined to be great crimes, and then accuse him of violating the prohibition they had given. Having therefore commended the matter to God, and perceiving that continual obstacles were thrown in his way in Spain, he resolved to quit the country and go to Paris. Thus was Ignatius urged on by God's wonderful providence, and for this end did He permit such impediments to be put in the way of his zeal. For in Paris he had prepared Peter Faber, Francis Xavier, Simon Rodriguez, and others, who together with James Lainez, Alphonso Salmerone, and Niccolo Bobadiglia, were about to be made the foundation stones of the Society of Jesus.

CHAPTER XV.

THE COMMENCEMENT AND PROGRESS OF HIS STUDIES IN PARIS.

HAVING made known his design to his companions, it was agreed that he should go forward

alone to Paris ; if he found there any means of subsistence, he was to send for them to join him, if not, he was to let them know it, that they might be still united in heart whilst at so great a distance from each other, and when they had completed their studies in philosophy and theology, might, if it pleased God, again unite for the accomplishment of their enterprize, which had been hitherto frustrated. About three weeks after his liberation he accordingly set out on foot for Barcelona, with an ass before him loaded with books, and without giving any heed to the words or the prayers of his friends. At Barcelona the scene was very different, for all his old friends, who were so full of devotion towards him, besought him with prayers and lamentations not to go into a strange country at a time when France and Spain were engaged in bitter warfare, and when the confines of both kingdoms were infested by robbers and murderers. But Ignatius, undeterred by prayers or fears, abided by his decision ; only for the necessities of his long journey and for his wants in Paris, he accepted a sum of money from Isabella Roselli, and from others, which he took with him partly in cash and partly in bills of exchange. With this assistance, but depending above all on the help of God, he set forth in the early part of January, 1528, during a very severe winter, and travelling, as was his wont, on foot, and without either guide or companion, he arrived at Paris without any danger on the second day of the next month.

When Ignatius came to the university of Paris,

and made a review of the fruitlessness of his former studies, he determined to devote himself to them with all his power, as he believed, on mature consideration, that this would be the best thing he could do for God's service. He also condemned his extreme haste to make progress, and resolved in future to proceed step by step, and to re-commence his studies from the very beginning. He moreover determined to save the time which he had lost in begging when he was in Spain, and to avail himself of the pious offerings of his friends. Having therefore made an arrangement with some Spaniards for his board and lodging, he took lessons in grammar under good instructors in the College of Monte-acuto. But events soon happened which interfered with his good resolutions. When he first came to Paris he had exchanged a Barcelona bill for twenty-five ducats, and as he disliked having the charge of money, he consigned the ducats to one of his companions, who spent the whole sum, and was not able to make restitution. At the end of Lent therefore he found himself quite destitute, and was forced to lose a great part of his time every day in begging alms from door to door, and he was also obliged to quit his lodgings and betake himself to the hospital of St. James; and as this was at a great distance from the college, and it was contrary to the regulations for him to go out early or return late in the evening, he could only study half his time. This misfortune he was anxious to repair, and perceiving that other poor stu-

dents hired themselves out as servants to one of the professors or governors of the college, and in that manner got sufficient leisure for study, he determined to do the same. The Saint resolved in his own mind that he would look upon his master as if he were Christ Himself, and on his fellow-servants as the Apostles of Christ, and in this spirit behave himself towards them. But very often it pleases God to disappoint the good desires and intentions of His servants, in order that He may perfect them in patience, submission, and in trust in Him, and in the present instance Ignatius, in spite of all his efforts, could not find any master to engage him. By the advice of a certain monk he there adopted a different course, which was to go into Flanders during the vacation, and there he collected from different Spanish merchants who traded at Antwerp and Bruges, enough to support him during the rest of the year. This plan he adopted successfully for two years, and the third year he crossed over into England, and in the city of London he gathered still more abundant alms. These foreign expeditions appeared to Giovanni Madera, who was a compatriot of the Saint's, to be a slur upon the house of Loyola, as if the nobles of that family were unable, or else did not care, to support one of their own blood. One day therefore he endeavoured to show Ignatius that he was by his conduct committing a sin of injustice in detracting from the honour of his family, which was not his own property; and so fixed

was the good man in this erroneous opinion, that Ignatius could not remove it by any arguments. Accordingly he made a statement of the question in a few words, and referred it to the chief doctors of the Sorbonne to decide whether a nobleman who had forsaken the world for the love of Christ, might go about begging without bringing disgrace upon his family. When he had obtained from all a uniform answer, that there was nothing to blame in such a course, he presented the answers to Madera, not so much in his own justification as in defence of voluntary poverty, which, having been ennobled by the example of Jesus Christ, could not possibly bring disgrace even upon a royal house. After the first three years the merchants of Flanders, who were now acquainted with him, relieved him from taking these long and difficult journeys by causing their charities to be paid into his hands in Paris. From this source and from his friends in Spain he obtained sufficient to provide for himself and for Peter Faber and Niccolo Bobadiglia, as well as for a number of poor persons.

Amongst others, Ignatius, by his journeys into Flanders, gained the esteem of Consalvo Aguilieres, a Spanish merchant of Bruges, a man of great authority and of a noble zeal, who had preserved the church of the Augustinian monks from the attack of the heretics. This man received Ignatius into his house from motives of kindness and charity; and as he had every day opportunities of witnessing his virtue he be-

gan to be surprised at him, and very shortly his surprise was changed into reverence, and his reverence into loving devotion; so that when he was afterwards called by business to make a residence of some months in Paris, he desired to lodge in the same apartment with Ignatius. In like manner Ludovico Vives, a man of great learning and abilities, entertained him at his own table when he went to Bruges, and when he heard him speak of God he was filled with astonishment, and when he had gone away told those who were present that he was a Saint, and that one day he would doubtless be the founder of a religious order. These words were reported to Ignatius by one of the guests who had heard them spoken, who for some good reason repeated them to Giovanni Palanco, who has left an account of them. But upon the occasion of one of his visits to Antwerp the Saint made a prophecy which is more worthy of record than the words of Vives, and which, besides being told by many learned writers, is attested on oath in the process of canonization. Ignatius had asked an alms of a young Spanish merchant from Medina, named Pietro Quadrato, and when this good young man willingly relieved him, the Saint looked fixedly at him with an expression of joy, and said to him, "My Lord, you will one day bestow upon me a far greater sum than this, by founding in your own country a religious house, which it is God's pleasure to establish in the world by means of this wretched man who speaks to you." The strangeness and emphasis of these words, and the reputation of

Ignatius, impressed this prophecy for ever on the mind of Pietro, and when the Society of Jesus was founded the marvellous prediction was related to them by his wife, Francesca Mansoni, and she, together with her husband, in the course of time completed the foundation. To this day a house may be seen at Antwerp, opposite the collegiate church of St. James, which in former times belonged to Giovanni Cuegliar, and in which tradition says that Ignatius used to lodge; and in memory of this an inscription may be seen under an image of the Saint at the angle of the wall in these words:

“ S. Ignatio
S. J. F.
in hac domo
olim hospitato
Sac.”

The citizens of Bruges also point out a house in which he is said to have lodged.

But, to return to our history, when Ignatius had been eighteen months occupied in the study of grammar, he entered his course of philosophy under Giovanni Pegna in October, 1529, and for that purpose removed from the College of Montecuto to that of St. Barbara. The unusual eagerness with which he began these studies gave an occasion to the devil to endeavour, as he had before tried at Barcelona, to disturb his mind, and perplex him with a multitude of thoughts, and with a spiritual sweetness which appeared to be divine. But after his former experience Ignatius quickly discovered the illusion. In

like manner when he conversed with Peter Faber on philosophical subjects, he wandered into spiritual discourse and was lost amidst divine joys, to the great hindrance of his studies, and he therefore made an agreement with him never to converse on any such topics. It also seemed good to him at the same time in some degree to relax his labours for the good of souls, without at the same time relinquishing them altogether, by which arrangement he had more time at his disposal and also avoided stirring up persecutions. Professor Frago was astonished at the peace he enjoyed, and asked him how there came to be such a great calm after the tempest. Ignatius answered, "Because now I do little for the salvation of my neighbour; but when my studies are finished, and I return to my former habits, the storm will again commence." About this time a monk came to Frago begging him to find him another house, because some of the lodgers in the house he then inhabited had died, as it was supposed, of the plague, which had then just broke out in Paris. The doctor sent a woman to the house who had great experience of that disorder, and on her return she reported that it really was the plague. Upon this Ignatius went to the house to comfort and help the sick whom he might find there, and he ministered to one whom he discovered, and dressed his sores with his own hands. Very soon afterwards he felt a violent pain in his hand, and supposing that he had taken the infection he was in great fear; being of so ardent an imagination he

could not with all his efforts drive away this dread from his mind, and that he might conquer this involuntary want of conformity to God's will, he courageously put the finger of that hand into his mouth, saying, "Well if you have got the plague in your hand you shall have it in your mouth also." No sooner had he done this than all his fear vanished at once, and at the same time his hand was freed from pain. Still when it became known in the College of St. Barbara, where he was then lodging, that he had been into an infected house, it was agreed that he ought to be sent away for a certain space of time.

When he had accomplished his three years and a half of study, including the course of philosophy, according to the custom of the times, and having been tried by a severe examination, he was granted the degree of master at Easter, 1534, the patent of which degree is preserved in our college at Rome. He had taken the licentiate during the Lent of 1533, as may be collected from one of his own letters written from Paris in the June of that year, the original of which may be seen in our house of novices at Cagliari in Sardinia. Let it be observed that I mention the date of 1533, whereas the Chronicles at Paris call it 1532; because I calculate the year to begin in January, whereas it was then the custom in Paris to count the beginning of the year from Easter. The humble Saint accepted these honours by the advice of his superiors, and that he might have some

testimonials of his learning, seeing that both at Alcalá and Salamanca his labours had been checked from the want of them. After this he attended the lectures in theology in the Dominican Convent at great trouble and inconvenience to himself, as he was obliged to be there before day; but this was amply compensated by the doctrine which he was there taught, and from which he derived the greatest benefit, although his studies were interrupted by illness after he had pursued them for a year and a half; but he was afterwards enabled to resume them and complete the term of four years.

I must not omit to mention here that several rules and precautions which the Saint afterwards prescribed in his own schools were taught him by his own experience during the period of his studies. In the first the great hindrance which he had experienced in his studies from anxiety in seeking for a maintenance, caused him to make provision in his Constitutions that in our colleges all should live in common. This regulation in no way offends against the perfection of religious poverty, and also tends to the greater glory of God, which is the great object of the Society and of its studies. In the next place the Saint considered the great hindrance which he had found from importunate thoughts upon divine subjects when he ought to have been intent upon learning, and he there arranged that the young men should make their meditations and perform their other religious exercises, so that due time should be given to their reading. Moreover as his own

infirmities had taught him how the mind is oppressed by the weakness of the body, and disturbs its operations; besides the great attention which was at all times to be given to the health of his children, and besides imposing this care particularly upon the superiors in his Constitutions, he also imposed it upon them, particularly that they should carefully watch over the application of the scholars, and interpose to put a fitting restraint upon over exertion. Lastly, as he had himself lost much from mixing and hurrying through his studies, he ordered that the Society should observe a most exact order in this respect, and pursue the regular course without curtailing it. From this it plainly appears what was the design of God's providence in exposing Ignatius to so many difficulties and suffering him to fall into so many mistakes, although he was honestly working for the greater glory of God. It was in order that he might provide for us with greater prudence when he became the Father of the Society of Jesus, having learned wisdom by his own experience. And if we find when we are walking in the way of the Lord, with pure and honest hearts, that our holy desires are crossed, let us learn from hence that we ought to rest with entire confidence on the paternal Providence of God, certain that, as the Apostle says, all will work for good to those that love God.

CHAPTER XVI.

HIS LABOURS FOR THE GOOD OF SOULS AT PARIS, AND
THE PERSECUTIONS WHICH THENCE AROSE.

WE have seen that Ignatius abstained in a great measure from his apostolic labours whilst he was going through his course of philosophy ; but when he returned from Flanders the first time he exerted himself with all his energies to reform the manners of the young students, and as he was one of those just men who are said in the book of Wisdom to be as sparks among the stubble, and set the people on fire, his labours were followed by many extraordinary conversions. The most striking of these were the conversions of Giovanni di Castro, a doctor of the Sorbonne, of a student named Peralta, and of a youth from Biscay, of the family of Amadori, who resided in the College of St. Barbara. These three greatly desired to lead a perfect life, and became the Saint's companions. Shortly after they sold all that they had, even their books, and were admitted into the hospital of St. James, where they lived in extreme poverty and in continual prayer. This conduct, which was wisdom in the sight of God, was condemned by the world as the extreme of folly. G. di Castro and Peralta both belonged to rich and noble families, and it was considered a disgrace both to their names and to their country that they should go about the streets

of Paris as if they were the children of beggars. Their friends, therefore, did all that they could by threats, and arguments, and prayers, to withdraw them from this course and make them repent of their mistake. But all their exhortations were in vain, and the only answer they could get was, that they had been taught to act in this manner by the Holy Spirit when they went through the Exercises.

Hence arose rumours to the prejudice of the Saint, and it was said that he blinded the understandings of sensible people by incantations. The Spaniards at Paris were furious against him, and especially two famous doctors named Pietro Ortiz and Diego Govea, who were indignant on account of their respective scholars; the first for G. di Castro and Peralta, the second for Amadori; and they declared that when Ignatius came to the College of St. Barbara they would have him publicly whipped as a corrupter of the young students. They accused him before the court of the Inquisition; for although this tribunal did not exert the same power as in Spain and Italy, there had still been an Inquisitor for many ages delegated by the Pope, to preserve the purity of the faith and the obedience of the people. Mattei Ori, of the Order of Preachers, was at that time the head of the tribunal, a learned divine who was celebrated for his goodness as well as his doctrine. When he had heard the accusation he knew at once what sort of incantations Ignatius must have used, and understanding the cause of their anger, was anxious to see the accused.

But Ignatius was then absent from Paris on a mission of charity. The Spaniard to whom the Saint had given his money in charge when he first came to Paris, was now lying sick at Rouen in a state of great misery and destitution, and knew no body to whom he could apply for assistance but the man whose trust he had betrayed. When Ignatius heard of this, he perceived that he had an opportunity of Christian revenge, and set out immediately for Rouen. Overcome by this act of charity and chastened by his sickness, which had been the occasion of suggesting to him wise counsels and holy thoughts, he was persuaded by Ignatius to forsake the world and consecrate his life to God. To ask this grace from the Father of lights who is the giver of all good gifts, it came into the mind of Ignatius that he would make the journey barefoot, and without either eating or drinking, and upon this occurring to him he went to pray in the Church of St. Dominic, that he might be quite sure that he was not tempting God. But this laborious undertaking was very grievous to his natural inclinations, and on the morning of his departure he was so oppressed with faint-heartedness and sloth, that he could hardly rise from his bed to put on his rags, and in these dispositions he continued till he had walked the first three leagues as far as Argenteuil, after which, as he was laboriously dragging himself up a steep hill, God suddenly infused such joy into his heart, that he could no longer restrain himself from uttering cries of joy, and at the same

time he was so strengthened that he was able to accomplish full fourteen leagues that day, without feeling any fatigue or hunger. The first night he slept at a hospital, where he shared the bed of a mendicant. The second night in a little hut thatched with straw, and the third day he came to Rouen, where he found the sick man, whom he affectionately embraced, taking care of him and ministering to his wants. He afterwards took a passage for him on board a ship, gave him provisions for his voyage, and furnished him with letters to his own friends.

When Ignatius returned to Paris he heard of the reports circulated against him, and of his having been summoned by the Inquisitor. He accordingly hastened to present himself and offer himself for examination, requesting only that the cause might be hastened, as he was about to begin his course of philosophy on the Feast of St. Remigius. The Inquisitor courteously complied with his wishes, and told him that he had certainly been accused, but that he was already satisfied of his innocence, and that he might therefore proceed with his studies in peace.

Shortly after this another storm arose. In the College of St. Barbara disputations were held every feast day, for testing the skill of the students; but as a number of them had become devout and frequented the sacraments through the exhortations of Ignatius, it was found that upon these days the schools were abandoned whilst the churches were filled. The professor, whose name was Pegna, was greatly provoked

at this, and told Ignatius several times that he had better attend to his own business without meddling with the other students, unless he wished to have him for his enemy. The only effect which these threats had upon the Saint was to move him with compassion, that a man should be more solicitous for the lessons of Aristotle than for those of Christ, and he continued to act as he had done before. Pegna then had recourse to the Rector Govea, whom there was no occasion for him to inflame, because, as we have lately seen, he was already full of hatred and revenge against Ignatius. It was then the custom to punish those who disturbed the peace of the college with a public flogging in the college hall: all the masters were assembled at the sound of the bell, and beat the culprit with rods and scourges in the presence of all the students. The disgrace of this punishment was still greater than the pain, so that any person of consideration who had received it could never show his face again. This punishment seemed to Pegna and Govea well deserved by Ignatius, and it agreed also with their intention of getting rid of him from the college, and upon this they accordingly resolved. The affair could not be kept so secret but that it came to the ears of some of the friends of Ignatius, who informed him of it. When he heard of this public insult and shame, his human nature revolted with indignation; but at the same time he rejoiced in spirit, and he said to himself, "It is in vain for thee, O fool, to kick

against the pricks; yield thyself, and comply, or else I will drag thee to the spot." Continuing to abuse himself in this manner he went to the college, and the doors were immediately barred behind him. But God was satisfied with his willingness of mind, which he made instrumental to His own glory, and did not require him to make the sacrifice; for by his undergoing this dishonour many would have been alienated from Ignatius, and their spiritual life would have wasted away like tender plants which are deprived of moisture. Besides this, what could have been more against the glory of Christ than to have seen a man publicly flogged in a Christian academy for no other reason than because he had gained souls to Christ? Therefore, in the same manner that the apostle St. Paul refused to be scourged, saying that he was a Roman citizen, so for the greater glory of God was Ignatius inspired to avoid this punishment. He therefore caused himself to be brought into the presence of the Rector, who had not yet left his own apartment, and with the frankness of one who spoke not on his own account, but for the sake of others, he told him, that as far as he was concerned, he should wish nothing better than to bear stripes and shame for Christ's sake; that he had already borne chains and imprisonment for the same cause, and that he knew no greater joy in the world; but now, when the eternal salvation of many was in jeopardy, together with his own honour, he put to his own understanding to decide, whether it became a

Christian man to punish him as a worthless person, when no man could accuse him of having committed any other crime than that of bringing souls to God; and how could it be said that he had rendered himself infamous by withdrawing the students from him, when he had attracted them only with the design of making them pious? The scales fell from the eyes of the Rector at these words. He perceived the enormity of the fault he had committed, and not suffering him to proceed any further he took him by the hand and conducted him into the hall. Then before the whole assembly he knelt at his feet and implored his forgiveness with many tears, confessing that Ignatius was in truth a Saint, and that he was to blame in having yielded to the persuasions of others and to his own bad passions. This anecdote is an example of one of those wonderful strokes of Divine Providence by which God sometimes sees fit to frustrate the expectations of men. For this good man, as we shall hereafter see, when he was many years afterwards in great authority under John III. king of Portugal, was the cause of the king's selecting the companions of Ignatius for the conversion of India, and this would never have happened if this fault of his had not opened his eyes to see the sanctity of Ignatius, and been the occasion of their close friendship. This apparently trifling occurrence, and, if I may so call it, this sin, was instrumental in bringing St. Francis Xavier and his heroic followers to the Eastern world; and even at the time the best effects fol-

lowed from it, as it raised Ignatius so highly in the esteem of the students.

Moreover, Pegna, who had raised all this storm against him, was not only reconciled to him, but ever afterwards looked upon him with great love and veneration as a man of God. So likewise did Moscoso and Vaglio, chief lecturers in the university, and Marziale, the master of theology, the latter of whom became very intimate with Ignatius, and finding that he possessed so deep and vast a knowledge of divine things, he offered to make him a doctor of theology, although he had not then completed his course of philosophy, but this Ignatius would not hear of. Thus did the affairs of the Saint go on prosperously at Paris, with two unimportant exceptions, which I will relate in a more convenient place, and this prosperity he made great use of for the advantage of men's souls.

It is related by Maffei, that besides the supernatural gifts which the Saint was endowed with, he had a great natural sagacity, which he made use of for gaining the hearts of men and bringing them to Christ. He cultivated the friendship of the great as opportunities presented themselves, his equals he attracted by the sweetness of his manners, and the poor he bound to him by his assistance, his authority, and, though he was himself poor, by his alms; the sick he made his friends by visiting them at the peril of his own health and life, and by comforting them with all his power. He bore with all the pride and natural imperfections of those with

whom he lived, and he passed over offensive words and actions with a wonderful dissimulation. He discovered the inclinations of all, and accommodated himself to them as far as he lawfully could. In a word, as the Apostle expresses it, he made himself all things to all men. When he had thoroughly entered into their minds, and had gained an influence over them, he went on prudently guiding them step by step in the practice of virtue. By such arts as these, in conjunction with his own saintly example, many were brought from the road of perdition to the path of life, and the desire of evangelical perfection was lighted up in a great number of the students at Paris, so that all who had felt a devotion towards him and who were acquainted with him, abandoned the world and became religious when he departed from amongst them. In like manner he brought a number of heretics to the knowledge of the truth, and led them in secret before the Inquisitor, that they might be privately reconciled to the Church of Rome.

But among all the conversions which the Saint made at Paris, the following seem to me to be the most remarkable. A certain man was criminally connected with a married woman, and was running continual risk of losing his life and his soul at the same moment. The circumstance was known to Ignatius, and he employed all the force of argument, both human and divine, to draw back the wretched man from the precipice on which he stood; but all was to no effect, for he was so possessed by passion that he could

neither see, or hear, or understand. Still the zeal of the Saint was not overcome, and the difficulty of the case urged him to a strange expedient. The unhappy man, when he went to visit his mistress, was in the habit of crossing a bridge, beneath which ran a stream which in the cold winter season of the climate of Paris was nearly frozen. Ignatius stripped himself naked and plunged into the water up to his neck, waiting till the adulterer should pass in the dusk of the evening. He then prayed God with tears that He would have mercy upon this madman, who had no mercy on his own soul, and for him he offered this mortification of his flesh. The man came in course of time alone and still possessed with folly, and when Ignatius saw him, he addressed to him a few ardent words, showing him the double peril which he ran both of soul and body, and telling him that he stood there in the water praying that his punishment might be suspended and that he might obtain the grace of repentance. At this unexpected attack and strange sight the man stood amazed; the marvellous charity of the Saint moved his affections, and the nature of the remedy brought him to a conviction of the heinousness of his sin, so that his impure love was changed into a spiritual love, and he ever afterwards felt great gratitude to Ignatius, who had snatched him from the very gates of death and hell. The expedient which he made use of to raise up another who was a regular priest from a scandalous and impure life was no less novel

and efficacious. He perceived that it was not becoming in a layman openly to reprove a person of his rank and profession. Having therefore taken counsel from God he hit upon the expedient of making his confession to him. One Sunday therefore he knelt down at his feet, and as if he were seeking for a remedy, he related to him all the disorders of his past life, weeping bitter and contrite tears over every sin. The Saint's design was that the confessor should so be brought to recognize the greatness of his own crimes, and to conceive sorrow for them, and he succeeded according to his intention. The sins of the penitent made him consider his own offences against God, which were so much the more heinous as he was a priest and a religious, and the bitter lamentations which he listened to made him think what contrition he ought to feel, and how great was his insensibility. So did the divine grace work in his heart, that when the confession of Ignatius was completed, the conversion of the priest was entirely accomplished. He forthwith revealed to his penitent his own most wicked life, earnestly imploring his help in order that he might amend it. This request was all that Ignatius sought, and having caused him to go through the Exercises, he was cleansed in mind, and from being a scandalous sinner became an example of repentance. In these two instances the plan was formed by Ignatius, but in the one I am about to relate the person who was converted himself furnished the means; whilst it was God Him-

self who inspired the one to make the offer, and the other to accept it. The Saint went to make a visit to a French gentleman who was a Doctor of Theology, and found him playing at billiards. The Frenchman received him courteously, and jestingly invited him to play. Ignatius at first excused himself, because he had never in his life touched either the balls or the mace, but when the other persisted in urging him to it, being moved by God, he answered, "Well, my lord, I will consent, but poor men like me must not play for amusement, but for profit. I have nothing that I can call my own but my own person, and I will pledge this to your service for a month. If I conquer, you, on the contrary, must do what I require of you." These conditions were accepted, and they began to play. Although Ignatius struck the balls without any object, still he was so fortunate that his adversary could not make a single stroke, and it was plain to be seen that God was guiding the hand of Ignatius for some great design, whatever it might happen to be. When the Frenchman was beaten he was ready to keep his engagement, and Ignatius made him go through the Exercises for a month, which wrought upon him the effects which the Saint, or rather God Himself, had designed.

BOOK II.

CHAPTER I.

IGNATIUS GAINS COMPANIONS IN PARIS.

DURING the stay of Ignatius at Paris, his former companions, whom he had left in Spain, still kept their place in his heart, and he had often sent them sums of money for their maintenance, and endeavoured to establish them in their good resolutions by frequent letters. But these men had not been chosen by the Lord for the foundation of the Society. After a certain time they were overcome with the vexatious delay and disgusted with the difficulties in their way, so that they turned their thoughts elsewhere. Calisto undertook a pilgrimage to Jerusalem, and losing all aspirations after perfection was infected with the desire of riches. He made a voyage to America, and returned to Salamanca with large sums of money, whilst men were in astonishment at seeing the apostle had become a merchant. Cazzares returned to his country Segovia, and allured by the flatteries of his friends, he abandoned himself to an easy and pleasant life. But he paid dearly for this change, for he was imprisoned as a spy, both in France

and England, and also in the camp of the Emperor Charles V. Twice he was nearly being hung, and on one occasion he was so tortured as to be deformed for all his life. Artiaga sought to obtain honours, and at length was made bishop in an American see; but after holding this dignity for some time he came to a miserable end. He was lying sick, and by his side were two vessels, one containing water and the other sublimate, and the poison was accidentally given him to drink. Giovanni, who was the youngest, was the wisest of all, for though he forsook Ignatius, he did not abandon God's service, but became a religious. Neither did Castro, Peralta, and Amadori continue faithful to Ignatius, for their companions, when they found that persuasions were of no avail, came with arms in their hands and forcibly carried them away from the hospital to the university, and it was finally arranged amongst them that they should first conclude their studies, and afterwards follow whatever course of life they saw fit. Castro returned to Spain, and after preaching for a time at Burgos, took the Carthusian habit at Valencia, and of him we shall have more to say by and by. Peralta undertook a pilgrimage barefoot to the Holy Land, but was seized on the road by a relation of his who held a high military command in Italy: he was brought before the Pope and commanded to discontinue his pilgrimage. He afterwards became a canon of Toledo and led an exemplary life. But in place of those companions who deserted him God pro-

vided for him others, who were far superior and better adapted to his designs.

The first of these was Peter Faber, a Savoyard from Villareto in the diocese of Geneva. He was of very humble birth, and when he was a boy was sent by his father into the fields to tend a herd of swine. But God, who had destined this swineherd, as He did the shepherd David, for nobler employments, withdrew him from this base occupation, by inspiring the boy with an ardent desire of cultivating his mind by study, and inclining the heart of the father to yield to his desires. He was sent to the college of Rupese, and placed under the tuition of Pier Veliardo, who was an able and a good man, and being a clever boy he quickly learned the Greek and Latin tongues, and also became skilful in rhetoric. He increased at the same time so rapidly in piety and devotion that at the age of twelve years he consecrated himself to God by a vow of perpetual virginity ; so early did he begin to climb towards that height of virtue which afterwards caused him to be venerated by the celebrated St. Francis of Sales, who used to call him "The Blessed," and also by St. Francis Xavier, who, as Bartoli informs us, used to invoke him in the litanies of the Saints. At the request of George Faber, Prior of the Carthusian convent of Reque, and a near relation of Peter, he was sent to Paris, where he went through his course of philosophy under that same Pegna who was afterwards the master of Ignatius, and besides esteeming him greatly as one of his best pupils,

he used to take counsel with him about certain obscure passages in Aristotle, upon which Faber's knowledge of Greek might throw some light. Peter was still in the College of St. Barbara when Ignatius entered there, and when he saw his wonderful gifts, both of nature and of grace, he looked upon him as an instrument which God had placed in his hands for carrying out his great designs, though as yet he had not given a hint of these designs to any one. Their mutual resemblance in virtue united them in the bonds of friendship, and their familiarity was increased by Pegna's having handed over Ignatius to be privately instructed in philosophy by Faber. For the accomplishment of His purposes God permitted this virtuous and innocent young man to be tempted by luxury, appetite, and vain-glory, and also to be tormented by scruples. In order to escape from these assaults, he thought that he ought to conceal himself in some wilderness, where he could neither see any one or be seen by any, and there endeavour to subdue the rebellious flesh by a perpetual fast upon bread and water. Being perplexed and tormented by these thoughts he opened his mind to Ignatius, begging for his directions and his prayers. Ignatius willingly consented, and being greatly skilled in these sort of cases, he very soon restored him to peace of mind by the virtue of his prayers, and then following up the hopes he had conceived he undertook to guide him in the spiritual life, not proceeding hastily, but going step by step. First he made him examine his conscience every day,

then he caused him to make a general confession, and afterwards to receive the communion every Sunday. By these means and by continual discourse upon holy subjects he laboured to perfect his soul during a space of two years, and when he thought that the time had come, he one day told him, as it were, in a friendly manner, that he intended to sail to the Holy Land, and that he should not fail by his labours amongst the infidels, either to gain some souls to Christ, or else to lay down his life for Christ's sake. This simple announcement had the same effect upon Faber that the words of Christ, "follow me," had upon the Apostles St. Peter and St. Andrew. All the doubts which he had hitherto had about choosing a course of life, and which had disquieted him for so long a time, were dissipated in a moment, and overcome with joy, he threw his arms round the neck of Ignatius, offering himself as his follower and companion in this holy enterprize. Ignatius then made him perform the Exercises, which he accomplished with astonishing fervour. After this Faber, out of love for solitude, retired from the College of St. Barbara to a small house called Jacopea. The winter of that year was so severe that the Seine was frozen so that carts could cross upon the ice. Peter Faber, who delighted in making his devotions in the sight of heaven, used to go into the courtyard at night and remain for many hours in prayer in the open air. He had resolved to make no use of fire, and used to sleep on a heap of fuel which had been brought up for warming his chamber, and with

nothing on but his shirt he used to take a few hours' repose, if it deserved that name. For six days together he never tasted food, and he had intended to prolong his fast so long as nature could sustain it; but Ignatius, having discovered that he was sinking, recommended the matter to God in prayer, and then commanded him to return to the use of food and firing. When the Exercises were finished he had determined to become a priest, and this resolution he fulfilled, and said his first mass on the feast of St. Mary Magdalen, for whom he had a great devotion.

The next who joined Ignatius was St. Francis Xavier. He was a native of the kingdom of Navarre, and of royal lineage. His brothers had followed the profession of arms, but he had applied himself to letters, so that from his earliest years God had prepared him for the great end for which His providence designed him. He went to Paris to study philosophy, and after taking the degree of Master he gave public lectures, and was in high repute for his talents. At the College of St. Barbara he was a fellow-student, and at one time lodged in the same room as Peter Faber; nor did the great difference of their birth interfere with their mutual affection, for this disadvantage on the side of Faber was amply compensated by his excellent abilities and purity of manners. If these qualities made him pleasing in the sight of evil men, far more would they endear him to Xavier, whose soul was fair and undefiled by the impurities of the flesh; for though he was young, ardent in disposition, and

engaging in manners, he nevertheless quitted the college as pure and virginal as he entered the world. It is true that together with his noble blood he inherited a love for glory and a certain degree of pride. No wonder then that he sought to gain an honourable name by his laborious studies, and when he came into the company of Ignatius he could not abide the simplicity of his dress and his manners, and his contempt for the opinions of men, nor could he abstain from frequently deriding him. But Ignatius, who had discovered the high qualities of Xavier, and who knew that he would not be contented with mediocrity when he was once turned to God, employed all his patience and sagacity to gain him over. He availed himself even of his ambition, and seeing that he was exceedingly desirous of being highly thought of as a professor, he did all he could to find pupils for him, and presented himself to receive his instructions, showing himself in every way tender of his reputation. By these means the feelings of Xavier towards Ignatius were changed, and, as often happens, his opinion changed with his feelings, and those same things which he had previously considered to indicate baseness of mind, he now judged more truly to be proofs of his heroic virtue. Ignatius now began to assail him with the powerful maxims of the Gospel; and that he might draw him away from his ambitious schemes, which formed the great obstacle to his conversion, he used often to repeat in his ear the words, "What does it profit a man if he gain the whole world and lose

his own soul?" and then he used to make various commentaries upon these words adapted to the dispositions of Xavier. This sentence entered deeply into his mind, and at first threw him into the greatest perturbation, as is always the case when there is a contest in the soul between nature and grace. When the victory was gained Francis Xavier surrendered himself entirely into the hands of Ignatius. The Saint would have desired to perfect his work by making Xavier go through the Spiritual Exercises, but as this was not befitting when Ignatius was his pupil, he used instead to converse with him very frequently upon some maxim of Christian perfection, and from these discourses a soul so well disposed derived spiritual sustenance and strength, and made great progress in virtue.

But the acquisition of such a companion cost Ignatius dear. A poor man in a humble condition of life, whose name was Michael Navarro, lived at the expense of Xavier. This man well understood that if he became the follower of Ignatius he would very shortly forsake all that he had, and have nothing left for him to live upon. Being brought to despair, he formed the cruel design of seizing upon Ignatius and putting him to death in order that he might not lose his patron. And he would have accomplished the murder if it had not pleased God to touch this wretched man, whose wicked thought would have interfered with the course of His providence. The man, with his weapon in his hand, was stealthily ascending the stairs which led

to the chamber in which Ignatius was sitting quite alone, when a terrible voice said to him, "Whither art thou going, O wretch, and what is thy purpose?" Struck with astonishment and trembling at this address, he hastened on, and throwing himself at the Saint's feet, told him what had been his evil intention, and what was the inducement, and at the same time implored his forgiveness.

After Francis Xavier, the next whom Ignatius took for his companions were two young Spaniards, named James Lainez, a Castilian of the city of Almazan in the diocese of Seguenza, and Alfonso Salmerone from the neighbourhood of Toledo. The first was twenty-one years of age, and the second twenty-eight; both were of wonderful abilities, and of learning so far beyond their years, that Lainez was already a master in philosophy, and Salmerone was well skilled in the Latin, Greek, and Hebrew languages. They had been students in the University of Alcala, and had been attracted to Paris chiefly by the report of Ignatius's sanctity. They remembered so many things of him at Alcala and heard so much from Paris, that they were filled with an ardent desire to see him, that they might benefit by his teaching and example. It was the will of God that the first person whom James Lainez met upon entering Paris was Ignatius, and from that moment their friendship commenced, and Lainez became his disciple. A short time afterwards Alfonso followed his friend's example, and Ignatius put them both

through the Exercises together with Faber. The young men applied themselves with so great fervour that Lainez, besides fasting for the three first days, passed the next fifteen days eating nothing but bread and water, wearing a hair-shirt, using the discipline, and sleeping only for a few hours upon a bare table.

The fifth of the Saint's companions was Niccolo Alfonso, called Bobadiglia, from an estate of that name where he was born in the neighbourhood of Palenza; and this man was brought to him by God in a different manner. Having learned philosophy at Valladolid, and obtained a great reputation for his talents, he went to Paris to learn theology. Here he fell into want, and having heard of the holiness and charity of Ignatius, he came to beg his assistance. Ignatius not only gave him alms, but what he had not expected, advice for his soul's health; and these lessons were so well received by Bobadiglia, that after going through the Exercises he was added to the number of his companions. After Bobadiglia succeeded Simon Rodriguez, of Azzevedo in Portugal, who was born at Buzella, in the diocese of Viseo. It is said that when his father, Egidio Consalvez, was about to die, he called all his children round him to give them his last blessing, and having spoken to all the rest he turned at last to Simon, who was then an infant held in the arms of his mother, Caterina d' Azzevedo. After looking at him for a long time without speaking, he was illuminated by a divine knowledge, and said to

his wife, "Lady, I commend to you this child, attend to it most carefully, for God has chosen him to do great things in His service." The mother obeyed this injunction, and Simon so profited by her care, that he ever persevered in angelic purity, and more than once repulsed the advances of women who assailed his chastity. Whilst he was prosecuting his studies at Paris, whither he had been sent by the king of Portugal, to be maintained at the royal expense, he determined in his own mind to make a pilgrimage to the Holy Land, and labour for the conversion of the infidels, and one day he revealed his design to Ignatius, and asked his advice; the Saint told him that this was also his own desire. This coincidence united them closely together, and still more when Ignatius discovered, after making him go through the Exercises, that God had appointed Simon to be his follower and to share in his enterprise.

Ignatius desired to gain over another, but it was not God's will that he should have him till some years afterwards. This was Girolamo Natale Majorchino, a man who was highly thought of for his abilities by the young men we have just enumerated. Peter Faber, James Lainez, and Emanuel Miona, the Saint's confessor, accordingly made strong attacks upon him, and when they were quite in despair Ignatius himself made the attempt. He had written a most powerful letter to one of his nephews to draw him away from the world into the service of Christ, and one day when he met Natale,

with great sagacity he brought him to an old chapel which was very little used, and having prepared the way by some spiritual discourse, he showed him the letter he had written, as to a friend; he read it over slowly to him, and interposed many observations and dwelling upon the most powerful truths. Natale discovered his design, and determined not to yield; in order to escape from the difficulty, he took out the book of the Gospels which he had with him, and said, "This is sufficient for me: what you and your companions may be, I do not know, still less do I know what you may hereafter become." After this he would never suffer Ignatius or the others to come near him. Nevertheless, he carried the Lord's arrow fixed in his heart for more than ten years; he was never able to shake it off, and was always striving against God. At length, after the Society of Jesus was founded, a letter of Xavier's fell into his hands describing the wonderful conversions which they wrought, and he then remembered how he had said that he knew nothing of Ignatius, or his companions, and he was greatly agitated in mind. Without further delay he travelled to Rome in order to take spiritual counsel from the Saint, but without any ulterior views. When he was there, James Lainez and Girolamo Domenichi invited him to perform the Exercises, and he, supposing that this was equivalent to asking him to become a Jesuit, was made angry. Lainez gently answered, "What is it that provokes you? The Exercises can do

you nothing but good; it is God who alone can move you to enter the Society, and if God does call you, you would not fail to obey Him." During the Exercises his mind was agitated by a long and obstinate contest. He would not disobey God, and on the other hand, he would not recognize his vocation, and he filled a number of sheets with the reasons for and against his joining the Society. But when he came to the meditation of the two Standards, God sent upon him a ray of divine light, which illuminated his mind like a flash of lightning, and brought peace to his heart. He no longer doubted what was the will of God, nor did he any more resist it. With perfect peace of mind he took the pen, as he still remained upon his knees, and wrote down his determination, confirming it by a vow, and this vow he at once carried into effect; so that if he was not one of the original members of the Society, he was at least one of the most worthy sons of Ignatius; he assisted him in his duties as general of the order, and in the promulgation and interpretation of the Constitutions, and laboured much in God's service both in Italy, Sicily, Spain, Portugal, and Africa.

CHAPTER II.

THE FIRST VOWS OF IGNATIUS AND HIS COMPANIONS.

WHEN Ignatius had collected together these men of distinguished learning and talents, he

considered that they were sufficient for his purpose. Each of them supposed that he was himself the only companion of Ignatius, and he now told them that he had also other companions, and that he would tell them who they were on a certain day which he had fixed. In preparation for this announcement, they were to prepare themselves by prayers, fasting, and penances which he appointed. They were also during this time to consider in their hearts what manner of life appeared to them to be best adapted for accomplishing great things for the glory of God and the good of souls, and afterwards they were to publish their respective plans. On the appointed day they all came to Ignatius, each full of impatience to know who were to be their companions in the great enterprise. And now for the first time, Ignatius, Peter Faber, Francis Xavier, James Lainez, Alfonso Salmerone, Nicolas Bobadiglia, and Simon Rodriguez found themselves united; they had all prized each other highly before, and now they all wept tears of joy. When they had all prayed for a short space Ignatius addressed them; he told them that he proposed to conform his life as far as he could to the life of Christ, not only in labouring for his own sanctification and that of others, but by making his life a sacrifice for the salvation of souls, if God would grant him such a favour; he said that he had selected a field for his exertions which was beyond comparison the most honourable that could be found, the country where

Christ Himself had preached and shed His blood for man's redemption. Moreover, as the time had now come for executing this design, he was resolved to offer himself to God for this service by a vow, adding also vows of poverty and chastity. Having spoken these words he was silent, and waited for each in turn to reveal the plans he had formed. But the Holy Spirit had made all the assembly to be of one heart and of one mind, as He did the infant Church. Each of them affirmed that these were their own feelings, and consented to unite themselves to him for ever as his followers and companions. When the meeting was over they embraced each other with tears, and from that time forward they loved each other more than if they had been brothers by birth, and revered Ignatius with the love of children to their father. But since God had destined the whole earth, and not the narrow tract of Palestine alone for these men and their posterity, He put it into the heart of one of them to propose, that in case they could not get a passage to the Holy Land, or in case of any delay, they should turn to some other countries. After much reasoning upon this point it was determined that they were to wait in Venice a whole year, and if they were not allowed to sail for the Holy Land within that period, they were to consider themselves as released from their vow, and proceed to Rome, where they were to resign themselves into the hands of the Pope, that he might dispose of them as he might consider most advisable for the

good of souls. It was also agreed that as most of them had not finished their course of theology, they should remain in Paris till January 25th, 1537, and then set out for Venice. This first assembly took place in July, 1534.

I have already said that they had determined to consecrate their enterprize by taking vows. The day they fixed upon was the Feast of the Assumption of the Blessed Virgin Mary, and the place was the Church of our Lady upon the Hill of Martyrs, situated about a mile and a half out of Paris, and the spot being retired and held in great veneration was well suited to their purpose. They prepared themselves by a long course of prayer, fasting, and penance, and when the long-expected day arrived they assembled all together in a little chapel underneath the church, no person being present besides themselves. Peter Faber, who was the only priest among them, said mass, and at the moment of Communion he turned towards them with the Lord's Body in his hand, and in His presence each of them in turn made vows of perpetual poverty and chastity, and also that they would go to the Holy Land, and offer their services to the Pope in the manner before agreed upon, and that they would never receive either stipend or provision for celebrating the Sacraments. The vow of poverty was to be thus understood; when they had finished their studies they were to strip themselves of all that they possessed, retaining only what was required for their journey to the Holy Land. By taking a vow not to accept anything

for administering the Sacraments they hoped to render their labours more acceptable, and nullify the calumnies of the Lutherans, who accused the Catholics of trafficking in holy things, and selling them for money. After taking the vows they received the communion, but it is quite impossible to describe their tears and devotion. Simon Rodriguez, who wrote an account of it, said that the remembrance of it, although thirty years had passed, still filled his mind with sweetness. The remainder of the day they passed near a fountain at the foot of the hill upon which the church is built. At this spot they took their meal with joy, and determined the manner of life which they should follow whilst they remained at Paris. Their new Father Ignatius allotted some pious work to each, which might assist their devotions without interfering with their studies. These consisted in certain meditations and penitential exercises for every day, with Communion upon Sundays and Festivals: every year on the Feast of the Assumption they were to renew their vows in the same church. They were to regard each other and love each other as brothers, and since they had different lodgings they were to meet in each other's rooms by turns, and take some simple repast, whilst their hearts and minds were refreshed by holy conversation and charitable discourse. These rules were immediately carried into effect. I must not omit to mention on the authority of Simon Rodriguez, that as the Society was (if I may so speak) conceived in

the Chapel of our Lady, and upon her most solemn Festival, our first fathers took her as their Protectress and Mother, placing themselves and all their hopes in her hands. If it would not lead me too far from my subject, my feelings of intense gratitude would make it a joyful task for me to show how these hopes were fulfilled, how our sweet Lady has shown her love for this little Society, which was born of her, how she has defended it almost visibly amidst its labours, and how many graces and favours she has bestowed upon it. I will therefore content myself with solemnly entreating my religious brethren ever to preserve and cherish filial affections towards their dear Mother, and to spread that devotion towards her which our fathers have delivered down to us, inadequate as all our best endeavours may be to her deserts! The city of Paris also, on account of this first meeting of the Society, and of our first fathers having there dedicated themselves to God's service, claims for herself the title of Mother, as may be seen by the following inscription in bronze posted against the walls of the Church of our Lady on the Hill of Martyrs.

“D. O. M. Siste spectator, atque in hoc martyrum sepulchro probati Ordinis cunas lege. Societas Jesu, quæ S. Ignatium Patrem agnoscit, Lutetiam matrem, anno salutis 1534, Augusti 15, hic nata est: cum Ignatius, et Socii votis sub sacram synaxim religiose conceptis, se Deo in perpetuum consecrarunt, ad majorem Dei gloriam.”

After taking their vows the brethren continued labouring to advance in spirit and in learning; and in addition to that readiness of mind which resulted naturally from their having so high an object in view, they were endued with a marvellous clearness of understanding, for God in this manner was pleased to bless the labours which they undertook solely for His glory and the salvation of souls. Ignatius also pursued his studies, and far surpassed them all in his religious fervour. About a mile and a half out of Paris, in the direction of the Church of our Lady, there was a hill in which chalk pits and long caverns had been opened. In one of these Ignatius had made a hermitage, and hither he used to retire from the noise of the city and pass days and nights in prayer and penance. He used also to pray much in the Church of our Lady of the Fields, in the quarter of St. Germain; the place was retired, and he used to bring his companions to it upon Sundays and other festivals for prayer and communion. In the midst of his occupations and studies he used to retire from time to time to some solitary place where he could refresh his spirit by long contemplation. Such, in short, was the life he led in Paris, that his disciple Peralta, who was afterwards a famous doctor, asserted when examined upon oath concerning the sanctity of Ignatius, that if he knew no more of Ignatius than what he had seen with his own eyes, when he conversed with him so familiarly at Paris, it would in his judgment be more than sufficient for his canonization.

CHAPTER III.

ST. IGNATIUS'S JOURNEY TO SPAIN.

As Ignatius was living this kind of life, he used to be afflicted with violent pains in the stomach, by which on one occasion he was tortured for sixteen or seventeen hours together, unable to do anything except to exercise the virtue of patience. Medicines were of no avail to the cure of this disorder, and the only thing which the most skilful physicians could advise was that he should try the effect of his native air; and this advice was so seconded by the entreaties of his companions that he at last consented. Another motive also urged him to undertake this journey, for Xavier, Lainez, and Salmerone had not as yet formally renounced their claims to their property, as they were bound by their vows. The Saint wisely judged that it would be well not to interfere with their studies, or expose them to the attractions of their homes, till he knew them to be firmly established in virtue; and if I am not mistaken he had laid his new companions under the obligation of an oath, as a better security for their constancy, and lest he should lose them as he had lost all the others. But an unforeseen impediment occurred just as he was on the point of starting. Some persons began to suspect that this new society had been instituted, like so many others in those days, in

hostility to the Church, and they were accused before Valentino Lievin, a Dominican monk, who was at that time the Inquisitor. After making those diligent and secret inquiries which their office required of them, the Inquisitors found in the works and teaching of Ignatius and his companions much more reason for admiration than for fear, and they proceeded no further with the case. But Ignatius, who was acquainted with these proceedings, was not satisfied, wisely judging that his departure would be taken for flight, and as an evidence of his guilt, and he therefore presented himself before the Inquisitor to give an account of himself. The Inquisitor, without at all examining him, only asked for his book of Exercises, which had wrought such marvellous conversions, and when this pious monk, who was learned in spiritual matters, had read the book, he was greatly struck with the inestimable value which he discovered in so short a book; and when Ignatius returned for his book he begged that he would at least allow him to keep it a sufficient time to have it copied for his private use and that of his friends. Ignatius humbly gave his consent, and in his turn requested that he would bring the cause to an end, and pronounce the sentence; for he well understood that his good name was necessary to him in his apostolic labours, and also that suspicion would still be attached to him in some quarters, if he was known to have been accused, and his innocence had not been publicly declared; rumours would again be spread after their departure from

Paris, which would not be long in pursuing them ; and besides all these considerations, he fully expected renewed attacks, and the sentence of the tribunal at Paris would be of service to him in his defence. But the Inquisitor, who thought it useless to pronounce a sentence where the truth was so plainly manifest, was not to be moved by these reasons. He consoled Ignatius with kind words, saying that he might live secure in his own innocence, which was sufficient of itself to rebut all calumnies, and even supposing that a fresh examination was called for, the sentence would be one of praise and not of condemnation. After the Saint had many times in vain renewed his petition, he one day went to the Inquisitor, accompanied by a public notary and by some learned divines to serve as witnesses, begging him that in case he would not proceed to pass sentence, he would at least suffer him to have an authentic instrument in proof of his innocence. This the Inquisitor willingly agreed to. Besides this document another interesting paper of the same nature is preserved in our archives at Rome, granted by Tommaso Lorenzo, of the order of St. Dominic, who succeeded Lievin as Inquisitor at Paris, which was applied for after the Saint's departure from Paris.

When he was freed from this anxiety, he committed his followers to the care of Peter Faber, who was the chief amongst them by reason of his age and his priestly dignity, and having affectionately embraced them he set out on his journey to Spain, in the early part of the year 1535. The

length of the journey and the Saint's infirmities compelled him to make use of a pony which his companions had procured for him. This pony he afterwards gave to the hospital at Aspeizia, and it was made use of for carrying wood for the poor, or, as others say, it was turned out to wander at liberty, and treated with great kindness out of reverence to the Saint. At Bayonne Ignatius was seen by some persons who informed his relations of his arrival, and Bartoli relates that when he was staying at an inn about two leagues from Aspeizia he was overtaken by Giovanni d' Equibar, an intimate friend of the Lord of Loyola. This nobleman inquired in the usual way if there were any strangers at the inn, and the host told him that there was only one poor man, who had a very noble appearance, and who seemed to belong to that part of the country. Giovanni, curious to know who it could be, looked into the Saint's room through a chink in the door, and perceived him kneeling in deep prayer. He at once recognized his features, and mounting his horse, carried the news to Loyola and Aspeizia, in which town the clergy assembled to receive him in procession as a Saint. His brothers and his nephews prepared a splendid cavalcade, but afterwards fearing lest these honours should be the cause of their losing him, they changed their plans and sent a worthy priest named Baldassare d' Arabaesa to welcome and invite him in their name, and to bring him to Loyola by guile. But suspecting that the Saint would take the road by the mountains, which was infested by

robbers, that he might have an honourable reception they sent two armed servants who might protect him, whilst he supposed them to be travellers. It fell out as they had imagined; for after having courteously dismissed the priest he took the road by the mountains. On meeting the armed men he was in some fear that they were assassins, but when he understood who they were and why they had come, and they earnestly desired him to proceed to his brother's house, he insisted upon going to Aspeizia. But his humble desires were deceived; for when they approached the domain, he was met by a procession of the clergy and by a number of his relations, who earnestly begged him to give them the happiness of his presence at Loyola. The Saint did not comply with this request, but not wishing at the same time to give offence, he went to the hospital of St. Magdalen to meet them. Since they could do nothing else they sent a rich bed to the hospital, together with provisions. Ignatius however made no use of either, but in order to prevent its being discovered that he had slept upon the bare ground he disarranged the bed every morning. At length the servants of the hospital were aware of this fraud, and sending back the rich bed, put in its place one of the common beds of the hospital, which he was content to make use of. Although his relations were very angry, and looked upon it as an insult to them, he continued begging from door to door during all the three months of his residence at Aspeizia. He used to wait upon the sick, and

eat at the same table with the poor, and he used to share the alms he had collected with them, reserving the worst for himself. Once only he entered into his paternal house, because one of his relations entreated him to do so upon their knees by the Passion of Jesus Christ, and he wished the lady who had used this form of entreaty to know what account he made of that holy name. Bartoli says that he went there in the evening, and slept on the ground, and the next morning returned to his hospital before any body was awake; but Maffei, on the contrary, says, that he remained there for some days improving the souls of all the inhabitants.

Even before he arrived at his own country the change of climate and relaxation from study had improved his health, and he again resumed his habits of penance, his fasting, and disciplines, the hair-shirt, and the chain about his loins, and humicubations. In this way he acted, so soon as ever the reasons which occasioned his leaving off these customs ceased to exist, and so too ought we to act in regard to our mortifications and devotions. He began to labour for the good of souls by instructing the children in Christian doctrine. His brother, Don Martin Garzia, could not tolerate this, for he estimated divine things according to the rules of worldly prudence, and he tried to dissuade him from it, saying, that there would be none to hear his instructions. Ignatius replied, that if only one came it would be sufficient to content him. But the event turned out very differently, for multitudes of

all ranks flocked to hear him, even the chief men in the district, and amongst the rest his own brother; and to all these he gave different lessons adapted to their various circumstances. He used to preach for two or three hours together, on three days in the week, besides feast days, although his strength was much reduced by a slow fever which never left him. Nevertheless he was supported under these fatigues by the fervour of his zeal and by the special aid of God. Thus when he thought it fitting that he should preach in the country because of the great crowds which assembled in Aspeizia from all the neighbourhood, there was so large a multitude collected that the men climbed up into the trees to hear him, and God gave him such miraculous clearness of voice that he was heard at a distance of three hundred yards as distinctly as if he were close by. Ignatius began his preaching by carrying into effect that proverb which says that a just man is the first to accuse himself. He told them that one of the reasons which had brought him back to his own country was, that he might repair the scandals which he had given them in past times; he earnestly implored their forgiveness, and begged that if there might be any there present who had copied him in irregularity of life, they would also imitate his repentance. "I am bound also," he added, "to make restitution to those whose honour or fortunes have been injured by my fault. Look, there," he said, pointing to a man with his finger, "is an innocent person

who was put in prison and obliged to make up out of his own purse for the damage done to an orchard which I and my companions robbed of its fruit for our amusement. Let all therefore know that he is innocent and that I am guilty, and in compensation to him for what he was wrongly obliged to pay, I publicly make over to him my two farms, making him a present of all that is over and above my debt."

This humility and fervent zeal for God's glory was rewarded by God with abundant fruit in the conversion of souls. He first made a reform amongst the clergy who were shamefully licentious in their lives. It was the ancient custom of that province for unmarried women to wear no veils upon their heads, and many of the priests not only kept concubines in their houses, but ordered them to veil their heads as married women, and permitted them to declare publicly on whose account they wore the veil; and from this evil custom many disorders arose. He also extirpated the vice of gaming so effectually that for three years after neither cards nor dice were seen in the town of Aspeizia, for by the Saint's advice they had all been cast into the fire. In order that these evils might not spring up again, he induced the governor to enact a punishment against all who played games of chance, and all unmarried women who wore the veil. He inveighed against the vain and unseemly dress of the women, so that those who were guilty broke out into open lamentations, beating their faces and tearing their hair,

and they abandoned all indecency of dress. During the ten days between the Ascension and Pentecost he made an exposition of the ten commandments. On the first day he caused them to forsake vain and false oaths, which had been so long persevered in that the habit was become inveterate. On the sixth day he effected the conversion of some abandoned women, whose conversion was so sincere that in their turn they brought about the conversion of their companions in guilt. Three of these, that they might make up for their past sins, and at the same time escape from the occasions of falling, made long pilgrimages on foot, and one who was not strong enough to undertake this, retired to a hospital, and passed her days in ministering to the sick. One founded a confraternity of the most Holy Sacrament, and used to bestow her care upon those who were in shame and poverty. She made over a large sum for their support, which was distributed by her agent every Sunday. The Saint also laid an obligation upon his brother's house to distribute twelve loaves to twelve poor men every Sunday, in honour of the twelve Apostles. He also instituted the custom of ringing the Angelus three times a day, as was the practice in other places, at morning, noon, and night-fall. He also introduced the pious custom of praying at mid-day for all who were in mortal sin, and left a stipend for the ringing of a bell for that purpose. He revived the forgotten custom of praying for the departed in the evening. In

short, he accomplished all his designs for regulating the service of God at Aspezia, and with these words we shall conclude our account of his work in that district.

The Saint was also gifted by God with miraculous and prophetic powers. At the catechism there was a boy named Martino d' Alartia, who was laughed at by some of the noblemen who were present because of his ugliness and the stammering answers which he gave. Ignatius turned towards those who were laughing, and said, "You deride this boy because you perceive nothing but his exterior, but be assured that he is more beautiful in soul than he is deformed in body, and that spiritual beauty will continue always to increase. He will be a distinguished servant of God, and will do great things in his own country for the salvation of souls." The event fulfilled this prediction, for the boy became a most holy and zealous priest, and laboured most successfully all his life long in that district. One day as he was giving instructions in Christian doctrine, a lady brought her little son, whose name was Francesco d' Almare, begging for the Saint's blessing and for his prayers that the boy might be preserved for her comfort and support. The Saint looked fixedly upon him, and said to the mother, "Go in peace, for God will give long life to the boy and many children." And so it proved; for he lived to the age of eighty, and had fifteen children. Not very far from Aspezia there lived a miserable woman who had been for four years past possessed with

a devil, and the only effect of the exorcisms which had been tried upon her was to prove the reality of her possession. As a last resource she was brought before the Saint, for whom God had reserved the glory of her liberation. She was set free by the imposition of his hands and by the sign of the cross. The fame of this miracle induced some other people to bring before him a frantic maniac, who was generally thought to be possessed by the devil. The Saint, illumined by the Spirit of God, affirmed that this person was not possessed by an evil spirit, but only visited by horrible attacks of madness, and then he cured him by making the sign of the cross. Another woman was brought to him in the last stage of consumption, and apparently at the point of death. The Saint at first was unwilling to give her his benediction, saying that this appertained to the priest, but he was at length overcome by the pious importunity of the sick woman and the bystanders, and upon receiving his blessing, she suddenly gained her strength in such a manner that she was able to walk back to Gumara without any help. Soon afterwards she returned to Ignatius entirely cured, bringing with her a small offering of fruits which he accepted from her that she might not return home disappointed, and afterwards he distributed the present among the poor of the hospital. In the hospital of St. Mary Magdalen, there was a poor man named Bastida, who for many years had been frequently subject to the falling sickness. One day he was taken with the disorder

in the presence of Ignatius, who being touched with compassion lifted up his eyes to heaven, and after a short prayer laid his hand upon his forehead, upon which he immediately came to himself, and was never again attacked in the same way. Not only the hand of the Saint, but even things which belonged to him, worked miracles. This happy effect was experienced by a poor woman whose arm was withered and useless; partly out of a feeling of devotion, and partly with the hope of receiving some grace, she took some of the Saint's things to wash, and upon the first touch was entirely healed.

But whilst God was miraculously healing the maladies of others by means of Ignatius, He was pleased to increase his own merits by visiting him with sickness. Upon this his brother, D. Garzia and his other relations, renewed their entreaties that he would suffer himself to be brought to Loyola. But when they found that they were just as unsuccessful as they had been before, they came to assist him in the hospital, and amongst the number his cousins Donna Maria d' Oriola, and Donna Simona d' Alzaga, stayed several nights in the hospital. One night when these pious ladies were about to retire to their rooms to sleep, they wished to leave a lighted candle with Ignatius in case he might require anything; the Saint refused to have any light, and upon their pressing it he answered that God would not fail to give him light in case he had any need. Upon this they retired. Ignatius, whose bodily weakness did

not interfere with his devotions, betook himself to prayer, and after some hours his spirit became so inflamed with divine love, that, as was often the case, he cried aloud. His cousins ran to him and found the room shining with brilliant light; but the Saint was so ashamed of this discovery that he entreated them never to utter a word of this to any one.

When he was restored to health he quitted the place, having stayed there about three months. As usual he had to contend with the pious opposition of the peasantry and with the civilities of his family. The clergy and inhabitants of Aspeizia came and besought him with tears not to leave off his instructions for the good of his country, reminding him how well they had profited by his lessons. To this Ignatius made no other answer than that God had called him elsewhere, and that if it had not been so he should have remained amongst his relations and led a secular life. His brother Don Garzia occasioned him much more trouble, for he insisted that he ought at least to provide him with horses and servants and money for his journey till he came to the place from whence he was to embark. To put an end to the dispute the Saint at last consented to yield something, and agreed that his brother and his relations should accompany him as far as the confines of Biscay, which were not far distant. At this spot he took leave of them never to see them any more, and went on foot towards that part of the country where his companions' prop-

erty was situated, that he might wind up their affairs as had been determined between them. He afterwards went to Valencia and Segorbe, and made a visit to his old master and his great friend Giovanni di Castro, who had lately taken the Carthusian habit in the monastery of Valle di Christo. He told him of his intention of going to the Holy Land, and founding the Society of Jesus, and of the distinguished men he had already collected who were well known to him in former times, and he earnestly commended the undertaking to his prayers. When he had passed the whole night in prayer he came the next morning to Ignatius full of joy, and encouraging him to prosecute his design; he told him to rest assured that it was God who had begun this good work, and that He would perfect it, and as he was not yet under the obligation of vows he offered himself as his companion; but this Ignatius refused, bidding him remain in his present vocation, and only begging the continual assistance of his prayers. These particulars were narrated by the holy Carthusian monks who heard them from Castro himself, and many years after the account was given by three of them upon oath.

CHAPTER IV.

HIS JOURNEY TO VENICE.

ON his return Ignatius embarked on board a merchant vessel at Valencia at the time when

the famous corsair Barbarossa with a large fleet of Turkish galleys was blockading the coast and inflicting losses upon the Christians almost every day. Having by God's mercy escaped from this danger he soon fell into another. For a dreadful storm came upon them; the sails were torn to pieces, the rudder was broken, and the mast carried away, and when they had thrown the cargo overboard they had nothing to expect but drowning. Ignatius, who confided in God's providence, remained calm amidst all the confusion, joyfully looking forward to the moment when his death would perfect his union with God. One thing only gave him pain, which was, that upon examining his conscience, he thought that he had done little for God, and made a poor return for gifts which he had so bountifully received. At last the storm abated, and they entered the port of Genoa; but the perils of his journey did not end here. In descending the Appenines into the plains of Lombardy, as he had no guide he lost his way, and came to a spot where he could neither ascend or descend, and at every step was in danger of losing his footing and falling into a furious torrent; he was obliged to creep on his hands and knees clinging to the rocks and to the herbage which grew out of the crevices, and in this manner he at last escaped, but he asserted that he had never in his life been in such dreadful peril of death as he was on that occasion. In Lombardy he found the roads covered with deep mud and overflowed from the continual rains. At the entrance of

Bologna he fell into a ditch and his clothes were saturated with water and covered with mud, so that he provoked the gibes and laughter of all who saw him, and though the town was said to be rich and the people charitable he could not collect a single farthing all that day. He slept that night at the Spanish College, where he was laid up for a week with an attack of fever and colic. From Bologna he continued his journey to Venice, where he arrived at the end of the year 1535. This date is certified by a letter written by the Saint himself to the Archdeacon of Barcelona, and dated February 12, 1536, in which he says that he had been at Venice for a month and a half, adding that he should continue his theological studies there till the Lent of the ensuing year, after which he would send him back the books which he there kept for his studies.

To his theological studies he united as usual his missionary labours and gave Spiritual Exercises. By this means Diego and Stefano d' Eguia of Navarre, young men of noble birth whom he had previously been well acquainted with at Alcala, were brought to the pursuit of Christian perfection; they were then returning from a pilgrimage to the Holy Land, and after the foundation of the Society they took the religious habit, and closed their religious course by holy deaths; after that he gave the Exercises to Diego degli Ozzes, a native of Malaga, and a young man who was illustrious both for birth and virtue. These men all suspected that the Exercises were em-

ployed as a vehicle of unsound doctrine, and brought with them a number of books, containing the writings of the Fathers and Doctors of the Church, the decrees of councils, &c. which might serve them as antidotes for any poison which they might be attacked with; but when they had tasted the sweet and divine food which was offered them, they were ready to forsake the world and follow Ignatius. Another of his spiritual scholars was Gasparo de Doctis, who became from that time forward affectionately attached to Ignatius, and afterwards when he became governor of the holy house of Loreto, showed great kindness for the Society. Many also of the chief noblemen of the republic of Venice were brought to the practice of virtue by the same means, amongst whom were Pietro Contarini, who was then deputy of the hospital of St. John and St. Paul, and afterwards Bishop of Baffo, a great protector, and a kind father to the Society of Jesus.

These illustrious conversions soon began to provoke the rage of the devil, and to set at work the cunning of the wicked. They published a report that Ignatius had been several times convicted of heresy both in Spain and in Paris, and that although he had escaped by flight his image had been publicly burnt. These rumours among the people at last reached the ears of Girolamo Veralli, who was then Paul the Third's nuncio, and was afterwards made a cardinal. As soon as Ignatius heard of it he presented himself before him, requesting that he would summon his accusers and dispose of the cause. This he accord-

ingly did, being assisted by his auditor, Gasparo de Doctis, and when the truth was made apparent he gave sentence highly to the honour of the Saint.

CHAPTER V.

THE ARRIVAL OF HIS COMPANIONS AT VENICE.

WHILST Ignatius was thus occupied in Spain and at Venice, his companions with prudence and courage, by the same holy instruments which they had been taught to use by their master, gained a very great number of souls to God. When they were about leaving Paris to rejoin Ignatius, a famous doctor of theology in the university told them that if they preferred the uncertain good which might result from their following Ignatius to the rich harvest which they were gathering in that populous city he should consider them guilty of mortal sin; and when they refused to listen to his words, he brought them his opinion in writing, and confirmed by the signatures of the chief divines in Paris. But Faber, who knew the vast designs of their holy Father for the glory of God, and who had a clear knowledge of his divine vocation, instead of deserting Ignatius, gained over three others who were all men of approved abilities and graduates in theology, and two of whom were priests, to join the new Society. The first of these men was Claudio Jajo, from the neighbourhood of Geneva, who was endowed with the

mind and dispositions of an angel ; the next was Pascasio Broet of Bertamcour near Amiens ; and the third was Giovanni Codurio of Ambrun in Dauphiny, but whose birth-place was Sein in Provence ; they all took the vows on the feast of the Assumption in the chapel on the Hill of Martyrs, and the original members at the same time renewed their vows.

At this time the war between the Emperor Charles V. and Francis I. of France, was rekindled through the death of Sforza Duke of Milan, and the Emperor had invaded Provence with a large army of German, Spanish, and Italian troops. Ignatius's companions therefore judged that they ought no longer to delay their journey, lest their passage into Italy should be cut off, and accordingly, though the day appointed had been the 25th of January, 1537, they left Paris on the 15th of November, 1536, whilst a few still remained to settle their affairs, and distribute what property they left behind. Those who went first waited at the town of Meaux till their companions should join them, in order that they might all travel together to Venice. Amongst those who arrived the first at the place of rendezvous was Simon Rodriguez, and he was immediately seized with a most violent pain and swelling upon the shoulder, accompanied by fever, so that he passed the whole night in a small inn, where they had prepared a bed for him ; but the fear lest his illness might interfere with their journey into Italy occasioned him still more suffering than his disorder ; he therefore prayed to

God with many tears that He would have regard to the merits of the rest, and restore him to strength: the others also prayed for him. It seemed as if God had brought this evil upon him that he might make manifest by a miraculous proof His tender care over them. After passing the whole night in torments, Rodriguez slept a little towards day-break, and upon awaking both the swelling and the fever had disappeared and left no trace behind them, so that when the rest of the party arrived from Paris, a few hours afterwards, he was able happily to continue his journey. Two days afterwards they were overtaken by his brother and another countryman and friend of his who had been studying at Paris. These two young men, when they perceived that Simon Rodriguez did not return as quickly as they had expected, but that he had gone to join Ignatius, they went in pursuit of him, and upon meeting him his brother tenderly embraced him, and said all that he could to retain him. He told him that he had not the heart to go back to his mother in Portugal, who would be in despair at losing the son who had been so particularly given in charge to her by her husband upon his death-bed, and who would reproach him with the loss. Then his friend added that he would be guilty of shameful injustice if he deceived the expectations of the king, who had defrayed all the expense of his studies with the hope of having his future services. But the virtue of Simon was proof against these attacks, and the favour which he had so lately received from God

was still fresh in his memory, so that the dispute was much more likely to have ended in his persuading them to follow Ignatius than in their inducing Simon to abandon him.

When Xavier was on the point of leaving Paris he received from Pampeluna the offer of a canon's stall in the cathedral there, but this he hardly deigned to look at, so great was his desire to rejoin Ignatius. Xavier used to take great delight in the amusements of running and jumping, and his activity was so extraordinary that he was rather vain of it. This vanity was one of the greatest sins of his past life, and one which he took the greatest vengeance upon. He bound his arms and thighs with sharp knotted cords, and in this manner he commenced his long journey, tormented at every step. This pain he endured for some days, but at last the holy youth fell down fainting, and acknowledged that he could go no further, so that his secret was discovered. His companions were shocked at this discovery, for the cords had produced not only inflammation, but had caused such a swelling that they were buried underneath the flesh and were no longer visible. They supported him to a house in the neighbourhood and called in a French surgeon who was there. The surgeon perceived the necessity of cutting the ligatures, and on the other hand feared lest he should touch some nerve during the operation and throw the patient into convulsions, so that he would not attempt it. Still the hopes of his companions did not fail, but remembering the

recovery of Rodriguez they prayed to God, feeling confident that He would succour under an affliction which had been occasioned by zeal in His service. It needed not many prayers, when they were offered in behalf of a man who had been marked out by Providence to be the apostle of a new world. During the night he slept quietly, and the next morning, the cords were found broken, the flesh was healed without any appearance of wound or swelling to be seen. Jacob Lainez was also distinguished for his zeal during this journey, for though he had recently recovered from a severe illness he insisted upon walking like the rest, and he wore his hair-shirt all the way from Paris to Venice.

They were all clothed in the long dress of pilgrims, with staffs in their hands, and carrying a bundle upon their shoulders containing their bibles, breviaries, and writings; round their necks they wore the chaplet of our Lady, and by their modest and devout appearance they moved the wonder and attracted the attention of all who saw them. On the first day of their journey they fell in with a party of French soldiers who were guarding the barriers, and who questioned them as to their country and their occupation, when a citizen who stood near said, "Let them alone, for they are going to work a reformation in some country." They divided their time so that a certain portion was allotted to meditation, another to reading, or else sometimes to singing psalms, another to

pious discourse, for they conversed only upon what was necessary, or what was holy. Every day those who were priests celebrated and the others received the communion. When they came to the inn where they were to rest they all knelt down to thank God for the benefits they had received, and when they left it they again knelt to implore His protection. Their table was sparing, but their meals were sweetened by charity. When they took counsel together upon any subject, the minority always yielded with alacrity, they had many difficulties and hardships to undergo. To avoid the imperial army they quitted the ordinary road, and went towards Germany. All the time of their progress through Lorraine it had rained heavily, and in Germany they found the snow so deep that sometimes they were forced to wait three days till a path could be opened.

During the march of the French troops through Lorraine the roads were so dangerous by reason of the continual robberies which occurred, that even the peasants did not venture to leave their own fields. On one occasion they got entangled amongst the troops, and by the manifest protection of God it was never discovered in spite of frequent examinations that any of them were Spaniards, in case of which discovery they would have been made prisoners. One of them answered in French that they were students from Paris who were going on a pilgrimage to St. Nicholas on the confines of Lorraine, by which their route lay, and upon this answer they were

allowed to pass. In passing through Germany, although they were kindly received by the Catholics, still it moved the rage of the enemies of the Church in this country, which was full of heretics, to see nine men boldly wearing their chaplets round their necks and publicly professing the faith, so that they were often insulted, and their lives were in danger. When they came into any Lutheran city they were challenged by the preachers to dispute, for they thought it a disgrace to them if they allowed these foreign Catholics to pass by in silence. The young men accepted these challenges, not so much with the expectation of converting their adversaries, as to vindicate the honour of the Roman Church, and to prevent these heretics from boasting of their silence. In these disputes Jacob Lainez was the most conspicuous, and the preachers were unable to contend with him in argument and readiness of speech. One of the preachers who publicly confessed his defeat, still persevered in his errors, for it was not so much blindness of intellect as perversity of will which made a number of these men adhere to their sect. But still there were others more wise, who upon comparing the impudence and folly of these preachers with the sound reasoning and modesty of the strangers, showed great affection for them, and gave them alms and lodging, and conducted them on their journey. At a fortified place about sixteen miles from Constance, all the inhabitants of which were Lutheran, they were challenged by

one of their preachers, who being a man of great abilities, and thinking himself sure of victory, brought with him a great number of auditors. But he was disappointed, for when the dispute had lasted for some hours, he was so entangled in the arguments of Lainez, that no escape was left him. The dispute was interrupted by supper, which Lainez and his companions did not take with the heretics as they had been invited but by themselves. At supper the preacher drank a large quantity of wine, and the controversy was resumed before a large concourse of people; the preacher was so overcome by the continued force of the wine and the arguments of Lainez, that he publicly declared himself vanquished, saying, "I have nothing left to answer, what more will you have?" One of the company answered, "We will that you quit your errors, and bring with you all the souls you have misled; for how can you teach what you are unable to defend." Upon this the preacher burst out into a fit of anger, and changing the Latin for the German language, he began to abuse them and threaten them with prison, and what was still worse, broke out into blasphemy. Some who were present translated these words to the Fathers, and advised them to take to flight. But they would not suffer the imputation of cowardice to be attached to the Catholic Faith, and besides this they would have rejoiced to find that death for Christ's sake which they were going into the Holy Land to seek for. They therefore made an offering of

their lives to God, and the whole of that night they passed in mutual love and in prayer. The next morning at break of day, before the heretics had yet shaken off the effect of the wine, there came to the inn where they were lodging a young man tall of stature, who appeared to be about thirty years of age. The young man first of all addressed them in the German language and with a pleasing expression of countenance, and as they could not understand him, he then beckoned them to follow him. They did so, and he led them out of the place by side paths, often looking back and smiling upon them and bidding them to take courage and fear nothing. The young men were in great astonishment, for whereas at first there was no perceptible track by which he guided them, it gradually showed itself and became smooth and easy, and what is more, although the whole country was covered with snow, this path alone was free from it. After travelling thus for a distance of eight miles, they came into the high road, and their courteous guide kindly saluted them and disappeared. They were in doubt whether he were an angel, or whether it were some angelic man who had thus delivered them from the hands of their enemies. After passing through Constance, they approached towards a fortified place, and were met by an aged woman who came out of a hospital, and advancing joyfully extending her arms in the form of a cross, and lifting up her eyes to heaven full of tears, whilst she testified great reverence towards them. When they came up

to her she began to kiss their rosaries, talking to them in German, and although they did not know the language, they understood that she was expressing her joy and her love for the Catholic Faith which she knew them to possess by that sign. She then made signs for them to wait for her, and running into the hospital she came back with a number of chaplets, crucifixes, and images of our Lady, which the Lutherans had broken to pieces, and which she had collected together and taken care of. The Jesuit Fathers mourned to see how these sacred objects had been torn by these ravenous heretics, and kneeling down upon the snow they tenderly kissed them. Afterwards the old woman went before them into the fortified town, pointing to them with her finger and crying out, "See, O ye wretches, whether you told me truly that there is not a man left in the world to profess the Catholic Faith. Well it is for me that I would not believe you. You called me a madwoman, because I would not be deceived by you, but it is you that are the madmen." The Fathers afterwards discovered that this woman was a faithful Catholic, whom the Lutheran preachers had driven out to a pesthouse as a madwoman, because they could not move her either by threats or persuasions. A number of the preachers came together and disputed with the Fathers, but all to no purpose, for when arguments would not serve them, they fell back upon the scriptures, and would admit of no appeal except to their own mutilated and falsified translation. Such

was the journey of Ignatius's nine companions, full of perils and difficulties and of heroic acts, which brought glory upon the Catholic Faith, till upon the 8th of January, 1537, they had the happiness of again embracing their holy father at Venice.

CHAPTER VI.

THE REMOVAL OF THE SOCIETY TO ROME.

AT Venice they consulted about their journey to Jerusalem, and agreed that it was better to go to the Pope, and ask his permission to remain in the Holy Land and preach the gospel there, so that no man might have it in his power to forbid them, and that they might be empowered to take holy orders on the title of voluntary poverty. But as the season was unfavourable for travelling, they determined to rest where they then were till the severity of the winter had passed, but their rest was the rest of saints, and consisted only in a change in the nature of their labours. They accordingly divided their services between two hospitals, Francis Xavier taking the hospital of the Incurables, and Ignatius the hospital of St. John and St. Paul. Thus they remained giving themselves up entirely to ministering to the sick, whose bodily welfare they attended to more carefully than the hired servants, and whose souls they tended with the zeal of apostles. Night and day they were en-

gaged in consoling their afflictions, encouraging their patience, in giving advice and exhortations, and in assisting the dying. Nothing was too base for them to perform; they made the beds, cleaned the rooms, washed the plates and dishes, cleansed away the filth from their bodies, attending to their meanest wants, and when they died they buried them with their own hands. The report of these deeds of charity was quickly spread through the town, and not only the people but the chief noblemen of the republic came to see them, and it is impossible to describe the tender emotion and the astonishment which was caused amongst them. But the heroic virtue of Xavier did not rest here. One day he found a patient who was suffering from a horrible sore, and perceiving that his weak nature shrunk from the sight, as it were to punish this cowardice, he put his lips to the wound and sucked away the corrupt matter from it not once only, but several times. Another of the society was asked by a man whose body was covered with an infectious and leprous incrustation to do some service for him; feelings of disgust rose within his mind, and he gained a noble victory over himself, by taking the putrid matter from his body and putting it into his mouth. Another perceiving that the superintendant of the hospital of St. John and St. Paul had refused admittance to a poor man with leprosy, took him into his own bed. The next morning he found that the leper had disappeared, and he himself was taken with the disorder, which he received as a reward

for his charity, and looked upon its cure the day afterwards as a misfortune.

It was God's will to manifest how pleasing in His sight was this fervent charity and generous self-sacrifice of His servants, by permitting the rage of the devil to appear without disguise. One of the servants in the hospital was possessed by an evil spirit, and whenever any of the fathers came into the kitchen where she used to work, she made hideous faces at them, and eyed them maliciously, muttering at the same time some unintelligible words. But one day upon seeing them she broke into a passion and cried out to the bystanders, "Ah! you do not know who these men are, they are men of great learning and of exceeding virtue. How much I have laboured to prevent their coming here, and nevertheless here they are!" Another day she screamed out at them, and when one of them went up and endeavoured to calm her, she made a rush to throw herself into the fire, but was prevented by another of the servants, although in her struggles she threw herself backwards so as nearly to bring her head down to the flames, and at the same time filled the house with her shrieks. The priest of the hospital was brought to the spot by this tumult, and had the woman brought into the church to be exorcised. The devil was compelled to repeat the Creed, which he did in an interrupted manner, stopping between each article, and when he came to the words, "*Inde venturus est judicare vivos, et mortuos,*" he uttered a loud yell and exclaimed with a tone of

misery, "Ah, poor wretch that I am, what will become of me on that dreadful day!" then he cast the woman down upon the earth and was silent.

These were their employments during the winter, and towards the end of Lent they began their journey to Rome, with the exception of Ignatius who remained at Venice, because he understood that Cardinal Pietro Carafa, who had spread false rumours about him at Venice, was then at Rome, and he knew that he should do more harm than good to his own cause if he were to show himself there. The whole company travelled on foot together, but they divided their numbers, and the Spaniards, French, and Savoyards were mingled with each other. The priests said mass every day, and the others received the communion, just as they had done on their journey from Paris. They strictly observed the Lent fast amidst all the fatigues of their journey, living upon the alms they collected, and taking no provision with them. It was God's good pleasure to satisfy their ardent desires of suffering that they could procure nothing but bread and water, and we are told by Bartoli, that during three days as they were going along the sea-shore to Ravenna, they could not get even a single loaf, so that first one and then another fell fainting upon the road from extreme weakness. On Passion Sunday they were compelled by extreme necessity to gather some cones in passing through a pine forest, so that they might break them

open to get the bitter nuts which they contained, but they were often obliged to desist from this fatiguing process, which brought them such slender advantage. They were continually drenched with the unceasing rain, and in this condition were often obliged to sleep in the open air; a heap of straw to lie upon they esteemed a luxury. One day after eating only a mouthful of bread they walked a distance of twenty-eight miles under a heavy rain, the country was covered with water like a lake, and they waded sometimes up to the chest, but they, nevertheless, went on their way rejoicing, and chanting the Psalms of David. God rewarded their merits and consoled them by a new favour, for the water was the means of restoring health to Giovanni Codurio, who had been suffering from an inflamed leg. When they had nothing to pay the ferry on crossing a river, they gave up different articles of convenience which they possessed, one gave an inkstand, another a knife, and some even parts of their under garments. Between Ravenna and Ancona it was necessary that one of them who was not in holy orders should leave his breviary as a pledge with the cruel ferryman, whilst the others waited till he should come back and redeem the pledge by the alms he collected in Ancona. In Ravenna they lodged in a hospital where only one bed was allotted them, which was given up to the weakest of the party. In their number was Simon Rodriguez, but the smell from the dirty bed linen made him prefer sleeping on the bare ground; but soon afterwards his conscience

reproached him for this piece of self-indulgence, and in another hospital he passed the whole night in a bed in which a man had the day before died of a most loathsome disorder; (*mal di pidocchi.*) Besides these sufferings they had also to bear shame, for when it was observed that they were all foreigners and all dressed alike, it was supposed that they were criminals under the ban of the church, and that they were on their way to Rome to be absolved by the Pope. But all these trials were sweetened by divine love, and by that brotherly love which made each of them prefer others before himself; each saw that there were other men in the same company with themselves, whom they esteemed far more highly, and this made them despise their own sufferings. At Loreto they stayed three days to satisfy their devotion, and then proceeded to Tolentino, at which place God gave them fresh proofs of his Fatherly protection. The night had come on, and they were tired and exhausted with hunger, the rain was falling in torrents, and they met none of whom they could ask an alms or a night's shelter. Three of them walked in advance; two of these walked under the eaves of the projecting roofs to escape the rain, whilst Simon Rodriguez walked right in the middle of the street, because he said it was impossible that he could be more wet or dirty. As they thus proceeded they were met by a tall man about thirty years of age, and, as far as they could distinguish by the light, of a beautiful countenance; he took them by the hand, and opening it placed in it some small pieces of

money, and then closed the hand without saying a word; with this money they bought wine and dried figs, and according to their poverty made a sumptuous repast, besides having something left to bestow on others. When they came within sight of that holy city, which is the head of the Catholic religion, the treasury of holy relics, and whose ground is soaked with the blood of innumerable martyrs, they prostrated themselves on the ground to salute it. They entered the walls with hearts full of devotion, and Jacob Lainez walked in barefoot. They proceeded direct to the shrine of St. Peter, and when they had paid their loving devotions, and commended to his patronage the object of their mission, they resorted each to the hospital of his own country. But after a short time their zealous devotion in visiting the holy places, their pious discourses, their exemplary frugality, modesty, and innocence, attracted the notice of many, and some rich Spaniards belonging to the court were desirous of having them all in the Spanish hospital of St. James, and would not allow such holy men to go begging about for food, but engaged to provide a moderate subsistence for them according to their wants. They found Pietro Ortiz beyond all their expectations most kindly disposed towards them, for he was fully convinced of the sanctity of Ignatius, and entertained a great devotion for him. He made known to the Pope Paul III. that there were certain doctors arrived from Paris distinguished for their learning and piety who desired to visit the Holy

Land. The Pope greatly pleased at this intelligence, desired that they should appear before him in a few days together with some Roman divines to hold a religious disputation whilst he was at table, for it was the custom of this pontiff to listen to such disputes at dinner time, so that he might feed his mind and body at the same time. A number of subtle questions were mooted by the Roman theologians, which were satisfactorily resolved by our Fathers amidst the applause of all, and to the great delight of the Pope. When he rose from table they drew near to kiss his feet, and the holy father stretching out his arms as if to embrace them, exclaimed, "Great is our joy to see such great learning united to such great modesty." He then embraced them and liberally granted all their requests, but as a league was then being formed against the Turks between the Church, the Emperor, and the Venetian State, he advised them not to undertake their pilgrimage that year. He gave orders to Cardinal de Santi to provide them with letters from the court of the Penitentiary licensing them with the consent of Ignatius to receive ordination at the hands of any Bishop, whilst they were away from their own diocese, and at other times than those appointed by the canons. A dispensation was also granted to Alfonso Salmerone to receive the priesthood as soon as he was twenty-three years of age. The holy Father moreover gave them seventy scudi, and they received one hundred and forty more from the good Spaniards, which

were changed into Venetian money, because they had resolved to use them only for their pilgrimage to the Holy Land, and then they started again to beg their way back to Venice on foot as they had come.

CHAPTER VII.

ST. IGNATIUS IS ORDAINED PRIEST. THE LABOURS OF
THE SOCIETY IN THE VENETIAN STATES.

UPON their return to Venice they again began their ministrations in the hospitals, and continued their former mode of life, till the Feast of St. John Baptist, 1537, upon which day St. Ignatius, and those who had not yet taken priests' orders were ordained upon the title of voluntary poverty and sufficient learning; and all the society took perpetual vows of poverty, chastity, and obedience at the feet of the Pope's nuncio Veralli. The nuncio's dispensation, together with the letter from the court of the Penitentiary, are still preserved in our archives at Rome. The ordination was performed by Vincenzo Nigusanti da Fano, Bishop of Ardense, a man of distinguished virtue, who affirmed that he had experienced feelings of devotion in laying his hands upon these servants of God, which were unknown to him upon all other occasions. The newly-ordained priests celebrated their first masses upon different festivals; but Ignatius resolved to make a year's preparation for this sol-

em act of worship, and eventually he prolonged the time to eighteen months, and celebrated for the first time on the Feast of the Nativity in the year following in the church of St. Mary Major at Rome, and in the chapel of the Holy Crib.

Meantime a war broke out between the Venetians and Soliman the Turkish Sultan, so that neither merchants or pilgrims could any more frequent the seas, and all hope of visiting the Holy Land was taken from them. It is remarkable that the passage had been open for very many years previously, and with this single exception it continued free up to the year 1570. Thus did God's secret Providence conduct this troop of apostolic men who were to contend for His glory and the good of His church. Still they continued to wait till the year was expired in fulfilment of the vow they had made at Paris; and that they might have more leisure to prepare themselves for fresh sacrifices, they agreed to quit the city and retire to other places in the neighbourhood, from whence they might return quickly whenever these hostilities should cease, and the voyage be practicable, of which consummation they had but feeble hopes.

It was decided by lot that Ignatius, Faber, and Lainez should go to Vicenza; Xavier, and Salmerone to Monfelicce; Jajo and Rodriguez, to Bassano; Broet and Bobadiglia to Verona or Padua; and Codurio and l' Ozzes to Trivigi; which last had joined Ignatius at Venice, and taken the vows in the presence of the Pope's

nuncio. In the vicinity of these towns the Jesuit fathers found lodging in some deserted cottages. They slept upon straw, or else upon the bare ground; they lived upon a scanty allowance of bread and water which they procured by begging. Many hours were allotted to prayer and penitential exercises, and for the practice of humility each of them took the office of superior by turns. Ignatius with Faber and Lainez inhabited a ruined monastery destroyed in the wars and abandoned; neither doors nor windows remained, so that it was open to the winds and rain, but these inconveniences only gave pleasure to the Saint, for they brought to his mind the cavern at Bethlehem. During his stay at Venice, and especially whilst he was preparing himself for the priesthood, God had restored to him those spiritual delights and heavenly visitations which he had experienced at Manresa; but which had been diminished during the period of his studies at Paris. Moreover, he had the gift of most sweet and abundant tears, so that he now began to suffer from weak eyes, and continued to do so all the rest of his life. Two of the three went out to beg morning and evening; and they could barely collect sufficient for their wretched subsistence. The third remained to keep the house and to prepare the food, which generally consisted of boiled bread, and this office fell for the most part upon Ignatius, who was confined to the house by the weakness of his eyes.

They remained forty days in this solitude as

Christ was forty days in the wilderness, after which time they were joined by Giovanni Codurio from Trivigi, and they went forth to preach, each one to some frequented quarter of the town of Vicenza. A bench served them for a pulpit, and by raising their voices and waving their hats they invited the people to hear them. They spoke with a foreign accent, and sometimes even made use of foreign words. But the Divine Spirit which urged them, their ardent zeal, and the sanctity which was marked upon their faces, quickly took effect, and many who came for amusement were pricked in heart, and obtained some spiritual good, so that they hastened to hear the preacher another time. All the rest acted in the same way, going to the town or village which was nearest to them, and thus originated the custom which the Jesuits have ever since retained, of going to the market-places and there casting the net of the gospel among the crowd of idlers who were not often to be met with in the churches.

Several of the fathers became ill from the fatigue of preaching and the severity of their lives, especially Simon Rodriguez. He was staying at a hermitage called St. Vito, in the neighbourhood of Bassano, which was inhabited by an ancient solitary named Antonio, who had retired there by the admonition of God; he had only a narrow cell and the bare table for his only bed. Rodriguez used to get up at night to pray and sing psalms with the hermit, and shared in all his fastings and austerities. In September Ro-

driguez was taken ill, and the physician who was sent for despaired of his recovery. When Ignatius heard of this he went immediately to Bassano with Faber, leaving Lainez sick at the hospital. The Saint was himself suffering from fever, but his charity gave him such activity that Faber was astonished at his walking so rapidly and was unable to keep pace with him, so that Ignatius was often obliged to wait. On another occasion Lainez was also astonished in the same way, for as he was on a journey with the Saint he fell sick of a fever, upon which Ignatius took off his own clothes to cover him, and having procured a horse to carry him, he started on foot before him, and walked so fast that Lainez had great difficulty in keeping up with him. When he came to Bassano Ignatius affectionately embraced the sick man, and said to him, "Take courage, brother Simon, for most certainly you will not die of this illness." The Saint had been praying earnestly for the life of his companion, and God had revealed to him that his prayers were heard, and this he had immediately told Faber. In fact, improvement began upon the arrival of Ignatius, and he rapidly recovered his health.

But very soon after his life had been saved by the prayers of Ignatius, he was nearly being separated from the Society of Jesus by a fraud of the devil, (for it is generally thought that Rodriguez was the one so assailed.) Certain it is that one of the three was captivated by the life and conversation of the hermit. The au-

chorite's retreat seemed like the solitude of St. Antony or St. Hilarion. He was attracted by the life of seclusion and of perpetual divine contemplation, and it occurred to him that perhaps he should be doing God better service if he left Ignatius and remained with the hermit. On the other hand he hesitated because of the vow which he had taken, and was swayed by the example of the rest whose abilities, learning, and holiness he admired. Nevertheless he resolved to go away secretly from Ignatius and his companions at Bassano, and act upon the advice which the old hermit should give him. But God who had permitted this temptation for the instruction of the new Society, and in order that they might understand that it was displeasing to Him that any one who had been called by Him to assist the souls of other men, should abandon that vocation to occupy himself with heavenly things alone, violently opposed his course in the following manner. Hardly had he quitted the town of Bassano when he was met by an armed man of fierce and terrible aspect, who stood across his path with a drawn sword in his hand. At first he was somewhat frightened at this sight, but being unable to discover the cause of the interruption he attempted to proceed. But his adversary immediately fell upon him with looks of fury, and threatened to strike him. Upon this the poor man was half dead with fear, and fled away trembling, whilst men wondered to see a fugitive without any visible pursuer. He came running into the presence of Ignatius,

who having known all that had passed by divine revelation, received him with a calm aspect, and speaking to him by his name, told him of his doubts.

The hermit was also admonished by God, for he was a very holy man, and acted in a most charitable manner towards these two Fathers of our Society. It appears only right that I should digress for a moment out of respect to his memory; for it seems to me that his intercourse with Ignatius was Providentially ordered, so that his virtues might be made known to the world, which would otherwise have remained in obscurity. The country people, and others who lived near him, tell amongst other things how the hermit Antonio used to call long prayers and extreme privations the ointment of hermits. Many spiritual sayings of his have been handed down to us by his disciple Gasparo Gropelli. The following are given by Bartoli: "What kills the soul with cold is the not stripping from it the garment of self-love. The highest and the most useful of all human knowledge is to know how to deny one's own will. He who is not at peace with God is always at war with himself. He who sets out to go to God must first depart from himself. This world is a place of exchange and barter, and he only is rich who loves himself that he may gain God. The greater part of mankind take counsel from fools, for the world is folly, and the flesh is folly, and in listening to these counsellors they are the greatest fools. To die well, you must first be dead. To do a great action

you must know your own littleness. If you would live in Christian joy take heed that you remain ignorant of evil." He used to thank God that he had no relative living in his native city of Bassano, because a man's greatest foes are they of his own house, and he would have found them disturbers of his peace instead of imitators of his life. God gives not Paradise to those who think it costs much, but to those who willingly give their best, however large be the price. He used thus to explain those words of David, "In circuitu impii ambulans:" "Men of the world begin their circle at self-love, they proceed through the love of creatures, and return again to the point from which they started. Saints on the contrary begin with love to God, proceed through love for their neighbour, and return again to the love of God." To a rich man who once said to him, that the world was beautiful, he answered, "If the approach to the palace be so beautiful, what will the palace be?" To another who said that he would gladly bargain to give up all the Paradises in the world, provided he could live here for ever, the hermit replied, "Either you do not believe that there is any other life than this present one; or else your conscience is so burdened with sin that you fear going to a worse place after death." These were the hermit's sayings, and his acts corresponded to them. His mind was weary of earth and looked only to heaven, life was a burden to him and he ardently desired death; when some one consoled him in his sickness by telling him he would live another twenty years, "I would

not give you a farthing," he said, "if you could sell them to me." His death took place about Pentecost, and when it drew near he was full of happiness, and used often to say, "O death, I have been a long time expecting thee;" then he would tenderly embrace the cross which he loved above all other things, and in which he now more than ever placed his hopes. It is natural that one who is altogether intent upon corporal austerities, should suppose that they are the greatest proofs of holiness; moreover this good hermit was a simple and ignorant man, and when he perceived that there was nothing singular either in the dress or in the manners of Ignatius, he secretly despised him, and considered him a man who had made small progress in perfection, and he was very much astonished that his companions should think so highly of him. But it pleased God at the same time to remove his delusion, and to glorify his servant Ignatius. For one day as the hermit was praying fervently, God made known to him what his estimate was of the man whom he despised, and the old man afterwards told this for his own humiliation and the honour of Ignatius.

CHAPTER VIII.

THE JOURNEY OF ST. IGNATIUS TO ROME. CHRIST
PROMISES IN A VISION TO SHOW HIM FAVOUR.

WHEN Rodriguez had recovered his health Ignatius returned to Vicenza, and as there was no

longer any hope of their being able to make their pilgrimage to the Holy Land, he called an assembly of all his companions, to consult upon their future course. The ruined monastery was their place of meeting; and so greatly had Ignatius gained the hearts of the inhabitants of that district by his preaching, that whereas they had hardly been able at first to beg a scanty subsistence for three, their alms were now sufficient to support eleven men. Still, the building was so exposed to the winds and the rain that Francis Xavier and another fell ill, and that they might not die of cold it was necessary to remove them to a small house close to the Hospital of the Incurables, which afforded somewhat better accommodation. They had one small bed, in which both of them lay together, and their patience was sorely tried, for both of them being laid up with fever it often happened that one of them was burning with fever whilst the other was shivering with cold chills, so that what gave ease to one of them did the other harm. But the favours of God abounded now that the help of man was vain. St. Jerome, for whom Xavier had a great devotion, appeared to him in the middle of the night, and gave him divine consolations. He then told him that his companions would be distributed among different cities which he named, and that the town of Bologna would be allotted to him, in which place a cross awaited him most grievous and at the same time meritorious. The prediction was exactly fulfilled; for when all hopes of their pilgrimage had failed, they deter-

mined, according to their vow, to put themselves into the hands of the Pope. Accordingly, it was agreed that Ignatius, Faber, and Lainez should go to Rome for this purpose, and that the others should go to various cities in which there existed schools of divinity, where they might attract souls to God, and, if possible, add novices to their own Society. Whilst they were thus scattered far from each other certain rules were established, which they were to observe unless prudence or necessity prevented them. These were as follows. They were to live by alms and lodge in hospitals. Each was to have the office of superior by turns every week, and besides other duties he was, in case of need, to restrain any excess of zeal. They were to preach on the beauty and advantages of virtue, and on the deformity and the punishment of vice, and to employ fervour of spirit rather than artificial eloquence. To children and to the ignorant they were to teach the rudiments of the Faith, and how they ought to live. The time that was not occupied in public ministrations they were to devote to spiritual and corporal works of mercy in the hospitals. That they might leave no means untried for gaining souls they were to do all for the glory of God without asking or accepting of any reward. Besides these rules it also appeared necessary that they should be furnished with some uniform answer to those who from time to time might inquire who they were, what order they belonged to, and what they called themselves. Bartoli says, that there was no division of opinions

upon this point, because it was determined by God when the first sketch of the future Foundation was revealed to Ignatius at Manresa. He therefore told them that as the object of their Society was to labour for the salvation of men, they should take Jesus as their example and their Head, and call themselves the Society of Jesus. Having then determined in what cities each was to labour, they took an affectionate leave of each other. Ignatius with Faber and Lainez went to Rome, Xavier and Bobadiglia to Bologna, Rodriguez and Jajo to Ferrara, Salmerone, and Broet to Siena, and Codurio and l' Ozzes to Padua.

I should be wandering too far from my subject if I were to relate the labours, the sufferings, and the success of these various missions. But still the honour of St. Ignatius demands of me some notice of the conduct of these his worthy children, and I may at least record how strictly they observed their rules, and how in all of these various cities they left a good odour of Christ by their holy lives and teaching, and how numbers flocked to the odour of this precious ointment. In this manner the name of the new society first became known and the fame of their good works spread all over Italy. Great was the joy of Codurio and of l' Ozzes when upon some false suspicion they were imprisoned by the Vicar of the Bishop of Padua, and the face of l' Ozzes was lighted up with smiles. At Bologna Xavier proved those wonderful qualities which he afterwards manifested in India. For

several months he suffered from a quartan ague, but still he abated nothing of his labours for the good of souls, or from his bodily austerities, and thus did he bear the heavy cross which St. Jerome had foreshown him. Although no records are remaining to us of the effect which was wrought in this city by so bright an example of zeal, we may very well conjecture what it was from what took place there when Xavier was on his journey to India. When they heard of his arrival crowds of the inhabitants flocked about him to take leave of him and receive his blessing; and so great was the number who desired to confess to him, that he wrote word to Ignatius that he had more to do than in the Church of St. Louis at Rome, where he had laboured so greatly. Moreover out of regard for Xavier the society was invited to Bologna, and the Church of St. Lucy was given up to them, together with the house in which Xavier had lodged when he was there.

Before Ignatius came to Rome he had the following remarkable vision. During the whole journey, and especially at his daily communions, he received abundant divine consolations, and his mind was continually full of the most ardent desires of being made a Servant of Jesus, and as he expressed it, being taken into his family, and without ceasing he made supplication to the Mother of God, that she would obtain his request for him, and be his mediatrix with her son; he also prayed to the Eternal Father for the same end, and with great fervour. During

the journey from Siena to Rome he was always occupied with these thoughts, and when he was about six miles from the holy city, he entered by himself into a little ruined chapel. Here he was rapt in spirit, and he saw the Eternal Father recommend him affectionately to His divine Son, who was standing with His cross upon His shoulder, and to use the words of the Saint, He placed him with Him, that is to say, consigned him to Him, and made him one of His servants. Then the divine Son turned kindly to him and he heard Him say, "I will that you shall be my servant," and He promised to protect him and his companions with these words, "Ego vobis Romæ propitius ero." Ignatius was greatly rejoiced by this vision, and he said to Faber and Lainez, "My brothers, I do not know how God will dispose of us: perhaps we shall be crucified at Rome: but whatever happens, we may be at peace, for we have Jesus to help us:" then he told them all that he had heard and seen, to encourage them against the dangers they might meet with. Lewis Gonzaga heard this story from the Saint's own mouth, and told him that when it was related to him by Lainez he had added other particulars, to which the Saint replied, that he might rely upon all that he had heard from Lainez, for that he could not then remember every minute circumstance, but that he was quite certain that in telling the story to Lainez he had spoken with exactness; and Lainez when he was General of the Society related this vision in a public discourse to the

brethren as I have given it here. This celebrated vision took place at a hamlet called Storta, and the following inscription is cut upon a piece of marble over the chapel door :

“D. O. M.
 In hoc Sacello
 Deus Pater
 S. Ignatio Romam petenti
 Ad Societatem Jesu instituendam
 Anno MDXXXVII.
 apparuit
 ipsum ejusque socios
 Christo Filio crucem bajulanti
 Benigne commendans
 Qui sereno vultu Ignatium intuens
 His verbis affatus est:
 Ego vobis Romæ propitius ero.
 Thyrsus Gonzalez
 præpositus generalis societatis,
 Sacello refecto et ornato,
 Sancto parenti
 P.
 Anno MDCC.”

CHAPTER IX.

THE LABOURS OF ST. IGNATIUS AND HIS COMPANIONS
 AT ROME.

IGNATIUS and his companions entered Rome in October, 1537. According to their vow they hastened to throw themselves at the Pope's feet, and Ignatius made an unreserved offer of himself and of his companions to the holy father, which he accepted with every mark of affection,

and commanded that for the present Faber and Lainez should continue their studies at the Institute of the Sapienza, the first in the Scripture and the second in scholastic theology. Ignatius according to his custom laboured for the good of souls by giving spiritual exercises. Besides doing general good by this means, he also smoothed the way for the foundation of his order by gaining over to his interests persons in high authority. The principal convert was Cardinal Gasparo Contarini, who had formerly been a distinguished senator at Venice, and whose extraordinary abilities are proved by his copious writings and by the testimony of all the most learned of his contemporaries. This man was captivated by the prudence and the great spiritual wisdom of St. Ignatius, and asserted that he had discovered in him exactly such a guide as he desired. He thought so highly of the book of Spiritual Exercises that he transcribed the whole of it with his own hand, and left it in his will as a precious legacy to his heirs. The advantage which so great a prince had derived from these Exercises, and the praises he bestowed upon them, invited Pietro Ortiz, the agent of Charles V., to try their efficacy, and in order that he might not be distracted by business, this learned man retired with St. Ignatius to the celebrated monastery of Monte Cassino, and for forty days devoted himself to these pious meditations. The fruit he derived was proportioned to his zeal. He was so filled with the conviction of these truths that he would

have abandoned the court and the world to become a follower of Ignatius, if the Saint had not dissuaded him from it on account of his advanced age and bodily infirmities. Since this was not permitted to him, he became an illustrious example of piety to those in his own rank of life. He ever retained his devotion for the Saint, and defended and favoured the Society by every means in his power. He was a distinguished doctor of philosophy, but he humbly confessed that he had learned more from Ignatius in a few days, than he had attained to during his whole life.

Whilst Ignatius was at Monte Cassino with Ortiz, the death of James Ozzes took place at Padua. He was the last combatant who joined the apostolic phalanx, and he was the first to obtain the crown of victory. When the Saint was informed of his dangerous illness he fervently commended his soul to God. It is narrated by St. Gregory, that the patriarch St. Benedict at this same spot saw the soul of St. Germanus, Bishop of Capua, ascend to heaven in a globe of fire; and now Ignatius saw the soul of Ozzes surrounded by bright rays of light and carried up to heaven by angels. It was not once only that he saw this vision; for not long afterwards as he was hearing mass, (for he had never as yet offered the holy Sacrifice himself,) at the words, "et omnibus sanctis;" in the "Confiteor," a band of the blessed spirits presented themselves to his sight, in the midst of whom Ozzes shone with a beauty surpassing all

the rest. This vision left such an impression upon his mind that for some days afterwards it was always present to him, and he broke out into cries of joy. God also manifested the glory of his servant at Padua. The countenance of Ozzes when he was alive was somewhat deformed, but after his death it acquired so marvellous a beauty that his companion Codurio was never satisfied with gazing upon it, and wept tears of joy.

When Ignatius returned from Monte Cassino to Rome, he was full of happiness to think that he now possessed a companion in heaven, and a representative of the religious order which he had founded; moreover the loss of Ozzes upon earth was supplied by the acquisition of Francesco Strada, who lived long to pursue his apostolic labours. Francesco was a young Spaniard who having been unsuccessful as a courtier at Rome had gone to Naples to seek his fortune as a soldier. Not far from Monte Cassino he fell in with the Saint, and as he was already acquainted with him, in a passion of disappointment he told him of his misfortunes and of his proposed course. But when the disconsolate youth expected only some words of comfort, he was surprised by Ignatius inviting him to follow another Master, under whose obedience his hopes would never be deceived. Through the marvellous power of the Saint's words, and also because a man is more ready to embrace God's service when he is disgusted with the world, Francesco agreed to the proposal. He returned with Igna-

tius, went through the Spiritual Exercises, and became one of the Society, and as a gallant soldier of Jesus Christ he afterwards won many souls to Him in Italy, Flanders, Spain, and Portugal. Not many days afterwards several other men of distinguished ability, being summoned by a divine calling, and attracted by the holiness and high qualities of the little Society, united themselves to Ignatius.

At Easter in the year 1538, about which time all of the Society came to Rome, it seemed right to Ignatius to give a beginning to his divided community. He himself together with Faber and Lainez lived in a house in a vineyard at the foot of Trinità de Monti, which was kindly given up to their use by a Roman gentleman named Quirino Garzonio. When the arrival of his companions was known, some pious persons provided for them a more ample lodging. The sea voyage was quite impossible, and now that they were released from their vow, there remained in the hands of Ortiz the two hundred and ten gold pieces which had been collected for their pilgrimage, and they sent back to Martin Perez at Valencia the four gold pieces which they had procured for this intention. Having obtained a license from Cardinal Giovan Vincenzo Carafa, who was now at Nice, to negotiate a peace between the Emperor Charles V. and Francis I. king of France, they went into different churches to preach, and explained to the ignorant and to the children, both there and also in the public streets, the truths of the gospel.

Ignatius preached in Spanish at the church of our Lady of Monferrato, the others in Italian; Faber and Xavier at St. Lorenzo in Damaso; Lainez at St. Salvatore in Lauro; Salmerone at St. Lucia; Jajo at St. Luigi de Francesi; Rodriguez at St. Michele in Pescheria; and Bobadiglia at St. Celso di Banchi. At first crowds of people were attracted by the novelty of seeing priests preach in the pulpit in surplices, and afterwards the power of their preaching and the example of their holiness converted a great number of souls. They restored the practice of frequent communion which had long fallen into disuse, and in the course of time by their labours, and the labours of their successors, this custom spread over all Christian countries, and still continues to the unspeakable benefit of the faithful. They attended to the necessities of children who were in danger, and of orphans, and of sinful women who reformed their lives, and they provided refuge and support for converted Jews, and these pious works, as we shall hereafter see, were permanently established by the diligence of Ignatius. A holy emulation of their zeal sprang up in other churches, and they began to pay attention to the instruction of the children and of ignorant persons, and to preach to them every Sunday and Festival. Lainez, Salmerone, and Bobadiglia, besides proving their zeal, greatly excelled in oratory, but Ignatius surpassed them all in spiritual power and in moving the affections of his hearers. His manner and his discourse was plain and simple,

but still men of the most refined judgment said that in his mouth the Word of God seemed to have its true weight. In these apostolic labours they passed the entire day without a thought of themselves. Like to their Divine Master, their meat and drink was to do the Will of their heavenly Father, who had sent them to labour for the good of souls; and it often happened that at the close of the day they had taken no bodily refreshment, and were then obliged to beg for it, because they only lived by alms.

CHAPTER X.

ST. IGNATIUS AND HIS COMPANIONS ARE FALSELY ACCUSED AND ABSOLVED. THE AID GIVEN BY THEM TO THE POOR OF ROME IN A TIME OF FAMINE.

As they were thus labouring happily and successfully in Christ's chosen vineyard, a dreadful storm of persecution arose, which would have destroyed and reduced to nothing all the harvest they had gathered in, if Jesus Christ who had appeared to Ignatius in the chapel at Storta, bearing His cross upon His shoulder, had not, according to His promise, come to their aid. The mover of this persecution was a native of Piedmont, named Augustin, and of the order of Augustinian Hermits, but at the same time a secret partisan of Luther. This man taking advantage of the Pope's absence, and watch-

ing for favourable opportunities, mingled certain seeds of heresy in his sermons to the people, which he took care to accompany with much sound Catholic doctrine, and these seeds quickly struck root among the ignorant multitude. Some of our people who happened to hear him on several occasions, being zealous for the purity of the Catholic Faith, went to him and humbly pointed out to him his errors, distinctly enumerating each one, and then they begged him in a friendly manner not to propagate such opinions, and to retract what he had said in another sermon. It is strange that the man did not retire upon finding that he was discovered, but being supported by the applause of the people who were delighted with his eloquence, and by the favour of certain rich Spaniards, he took courage, and continued his work as he had done before. Upon this the Jesuit fathers fearing lest this wicked heresy should infect the capital city of the Catholic religion, began to combat his doctrines and openly to expose his errors to the people. Upon seeing that his snares were discovered, the heretical preacher cunningly resolved to disguise his own guilt by counter accusations of heresy against his adversaries. He therefore conspired with three Spaniards named Pier di Castiglia, Francesco Mudarra, and Barrera, who were all men of a certain rank, and all infected with his errors, to spread calumnious reports against us, which they hastened to do with all zeal, both among the people and at the court. The eyes of men were now directed to

Ignatius and his companions, as if they were misleading the people under the cloak of sanctity. They asserted that Ignatius had already been convicted of heresy in Spain, at Paris, and at Venice, and had escaped the sentence of the tribunals by flight; they proved this by saying that there was a person in Rome who had formerly been ensnared by his deceits, and who had extricated himself upon discovering his true character. The person thus alluded to was Michele Navarro, who was struck with terror at hearing a voice from heaven when he was about to murder Ignatius. This man, either from being overcome by the Saint's charity, or else with some concealed purpose, offered himself as his companion, and stayed with him a short time, but his mind was of too earthly a kind to live an heroic life, and he quickly abandoned him. He afterwards followed him to Venice and again begged to be admitted into the society, but being refused, because he was an unstable and evil disposed man, he became at once Ignatius's enemy. The conspirators against Ignatius upon finding a man so well fitted both from natural character and personal hatred to further their intentions, immediately hired him as a false witness to give testimony before the governor Benedetto Conversini; and accordingly he swore to all that he was secretly instructed to say. The city of Rome was filled with these rumours, and it is impossible to describe the shame the Jesuit fathers had to endure, and the abuse which they

suffered. Their names were in the mouths of all men as persons who deserved to be burned, and two priests who had been expressly licensed by the Cardinal Vicar to assist them in hearing the multitude of confessions, (for which the time of all the society did not suffice,) began to fear for themselves, and they fled out of the Papal States, leaving all that they had. The same reports which agitated the city of Rome were also circulated in letters over all the world; but Ignatius in the midst of all this tumult continued unmoved, and earnestly besought Jesus that he would fulfil his promise and give them comfort. Moreover he consulted with his companions, and it was agreed that they ought to proceed juridically and to purge themselves from the calumnies with which they were attacked before the public tribunals. Accordingly, they presented a petition to the governor, begging that as they had been so accused they might be legally tried, that their accusers might be examined and a just sentence given. This step he was urged to take, not for the sake of his own reputation, but for the glory of God and the good of souls. The governor consented to this, and a day was appointed upon which the parties were to appear before him.

Whilst things were in this posture, and the storm was still raging against the Jesuit Fathers, Cardinal Giovan Domenico de Cupis, a very learned man, and dean of the Sacred College, sent for Quirino Garzonio, who had given up his house to Ignatius, Faber, and Lainez, and re-

proved him for his familiarity with such men, urging him as a friend and relative to break off all intercourse with such disgraceful friends, and never to see them any more. Quirino answered that he had for a long time cautiously and closely observed their lives and conversation, and that he had always found them full of Christian piety. The Cardinal replied, "Ah! Quirino, you also are seduced by their incantations, and no wonder; for when the wolf makes his attack openly, all recognize him and take to flight, but he caresses and fawns upon his victims that he may the better ravage and destroy them. You do not know what convincing proofs of their wickedness I have in my possession. Depend upon it, these men are very different from what you suppose." These words of the Cardinal greatly disturbed Quirino, still he believed the evidence of his own observation more than the words of another, and he immediately went to Ignatius, told him all that he had heard, and asked him what was to be done. Ignatius calmly told him not to be alarmed, for that before long the Cardinal would be convinced of his mistake, and that his present detestation of them would be exchanged for kind feeling. In the meantime he said we must humbly recommend the matter to God. The Cardinal however still continued to besiege Quirino, that he might compel him to break off all intercourse with such wicked men, till at last Quirino begged him that he would for once come and see Ignatius and question him, so that he might

know from his own experience the life and doctrine of this man, for he said it was wrong to condemn a person of whose defence he knew nothing. "Well," said the Cardinal, "I will come, and you may be sure I'll treat him as he deserves. He accordingly went and remained in close conference with Ignatius for two good hours. What passed between them is not known, but so entirely were the opinions of the Cardinal changed, that the good man without any thought of his high station knelt down at the feet of Ignatius and begged his forgiveness, and when he took his leave he showed him every mark of reverence and affection, and openly offered his services for the defence of his cause; moreover he sent every week as long as he lived an alms of bread and wine for the society. The results of this conversation which Quirino had partly witnessed, and partly heard from the Cardinal, he quickly reported in the city; and now that the course had been shown by which people might undeceive themselves, many others took the same line of conduct and were convinced in the same manner.

When the appointed day arrived Ignatius and his accuser Michele appeared before the governor, and the latter boldly repeated his calumnies, affirming all his falsehoods upon oath. After this Ignatius quietly produced a letter, and presenting it to his adversary, asked him if he knew whose writing that was, and if he remembered what he had written with his own hand. This letter had been written by Michele before

he had turned against Ignatius, and was full of the highest praise of him and his companions: it had providentially fallen into the hands of Ignatius only a short time before. The wretch upon seeing that he was convicted of self-contradiction turned pale, and not wishing to confess his calumny, and at the same time unable to deny his own letter, he uttered some confused words without any meaning. Upon this the judge, perceiving his dishonesty, questioned him closely, and soon discovered his falsehood, and although the Saint mercifully interceded for him he condemned the man to banishment. After this Ignatius earnestly begged that the instigators of Michele might be summoned, in order that they might maintain what they had been publicly reporting in the city of Rome. But when these men were placed before the judge, instead of maintaining their cause, they made powerful interest with Ignatius that he would be contented with receiving an authentic declaration that they had no accusation to make against him or his companions, and that they had never thought or spoken of them except as being men of sound faith and unimpeachable lives. When they could not impose upon Ignatius, they endeavoured to overcome the governor. The governor therefore, since he could not refuse the justice which he had promised to administer, tried to persuade Ignatius by saying that it was not possible for him to judge when there were no accusers, and when this would not do, he at last declared that it was the will of the Cardinal

Legate that the cause should be considered as terminated. Amongst the companions of Ignatius there were some more humble than prudent, who gave him the same advice; they said that since their enemies had withdrawn and no longer pursued them, it seemed to them to be contrary to Christian charity to prosecute the affair. But Ignatius, who was so wonderfully gifted with prudence, rightly feared that the infamy attached to a new Society would not be entirely removed, and that the souls of many for whose salvation they had consecrated their services would receive injury, if these atrocious calumnies which had been spread all over Rome and the Christian world, which had been formalized in public instruments and brought before the courts of law, should be now suppressed without any further proceedings, and without the innocence of the Society having been clearly and unmistakeably pronounced. Neither prayers, or threats, or the advice of his companions could induce him to leave this cause undecided when it had been brought before the public tribunals: he affirmed that he did not seek for the punishment of his accusers, whom he heartily forgave, but he desired that the calumny should be removed. "I know very well, (he wrote to Pietro Contarini) that men's mouths will never be closed from speaking evil against us; nor do I look for this, I seek only that our doctrine which is sound, and our lives which are pure, may be made manifest. Let them suppose that we are rude and ignorant men and graceless speakers, and this would be

a very slight matter ; but that they should suppose our doctrine to be false, and our conversation worthy of blame, this we may not pass over in silence, because this does not concern us, but Christ and His Church." Such were also the opinions of St. Jerome, who says that a Christian ought not patiently to endure the suspicion of heresy, because this patience will be considered as a pretence by those who do not know the soundness of his faith. When Ignatius could not prevail with the governor, he hoped to obtain his request from the Pope who had returned from Nice, and gone to repose for a time at Frascati. Ignatius accordingly went to Frascati, and the Pope graciously acceded to his demands, and sent one of his secretaries to the governor, desiring that the cause might be proceeded with and determined according to its merits. Upon this command the cause was again commenced, and God's providence over His servant was made manifest. The sum of the accusation consisted in this, that Ignatius had been convicted of various crimes, and particularly of heresy, at Alcala, at Paris, and at Venice, and in order to rebut this charge it was requisite to procure the authentic documents of the proceedings in these various places at a great cost both of money and labour ; but it happened that on that very day the same judges who had determined these causes were all present at Rome. Their names were Giovan Figueroa, vicar of Alcala ; Matteo Ori, inquisitor of Paris ; and Gasparo de Doctis, auditor of the Pope's nuncio Veralli at Venice,

and all three appeared in court to give their testimony to his sound doctrine and blameless life. Besides this, letters arrived from the vicars and bishops of Padua, Ferrara, Bologna and Siena in defence of the Society, and with full evidence of their innocence. Moreover Hercules, Duke of Ferrara, sent orders to his ambassador at Rome, to interfere in behalf of Claudio Jajo, and Simon Rodriguez, and answer for their good conduct on his word of honour. The aforesaid judges were examined, the various testimonies were produced, the book of Spiritual Exercises was diligently examined, and in accordance with these unanimous and harmonious proofs the sentence was formally pronounced as follows :

“Benedict Conversine, Bishop elect of Bertinoro, Vice Chamberlain of the city of Rome, and Governor General of his district, to all and each to whom the present letters shall come, health in the Lord. Since it is of great importance to a Christian state that those who give a good example of life, and edify by their doctrine, should be publicly known, as well also as those who sow tares ; moreover certain rumours having been spread, and certain accusations made to us against the life and the doctrine of Loyola and his companions, namely, Peter Faber, Claudio Jajo, Pascasio Broet, Jacopo Lainez, Francesco Xavier, Alfonso Bobadiglia, graduates of the university of Paris, and secular priests, of the dioceses respectively of Pampeluna, Ginevra, Sequenza, Toledo, Visco, Ambrun, and Palenza, whose teaching and re-

ligious exercises were asserted by some to be erroneous, superstitious, and different from the Catholic doctrines: We in the discharge of our office, and by the express command of his Holiness, have diligently looked into these things, and made every inquiry which appeared necessary for the full understanding of the case, and for ascertaining if perchance these accusations might be true. Having therefore first examined the accusers, and afterwards weighed a portion of the evidence brought in behalf of the aforesaid Ignatius and his companions, and the sentences given in Spain, Paris, and Venice, in Vicenza, Bologna, Ferrara, and Siena, in his favour, and against his accusers; having moreover examined upon oath divers witnesses of approved character, learning, and dignity, we have discovered that all these complaints and accusations have no foundation in truth. Wherefore, according to the obligation of our office, we pronounce and declare that the aforesaid Ignatius and his companions are not only free from all stain of such accusations and suspicions, both in law and in fact, but also that they have issued in affording clearer evidence of their good life and sound doctrine: for it has been made manifest that the things alleged by their adversaries were vain, and without appearance of truth, whilst on the other hand, the highest testimony from the highest persons has been adduced in their favour. We have therefore judged it right to issue this our sentence, that it may be a public testimony in their favour

against all enemies of the truth, and that it may quiet the minds of all those who have been led into error by these their accusers and calumniators, and have conceived suspicions of their guilt. Moreover we admonish, exhort, and beseech in the Lord each and all of the faithful to hold Ignatius and his companions to be such as we have found them, viz. Catholic Christians, if by God's help they shall remain stedfast in in their present manner of life and doctrine, which is our sincere hope. Given at our house in Rome this eighteenth day of November, 1538. Signed by the governor aforesaid, and by his secretary, Rutilio Furio."

Authenticated copies of this sentence were forwarded to all those places where these calumnies had been circulated, and thus was this terrible blow turned aside by God from the head of Ignatius and his companions, and made to fall upon his adversaries. Mudarra was condemned to the flames as a convicted heretic, but he made his escape from prison, so that he was publicly burnt in effigy at the Campo di Fiore. Pier di Castiglia was condemned to perpetual imprisonment, and Barrera died after a lapse of only a few days. All three of them sooner or later contradicted the accusations they had made against Ignatius, and were reconciled to him. Pier di Castiglia, after persisting long in his error, at last came to a better mind, and died in the arms of Father Aveglianeda of our Society. Mudarra upon falling into some great danger in the year 1555, had such confidence

in the Saint's charity that he applied to him for help, and Ignatius was as active to save him as he had been to destroy Ignatius. Barrera in his last moments acquitted the innocent, and grieved over his own sin. But it was otherwise with the monk who was the author of this wicked conspiracy. He fled to Geneva and became a preacher, and is said to have been the author of a pestilent book entitled, "Summarium Scripturæ." An historian of these times says, that he ended his evil life at the stake. The Governor's sentence brought the Society into high repute, because it had courted instead of shrinking from this trial. Thus does God assist those who place their trust in him, and turns their darkness into light.

God gave them many opportunities of showing their charity and regaining the favour of the people. In the year 1538, there was so great a dearth in the city of Rome, that it was a miserable thing to see the numbers of poor who were wandering about the streets half dead with hunger. The Fathers were moved to compassion at this sight. Though they were very poor and obliged to beg for their own bread, still they had an unfailling confidence in God; and they undertook to go about begging for the support of the wretched multitude. They used to carry on their back whatever they had collected in the streets, and they took it to a spacious house, which they now possessed near the tower of Melangolo. In this house they prepared as many beds as they could get, and when these would not suffice,

quantities of straw, which they arranged as they best could. They comforted the poor with food and firing, for the winter was extremely cold, and also with clothing; in a word they did all that they could to assist every one. All the poor were attracted by this charity, and came in crowds to their house; none were refused, and very soon they had more than four hundred, whose bodily and spiritual wants they supplied. Upon their first coming they were required to make confession, and received instructions in Christian doctrine, and heard pious discourses; every day they joined in appointed prayers, so that many of them were cured of old habits of sin, and many who had for a long time neglected confession and communion were reconciled to God. People came both day and night to witness this new spectacle of Christian charity, and many were so moved at the sight of so much misery and by the example of the Fathers, that not having money to bestow, they stripped off their own clothes, and went away half naked. Many also were excited to a holy emulation, and received some of these miserable people into their houses. Some few also of the chief nobles contributed large sums of money to support and keep up this pious undertaking. The charity of Margaret of Austria, daughter of the Emperor Charles V., who was afterwards married to Octavius Farnese, Duke of Parma, was the most conspicuous. These sums were spontaneously given to Ignatius, and he was entreated to make use of some part of them for his own wants, but he refus-

ed to accept a farthing except for the support of the poor, and he kept a strict account of these expenses, in order that the expenditure of the money upon them might appear plainly. Thus by the charitable exertions and by the example of the Fathers, it is said by Orlandini and Bartoli that three thousand poor were fed all through the winter, or as Maffei says, till the spring. During this time the city was relieved partly by the supplies of grain which they had providently stored up, and partly by the contributions of the chief men of the city.

CHAPTER XI.

THE FOUNDATION OF THE SOCIETY.

THE fame of this great work and of their other glorious labours, together with the public declaration of their innocence induced many to request Ignatius to admit them into his Society. For this reason and because the Pope had intimated to Ignatius that it was his intention very shortly to send some of his companions on distant missions for the service of the Church, a general council was held in which it was resolved to form the Society, which was done in the following manner.

First, they devoted some days to fervent prayer and fasting, and offered masses, imploring to send down upon them from on high the gift of wisdom, to direct and accompany all their

deliberations. The night was their time of consultation, because the whole of their days were employed in working for their neighbour. In the first place it was demanded whether, if they should hereafter by the Pope's command be dispersed into different countries, each was to perform the work imposed upon him unshackled by any to his community, and without having any thought of each other, or whether as they had hitherto been only united by a bond of brotherhood, so they should hereafter continue, notwithstanding diversity of place. To this question all answered unanimously and without hesitation, that whatever happened they ought to remain steadfast in that sweet union and brotherhood, which by God's marvellous providence had bound together so closely men of various nations who were hostile to each other; for that if they acted otherwise they should prove themselves ungrateful to the Holy Ghost who is the author of peace and lover of concord; besides which they ought not to abandon that unity which was so powerful an instrument for accomplishing great undertakings and overcoming obstacles.

The second question proposed was concerning the expediency of adding a third vow of obedience to the vows of chastity and poverty which they had already taken, and whether to this end they should elect a head to the Society out of their present number. Many days were occupied on this question, and being unable fully to satisfy their doubts, they sought out for some

method of resolving them. They debated whether they should all retire to some hermitage and seek to discover God's will by passing thirty or forty days in prayer, fasting, and penance, or whether four of their number should do this in the name of the rest. But it was afterwards agreed that they should all remain in Rome, so that they might give no occasion for reports, or perhaps give offence to some who might suppose that they had run away, or accuse them of love of novelty and inconstancy, and lest they should lose the fruit of their spiritual labours, for the harvest was so plentiful that they could not gather it in when they had lost four of their fellow-labourers. Finally, therefore it was resolved that they should increase the number and the fervour of their prayers, and act upon the following plan. First, they were to offer all their prayers and every mass for this intention, that with respect to this virtue of obedience, God would grant them peace and joy, and that each one of them in particular might be as willing to obey as to command. Secondly, they were not to converse together upon this subject, in order that their minds might not be swayed on either side by the influence of human persuasion. Thirdly, each of them was to imagine that he did not belong to the congregation, and had no private interest in it; but that he had to give his opinion in a strange assembly; so that when those selfish affections which are so apt to interfere with sound judgment were laid aside, they might be

able to discover what would be the most advantageous for the service of God. After this period of preparation the point was again debated for several days, and finally it was unanimously resolved that there ought to be a vow of obedience in their Society, and one head to whom all were to yield obedience, as to Christ. The principal reasons which made them so determine were these. First, they would then be following out their proposed end as far as was possible by imitating Jesus Christ, who made himself obedient to death, even the death of the cross. Secondly, that the Society might not be wanting in so great a virtue, which is said by St. Gregory to graft all other virtues into the mind, and to preserve them when grafted. Thirdly, that they might make provision for the stability and perpetuity of the Society which could never continue long unless it were bound together by the bond of religious obedience. The decree was then put into writing by Peter Faber, and subscribed by each of the members. This instrument is still preserved in our archives at Rome, and runs as follows, "I. N. declare in the sight of Almighty God, of the Blessed Virgin Mary, and of all the court of heaven, that having prayed to God and maturely deliberated in my own mind, I have freely concluded, as being in my own opinion more conducive to the glory of God, and to the stability of the Society, that it should embrace the vow of obedience; and I firmly offer myself to take this vow, without binding myself on oath, or

putting myself under any obligation to enter the Society when it is confirmed by our lord the Pope. And to keep in memory this determination, (which by God's grace I have arrived at,) and with this determination in my mind, I now, albeit most unworthy, approach the holy communion. Tuesday, April 15th, 1539. R. Caces, Giovanni Codurio, Lainez, Salmerone, Bobadiglia, Pascasio Broet, Francesco, Pietro Fabro, Ignazio, Simone Rodriguez, Claudio Jajo."

Doubtless the reader will be surprised at reading the name of Caces, who signed the first, and in the Bull for founding the Society his name does not afterwards appear with the rest, and he is never mentioned by our early writers, still his name is here recorded and preserved in our archives, and besides this there is preserved in the same place a letter of his written to Ignatius from Paris in the year 1541.

These discussions continued about the space of three months, that is, from the middle of Lent till the Feast of St. John Baptist, and during this time many other points were defined with great unanimity of opinion after having been thoroughly considered and argued. On the 4th of May it was determined, and on the ensuing day confirmed, that every professed member of the Society should bind himself by vow to go wherever it should please the Pope to send him, whether among the faithful or the heathen, without offering excuse, or even asking for provision for his journey, and that none of them should, either directly or indirectly, speak to the Pope

on the subject of their mission. On the Saturday preceding the fourth Sunday after Easter, it was resolved and on the succeeding day confirmed, that they should teach children in Christian doctrine. Bartoli says that this was not made obligatory upon oath, by reason of the firm, and as it seems obstinate, opposition of Niccolo Bobadiglia to the concordant opinions of all the rest; out of respect to him rather than to his reasons they abstained from proceeding further in this affair; but since it might prove highly inconvenient if the opposition of one had power to annul their resolutions, they made a rule that whenever one member should obstinately oppose himself to the common opinion of the rest, his vote should be considered as null. On the same day various regulations were made for the probation of those who demanded admission into the Society. On the day before the Octave of Corpus Christi, it was resolved that the head of the Society should be appointed for life. It was also agreed that as some of them were about to go into distant countries, the constitution of the Society should be made according to the majority of votes of those who remained in Italy; and that those who were not in Rome should be sent for, or else give their votes by letter. Ignatius was enjoined to present these and other rules, which formed the Constitution of the Society, to the Pope, that he might vouchsafe to give them the approbation of his apostolic authority.

In the course of these consultations the reader

will not fail to remark the extreme humility of St. Ignatius, who although he was the father of them all, acted only as if he were their brother; and who, notwithstanding the divine illumination he had received at Manresa, and the knowledge which he had subsequently gained in this matter, still consented that his own vote should be of no greater weight than that of the others. But besides this humility, we ought to observe his extraordinary wisdom and foresight in leaving the foundation of the Society to be ruled by the consultations and brought about by the co-operation of his companions, so that they might not feel the weight so heavy which they had placed upon their own shoulders.

Ignatius having drawn up a summary of the institute, placed it in the hands of Cardinal Gasparo Contarini to be presented to the Sovereign Pontiff Paul III., who graciously received the document and entrusted it to be examined by Father Tommaso Badia, master of the sacred palace, who was afterwards Cardinal of St. Silvester. After a diligent and exact examination, at the end of two months he gave it back to be considered by the Pope, saying how highly he commended it. The Pope was greatly astonished at the magnitude of the design which was therein laid down, and said, "The finger of God is in this." He approved of it, "*vivæ vocis oraculo*," on the 3rd of September, 1539, at the town of Tivoli. But when Ignatius afterwards requested that the foundation should be formally established by an apostolic bull, the

negociations became so involved, that if the work had not been of God, it would doubtless have fallen to the ground. The Pope handed the matter over to three of the principal Cardinals. Bartolommeo Guidiccioni, who was one of the number, resolutely opposed the foundation, and as he was a man of great understanding, profound learning, and pure life, he had no difficulty in drawing over the other two to his own opinion. So far was he from thinking it right to found any new religious order in the Church, that he considered that the existing ones ought to be reduced to the number of four; and he is said to have written a book upon this subject. As soon as the institution of the Society was put into his hands, he threw it aside, and could not endure the sight of it, saying, that let it be what it might he would take good care that it was not sanctioned by the Church; for that all religious orders became relaxed in the course of time, and did more harm to the Church in their old age, than they had ever done good in their youth. Thus does God permit his most excellent works to be rudely attacked by men, so that their stability and prosperity may afford plain proof that He is the Author of them and not man; and His Church, which is the chiefest of all His works, has had the fiercest combat to sustain. Ignatius was not dismayed by this opposition, because he knew that no counsels can prevail against the Lord. He confided in Him more firmly in proportion as he had less to hope from man, and to Him he directed all his

looks and all his affections. Besides many prayers and penitential acts he offered three thousand masses of thanksgiving in the name of the Society, if he should be found worthy to see it instituted. His hopes did not deceive him. Guidiccioni, without being able to explain it to himself, found himself altogether changed from what he was before, and he could only attribute the change to God, in whose hands are the hearts of all men. Ughelli, in his "*Italia illustrata*," tells us that Ignatius appeared to Guidiccioni in a dream, and changed his opinions, but this story I leave to the judgment of my readers. By our own Italian historians it is said that the Cardinal asked for the Rule of the Institute, saw, and considered it, and it appeared to him so excellent that whilst he retained his general opinion as to the introduction of new orders into the Church he would make this an exception. Not content with his own approval, he procured that of the two other Cardinals, and afterwards interceded with the Pope for his approbation. The Holy Father having closely examined each article in the documents presented by the Cardinals, issued his approval of the foundation in the bull "*regimini militantis ecclesiæ*," given at Tivoli on the 27th of September, 1540. He proceeded with great caution, and, as it were, to prove them he limited the number of the professed to sixty; but two years and a half afterwards, overjoyed at the marvellous good which was wrought for the Church by this little band of men, he took away

their restriction by another bull, "injunctum nobis," on the 14th of March, 1543.

It is impossible to say how great was the Saint's happiness when after his laborious pilgrimages, his long studies, and cruel persecutions, his prayers and his tears, he now at last saw his desires fulfilled, and had perpetuated his own zeal in the church for the glory of God and the good of souls. He rendered humble thanks to God with all his powers, and without any delay he began with the help of his companions to pay the three thousand masses which he had promised. He also showed his gratitude to the house of Contarini, and in a letter to Signor Pietro he made use of these expressions of Cardinal Gasparo Contarini: "He has supported our cause in all these matters which we have had so much at heart." And this admission of the Saint I have made public, thinking to do what is pleasing to him, and for the eternal praise of that illustrious house, and as a memorial of our own obligations.

When this new society was established in the church many learned men in various countries were of opinion that this was the order whose foundation was predicted by St. Vincent Ferrer. Simon Rodriguez in his brief narrative speaks of this in these words, which I have taken from Bartoli: "At this time persons of great weight and consideration used continually to be inquiring, if we formed the Society whose foundation was revealed to Vincent Ferrer, who predicted that there would hereafter appear in the world

a most holy society of evangelical men, full of zeal for our holy faith and conspicuous in all other virtues. None of us had before read or heard anything of this prophecy of St. Vincent, nor could we give any answer to those who questioned us, unless it were a smile, for it seemed to us to be a dream to suppose that such excellent things had been foretold of us, for the fathers of the society were 'non alta sapientes, sed humilibus consentientes.' Some years afterwards when I was in Portugal Don Giovanni Soarez, an Augustinian monk, who was then Bishop of Coimbra, gave me the text of St. Vincent to read, being persuaded that our society was therein described. Now would to God that our lives were such as to warrant the application of these words to us; but the virtue which St. Vincent ascribes to these apostolic men is too high for us, and I do not know how religious modesty can ever admit that they are to be understood of ourselves. The Saint in his prophecy describes the virtues of poverty of spirit, purity of heart, humility, and perfect brotherly love; speaks of their being unable to speak or to think of aught but Jesus, or to love aught except Jesus crucified; of their caring nought for the world, nor for themselves, of their breathing and sighing continually after the glories of heaven, and being so full of desires as to wait impatiently for death. Who can ever say all this of himself? The Saint has good reason to add to all this an exhortation to those of his own times to think highly of the virtues of these evan-

gical men. 'Hæc imaginatio ducet te plus quam credi potest, in quoddam impatiens desiderium adventûs illorum temporum.' I cannot deny that these praises will apply to St. Ignatius and to some of his first companions whose virtues are written in our annals; and it will apply also to many of his children and saintly imitators. Let it be our part to follow closely the great examples which they have left for us, and act up to the perfection of our institute, and then whether St. Vincent Ferrer spoke these words of the Society of Jesus or no, we shall at least fulfil his prophecy."

CHAPTER XII.

A SHORT NOTICE OF THE INSTITUTE, AND OF THE NAME OF THE SOCIETY OF JESUS.

IGNATIUS'S ardent desire of following as nearly as possible the example of Jesus, had urged him to found the Society, and to this end he now directed it. As our Blessed Lord came into the world and laboured all his life long for the salvation of man, so he proposed the salvation and perfection of others, in addition to that of each man's own soul, as the end of his Institute, as he declares in the following words: "The end of this Society is with the aid of God's grace, not only to give heed to the salvation and perfection of our own souls, but especially to procure the salvation and per-

fection of our neighbour." And in another place he says, "All things are ordered for the greater glory of God and for the universal good and advantage of souls." In like manner in the first bull of Paul III. the Society is said to be chiefly instituted to "attend to the profit of souls in Christian life and doctrine, and to the propagation of the Faith," and words to the same effect may be found in the bull of Gregory XIII. "Ascendente Domino."

To accomplish this end the Saint made certain special regulations, which were not practised by any other religious order, or else not put forward in so prominent a manner, and these he enjoined upon his children. First, the instruction of children and of the lower orders in Christian doctrine, as appears in the formula of the Institute approved by Paolo III. and Giulio III. Certainly this is a duty which appertains to the parochial clergy, but at that period this useful and laborious work was so much neglected by them, that the Council of Trent thought good to admonish them of it, and stimulate them to its performance, and as Negroni observes, there was no congregation then existing in the Church which applied itself to remedy this want, for the Congregation of Clerics who now labour in so praiseworthy a manner in this field, did not commence till twenty years afterwards, as we are told by Rutilio Benzoni. The professed of our Society make special mention of this in their solemn vows, for after taking the vow of perpetual obedience, they add that

they will "pay special attention to the instruction of children." These words, although they do not impose any stricter obligation to this than to their other ministerial duties, are still very prudently inserted in the formula, because, as it is said in the Constitutions, "This holy exercise is recommended in a particular manner, and is to be most devoutly and carefully practised, because by thus helping their souls, a special obedience is paid to God, and because lighter duties are more likely to be forgotten and to fall into disuse, than the more solemn offices of religion, as preaching and the like." In this humble labour not only the novices, scholars, and fathers in the third period of probation, but the professed also were to employ themselves. These, as also the rectors during the first year of their governance, are bound to explain Christian doctrine upon forty days within that space of time. It is not to be wondered at that our holy founder should have had this so greatly at heart, for as the bull of Paul III. expresses, it is impossible to engage in a more fruitful labour. By this means men are taught the commencement of a Christian life, and this simple method of instruction is more profitable to the young and the ignorant than preaching. By this means the purity of the Faith is preserved in the Church, which at that time the heretics were endeavouring to corrupt by every subtle contrivance, and besides these motives the holy father adopted this as a means of preserving his children in humility, which

might be exposed to danger amidst higher employments.

Secondly, the defence and propagation of the Catholic Faith. The Holy Father Ignatius well knew that in former times almost all the religious orders, especially the Preachers, Minors, Augustinian Hermits and other mendicant orders, had sent out men full of holiness and religious zeal, who with a good will and under obedience to their superiors or to the Pope, had gone into the lands of the heathen to sow the good seed of the Gospel, and that many of them had watered it with their blood. He knew when he first instituted his Society that some of these men were labouring for the conversion of the barbarous nations in India, and in the New World; but he found that there existed no religious order which had taken this as their chief object and principle, and who had bound themselves by oath to go wherever the Pope should send them without offering any excuse, whether it were among the Turks, or heretics, or among the Indian people, and this vow he caused his children to take upon their profession. It is not my task to show how the children of Ignatius have fulfilled this obligation, the difficulties, the cruel tortures, imprisonments, and bitter deaths they have suffered in obedience to this vow.

Thirdly, the instruction of the young in letters and in piety without payment. Certainly, previously to the foundation of the Society of Jesus, there were many religious who gave public

instruction in philosophy, in scholastic theology, and in the sacred scriptures. But there were none who made it a principle of their institute to labour in the instruction of boys of all classes of society, teaching every thing from the first principles of grammar up to the most abstruse sciences, and if at the present day this is done by any of the regular orders, they were after us in point of time, if they have exceeded us in their exertions.

Fourthly. The assistance of men's souls by giving religious exercises. In a certain sense the giving of religious exercises is as ancient as the Church itself; but I do not think that there can be found any religious directors who before Ignatius professed to make a systematic use of retreats and of methodical meditations, or at least if there ever was such a system established it had then fallen into disuse and been forgotten. It will be seen in other parts of this biography how the Society of Jesus has in a marvellous manner wielded this weapon to the good of the Church. In the draft of the Institute presented to Paul III. and Julius III. and also in the brief of Gregory XIII. confirming the Institute, special mention is made of these religious exercises.

Fifthly. The attending and ministering to the sick in the hospitals and to prisoners. Neither was this duty embodied in the rule of any religious before the foundation of this Society. In after times two orders arose which devoted themselves exclusively to these good works. The first had its beginning in Spain, under St. John of

God, and is called the Order of Hospitality. The other in Italy founded by St. Camillus of Lellis, a society of clerks called Ministers of the Sick, which begun under the pontificate of Pope Sixtus V. These works of mercy are prescribed in the Constitutions in these words: "Let them attend to and minister to the sick, especially in the hospitals, by visiting them and sending some to wait upon them. Let them act in the same manner towards the poor and the prisoners, rendering all the assistance that they are able, and procuring for them the assistance of others.

Sixthly. The preaching of missions, hearing of confessions, and setting on foot pious works for the inhabitants of hamlets and country villages, who are more in need of spiritual help than those who live in populous cities. These apostolic missions were common in the early ages of the Church, as is testified by Origen of the age in which he lived. In modern times St. Vincent Ferrer, of the Order of Preachers, and St. Bernardino of Siena, of the Minors, were conspicuous for their zeal in this respect. St. Ignatius following the footsteps of these apostolic men, included the giving of missions in villages as part of his institute, and the vow which is made by the professed of obedience to the Pope extends also to these missions. Indeed where this vow is mentioned in the bull of Julius III., though it is stated, that they are to go in obedience to the commands they receive among the infidels, the Indians, heretics, and schismatics, it is afterwards said, or among the faithful, in whatever

parts. St. Vincent of Paul, who died in the year 1660, September 27, that is, more than one hundred years after the death of Ignatius, instituted a congregation of missionaries, to labour charitably in this part of Christ's vineyard, and for this end they were to be employed in the country districts eight months in every year, according to the account given by Ippolito Eliot, a writer who also makes mention of other priests who are called missionaries.

But to return to the Society of Jesus, the six different characteristics above enumerated, when taken together, divide our order from all others, and to use the words of the Psalmist, gives a special variety to the royal mantle of the Church. Neither have I represented this for the sake of magnifying my own community; but to give to Ignatius the honour which is due to him, for by establishing these works of mercy in his Society and perpetuating their practice, he has adorned the mystical tower of David, that is, the Church, with many strong bulwarks.

If any one should desire fuller information on the subject of our Institute, and the mode in which its members are trained to perfection, of the beauty and strictness of its discipline, of the reasons which induced our holy founder to make various regulations which are not to be found in other religious orders, and to omit other admirable customs which are by them embraced, together with other particulars, I refer him to the fourth volume of the tenth treatise of the excellent work, "De Religione," where he may

collect abundant information on all these subjects.

We now come to the name of the Society of Jesus. This name, as we before said, was taken by St. Ignatius and his companions at Vincenza, before they were regularly incorporated into a religious order. The appearance of the Lord Jesus to St. Ignatius at Storta, and many other divine illuminations which he received, so deeply impressed this holy name upon the mind of the Saint, that he resolved to give it to his Order. Accordingly in the form of the Institute presented to Paul III., and in the beginning of the bull of that Pope, his desire that the Society should be allowed to bear the holy name is clearly expressed. The following reasons combined in bringing our holy father to this determination. First, his humility urged him to ask this in order that the order might not be called after his name, and that, if possible, he might not appear to be the author of it; another reason we have before touched upon. Since he had chosen Jesus as the Captain under whose standard he was to fight the battle of the Lord, he thought that he ought to do as other soldiers who call themselves by the name of the leader under whose banner they are enrolled. His third and principal reason was, that all who should enter this religious order might understand that they are not called to the order of Ignatius, but so to speak are received into the troop and into the pay of Jesus, and that being enrolled under so great a Captain they might

fight more boldly against vice and against the powers of darkness, and with their eyes fixed upon Jesus might joyfully bear the cross, like Him despising the shame for the joy that was set before them; to encourage them with the certainty that amidst all their perils and hard warfare their Captain was present with them, and that He would be as propitious to them as He was to Ignatius and his first companions. From this we may see that the Society of Jesus does not boast itself to be in the special familiarity of Jesus Christ, but that they are a band of soldiers who fight for the salvation of souls under Him as their divine Leader.

Although Ignatius's reasons for adopting this name for his Society were so admirable, there were many who took offence at it. Amongst this number was a learned theologian who, in expounding the apostle's words, "*Fidelis Deus, per quem vocati estis in Societatem Filii ejus Jesu Christi,*" made this ill-natured comment: "Doubtless this Society is the Church of Christ, and those who arrogate such a title to themselves ought to look well to it, lest like the heretics they come to say that the Church consists in themselves alone." The ancient doctors of the Sorbonne were also offended by it, and the decree which they issued against us begins with these words: "This new Society appropriates to itself the name of Jesus, contrary to all previous custom." But if this appellation was displeasing to these distinguished divines whose

learning we account so highly, it was otherwise with the Holy See which has approved and confirmed it in various bulls. It gave no offence to the Council of Trent, which called us by this name; and above all it has pleased God Himself who revealed this title to our holy founder, insomuch that Ribadeneira testifies that St. Ignatius openly protested that he would never have yielded up this point, and that although he had done this with the consent of the Society, he should, if necessary, have done it against their consent; moreover he was heard to say by his secretary Giovanni Polanco, that if he had acted differently he would have been fighting against the evident will of God, and have been guilty of grievous sin.

Seeing the will of God so clearly in this matter, he never doubted that the name of Jesus would be retained by the Society for ever. This is testified by Andrea di Cazzorla, a religious of nearly eighty years of age, who had held high and responsible offices in the Society during a term of forty years, in a document dated from our probationary house at Seville on the 29th of January, 1641. "I remember to have heard it said, and I also have it in writing, given to me by Father Diego di Guzman, a most honourable and holy man, who during a term of two years held familiar intercourse with St. Ignatius, and never passed a day without enjoying his sweet discourse, how he was commanded by our holy Father Ignatius to go with another Jesuit father and visit his friend the Cardinal Cueva, and as

they conversed together upon our affairs, the Cardinal said that he did not approve of the name of the Society, because it excited the envy of other religious orders. When they returned home, they reported this opinion to St. Ignatius, who replied, 'If it is not called the Society of Jesus, it might be called the Congregation of Jesus, or the Religion of Jesus, or Order of Jesus; but I do not believe that the name of Jesus will ever be taken from it;' thus giving him clearly to understand that the name of Jesus was given by Jesus Himself."

This prediction has been verified by time; for to pass over a number of vain attempts, I will only mention that of Pope Sixtus V., who actuated by the best motives proposed to expunge this name. He thought that it savoured of arrogance, and was invidious to the other religious orders and to the faithful in general, that it caused the holy name to be profanely used by the vulgar and in the courts of law, and that it was imposing too great a burden upon pious people if they were to uncover the head or to bow whenever the Society was named. The work proceeded to such lengths that the general of the Society, Claudio Acquaviva, was compelled by the Pope's command to write a decree annulling the ancient name, which decree remained in the hands of the Pope; but whether it was through forgetfulness or from some other cause, it remained in the keeping of Sixtus and was never published, and his death taking place very shortly afterwards, the affair was broken

off. His successor Gregory XIV. confirmed the Society and its mode of government by the statute, "Ecclesiæ Catholicæ" on the 28th of June, 1591, and proceeds to say, "That the name of Jesus which was given to this honourable Society at its first beginning by the Holy See, and by which it has been ever since distinguished, shall be henceforth retained by it for ever."

But previously to this decree of the Vicar of Christ, Jesus Christ Himself may be said to have ratified the title; for it happened that Pope Gregory XIII. for certain private reasons persuaded Jacopo Sanchez to become a monk of our Society, but he feeling great repugnance and difficulty in taking this step went to the church of St. Peter, and kneeling before the Holy Sacrament earnestly prayed that God would make known His will unto him, when he suddenly heard a voice issuing from the Ciborium, which spoke these words, "Enter into the Society which is called by my Name." On first hearing this voice he was filled with reverential fear, as is generally the case under like circumstances, and he fell upon the ground trembling, as the Apostles did when they heard the voice upon Mount Thabor; but very soon so great a change was wrought within him, that whereas he had before looked upon that Order as a land full of horrors which devoureth the inhabitants thereof, he now regarded it as a land flowing with milk and honey, and every hour seemed to be a thousand till he was received into it. More-

over a sudden light was infused into his soul by which he discovered the immensity and greatness of the Name of Jesus, and the unsearchable treasures contained therein, so that whenever he uttered himself or heard it spoken by another he was filled with wonder and admiration. This story is narrated by the venerable Father Ludovico da Ponte in his *Spiritual Guide* without the mention of any name; but Negroni was informed of his name by Giovanni Oliva, an intimate friend of Sanchez, whom he conversed with on his journey through France.

Although such great clamour has been raised with regard to the name which Ignatius gave his Society, it is nevertheless true that his was not the first congregation which took this title. In the year 1459, that is eighty-one years previous to the bull of Paul III. Pope Pius II. wrote a letter to Charles II. king of France, in which he says, "We have heard that our beloved son, Gulielmo della Toretta, has taken a vow to enter into the congregation called the Society of Jesus, which has been newly formed to the honour of God and against the infidels." From this it appears that the masters of the Sorbonne were incautious in saying that this title was without precedent. Nor did our holy Father think that he could be fairly accused of arrogance, seeing that it has ever been customary in the Church for pious and grateful hearts to distinguish themselves by names which are common to others. Thus the apostle St. John calls him-

self the "disciple whom Jesus loved," without doing any injury to his fellow disciples, and St. Paul speaks of himself as the apostle of the Gentiles. So also other religious orders have appropriated names, as the Religious of the Most Holy Trinity, of the Holy Spirit, others are called Serfs of Mary, and this not certainly to exclude the rest of the faithful, but simply to exhibit their own special devotion. Thus also the Patriarch St. Dominic called his religion the Order of Preachers, without giving offence to any, not even to the Bishops whose particular office it is to preach the word of God. With what reason then can our Society be blamed for taking the name of Jesus in grateful remembrance of the eternal Father's having recommended and consigned us to His Son, and as a memorial of the obligations we are under to imitate the life of our divine Saviour by labouring for the salvation of men with all our strength? Besides this, as our holy founder desired that we should derive from this divine name only a fresh incitement to virtue, he used to call his congregation, the least Society of Jesus, meaning that all other religious orders are in reality Societies of Jesus, though they are not called by His name, and that his differed from the others in being the least of them all. He also wished his children to feel and understand their own littleness, and show that they did so by their actions. There is nothing more left me to remark on this subject, except to address myself to my brethren,

and beseech them ever to bear in mind what were the intentions of our Father in giving us so great a name, and perfectly to fulfil them by their ardent gratitude, unwearied zeal, unbending confidence, and true humility.

BOOK III.

CHAPTER I.

ST. IGNATIUS IS ELECTED GENERAL OF THE ORDER.
HIS PROFESSION AND THAT OF HIS COMPANIONS.

AT the request of various great personages, Pope Paul III. had sent many of our Fathers into different parts of Italy. Pascasio Broet and Simon Rodriguez had gone to Siena for the reformation of a convent of nuns, and so difficult was the affair, that without God's special help they would never have brought it to a happy conclusion. They also kindled in many other souls holy desires of serving God. Claudio Jajo had gone to Brescia, where by the holiness of his life and the sweetness of his manners he gained a great number of souls for God's service. Peter Faber and James Lainez had gone to Parma and Piacenza in the suite of the Cardinal Legate Santo Angelo, and in these towns they gathered much fruit, and also procured some chosen souls for the new society. Faber afterwards went to the Diet of Vormazia with Pietro Ortiz, where he also laboured with great success, and gave powerful support to the Catholic Faith. Nicolas

Bobadiglia had his work assigned to him amongst the rude and ill-instructed inhabitants of Calabria. The mission of Xavier I must notice more at length, as it belongs more intimately to the history of St. Ignatius. Shortly before this time the Portuguese, after coasting along the continent of Africa, through unknown and dangerous seas, had discovered the passage to India, and opened to European navigators all the coast which stretches from the Cape of Good Hope to China. The good King John III. of Portugal cherished in his heart a firm desire of enlightening this people of darkness with the torch of faith, by sending amongst them apostolic men full of holiness and zeal; and he had with the most ardent zeal and at great cost been searching all over Europe for men fitted for this high task. The king's desires were known to Diego Govea, who in former times when he was rector of the college at Paris, wished to have Ignatius publicly beaten, but had made timely discovery of his sanctity. Diego Govea was now in Portugal, and held in high consideration by the king, and he told the king that Ignatius and his companions were men adapted for this design. But before speaking to the king he wished in a friendly manner to ascertain the wishes of Ignatius, and wrote him a letter showing him what a wide field was now open to his zeal in the East, and if he approved of the enterprise he offered to manage the affair with the king. Ignatius made answer that both he and his companions had made over themselves entirely to the Vicar of Christ; that they must

therefore wait his will and treat with him on the subject. On receiving this reply Govea wrote to the king and inclosed the letter of Ignatius, earnestly recommending him to avail himself of the services of these distinguished men for the conversion of India, for if he let this opportunity escape him another such was not likely to present itself.

The fame of Ignatius and his Society had already reached the king's ears, so that his own desires as well as the advice of Govea made him enter warmly into the affair; and he commanded Pietro Mascaregna, his ambassador at the Papal court, to use his most diligent endeavours both with the Pope and with Ignatius, that at least six of his distinguished Society might be sent to him for this undertaking; and he told the ambassador who was shortly about to return home, not to leave till he had succeeded in this negociation, and could bring them along with him. The ambassador went and made himself known to Ignatius, and immediately made known to him the king's request. Ignatius gave him the same reply that he had given Govea, he referred him to the Pope in whose hands he had placed himself and his Society; but he told him that it appeared to him, that as to the number he should not be able to send more than one or two. Still the ambassador continued to urge him, endeavouring to persuade him that they could not bestow their labours more advantageously; but Ignatius, whose mind embraced the whole world, ex-

claimed, "Jesus! my Lord ambassador, if six out of ten go to India, what is there left for all the rest of the world?" The ambassador then carried the request of his master to the Pope, who gave his permission with readiness and affection; but left the number of the missionaries to the judgment of Ignatius; this appeared right to our gracious lord the Pope, for seeing that all of these men were ready to obey his slightest sign, he would exercise his power with gentleness and discretion, and moreover he had the fullest confidence in the wisdom of Ignatius. Mascaregna was not content with the Pope's decision, but still as he could not obtain more he accepted what was granted to him. Ignatius then held counsel with his companions, and after many fervent prayers Simon Rodriguez and Nicolas Bobadiglia were sent as deputies to the king. Simon Rodriguez having been summoned from Siena to Rome, was consumed with desire to carry the name of Jesus to these poor barbarous people, and without taking any thought of a painful quartan ague from which he was suffering, he embarked at Civita Vecchia for Portugal without waiting for the return of the ambassador. Bobadiglia when he returned from Naples was so worn with fatigues and suffered so much from sciatica, that he could not accompany the ambassador who was on the point of sailing, and to his grievous disappointment was obliged to yield the combat to Francis Xavier, who took his place in the apostolic lists.

Thus was it ordained by God's unsearchable

Providence, that the man whom he had appointed by his eternal decrees to be the great apostle of the Indies, whose selection for that mission he had revealed to his servant, the sister of Xavier, and which he had represented to Xavier himself under the figure of a negro whom he had to carry upon his shoulders with great fatigue, should be sent away to his work, as it were, by the chance occurrence of his taking the place of another man.

Francis then was as happy as a man could be in this prospect, and he availed himself of the short space of time that remained to him to take leave of his friends and patch up his tattered clothes. When the day arrived he went to kiss the Pope's feet, and having received his blessing he departed with the ambassador without taking any provision for his long journey except his breviary. This memorable event took place in the middle of Lent, A. D. 1540. Orlandini says, that he was at Loreto on Palm Sunday, which in that year fell upon the 21st of March. Hence it appears that the mission of Xavier took place before the negotiations for founding the Society were completed.

It now became necessary to collect the votes of the Society for the election of a general, and Ignatius summoned all the members who were in Italy to come to Rome, so that about the beginning of Lent, 1541, the following were assembled: Ignatius, Alfonso Salmerone, and Giovanni Codurio, who were there before; and Pascasio Broet, Jacopo Lainez, and Claudio Jajo, who

came from Siena, Parma, and Brescia; four of the ten members were absent; viz. Xavier and Rodriguez; Faber who had gone to Germany, and Nicolas Bobadiglio, who had returned to the kingdom of Naples, and remained at Bisignano by the Pope's command. Xavier and Rodriguez had left their votes sealed up in writing before their departure; and Faber had done the same, or else sent it by letter from Germany. Bobadiglia, who had not foreseen any impediment to his return, had neither left his vote, nor did he send it by post. The fathers assembled in Rome, as they were charged with new missions by the Pope, judged it right to proceed at once to the election without caring for the absence of a single voter. That they might obtain God's blessing upon this measure they passed three days in prayer, during which time they were not to speak to each other on the subject of the election. When this time had elapsed the votes were all locked up in an urn, and three more days devoted to prayer. Upon the seventh day the papers were opened, and it appeared that Ignatius was unanimously elected general by every vote except his own, for he with all the prudence of a father avoided the difficulty of showing a preference for any one before another, and gave his vote for the general who should be found to have been elected by the majority. Francis Xavier had written to the same effect, giving in his adherence to all that should be determined by the Society. This document I will give in full.

“I, Francis, declare that when his Holiness approves our rule of life, I will abide by all that shall be determined by the Society assembled in Rome relative to our rules and constitutions. And since his Holiness has sent many of us out of Italy, so that it is impossible for all to assemble, I affirm and promise by this writing to approve whatsoever may be determined by those who assemble at the meeting, whether they be two or three, or whatever may be their number. And by this my sign manual I promise to ratify all that they shall do. Written at Rome, March 15th, 1540. Francesco.”

“Moreover, I, Francis, affirm and declare, that without having in any way been counselled by man, I believe in my conscience that we ought to elect as the head of our Society, to whom we are to yield our obedience, our ancient and true Father Ignatius, who in former times assembled us together with such great difficulty, and who is best able to govern, preserve, and promote the good of our Society, from having the most intimate knowledge of us all. And speaking according to the feelings of my mind, and as if I were at the point of death, I say that after the death of Ignatius we ought to elect Father Peter Faber. God is my witness that in this matter I have spoken only as I really feel, and in confirmation thereof I subscribe it with my own hand. Rome, March 15th, 1540. Francesco.”

“In like manner whensoever the assembled Society shall have elected their President, I,

Francis, from thenceforward promise perpetual obedience, poverty, and chastity. And I beseech Lainez, my dear Father in Christ, that in the service of the Lord our God, you will in my absence offer these my three vows of religion to the President you shall have elected. For I promise to keep these vows from that day forward, in testimony whereof I affix my signature to this paper. Written at Rome, March 15th, 1540."

This paper was addressed in the Saint's handwriting, "This is the letter of Francis for the members of the Society." The original may still be seen in our archives at Rome.

After Ignatius the votes were given to Peter Faber, by Xavier, Codurio, and Rodriguez, and a talented writer remarks upon this, that all would have done the same if they had given any second votes at all, so pre-eminent and manifest to all was the virtue of this great man.

When Ignatius found that the votes of his companions had fallen upon him, he was the only one who did not share the general joy, and was greatly cast down in mind, for he believed firmly that they were deceived in their judgment, and had made a mistake which would be very prejudicial to the interests of the Society. He enumerated all his infirmities of mind and body, and tried with all his power to show them that he was not fit to undertake the office of government. Nor would his humility allow him to perceive that his reluctance to accept the charge

would only have the effect of confirming them in their decision, because it gave an additional proof of his worthiness. Nevertheless after a long and vehement debate they yielded to his entreaties, and consented that four more days should be set apart for prayer and penance, and that the question should then be again put to the vote. The issue of the second election was exactly the same. When Ignatius still manifested his sorrow and repugnance, James Lainez comprehending the necessity of the case, rose up and said, "Either you, O my Father, must accept the burden which God imposes upon you, or else I will quit the Society, for I will accept of no other head but the one whom God has appointed." Upon this Ignatius fearing on the one hand his own inability for the task, and at the same time not venturing to oppose himself to the divine will, determined that the question should be determined by the priest who heard his confessions and regulated his conscience, and who therefore had the most intimate knowledge of his soul. The Fathers were not satisfied that there should be any further delay after his twice repeated election, still they gave way to his entreaties, probably because they judged that his confessor could not come to a different decision, and so it proved. The holy Father had been in the habit of confessing to a Franciscan Monk of St. Pietro Montorio, named Father Theodosio, a man of distinguished virtue and good sense. Into this convent Ignatius retired and passed the three days before Easter

Sunday in making the most minute narration that he was able of all his sins and imperfections bodily and mental. After this he demanded his opinion as to his acceptance of the government of the Society. The good monk answered him without a moment's delay, that he ought to accept it, and no longer upon any account resist the Holy Ghost. Ignatius repeatedly implored that he would take counsel on the matter with God; and when the same answer was always returned to him, he at last begged that he would send his opinion in writing to his companions, and that in case he so judged, he would declare him unfit for the charge, and that in order to satisfy them he would also state his reasons for so judging; and after making this request, not knowing what more he could do, he returned to his own house on Easter Day.

God had so willed his election that, if I may so speak, he recorded his vote by miraculously proving the merit of Ignatius. The Fathers had in their house a young servant of the name of Mathew, a native of Biscay. Whilst Ignatius was at St. Pietro Montorio, this youth was suddenly attacked and fiercely tormented by the devil. He rolled himself on the earth, and clung to it so firmly that it sometimes required ten men to lift him up. His features were hideously swollen, and when the exorcist made the sign of the cross upon him the swelling disappeared and descended to his throat, and when it was driven thence by the virtue of the cross it again fixed itself on some other part. Some of the

bystanders threatened the evil spirit, by saying that Ignatius would soon come back and chase him away. Upon this the spirit breaking out into fury, uttered fearful shrieks, saying, "Do not utter his name, for he is the greatest enemy I have in the world." When Ignatius returned, he took the young man aside, and after making some short prayers, he brought him back entirely free. It is true that the devil in revenge tried to suffocate the Saint whilst he slept, and bound his jaws so tightly that when he tried to invoke the name of Jesus he could not speak, but making a great effort he forced out this name of salvation, and the monster fled in confusion, leaving him with so great a hoarseness that for some days afterwards he could hardly speak. On the third day after Ignatius's return his confessor came bringing a paper with him, which was read before the assembly, and which contained his command that Ignatius should yield at once to the wishes of the Society and accept the office of general. Upon this the Saint humbly bowed his head, and undertook the government upon the Tuesday in Easter week, April 19th, 1541.

On the Friday of the same week the Fathers made their preparation for taking their solemn vows of profession in the Basilica of St. Paul without the walls, because they had undertaken to live the same life as that great apostle, and because the spot was retired. On the Friday morning they visited the Stations of the Seven Churches, and when they came to St. Paul's

they made their confessions one to another, and St. Ignatius said mass. At the time of communion Ignatius turned towards them, and holding the Lord's body in one hand over the paten, and in the other the form of profession, he recited it aloud upon his knees, and then took the communion. Then he again turned towards his companions, and holding up the consecrated host in the same manner, he received their professions in the same form, except that Ignatius's vow of obedience was to the Pope alone, whereas the rest vowed obedience to Ignatius as their general, and then they received the communion at his hands. After making a devout thanksgiving they visited the privileged altars, and then assembled before the high altar. Here each of them embraced their new chief and humbly kissed his hand, whilst he wept tears of affection, and they tears of joy in seeing this long-desired commencement of their Society. Their profession was made at the altar where the Blessed Sacrament is reserved, which is dedicated to the Mother of God and situated to the left of the high altar at the foot of the stairs. The image of our Lady which stood there was afterwards transported to the right side, to the altar opposite the altar of the Miraculous Crucifix which is said to have spoken to St. Bridget. At last both these altars fell into ruins, and the crucifix was moved over to the gospel side, and the image of our Lady was placed at the foot of it, in which position it has remained since the year 1725. An account

of this memorable profession may be seen let into the wall at the upper end of the church on the gospel side.

CHAPTER II.

WHAT IGNATIUS DID UPON BEING MADE GENERAL:
SOME EVENTS WHICH HAPPENED ON THAT DAY.

WHEN the foundation of the Society was confirmed by the Apostolic See, it consisted, besides the ten Fathers, of a few novices, the greater number of whom were studying at Paris. Some also had gone into Spain to settle their private affairs, in which country the fame of the new order had greatly spread; and about twelve were staying in Rome, of which number was Pietro Ribadeneira, who offered himself to Ignatius about nine days before the foundation of the order.

When Ignatius had undertaken the guidance of the new flock he first of all devoted his attention to the establishment of domestic discipline. He began this task by himself setting the example, and as St. Augustin says, that humility is the foundation of every spiritual edifice, he fixed this truth in the mind of his novices by taking upon himself for a considerable time the office of cook, and he also worked diligently in all the humblest duties of the establishment, as if he was a novice who had just quitted the world burning with newly kindled zeal. The many

high and important matters of business which he had to discharge did not interfere with these lowly labours, for he apportioned his time in so provident a manner that nothing was neglected. He was also conspicuous for his love for poverty, he was sparing in his food and clothing, and displayed more than paternal tenderness in caring for the wants of his children. This bright example, combined with his private and public exhortations, his mingled gentleness and severity in requiring every one to perform their duty, easily brought about among his zealous disciples, a habit of life which might be said to resemble that of an assembly of angels in human form. So did their light shine before men, that they saw their good works and glorified their heavenly Father.

There was at that time in Rome a young man endowed with great natural abilities, but infected with the Lutheran heresy, which he endeavoured with all his powers to diffuse into the minds of others. As opportunities offered he mixed in the Society of ecclesiastics, and endeavoured to overthrow their belief by railing at their manner of life, and when the way was thus opened, he began openly to disseminate false doctrine, so that when the magistrates were informed of it he was imprisoned. Notwithstanding all the endeavours of the most learned divines they could not by any means succeed in bringing him to a sense of his errors. Still they were so mercifully inclined to him by reason of his youth and his talents, that before suffering the

law to take its course they handed him over to Ignatius, who gladly received him and took him home to his own house. Here he was kindly treated by all, and when he perceived after close observation the innocence of their lives, he began to feel affection for them, and then to receive the spiritual medicine which Ignatius administered with a gentle hand. At last the poison was drawn away from his mind, he acknowledged his errors and publicly renounced them, and was reconciled to the church to the joy and astonishment of all. When he was asked how it was that he who had resisted the exhortations of so many others, had been so easily overcome by the words of Ignatius and his companions, to which he at once answered that he had not yielded so much to their arguments, (though he had heard many and weighty ones,) as to the holiness and virtues which he had there witnessed; for he had concluded that it was quite impossible that lives so pure and sanctified could be found any where except in union with a true faith. This answer ought to be a convincing proof to us, that although intelligence and soundness of understanding are of great value in gaining souls to God, still the example of a holy life is of far greater weight and value. The parents of another young man, when they found that all other means had failed in restraining the unbridled license of their son, placed him as a last resource in the hands of Ignatius. By the gentle and skilful treatment he here received, his pride and self-will were by degrees

abated to the astonishment of all who knew him, the wolf was changed into a lamb. Besides these examples, numbers of others of all ages and conditions were in a similar manner brought back from paths of vice and wickedness to the ways of purity and virtue.

Ignatius did not delay to enforce the obligations of the professed in preaching Christian doctrine. The Society already possessed a church of their own, situated at the foot of the Capitoline hill, not far from St. Mark's Church. It was called the Church of Santa Maria della Strada, and had formerly been the parish Church. Giovanni Polanco tells us that Ignatius was pleased with the situation, because it was in so populous a district, but it was inconveniently small. It came into our hands through the good offices of Pietro Codacio about the close of the year 1540, so that we may say that our Blessed Lady received the Society into her own house almost as soon as it came into existence. The Church was made use of to hear confessions in and for preaching. Ignatius used to preach from an elevated spot, and multitudes of the rich and poor, learned and ignorant, flocked together to hear him, and many nobles congratulated themselves and boasted of not having missed hearing any of his discourses. The following was his method of preaching. First, he gave a full explanation of the mysteries of the faith and of the commandments adapted to the capacity of the vulgar, repeating his statements over and over again as he thought necessary ;

and after this he enlarged upon some Christian truth which was fitted to move the affections, and it was truly wonderful to see how his audience were moved to tears and filled with hatred of their sins. Many of them when the sermon was finished crowded to the confessional to lay open their sins, but were unable amidst their tears and sobbings to utter a single word. There was nothing artificial in his manner, but his words were plain and simple, and his idiom and accent somewhat foreign. Pietro Ribadeneira, who used to repeat to the people what Ignatius had taught them on the previous day, tells us that he was fearful lest his mistakes and improprieties of language should prevent his being understood and diminish the effect of his sermons, and in all simplicity he admonished Ignatius that he ought to study the art of speaking in Italian a little more. The Saint in his humility immediately replied, "Certainly you are right, and I pray you to note my faults carefully, that I may take care to mend them." One day accordingly the young man began writing them down upon paper; but when he found that the corrections would almost equal the number of the words, he left off his task and told Ignatius how the matter stood. The Saint upon this said to him with his accustomed gentleness of manner, "What then, Peter, can I do for God?" As if he would say, "Ought we to be silent because God has not given us greater powers of speech, or do Him service with what He has given us?" But just as the speech of the

apostle was not with persuasive words of human wisdom, but full of spiritual energy and divine force ; so was the speech of Ignatius naked, and wanting as to all earthly ornament and eloquence, but rich in heavenly and spiritual virtue. His countenance was lit up with ardour, and he seemed to shoot forth fire into the hearts of his hearers instead of words, so that they melted like wax before the flames of divine love.

On the 19th of August, about four months after the election of Ignatius, Giovanni Codurio, one of the original Fathers of the Society, died. He had been the first of the ten after Ignatius to take the oaths, and so powerful on that occasion were his devout emotions, and the spiritual sweetness which inundated his soul, that he was unable to restrain his sighs and tears. When they went to visit the Seven Churches he walked with James Lainez before all the rest, and the cries and sobs which broke from him seemed as if they would burst his very heart, so that each thought within himself, that a soul thus prepared must soon be disjoined from the mortal body and be taken to God. John Codurio was born on the Feast of the Nativity of St. John Baptist, and was baptized by his name ; he was ordained a priest on the same day, and he died on the anniversary of the decollation of St. John Baptist, and at the exact age of that Saint. St. Ignatius was on his way to St. Pier Montorio to say mass for Codurio's recovery, when he suddenly stopped on the Sistine bridge, and turning to his companion John Baptist Viola,

he said, "Let us turn back, for Codurio is dead." When they reached the house they found that he had expired at that very moment. It is thought that as the entrance of Ozzes into heaven was shown to Ignatius, the entrance of Codurio was likewise revealed to him. Certain it is that in writing to Faber of his death, he tells him that a pious person whilst occupied in prayer had seen his happy soul quitting the body, and received with joy by the choirs of angels. During the same year Stefano Baroelio was at the point of death, and it is believed that the prolongation of his life was in like manner revealed to the Saint. Ignatius was offering the holy sacrifice for him in the Church of St. Pier Montorio, when upon his return with his companion Pietro Ribadeneira, he said with every mark of joy, "Stefano will not die of this illness." Very soon afterwards the prophecy was verified by his recovery, and Stefano during all the remainder of his life, (and he lived to be eighty-seven,) considered himself indebted for it to Ignatius.

On the authority of Maffei, I will here state how Ignatius regulated his time every day after he became General. As soon as he rose in the morning he passed a certain fixed time in prayer, and then proceeded to say mass, having carefully read over the service appointed in the Missal on the evening before; but so great was the strain upon his mind in offering the Holy Sacrifice, and so weak was his bodily health, that he was frequently obliged to omit saying

his mass. After the mass he used to go out if necessary on business with a single companion, if not, he used to give audience at home, receiving all with calm and quiet manners; he was full of foresight and caution without being either timid or suspicious, and it was almost impossible to deceive his penetration. When the thanksgiving after dinner was concluded, he used to join in cheerful conversation, and the discourse used generally to turn upon the affairs in which they were engaged, or else he would instruct them in the art of governing. After this he attended to public business and to the reading and answering of letters, sometimes writing with his own hand and sometimes employing the aid of others. After supper he gave his orders for the following day, calling every one to him in turn and giving them their directions, and then conversed quietly with his secretary. When the secretary was dismissed he used to walk about during a great part of the night leaning upon his stick, immersed in deep thought and meditation; and, finally, he yielded to the necessities of nature, and gave the four remaining hours of the night to sleep.

CHAPTER III.

THE SKILL OF ST. IGNATIUS IN THE ART OF GOVERNMENT.

ST. IGNATIUS was distinguished for a marvellous wisdom and sagacity united with extreme dili-

gence and an entire surrender of himself to God. From the great care which he gave to his affairs you would suppose that he looked to this alone for their prosperity. He studied the dispositions and the way to influence those with whom he had to treat, and looked to every obstacle which might interfere with his designs. In matters of importance after long and deep reflection he used to consult others, and that the matter might be well considered, he limited these consultations to the space of one hour by the glass, during which time no other topic was to be introduced. With such habits of deliberation, he could not suffer the ways of some who no sooner hear a question propounded than they are ready to give their decision; this sort of men he used to call "decretalisti." He used to look rather to the ends than the principles of things, and his keen-sightedness in foreseeing these effects differed from that of other men, as does the ken of a man who examines a country from the mountain top, from that of a man who stands upon the plain.

When a matter of great importance was to be discussed, and there was no necessity for speedy decision, he did not pronounce his determination at the end of the hour, but allowed his mind to dwell upon it for some days, and then renewed the discussion; and that he might not be misled by passion, he used to regard the subject as if it were another man's business and not his own. These matured counsels combined with his keen perception of consequences, often

made his opinions seem strange, and his means of action incongruous to short-sighted men. But the subsequent course of events always proved his wisdom. Still whilst he disposed all things with such consummate foresight and prudence, the holy man acknowledged that he was but a useless servant, abandoning all to God and looking only to Him for the success of his operations, and whenever any point was determined by the opinion of his counsellors, he used to add, now it remains that we retire to rest and then treat with God upon this matter in prayer, and he never used to carry anything into effect till it had been concluded in this manner.

I shall hereafter show what a wonderful command over his passions St. Ignatius possessed, a quality without which the most prudent counsels and the most acute penetration would be of little value. At present I shall only say that his affections, whether of love or anger, were so fully under his control, that he exhibited them only in such proportions as the time, the persons, or the place demanded. Sometimes it happened that when he was in company with other Fathers, and some person came before him whose conduct required a severe reproof, he was seen suddenly to assume an appearance so terrible and to speak with such severity, that the very walls of the chamber seemed to tremble; and then when the culprit had been dismissed, he returned to the conversation which had been interrupted with the same serenity as before, as if he had done no more than administer a

slight reprimand. At the same time, even whilst he gave vent to his indignation, he never lost his decorum of behaviour, but made men tremble before his majesty rather than his anger. A thoughtless expression never escaped his lips, or a syllable that was expressive of contempt or abuse, nor did he ever call men by offensive names.

This prudence and self-control made him exceedingly quick in perceiving people's character and dispositions, and in accommodating himself to each. First of all he observed the manner of life, the natural dispositions and affections of men, with a penetration which nothing could deceive, and then he either treated them with gentleness or severity, with openness or reserve, as their characters required, and these manners he was able to assume towards each as if they were the only ones natural to him. Many could not understand why his behaviour varied so much with different persons, and even with the same person at different times, but in the course of time events proved the wisdom and necessity of these variations. In order that others whom he sent out from Rome to be Superiors of different establishments might adopt the same method of management, he used to give them an accurate description of the character of their subjects. Moreover, this insight into the hearts of men enabled him to guide each one towards perfection in the path best suited to him. He used to blame those who judge of other men only by themselves, and consider all men to be in the wrong who decline those means by which they

have themselves made progress in virtue, and in like manner he never made his own experience the exact rule for another. He was also very careful never to burden any one beyond the degree of his spiritual strength. To him who was strong and exercised in virtue he allotted laborious undertakings, painful and difficult journeys, which exposed them to poverty, suffering, and persecution, but to the weak, who were generally novices, he gave tasks proportioned to their powers, that they might be willing to make greater efforts instead of being discouraged. Thus for instance when brother Bernard of Japan was sent to Europe by St. Francis Xavier, as he was a novice both in the faith and in the Society, he refused to give him any difficult duties to perform, though he earnestly entreated for them, except upon condition, that he would inform him of it directly he experienced any weariness or disgust of mind. So also in the administration of punishment he paid great attention to the disposition of his subjects. Very often his only correction to the gentle was that which Christ gave to St. Peter, one look of reproach: and very often his words were rather expressions of praise than admonitions. Thus to a certain novice who made too free a use of his eyes, he said, "Brother Giovan Domenico, why do you not join modesty of looks with that modesty which God has given to your soul?" On the other hand he imposed a very severe penance upon Olivier Manareo, for a very slight fault of the same kind, because he was a man who had

grown old in religion and of distinguishing virtue. He acted in the same manner in refusing the requests of his subjects. When Nicholas Bobadiglia, one of the nine original Fathers, who had begged to exchange his cell for one of larger dimensions, fearing lest such an example might lead others to fly from the trials of poverty, he answered that he must remain where he was, and also make room for two others whom he intended to lodge there, and Bobadiglia at once yielded a willing obedience. But to others whose virtue had not struck such deep roots he gave so sweet a refusal, and showed them so convincingly and gently why he must refuse them, that they went away more content than if they had obtained their request. The novices, especially at their first entrance into the Society, he treated as tender plants, and exacted little from them. A certain youth entered the Society who had when in the world been rich and well off, and he brought with him a very valuable crucifix with the Madonna standing at the foot of the cross. The Saint perceiving that the novice prized this crucifix both as a work of art and from devotional motives, left him in possession of it without showing him that such a precious object was incongruous with his religious poverty; but very soon he made such advances in perfection, and especially in mortification and contempt of self, that he surpassed not only his equals but some of his elders in religion. Then the Saint said, "Now that this young man has got the crucifix in his heart, it is time to take it out of his hands."

And he accordingly took it from him, whilst the youth felt pleasure rather than regret in losing it. In like manner when men who were illustrious either for station, birth, or learning joined the Society, he used to treat them with great respect, and call them by the titles they had borne in the world, till he was satisfied of their growth in virtue, or till they begged themselves from feelings of shame to be treated like the rest. But so soon as he perceived that they were able to bear it, he used to subject them to the same humiliations as the others, and this he did for many reasons; first, in order that they might understand, that virtue is the only thing of any real value in the Lord's house, and that worldly greatness is a thing of nought; and secondly, because the good or bad conduct of these distinguished men brings either great benefit or great scandal upon religion; and, lastly, because should it be necessary to dismiss them from the Society it would be attended with many evil consequences, and on this account it is most needful to use the greatest caution in admitting them, and to be especially careful in training them. Amongst those whom the Saint disciplined in a particular manner by these trials was Gasparo Loarte, a celebrated Spanish divine, and one of the many who were brought into the Society through the instrumentality of the holy Giovanni d' Avila. When he thought the time had arrived for trying the experiment he desired Luigi Gonzales, the steward of the house, to treat him with great severity, and to observe

how he bore this treatment. Meanwhile Ignatius himself behaved towards him with the greatest kindness, as if he knew nothing of the matter. This was a skilful mode of proceeding calculated to prevent the person under trial from giving way to despair. One of the two superiors in every house was directed to show kindness whilst the other affected severity, whilst his only motive in these observations of men's conduct and in administering correction, was a zeal for their private or for the public good. This system of opposite treatment had the best effect upon Loarte. And one day when Luigi Gonzales asked him what he thought of Ignatius, he replied that he was a fountain of oil; and then, upon his adding, "And what do you think of me;" he answered, "You are like a fountain of vinegar." Ignatius was highly pleased with this answer, but at the same time desired that for the future he should abate somewhat from his severity.

CHAPTER IV.

HIS METHOD OF GIVING SPIRITUAL HELP TO HIS SUBJECTS.

THE holy father used to give spiritual succour to his children in such modes as were suggested to him by his own charity and spiritual experience. First, with regard to those who were urged by the devil to forsake the service of God

and return to the world. For one of these men he fasted for three entire days praying and lamenting unceasingly in the sight of God. With another he stayed nearly the whole night, reasoning with him and persuading him, alternately working upon his fears and comforting him, till he broke out into cries of fear and tears of contrition. In like manner he broke through the hard heart of another who threw himself at the Saint's feet, imploring him not to dismiss him, and submitting himself to any penance he might impose. But Ignatius embraced him, and said, "Your penance shall be that you never again repent of serving God, and I will pay your debt by my pains in the stomach whenever I am afflicted by them." When he thought that this disinclination for religion and the service of God originated in some grave fault which was concealed in the heart, he exhorted them to a sincere confession. With those who were stubborn he had recourse to an expedient he had before tried, which was to confess to them the greatest sin of his past life, which he did with a contrition so great, that the hearing him moved the affections of these unfortunate men with reciprocal grief. Thus did he win them over, and then he immediately sent them to confession, often making the confessor rise to hear them in the middle of the night. Strange to say they were set free at the same time from the sin and from the temptation. In the following remarkable case God endued the word of St. Ignatius with a supernatural power. Pietro Ribadeneira, whom I

have so frequently made mention of, and who illustrated the Society both by piety and by his excellent writings, was once upon the point of forsaking it. The devil began his snares by filling his mind with a strange aversion to Ignatius, so that when he first began to live with him in a familiar way he could not bear even to look at him. These rancorous feelings went on increasing from day to day, so that at last he proposed to himself to return into the world. Some of the elder fathers had used their influence with Ignatius to have him rejected, because of the puerile frivolities which he sometimes indulged in, and since the Saint had not hearkened to their counsels, they now regarded it as providential that he proposed going of his own accord. But the holy Father whose sagacity had discovered in the deluded youth those high qualities which he afterwards evinced, was greatly afflicted at this resolve; and since the youth was not to be moved by any reasoning or persuasion, he had recourse to God, and begged that he might have him as a gift. He was assured that he should have him. Accordingly he sent for the youth, and by only speaking a few words so pierced his heart, that he burst into tears, and exclaimed, "I will do it, Father, I will do it!" meaning that he would go through the Spiritual Exercises, which up to that moment he had refused. Ribadeneira himself says, "I felt my heart so powerfully moved, that it seemed impossible for me to refuse him." No sooner had he begun the Exercises, than he

expressed his desire of making a general confession and unburdening his mind. The Saint heard his confession and dismissed him with these words, "I implore you, Peter, not to be ungrateful to God who has given you so many gifts and graces." "After this," Ribadeneira continues, "the darkness was dissipated from my mind, and my heart was so entirely changed, that during the fifty-two years which have elapsed since then, never has the slightest thought of quitting the Society entered my mind."

In a similar way he worked a change in another novice who meditated a return to the world. This man's name was Balduino ab Angelo, and the temptation which the devil made use of to seduce him was his affection for his nephew. Ignatius was informed of this, and having first recommended the matter to God in prayer, he suddenly sent to call him; he caused him to sit down, and kindly addressing him he said, "When I first gave myself up to the service of God, I had to sustain a violent assault from the devil, which God taught me how to overcome. Amongst the pictures in my book of the little office of the Blessed Virgin, which I was in the habit of saying every day, was one which bore a close resemblance to a female relation of mine; and whenever my eye fell upon it, it moved worldly thoughts in my heart and tender feelings towards my relatives and home. At first I thought of leaving off the devotion, but on more mature consideration, I remembered that the devil would be a great gainer by my losing the

merit of this good work. As the temptation was a childish one, I could not show my contempt for it better than by pasting a piece of blank paper over the picture, for my thoughts were led astray by my eye." After having thus spoken he got up without saying another word, and as his custom was on such occasions, he gave him a tender embrace and dismissed him. The rest I will relate in the words of Balduino who has deposed to the story upon oath. "Suddenly I felt the tears spring from my eyes, and such spiritual sweetness and divine affections flowed into my heart, that all my love for my relations was directed towards God; and ever afterwards my nephew was no more to me than if he had been an unknown stranger." A German novice who was firmly resolved upon quitting the Society, was retained by his saintly wisdom. When he perceived that sound reason had no more effect upon him than if he were a madman, he affected to yield as if he were overcome, leaving it to him either to go away or stay. He only begged him to remain only four days more, without his being bound to obey any rule, but with full permission to eat, sleep, or talk whenever and as much soever as he pleased. The novice with more thought accepted these easy conditions. But as Ignatius had foreseen, contrary to all his expectations, this taste of worldly liberty made him detest it, and confirmed him in his religious vocation. First, it had the effect of opening his heart, and relieving him of the load of melancholy which

was occasioned by the thought that he was chained up in prison for the rest of his life. Having indulged his caprices for a couple of days he retired in the evening to his cell, and found his mind oppressed with that feeling of disgust which is the inseparable companion of an irregular life. Salutary thoughts then followed, so that at the end of the fourth day he threw himself at the feet of Ignatius confessing his folly and beseeching him in spite of his unworthiness to admit him once more in the number of his children. The same wonderful foresight was manifested in the case of a Flemish priest named Andrea. When he was resolved upon going, Ignatius begged that he would at least return into Flanders by way of Loreto, and that he would within those sacred walls consider with himself for a time upon all that God had done for him, and upon what he was himself about to do; he told him that when the sacredness of the place had brought him to a better mind he would return to his embrace, which would be all the more affectionate, as he should look upon him as a son that was dead but had come again to life, was lost but now was found. For his journey he gave him only three pauls, and when some of the brethren begged that he would give him some better provision for so long a journey, he made this memorable answer, "It is not well to encourage temptations in one for whose return we look," and reminding him of all his wants on the journey from Rome to Flanders.

His method of treating a young novice from Siena who had joined the Society about four months, is also most instructive. The novice was sent to beg alms in the streets of Rome, and met with one of his relations, who supposing that his family was brought to shame by an act which was done for the honour of God, reproached him with indignation, begging him to forsake a mode of life which did not become a man of gentle birth, offering at the same time to procure him some benefice, so that he might be able to serve God without bringing disgrace upon his family. The weak virtue of the novice could not resist this flattering appeal. He returned to the house discontented, and after brooding over the matter in his thoughts for some time, he came to a sudden determination of quitting a state of life in which he could not find any peace. When the Saint was informed of this he perceived at once that an evil of this nature was not to be cured by common remedies, and he adopted others adapted to the nature of the case. We never suffered him to be left alone; and as people are generally attacked by melancholy and strange fancies during the night, he gave him a companion in his cell, making him promise to wake him up as often as he should awaken himself, and chase away his own thoughts by conversing with him. When he still continued in the same resolve, he made him promise that he would postpone his departure for a fortnight, during which time he was to be released from all observance of the rule, and when after

this he was still fixed in his resolution, Ignatius assembled all the Fathers of the house, and made him give an account of his temptations to the assembly, and tell them why it was that he wished to abandon the Lord's house, and that he should there listen to what they advised. He thought that the public recital of his evil thoughts might make him see more truly, or that God, in reward for this act of humiliation, might put words into the mouth of some of the Fathers which might win him over. The young man was recovered by this wise treatment, but the cure was not permanent, to his greater condemnation.

The labours of the Saint to preserve Lorenzo Mazzi were less toilsome and more successful. This was a youth of noble family from Brescia, whose early years had given promise of his future greatness. During his noviciate he was nearly yielding to the temptations by which he was assailed to quit the Society, but being a youth of innocent mind he revealed these temptations to Ignatius. Without speaking much on the subject the Saint answered, that if their manner of life was too severe for him, he was far from opposing his departure, only he added, "I desire that when you first awake this night, at whatever hour it may be, you lay yourself out upon your bed as if you were in your last agony, and imagine as far as it is possible to do so, that you have only a quarter of an hour more to live before you shall quit this world and appear in the presence of your Judge; then ask yourself, 'What

life should I now wish to have passed, a secular or a religious one?' then when you have heard the answer of your soul, say to yourself, 'Must not I sooner or later come to this pass?'" The young man consented, and honourably fulfilled what he had undertaken. By this means he was not only confirmed in his vocation, but would have besought the Saint earnestly to help him even if he had none. I will now only add an example of his prudent caution, by which he saved another novice from this dangerous temptation. A wall was being built on the side of the public way to inclose the house upon that side, and the Saint gave directions that the novices should assist in this humble labour. Amongst the number was a young man of noble birth and very well known in Rome, who although in truth the city would have been greatly edified by such a sight, and he would have gained great honour by it, yet being overcome with shame, he kept as far away as he could, and turned his back upon the passers-by. Ignatius came to visit the spot, thinking far more of the labourers than of the work, and perceiving a novice standing apart, and recognizing him as well as the danger of his situation, he called the superintendent whom he had ordered to employ the novices on this work, and said to him, "Do you not perceive, my brother, that that novice who is standing at a distance is tempted by shame?" The superintendent excused himself by saying, that he had been ordered to employ all the novices upon the work; to which the Saint replied, "What!

when I give you an order, do I deprive you of your charity and discretion?" Then a little while after he advanced to the novice as if he had not observed him before, and pretending to remark his delicate looks, he said to him with a sweet voice, "What! are you engaged on this work also? Go back to the house and do not come here any more; this is not an employment for you." The young man afterwards acknowledged that the Saint had drawn him from the brink of a precipice, for that he had already begun to think of abandoning a religious life.

Thus it was that the holy father charitably aided his children to persevere in their vocation, and he was equally diligent in assisting them to advance towards perfection. If he found that any one was remiss in his efforts, he used continually to meet them with his exhortations, and gave them spiritual exercises, penances, or other remedies as he saw best adapted to the case. When any particular branch of study was hurtful to a man, either because it was fruitless, or encouraged him in strange opinions, whatever the talents of the student might be, he put a stop to it; for he used to say that it was not enough a man was well adapted for letters, if letters were not well adapted for him. If any were careless in their personal deportment he used to make them publicly declare the rules of modesty, and make a public exhortation upon that subject, in order that they might learn themselves whilst they taught others, and be stimulated to observe the rule by inciting others

to its observance. If any one came out of the world with some bad habit upon him he used to commit him to the censorship of some wise and spiritual man, who was to write down his faults for him every evening with fidelity, that he might ponder them at leisure and study to correct them. It is true that in the time of Ignatius it was the general custom for all mutually to tell each other of their failings; for it was their practice to assemble every Friday to hear their faults told them by four of the number deputed for that purpose. At the Roman College Martino Olave, since he was placed in authority over the rest, was the first to submit to this humiliation, and every evening he made some of his companions tell him how often he had fallen into a certain fault which he was endeavouring to overcome, and he used to compare the account of one day with another that his advantages or failures might encourage him to renew his struggle. Sometimes one who was placed in high authority submitted himself to public examination. Thus Girolamo Natale has left us an account how his conduct and administration were submitted to the judgment of forty of the fathers, and of his having received a severe rebuke from St. Ignatius for being too hard and severe with his subjects. As some of the members of the Society were destined by the Pope for foreign missions, or important charges and trusts, the Saint manifested the most wonderful skill in preparing them for their various duties. In our archives at Rome there

are certain records entitled, "The Viaticum of the Blessed Father Ignatius, containing five things to be kept in mind by those who go to foreign countries, from the MS. of the Rev. Father Canisius." 1. "Remember, my brother, that you are sent by Christ on a pilgrimage, that you are his steward, and a labourer in his vineyard. 2. Take care of yourself, and be always on your guard, because you are surrounded by dangers and enemies. 3. Especially refrain your senses, and above all your eyes. 4. Be the same at all times, and keep an equal mind amidst prosperous and adverse circumstances, and do not be disturbed by joy or sorrow. 5. Never let your soul starve for lack of holy thoughts, but lift it up to God, when you are journeying and when you are transacting business: at your meals especially, and in conversation, try to keep a quiet mind and a collected spirit, so that you may never lose a right intention or a wise foresight in your labours."

He had given other general instructions which are placed at the beginning of the Spiritual Exercises, and translated into Latin elegiacs, either by Father Andrea Frusio or F. Pietro Cardulo. I will here give them in prose.

"Do not argue with any one, however much your inferior; and although you are in the right, prefer to appear vanquished rather than victor. Try to obey blindly in all things, and willingly submit your own judgment, however superior it may be.

"Do not remark the faults of others, and cover

them when they are seen : search into your own and be glad when they are made manifest. Whatever you do, say, or think, consider in the first place whether it be for your neighbour's good and pleasing in God's sight.

“Preserve always your liberty of mind, and see that you do not lose it by the authority of any person, or the power of any accident. Do not lightly bind yourself in friendship with any man whatever ; let the judgment and reason first try the person.

“Always exercise the mind or the body in good actions. Be a fool in the opinion of men, and so will you be wise before God. Keep these things in your mind day and night ; and when you go to bed, arm yourself by prayer.”

In Bartoli's history some short rules are given which the holy Father sent to a new society as a supplement to the Constitutions, the formation of which is a work so laborious, so deeply considered, and so matured by experience, that it was the fruit of many years.

I. Whether you be alone or in public, look upon yourself as always in God's presence. Love Him alone, think of Him alone, talk to Him alone. Let His holy will originate and guide all your actions. Neither seek or accept any reward for your labours, content with pleasing Him and glorifying Him. Let the life of Christ be the model by which each endeavours to form his own.

II. See God in your superiors : so shall you learn to revere their will and follow their com-

mands. Be well assured that obedience is the safest guide and most faithful interpreter of the divine will. Pour out your hearts as freely as water to them, or to whomsoever it be that has the direction of your souls. Keep back nothing, lest the devil who works in secret overcome you by his art. Above all, do not be your own master, relying on your own prudence, contrary to the caution of the wise man.

III. When you converse with sinners to draw them out of perdition, behave as a man who throws himself into the water to save another from drowning, taking care lest you yourself perish whilst you hold out your hand to another. Love each other in the Lord, as brethren, and preserve this mutual charity with all your strength. To this end let all abstain from obstinate disputes, and where there is a difference of opinion, bring forward your reasons humbly from a desire to make known the truth, and not from a desire to overcome.

IV. Keep silence, except when your own wants or those of another require speech, and when you converse let no word of pride, or of worldly novelty, or of fault-finding, mockery, or jesting enter into your discourse.

V. Although God has counted you worthy to be His servant, still do not lose your low esteem of yourself, and do not usurp that glory which, as Isaias says, does not belong to the axe, but to him who handles it. Do not boast of your intellect, or eloquence, or skill in affairs, and rejoice when the world pays your services,

as it paid the deeds of Christ, with shame and contempt.

VI. When you have committed a public fault which has brought upon you shame and reproof, do not be cast down; but praise God, who by permitting such an error has exposed your inward misery and the weakness of your virtue. Let the faults of your companion move you to greater watchfulness, and pray to God for the amendment of those who are to blame.

VII. In the time given to recreation be careful, as the Apostle says, that modesty appear in every word and act, and avoid the two extremes of immoderate mirth and excess of gravity.

VIII. Do not exchange an opportunity of present good for an uncertain hope of future good. Know that it is a subtle malice of the devil to give a desire for great things which will never come to pass, in order that we may forbear to do what we have in hand.

IX. Lastly, let each persevere in their own vocation; for the devil is wont to put desires of solitude into the hearts of those who labour for the good of their neighbour, and the wish to be missionaries into the hearts of such as live in solitude, in order that he may lead both astray from the path assigned by God.

To kindle this desire of Christian perfection in the hearts of his children, he also wrote many letters which lit up the fire of divine love wherever they were sent. Father Martin of Santa Croce, writing to a friend at Rome, speaks in the following terms of one of these letters which

he had sent to the College of Coimbra : "I have received a long-expected and desired letter from Father Ignatius. Besides the consolation it has brought to all, it is impossible either to explain or believe how powerfully it has stimulated every one to apply themselves more intently to the study of letters and of Christian perfection. The reading it over once was not sufficient, but many begged that it might be publicly read every week ; and many also have copied it out that they may keep it always before their eyes. And with good reason, for it levels all those difficulties which obstruct men in the path of virtue, and is full of encouragement and comfort." The same sentiments are expressed with regard to another letter by Father Luigi of Mendoza. But the most excellent and astonishing of all was the letter which he wrote to the Province of Portugal in the year 1553, upon the virtue of obedience, and I believe that this subject has never been treated by any other man with the same fulness, clearness, and order. On this account St. Francis Borgia, having a pastoral letter to write, could not add anything to this letter of the holy general, for he said that since we are called the sons of perfect obedience we need nothing more than to put this teaching into execution.

CHAPTER V.

HIS CHARITY TO HIS CHILDREN IN TEMPORAL THINGS.

HAVING spoken of the paternal care of Ignatius for the souls of his subjects, I must now speak of his attention to their corporal wants, and the way in which he assisted them in all their labours and troubles. He gave orders that if any were sick he should be immediately informed of it, and he generally inquired after them every day. The infirmarian always came with the other officers of the house to give his report every evening after supper.

He gave command that whatever the doctor ordered should be exactly attended to, and the steward went twice every day to receive his directions, and any who failed in this duty were severely punished. One night having inquired of the infirmarian if he had provided everything which the doctor had ordered, and the man having humbly confessed that certain things had not been procured for a sick man according to order, he sent him out to search for them with two companions, forbidding his return till he had found them. The articles required were some soft and delicate skins to wrap round the loins, which it was not difficult to procure. Another time the infirmarian and the steward having forgotten to send for the doctor in good time for a sick man, he sent them out at mid-

night, saying that they should not enter the house again till they brought him with them. And since this was not possible at that hour, they were obliged to seek refuge in a hospital till the morning. Two novices, one of them a Frenchman named Gulielmo, the other a Spaniard named Alfonso, fell sick immediately after their entrance into the house, which having at that time more than seventy occupants, was so full that all the rooms were crowded, and the Society was also so poor that they had barely sufficient for their support. Some thought that the novices ought to be sent to the public hospital, the more so, as they had never dwelt with the rest in the house. But the Saint replied, "By no means, by no means; can we not find room in God's house for men who have quitted the world for his sake? Let them remain in the house and be provided with all that they need." Both were unprovided with letters, and Alfonso had only a short time before been confined in a hospital by sickness, and the other had begged to wait upon him, and this was well known to Ignatius. On another occasion one of the assistant brethren was sick, and required some delicate food. The steward found that he had only three pauls in his possession to provide for the whole house, and informed the Saint of it. "Spend them," he answered, "for the sick man, bread is sufficient for us who are well. Another time when they were in want of money, he had the pewter plates, and dishes, and bed-coverings sold. To one who was op-

pressed by melancholy under his illness he sent some of the novices who were skilled in music to refresh his mind by their songs. Besides showing these marks of attention to the sick, he used himself to visit them from time to time, and greatly consoled them by his sweet and divine discourse. If the malady increased, or if blood was to be drawn, he used to assist himself, fearing lest the bandages might become loosened, or some dangerous accident occur. Ribadeneira relates that one night when he was bled, Ignatius stayed all the night to watch him, and not content with this, examined his arm two or three different times, to see that the bandages remained firm. The general of the Society used himself to arrange the beds, shake the mattresses and coverings, and take part in all the service of the house, however low or dirty. "I have myself seen him," says Ribadeneira, "cleanse the beds of the sick from vermin and kill them, that he might relieve the sufferers from this plague." When from extreme weakness he was forced to yield to the entreaties of his children, and withdraw from the cares of his government till his recovery, he used still to retain his superintendence of the sick. He used to say that God's providence had made him weak and of feeble health that he might be taught by his own experience to compassionate the sick. He gave directions that no burden should be imposed upon the newly-recovered without his own permission. Moreover, though they were dismissed from the infirmary, he directed that

their meals should be provided by the infirmarian, and not by the cook, and that they should remain under the care of the physician till their health and strength were quite established.

To the sick who were at a distance from him he used to write consolatory letters. Alfonso Salmerone, who had fallen ill from over-exerting himself at Padua, received a letter of this sort, and in his answer he says, "The letter of your Reverence has made me to understand what are your feelings towards me under my infirmity. I perceive the yearnings of your affection, and the paternal love which is written on your heart; and I doubt not that your prayers have obtained for me from heaven that which neither the skill of the physician or the power of medicine could effect. God, who is rich in mercy towards His poor servants, has given me strength to respond to the love with which your Reverence is wont, as a true father, to give comfort to all." In a small chapel at Rome, which formerly was the chamber in which the Saint died, may be seen a letter in Italian hung on the wall written in his own hand, which testifies his diligent care for those at a distance who were in sickness.

Such was the loving care of our father for his children in time of illness, and he was no less careful to remove all occasions of sickness. It happened that Girolamo Otteili, who was then a preacher in Rome, entirely lost his health through the greatness of his labours, and Ignatius took such measures for his recovery with the utmost care, so that by his exertions this eloquent and

apostolic man was enabled for many years after to continue his labours, to the great advantage of both Italy and Sicily. Again, upon meeting a novice who looked unusually pale, he immediately ordered that he should take a longer time for sleep. When he found that a number of the young students lost their lives or impaired their health by excessive application, he caused a house to be built in a vineyard within the city walls, in which they might live for a certain time for the establishment of their health. When it was objected by some that they were hardly able to support life and could not undertake to build, he answered, "I set more store by the health of a brother than on all the treasures of the world;" nor was any one able to make him give way in this resolution. It was his desire that his children, and especially the weak, should forego, or at all events moderate their penitential practices, lest the body should receive injury, and prevent the spirit also from doing such good service to God. At the approach of Lent he sent for the physician, and each was summoned before him in the presence of Ignatius to examine if they were able to fast, and what was adapted to their strength, and he implored the doctor to forbid those to fast whom he thought in his maternal affection were too weak to do so, or those who could not do it without great difficulty: nor did he leave the matter entirely to the care of the minister, because he had not full confidence in his compassion. This account has been left in writing by the minister himself, Luigi Gonzales. When he heard

that in the Jesuits' house in Sicily the young men were to live by the same rule as the rest during Lent, he sent a severe reprimand to the superiors. In the year 1545, Pietro Ribadeneira was forbidden to fast by the physician, and when he spoke to the holy father of it, doubting lest this permission might give offence to his companions, the Saint replied, "Who ought to be offended? ought they not rather to give God thanks that they are not under the same necessity?" In the year 1546, having heard that some persons had blamed him on this account, he threatened to dismiss from the Society any one who opened their mouth to blame a permission so justly given and so necessary, and these threats were read publicly in the refectory at Toledo, as Ribadeneira himself affirms.

It is true that although he was so tender in his treatment of the sick and weakly, he would not have them tender of themselves, or querulous or discontented with the care which was taken of them, but patient and tractable, and resigned to the hand of God and of their superiors. When any one failed in these duties, he gently admonished him whilst the sickness remained, or else passed over the fault in silence, and administered the chastisement afterwards. The punishment imposed on Silvestro Landini, a priest of Margrado in Lunigiana, is well worth relating. During his noviciate Landini fell into a long but not a dangerous illness, during which he was treated with all customary kindness and attention by the holy fa-

ther. Nevertheless, Landini, who had little courage, bore his pains very ill, was disagreeable, and full of anger and complaints, and whatever was to be done for him he would have done after his own fashion, which was a thing unheard-of in the school of St. Ignatius. Still the Saint overlooked all this ill conduct until his health was sufficiently established for him to undertake a journey. He then sent for him and desired him to return to Margrado into his own country; and there was so much ambiguity in the expression of his countenance and his words, that he was full of doubt and confusion whether he was sent away for change of air or for another reason. Landini had so great a love for the Saint and for the Society that he could not have received a more severe or efficacious penance. To this affection the Saint looked, and his intentions were wonderfully fulfilled. At first this bitter separation drew tears from his eyes, and these new feelings and resolutions were wrought within him by the divine grace, so that he became quite a different man. He devoted his life to austerities and to apostolic labours, which were at the same time toilsome and fruitful in good. Both on his journey and during his stay at Margrado and in the neighbouring countries, he lit up the flames of divine love by his teaching and example; he put an end to evil customs, and substituted more Christian ones in their stead, and he waged war against the heretics, who at that time were creeping like serpents in various parts of Italy. All this did

not move the resolution of the holy father, who perceived the good effect of the treatment, and was unwilling to discontinue it till it had established him more firmly and produced still greater good. Landini wrote nine letters to him, humbly showing his repentance and imploring pardon, but without extracting a syllable from him in reply. But in the meantime by the directions of the Saint some of the other fathers wrote to encourage him and sustain his hopes; and at last one of them recommended him to engage Father Pietro Codacio to intercede in his behalf, because he was very dear to Ignatius, and he would not refuse him any favour. This expectation was not deceived, for the Saint sent him a kind letter, assuring him that he still continued to be a member of the Society. No sooner did Landini see this letter of the holy father, than he threw himself on his knees in tears to read it, kissing again and again the holy signature; and as he had before offered many sacrifices to God to obtain this favour, so did he now offer many sacrifices of thanksgiving. It would fill a great volume, says Orlandini, to give an account of the virtues of his life after this time, and his labours for the good of souls in Spoleto, Modena, Ferrara, Bologna, Florence and Lucca, and above all in the island of Corsica, where he was employed during the last seven years of his life. God illustrated him during his life with the gift of prophecy and of miracles, and he was honoured by the Corsicans after his death, as is

customary with the most distinguished of God's servants. I will only add on this subject, that whenever the Saint met with any one who abused their natural strength, who was sour tempered, unwilling to obey, little given to spiritual things and to mortification, he used with prudent severity to impose upon him labours which might bring his soul into a state of health. If the patient fell ill it gave him little concern, because the malady of the body tended to his spiritual advantage.

The paternal love of Ignatius extended in like manner to the other temporal wants of his children. He anticipated their wants and prevented their requests, and made a note of each particular, that it might not escape his memory; and when he was obliged by important business to commit anything to the ministration of others, he himself declared their wants, so that they might be properly provided for. Whatever labours, persecution, poverty, or fatigue his subjects were exposed to, he felt it more than if he had to bear it himself, whilst he offered continual prayers for them and poured out his tears for them in the sight of God.

He was especially moved on account of some who suffered a great deal in France in the year 1555, and were threatened by a powerful faction of ecclesiastics; and such courage did his letters afford them, that they declared themselves willing to suffer death rather than withdraw from their labours for the good of souls which brought these persecutions upon them. When-

ever his ingenuity and his affection prompted any means of succour, he attempted it at once. It happened that Giovanni Guttano, a Frenchman who was famous both for his learning and his virtues, on his return from Candia, where he had been reading philosophy, was wrecked in a violent storm off the coast of Sicily, and fell into the hands of the Saracens, who carried him into Africa as a slave. The holy father was overcome by this sad intelligence, and wrote the most pressing letter to the Viceroy of Sicily, who was very friendly to him, and he commanded all the fathers within that kingdom to spare neither labour or expense for his ransom. He also laid an obedience on the rectors of the colleges at Messina and Palermo, to write to him every week, telling him what they had done. But before he could succeed in freeing Guttano from his captivity, it pleased God to liberate his soul from its mortal prison-house.

He was even urged by his charity to ask a miracle from God on behalf of one of his children. A brother of distinguished humility and mortification, named John Baptist, used to serve in the kitchen. The sight of the fire, which was always before him, used often to make him meditate upon the eternal fire of hell, and the dreadful nature of mortal sin, which merited so horrible a punishment, and one day he was so overcome with the recollection of the sins which he had committed during his worldly life, that in the excess of his feeling he thrust his hand into the flames, so that it was shockingly burnt.

The stench which proceeded from the burnt flesh brought the house steward into the kitchen, and upon his asking the meaning of such a smell, John Baptist threw himself on his knees before him in an agony of pain, and showing his burnt hand implored his pardon. The news quickly spread through the house, and the Saint hastened to the spot. Many said that a man who had incapacitated himself from all service by such an act of madness ought to be dismissed from the Society. But the Saint, who thought more of the motive than the act, was moved to pity instead of anger, and during the night he prayed to God for him. In the morning his hand was entirely healed. This miracle was publicly narrated by the Cardinal del Monte before Gregory XV. in consistory.

CHAPTER VI.

HIS GENTLENESS IN GOVERNING.

THERE were many circumstances which tended to make the government of the general easy and beloved. First, the high esteem in which his subjects held his wisdom, for men suffer themselves to be ruled more willingly by those who are reputed wise. Secondly, because each perceived in what high esteem he was individually held by the general; for it was strange to see how he spoke of every one

as if they were perfect men and far in advance of himself. Neither did they forfeit this esteem from any light cause, for his great charity made it difficult for suspicion to enter his mind. If possible he put a good interpretation upon everything, so that it passed into a proverb, that Ignatius's interpretation is like a father's. In like manner he was slow to receive any bad account which was given him of any of his subjects. But since a superior would be acting wrong in rejecting all such information, he used often to command, and especially if he perceived that there was any excitement of feeling, that the report should be brought to him in writing, "For," said he, "the pen ponders what it writes better than the tongue does what it speaks." He was still more slow to give judgment against those who were at a distance. Thus when Silvestro Landini, who was effectually labouring in Corsica, was traduced by some disguised heretics as a turbulent man, he sent thither one of the fathers in disguise, who was a man of great penetration, that he might secretly observe his behaviour, and collect authentic testimonies of his conduct from the principal people in the island. Knowing that any preference for one above another excites envy, and causes some to think that they are despised, he took great care never, except in cases of absolute necessity, to give any reason by any act or word of his, for having it supposed that he thought more highly of the learning, understanding, or virtue of one than of another. Thus when Pope Mar-

cellus II. requested that he might have two members of the Society to aid him in the palace and give him the benefit of their advice in the public reforms among the clergy which he had in contemplation, he committed the selection to be determined by the votes of a numerous assembly. It is true that in order to provide for what was required by the necessities of the case, that he explained to the council what were the qualities which were requisite to the task, which he did in so skilful a manner that although the election was not made by him, still their choice fell upon those whom his own judgment would have approved.

The love of St. Ignatius to his subjects was no less evident than his high esteem for them. Besides the proofs I have already given of this, we have the testimony of some of the fathers who were often with him, and who tell us that such was his affection for all that when he met any of them his countenance and his words exhibited the feelings of his heart. He never suffered any opportunity to pass of doing them a pleasure. Though his own diet was very austere, he took care that the younger brethren should be well fed, and that the food should be palatable as far as the customs of a religious house permitted, and he was glad whenever he saw any one eat their meals with pleasure. Thus when he saw Benedetto Palmia, who was then full of youth and vigour, eating with a good appetite, he called him to him, and said with a glad countenance, "Now continue to nourish

yourself well and get up strength to labour for the glory of God." After appointing many different rectors of the Roman College, he found one who was remarkable for the sweetness of his disposition and the maternal feelings of his heart; he rejoiced that the College would now be governed in this spirit, and he expressed a wish that he might continue in that office all his life; "For," he said, "when I am dead, you will not easily find one who equals him in charity." No shadow of pride was ever seen in the general, or of animosity towards any one.

That he might render the obedience of his subjects more easy and more durable, and that things might be better performed, it was his custom never to give a stringent precept except in extreme cases: but he used in giving the simplest orders to explain his reasons so graciously, that whilst they obeyed his orders, they seemed to themselves to be doing their own will rather than his. In like manner when he was obliged to refuse any request he explained why it was not in his power to grant it, and if he granted it he also gave his reasons for doing so. And this he did fearing lest those who were refused might go away discontented, or lest the successful suitors should be overjoyed, or return too often with the same requests. He weighed the strength of each, and neither burdened the mind or the body above measure. Moreover, though he wished that all should be willing and ready to undertake any charge or office, he at the same time studied the natural inclinations of each in making his appoint-

ments. For this purpose he used to propose three questions to them, which they were bound to answer as in the sight of God. First, whether they were ready to obey, whatever way they might be employed in; secondly, if they felt that they were better fitted for one office than another; thirdly, whether under such and such circumstances they would prefer one office rather than another. When he found that their only inclination was to obey, he was greatly delighted: of this number were Olivier Menareo and Girolamo Natale, who made answer that they had no inclination for one employment above another.

He also won the favour of his subjects by the confidence which he always showed in their abilities. When he had selected competent men for any business or duty, he first gave them full instructions either in writing, or by word of mouth, and then left them free to follow the course which the occasion suggested, without any respect to himself. In this way he acted towards St. Francis Borgia, when he made him his commissary general in Spain and India, and in the year 1553, when he despatched Michele Torres, who had not been long in the order, into Portugal upon urgent business; although he furnished him with written instructions, still knowing the probity and wisdom of his agent, he not only gave him permission when he came into the country to adapt his counsels according to his own judgment on the state of affairs, but he also gave him a number of blank papers with his own signature attached, which he might fill up as he pleased, and send in

his name as found expedient. He acted in this manner not only on great occasions but in every day matters, liberally making over his own power to his subalterns, and not tying up their hands by minute directions and restrictions. Thus it often happened, that when his advice was asked, he replied, "Do your duty." He could not bear the conduct of those provincials and rectors who interfered too much in the administration of their inferiors. He wrote in the following terms to the provincial of Portugal, who fell into this fault: "It is not the duty of a provincial or of a general to charge himself with each particular business; and even if he had the ability to do so, it would be safer to commit it to others, who must afterwards bring a report of what they have done to be approved by him. But if the agent can determine for himself, it is better to leave it to him whether it be a matter of temporalities or spirituals, and in the former case especially. This is what I do myself, and I experience the relief and the comfort of it. If you are bound by the duties of your station to watch over the general good of your province by making wise regulations, and to this end, just as it is right that you should listen to the best counsels, so it is better that you should not interfere in the execution of them. It is your duty as the first mover of the social machine to regulate the motions of each part, but let this suffice for you; and by this means you will both do more and do better, and will be acting more in accordance with your station, than if you yourself were to

carry your designs into practice. And when your inferiors happen to fail in anything, I would rather forbid you to correct them than that you yourself should incur correction for having erred, which would often be the case if you mixed yourself up in the particular business of others."

When any of the fathers returned from any commission, the Saint used to meet them with an affectionate welcome, and ask them what success they had had, and how the affair had proceeded. If they had succeeded he congratulated them, and if otherwise consoled and encouraged them with gentle words. Whenever he spoke of the fruit which proceeded from the labours of his sons, or heard others speak of it, he testified great joy; and the letters which brought these good accounts he caused to be read over several times, to incite the emulation of others. If any one performed a praiseworthy action he showed every mark of gratitude and joy, expressing his approbation and holding it out as an example; he studied to please and to reward the author of it, and omitted nothing which a worthy son has a right to expect from the kindest and most indulgent father.

It would have been a strange thing if such universal charity was not responded to by the love and reverence of his subjects. Ribadeneira says in speaking of this subject, "Our holy father being so full of love for his children, they on their side behaved as obedient sons, placing their hearts in his hands, to be disposed of in all

things as he saw fit. Such was his affection for them that he was rather their slave than their father. Whilst they on the other hand never thought of themselves or their own health, but wearied themselves out with labour, relying upon his fatherly care for them; and if they ever needed any relief, they were sure to obtain it in abundance from his hands. Then a holy contest was carried on between them: the children laboured beyond their force, and were reverent and obedient, whilst the father bestowed on them a love and care which it is impossible to explain. Maffei also says, "James Lainez, who afterwards succeeded Ignatius as general, and the other fathers of the Society, although Ignatius used to behave towards them in so kind and familiar a manner, yet so great was the reverence they had for his exalted virtue, that they appeared before him like good children in the presence of their father, or like scholars before their master." And Bartoli quotes the testimony of many of the ancient fathers, that perhaps there never existed any father so beloved by his children as was Ignatius, so that in the whole of that numerous Society there was not one whose heart did not burn with affection towards him, and who would not feel the pain of a separation from him more than from any other.

CHAPTER VII.

HIS SEVERITY IN UPHOLDING RELIGIOUS DISCIPLINE.

AFTER having spoken so much of the suavity and kindness of Ignatius, it may appear new to the reader to speak of the severity by which it was accompanied, and I will therefore prefix a few observations. First, as is remarked by Ribadeneira, in founding a new religious order it is necessary to extirpate irregularities with a strong hand when they first begin to strike root, and to make an exemplary punishment of the first transgressors. Moreover the Saint in his wisdom used to proportion the punishment to the fault, and to the consequences derived from it, as well as to the degree of virtue of the guilty person. Thus he would visit with the severest reproof and penance one who was established in spiritual strength, for the smallest shadow of a sin, in order that others might be edified by their submission, and that themselves might advance in perfection. We must also remember what method of punishing he devised, by informing the guilty person of the exact amount and nature of his sin, and then commanding him to impose the punishment upon himself, and if he considered it excessive he used to moderate it himself. Afterwards when they had amended their fault, he once more embraced them as his children, and forgetting all that had passed, he

treated them as if nothing of the kind had occurred. So that Diego Mirone used to say, that Ignatius healed men's wounds without even leaving a scar. Sometimes certainly he dismissed men from the Society for sins which appeared trivial in themselves, but in such cases there were always aggravating circumstances, and his keen sagacity discovered in these trifles the roots of evils which could never be cut off by paternal treatment. In such cases therefore he did no more than deliver the Society at once from the presence of men who would only do injury by their remaining members of it. On the same principle because he perceived that the levities of Pietro Ribadeneira were only the faults of his youth and vivacity of spirits, and that he would eventually become a distinguished man in the order, he would never consent to his dismissal, notwithstanding the requests of the fathers of the house. On another occasion, as we shall presently see, when two persons had fallen into exactly the same fault, he dismissed the one who appeared least to blame, and retained the other who seemed most guilty. I have before described his great mercy and charity towards those who desired to quit the Society, and therefore when Bartoli tells us that one day after having expelled a considerable number he was observed to be remarkably joyful; it is very certain that his spirits were not raised by the condemnation of these unfortunate men, but besides having a wish to encourage his subjects after so rigorous an example which made him assume

this appearance, he rejoiced in the public good which would result to the Society from cutting away these rotten members which infected the body with evil humours. In any case those who lived under his government bear witness, that his severity was always tempered with clemency, and Ribadeneira tells us that among all the multitude and variety of men who were rebuked or punished by Ignatius with severity however great, none were ever angry with him, but all their sorrow and anger were concentrated upon their own fault.

Now to proceed, in the matter of penances he used to say that where the fault was not a public one it was right to be indulgent, and it was his wish that those in authority should sometimes remit it altogether. When the gravity of the sin, or the necessity of giving an example to others required severity, he summoned the offender before him, and clearly showed the nature, the quality, and the consequences of his sin, so that he was touched to the quick. After this he used sometimes to dismiss him with a very severe expression of countenance, with the word "depart," and this was generally his manner with those whom he loved most tenderly, and this punishment was felt more severely than any other. Maffei tells a story to this effect of one of our Society who was a very distinguished man, but at the same time of a turbulent character. To bring him back to his duty, the Saint at first had recourse to the most gentle admonitions; but when he discovered

that these produced no good effect, he threatened him with the divine anger and vengeance, with a zeal so tremendous that the very walls and roof seemed to tremble. Those who stood around him were so terrified that they threw themselves on their knees and began to cry aloud to God for mercy. The culprit himself fell at the feet of Ignatius more dead than alive, stammering out entreaties for pardon and promises of amendment. Maffei remarks that it very seldom happened that the Saint was moved to such a fearful expression of his indignation.

When the occasion required, his actions were as strong as his words. A young man who was a native of Venice having made use of some unadvised language, which had occasioned scandal to others, in order to show what restraint he required in this respect, he sent him on a pilgrimage for three months to beg his way alone and on foot. He also imposed a severe penance upon a priest who had repeated jestingly the follies which had been spoken by one of his companions who was delirious. Another time two who were serving in the kitchen threw water into each other's face in sport. This levity he made them atone by a long discipline. They were obliged to eat their meals for many days in the stable with the animals, to throw dirt at each other in the presence of every body instead of water. The Saint then told them that they were free to depart if they desired it. During the ten or twelve years which they afterwards passed in the Society their conduct was so dis-

graceful that it was very evident that they were religious in nothing but the dress. Luigi Gonzales has left us this account of the holy father. He speaks of his great gentleness in dealing with the novices when they were under temptation, and his rigour towards such as ought to have made great progress in virtue from having been so long in the Society, and especially with those who found it hard to obey and were obstinate in their own opinions. A certain Flemish priest had predicted the fall of a certain kingdom as a revelation made to him by God. The holy Father sent for him to Rome from France, and kept him in the house as a stranger till the revelation had been examined by six fathers of approved wisdom, and till he saw whether he was willing to yield himself up entirely to their judgment. Being in other respects a man of good sense and ability, he immediately yielded his opinion and consented, in accordance with their unanimous vote to regard the whole as a delusion. Nevertheless, in punishment for the obstinacy he had before exhibited in resisting the advice of his superiors in France, he was made to wait upon the sick for six months in a public hospital, without ever putting his foot outside the walls, and then for another six months he was employed in the most servile occupations in the house. The good priest fulfilled this penance with such distinguished humility that he merited to return to France with the office of rector. Sometimes when he was doubtful of the amendment of

some, or if they deserved some chastisement, he kept them in the house no longer in the character of members, or else excluded them from it for a time. This penance was inflicted on the good Father Cornelio Vissaven, who, on the same day that he arrived in Rome from Flanders, had his staff returned to him, and was sent to beg till such time as he had collected the money required for a certain dispensation which he had imprudently promised. The same punishment fell upon Antonio Moniz, a Portuguese of high birth, whose noble recovery after a shocking fall is worthy of perpetual memory in the Society. On his first entrance amongst us and for some months afterwards, he gave promise of extraordinary virtue; but afterwards he grew weary and slackened in his obedience, and determined to go away. Still being pricked in conscience on account of the offering which he had made of himself to God, he resolved upon a middle course, by which he thought to reconcile the claims of God's service and of self-will, and this was to pass his life in making pious pilgrimages. The most likely means of recovering the misguided youth seemed to be to send him from Valencia to Coimbra, and put him into the hands of Peter Faber, which was accordingly done; but he secretly made his escape and fled. His first journey was to St. James of Gallizia, whither he proceeded alone on foot, excepting that the pangs of conscience kept him company. From St. James he went to our Lady of Monserrato. But when

there he could no longer resist the attacks of remorse, or bear the discomforts of his cold winter journeys without any means of supporting himself, and besides this, the merciful eyes of the Mother of God were turned upon him, and he wisely resolved to leave off his pilgrimages and go and cast himself at the feet of St. Ignatius at Rome, and earnestly implore to be again admitted into the Society. He therefore began his return, and set out with the words of the prodigal in his mouth, "I will arise and go to my father," whilst he resembled him in his repentance and his misery.

An illness which overtook him at Avignon confirmed his good resolutions, though it nearly prevented their execution by bringing him to the grave. At the end of two months however he was so far recovered as to be able to resume his journey. Still he did not venture on his arrival in Rome to appear in the presence of the holy father till he had written a letter full of penitence and contrition from the hospital of St. Antony of Portugal, whither he had repaired for lodging. Ignatius was moved with compassion on reading the letter, and sent to remove him from the hospital, and placed him in a house in the neighbourhood of ours, not thinking it expedient to receive him at once amongst his children after so disgraceful a flight. But this appeared as nothing to the fervent penitent, and of his own accord he went out into the city of Rome stripped naked to the waist, and scourging himself in so cruel a manner, that

as the Saint wrote word to a certain duchess who was related to the young man, the ground at the stations which he was performing was bathed with his blood, and this discipline he would have repeated many times if he had not been forbidden by Ignatius. Soon afterwards the Saint sent for him, and embraced him with such tender affection, that the good youth who had fallen at his feet in tears and full of shame was as one raised from the dead and wept for joy. From that time forward he commenced a life of severe regularity, as if he expected a speedy end. Shortly afterwards a slow hectic fever manifested itself, and after a long period of suffering he died.

From the anecdotes I have already related it appears that it was the custom of the Saint to adapt the punishment he imposed to the nature of the fault, and this will be better illustrated by what follows. He one day found two lay-brothers who were wasting their time in telling stories. He called them to him, and desired them to carry a great quantity of stones from the court-yard to the top of the house, as if he wanted them there immediately; and whenever he found them employed in the same amusement, he made them carry these stones up and down, till they at length discovered that it was not because he required this work to be done, but that it was as a cure for their idleness that the task was imposed, upon which they were careful to spend their time in a more becoming way. His correction of Lorenzo Tris-

tano was of a milder sort. This man was a mason, and distinguished for his habits of prayer and mortification, and so strict was he in the observance of silence, that the Saint used to say it was a greater thing for him to speak a word than to set a stone. Whilst he was paving a platform on the terrace, Lorenzo let fall an apple which had been given him to refresh him, and being ashamed of the accident on account of the presence of Ignatius he pretended not to remark it; but the Saint as if in jest rolled it before him with his stick, and whenever the man blushed and tried to escape by turning another way, he did the same. Another brother who had very little experience of the spiritual life, having done great mischief by undertaking to guide the souls of others, he obliged to stand with two false wings stuck to his shoulders, whilst he was reminded with a loud voice that he had better not fly till his wings had grown. He made another whose room was in great disorder, put all his books and manuscripts and clothes into a sack, and go through the house with it on his shoulder, telling every body of his fault.

I will here relate the correction he used towards a boy, the son of a converted Jew, who had been recommended by his father to Ignatius to learn a Christian life in the house. One day the boy in a passion said, that he wished some one might have the cancer. Ignatius, to show him the horrible nature of this speech, said to him, "Do you know what this cancer is which

you have prayed may be sent to this person; you shall see for yourself and experience it." He then had his hands tied behind him, and sent out to buy a large live craw-fish, which was hung round his neck. The little urchin feeling the gripe of the animal's claws, and fearing that he should be torn to pieces, began to cry and exclaim that he would never say such a thing again; and when the punishment was sufficient Ignatius had it removed. The boy afterwards became a Dominican monk and Bishop of Forli, and in telling this story used to commend the Saint for having imposed a punishment so well suited to his age and his fault, that it had wrought a cure so entire that he had never again made use of this evil expression. In Maffei's History and in the memorials left by Father Anibale Codretti, are related various penances which the Saint used to impose for slight faults, amongst which are the following. He made some person who was at hand describe a circle on the ground, within which the culprit was confined till such time as he allowed him to leave it; he permitted the person so confined to stand up or sit down if there was space to do so. Sometimes he sent the offender to pray before the blessed Sacrament for one, two, or three hours, or till he was sent for, in which latter case he used to add, "Pray God that I may not forget it." Sometimes he forbid any conversation with such and such a person; and he used often to order the discipline assigning the amount of it. It was also his custom to make the offend-

er stand at the low table in the refectory, whilst some sharp and satirical person was selected from amongst the lowest members of the house to expose his defects in public with biting words, and reproach him with the many years he had lived in religion without having made better progress: and this method he made use of as a means of giving an unexpected castigation to others also, making the punishment subservient to the humiliation of some, and as a stimulant to urge men on to perfection.

He never relaxed any of his severity because the offender was one for whom he entertained a great affection, or who was in a station of high authority, or a man of great merit in the order. Thus although brother John Baptist Borelli was a man of great virtue and had served in the house many years, yet because he took a blessed chaplet from a small casket, and put another in its place, he threatened him with expulsion for the next offence, though for that once he was satisfied by his spontaneous confession of his fault and with the severity of the reproof he administered. He had a great affection for Martino Olave, Luigi Gonzales, and Pietro Ribadeneira, but when they absented themselves beyond the hour which he had appointed in accompanying out of Rome two Bishops of the Society who were going into Ethiopia, so that it was two o'clock in the night before they returned, he imposed a fast upon all three; moreover, as Luigi was the minister of the house he reproved him sharply. "I do not know why I refrain from sending

you away so far that you will never see me again;" and this was a speech which pierced Gonzales, who loved him more than a father, deeper than any other words had power to do. He also experienced the effect of this threat in some measure, for he sent him away for some days to the Roman College. Ignatius had a great affection for James Lainez, and said that the Society was more indebted to him than to any other man. Lainez, who was provincial of Italy, complained more than once to the Saint in his letters with great humility, that if all the best subjects were summoned to Rome, the rest of Italy would be impoverished. The Saint replied that he was sorry that he had not been satisfied with his answer, in which he had explained that the advantage of the few must give way to the good of the many. He therefore exhorted him to examine his conduct as in the sight of God, and then if he found that he was in error to write to him and offer himself for penance. I must not omit to give the penitent reply of Lainez, which was that he deeply condemned himself for what he had done, and that after many prayers and tears he now begged that the office of provincial might be taken away from him, as well as all other authority or right of preaching and teaching. Moreover that he should beg his way back to Rome and there spend the remainder of his life working in the kitchen or the garden, and if his strength did not allow this labour, that he should teach grammar in the lowest class in the school, and that

he should be always disregarded and thought nothing of. But if Ignatius did not see fit to accept the whole of this penance, he proposed that he should perform it for two or three years, or for whatever term he judged fitting. And if he still rejected this proposal, that he should at the least remove him from his government, and appoint him a month's fasting with disciplines and other penances. The Saint however rejected all his proposals, being satisfied with his submission and the greatness of his offers. If the Saint did not pass over faults out of respect for persons, he kept a stricter watch over those who were thought highly of on account of learning or birth, and he kept them in check as persons whose conduct would do either much harm or good to the Society. In this way he acted towards Sabastiano Romei, rector of the Roman College, who had allowed bread and wine to be brought back for supper when the students went to visit the Seven Churches. Romei excused himself by saying that he did not originate this custom. The Saint replied, "You are then to blame in not having put a stop to it when you found it existed, because faults grow worse and are harder to eradicate when they become habitual.

CHAPTER VIII.

HIS SEVERITY IN EXPELLING THE UNWORTHY.

It was considered by our holy founder that the dismissal of unfit subjects was one of the

most efficacious means provided by God for the preservation of the Society, and he used therefore to exercise this means without ever allowing himself to be restrained by what he used to call an imprudent charity. When therefore some would intercede with him in behalf of one whom he was about to expel, he used to say, "Would you have received him as a member if you had known what he was? Certainly not; allow me then to send him away; those who are accepted must be proved and dismissed if they do not abide the proof." Then he added, "I will leave it to you to accept subjects, do you leave it to me to dismiss them." When he showed the house to any stranger he used to say on coming to the door, "This house is our prison, and we leave the door free that we may have no prisoners." As expulsion was not only a method of getting rid of the unworthy, but an example to the good, he used sometimes to increase the terrors of the punishment by the mode of performing it. He had endeavoured with gentle persuasions to prevent a novice from departing, and afterwards sent him to seek counsel from some of the other fathers; but the man was obstinate and at last said, that as it was night he would remain for the time and go away at daybreak. When Ignatius heard of this saying he said, "Will he go to-morrow? It shall not be so, for he shall not sleep in the house this night," and he gave orders that he should be turned out without delay. He also expelled a priest at an hour's warning, who had walked about

the house in the day-time with a night-cap on, and receiving a severe reproof for it from the Saint, he replied, that he was the best judge whether it was becoming or not. The fear inspired by these examples was the more effectual, as it was evident that neither nobility of birth or learning were any defence, but that when the occasion required all were expelled without distinction. The expulsion of Don Teotonio, son of the Duke of Braganza, and nephew of Emanuel king of Portugal, was a striking example of this; and again when he dismissed a brother who was cousin of the Duke of Bivona, and a relation of his great friend Giovan de Vega, Viceroy of Sicily, nor would he relent though the young man implored forgiveness with tears and offered to submit to any chastisement. It is probable that the Saint in his wisdom had an intimate knowledge of the inconstancy of his disposition, or that he judged the fault so great that the example of pardon would be hurtful to the Society. In the number of the learned whom he dismissed was Christopher Lainez, a brother of James Lainez, for whom he had so great an affection. This young man had nothing to live upon in Rome for the time, and no money for his journey back into Spain; but when Pietro Ribadeneira begged that the Saint would furnish him with money, he replied, "No, Pietro, if all the gold in the world was mine, I would not give a farthing to those who are expelled from religion for their sins."

He would never allow any one who was proved

guilty of a mortal sin, (except by sacramental confession,) to remain in the Society, and this was publicly given notice of by Martino Olave at the Roman College. It was his wish that the chastity of his children should approach as nearly as possible to angelic purity, and he never endured any offence of this kind. A young man who was a great friend of the Duke of Bivona was dismissed on this account, and eight others with him, though their faults seemed trifling, some of these also were of noble birth and others good Greek and Latin scholars. Another fault he esteemed most prejudicial to the Society, was harsh judgment of others. Francesco Marino Andaluzzo was of this disposition; a very learned man and of great skill in temporal affairs; he was made minister of the house of the professed in Rome, and showed himself so harsh and obstinate in his opinions, that Ignatius removed him from his office and put him into retreat to see if this fault could be corrected; but he profited nothing, and the words of Girolamo Natale were fulfilled, who said that he feared he would bring disgrace on the Spiritual Exercises, and that their virtue would be rendered vain. On returning to his office he returned to his former habits. When this was reported to Ignatius he made him rise from his bed in the middle of the night, and would not listen to his prayers that he might remain at least till the morning, and thus gave a practical exhibition of what he had threatened, that he would not suffer an obstinate person to re-

main under the roof a single night. This was the fault and also the punishment of Antonio Marino, a native of Spain and a doctor of the university of Paris, who was professor of philosophy at the Roman college. He had some peculiar opinions with regard to our Institute, and used to support his ideas by argument. The Saint sent for him and endeavoured all that he could to withdraw him from his errors, but as he perceived that all efforts were ineffectual he dismissed him at once. In those early times there were so few men of learning, that after the departure of Marino the students fell back, and one professor after another was appointed and removed. On this account Luigi Gonzales condoled with the Saint upon his loss; but the Saint said with a smile, "Go you and convert him," as much as to say, you are lamenting over an impossibility. In truth, charity rather attempts than hopes for the cure of this sort of persons. Another fault which he could not endure was spiritual extravagance; for this Antonio Soldeviglia was dismissed, in spite of many tears and lamentations, and though he was afterwards readmitted into the Society, it was only after having given plain proofs of a change of mind and having ministered for six months in a public hospital. About the same time Andrea d' Oviedo, who was afterwards patriarch of Ethiopia, and Francesco Onofrio, were attracted by the charms of contemplation to retire into the desert, and wrote to the holy father excusing what they had done, but at the same

time, for they were sincere in their intentions, with entire resignation to his will. The Saint reproved them and threatened them with severity, saying that he would cut them off from the Society as they had already departed from the spirit of the Institute. He also wrote urgent letters to St. Francis Borgia that he should bring them back into the right way; but it was enough for these good men to know that in offending him they gave offence to God who had placed him in authority over them.

One day Girolamo Natale, for his own humiliation and for the good of others, preached at the Banchi. This action was looked upon as disgraceful by a young man of noble family named Francesco Zapata, and he went about the house making a jest of it, and called the preacher a Charlatan. When this came to the ears of Ignatius, about the middle of the night, without saying a word to any body, he made him get up from his bed, and although he acknowledged his fault with tears and begged forgiveness, he made him quit the house at day-break. Zapata afterwards became a Franciscan monk, and was highly esteemed for his goodness and his learning, and he always regarded the Society of Jesus with filial reverence and affection.

Neither did the Saint ever relent because the blow must fall upon a great number. I have already given an example of his expelling nine all at once. Another day he dismissed ten, and one of the number only because he had given a blow to one of his companions in sport. Once

upon the Feast of Pentecost he expelled twelve, and it was after this clearance that he was observed to be in higher spirits than was his wont. It was his wish that other superiors should follow his example in this respect. When he heard that there were some of the Society in Portugal who were disinclined to obey, he sent a severe reproof to the provincial for his ill-advised charity in tolerating this scandal, and he sent general commands to him and all others in authority, in virtue of the obedience they owed him, to expel from the order without further delay all who were rebellious, disobedient, and turbulent. On the receipt of this general order, Leonardo Clesselio, rector at Cologne, who had altogether fifteen subjects, sent away more than half of them. The good father was afterwards afraid that he had done wrong, and wrote to Ignatius, confessing the fault and begging pardon, but instead of blaming him the Saint commended him for this severity, and told him that if those who remained were unworthy he was to expel them also, even should he be the only one remaining. Ignatius afterwards proposed this conduct as an example for other provincials, "How much better it would be," he wrote, "to cut off an unhealthy member from the body, and so to secure the health of the other members. I have already told you how father Leonardo of Cologne expelled nine or ten at once, and not long afterwards as many more unworthy members; and I have approved it as a praiseworthy action, for if the knife is

used in good time for cutting away one or two, it may be the salvation of many." The reader must not imagine from what is here said, that such dismissals were common, for they were never determined on without long and careful consultation, and not by the rectors alone, but with the consent of the general and his assistants.

I will add two other examples to those already given; the first is the case of a jesting person, which will illustrate the great care and charity of the Saint in making these examples, rather than his severity. The man I speak of was a priest from Barenton in Normandy, named Guilielmo Postelli. He was very learned in theology, philosophy, and medicine, and still more so in mathematics; besides Latin he was skilled in Greek, Hebrew, Syriac, and Chaldee, and many other tongues, (of some of which he had composed grammars), so that he used to boast that he could travel from France to China, and freely converse in the language of every nation that he met with on the journey. It is said that he had wandered all over the earth, collecting the various manners and customs, forms of government and religion, which existed among different nations. He was befriended by Francis I. King of France, by Margaret of Navarre, and by many of the Cardinals, and in Paris where he had lived for some time he was regarded as a miracle of cleverness and memory. This distinguished man entered the Society with great zeal, and bound himself by vow, and one day he visited

the Seven Churches, and at the high altar of each church he ratified his vow, and expressly bound himself to be ruled in all things by Ignatius, and by all who were placed in authority over him in God's stead. When he entered the Society he for a certain length of time fully acted up to his good resolutions; when on a sudden he began to make prophecies, having been seduced by the vanities of rabbinical learning and astrology. Though Ignatius called in the aid of Lainez and of Salmerone, and of other men distinguished for their learning, and though events fully demonstrated the folly of his predictions, yet he refused to give them up. It would occupy too much space were I to relate all the different methods by which the Saint endeavoured to cure him of this folly; and when all proved in vain he at last consigned him to the care of the Pope's Vicar, that by his wisdom and the authority of his station, and by means of the arguments of the most scientific men in Rome, he might be freed from his delusion, otherwise he refused to allow him ever again to enter the house. This last expedient appeared to succeed. He was convinced of his error. He wrote a paper with his own hand retracting all the predictions he had made up to that moment, and engaging never to recur to such absurdities. The Vicar was greatly delighted at this, and sent him back to Ignatius, assuring him that he would find him entirely changed. The Saint received him with great kindness, but not without caution, for he depriv-

ed him of all books except the Summa of St. Thomas, forbid him to say mass for a certain period, and employed him in manual labour in the house, all of which was cheerfully submitted to by Postelli. But the man was unstable as a reed, and after a little while he returned to his follies, whereupon Ignatius gave him back his own clothes and sent him out of the house ; at the same time he forbid that any should speak to him, or salute him if they met him, esteeming him as a man who would rapidly hasten on into some dangerous doctrine, and although the Cardinal besought him to pardon him once more, the Saint would never relent. When he had been expelled, Postelli was taken into the Cardinal's house, where he made a number of great predictions. He afterwards went away suddenly to Marca, where he commenced preaching false and heretical doctrine. From thence he betook himself to Venice, where he formed a connexion with a certain woman whom he said in his madness would be the Redeemer of the female sex, as Christ had been of the male. At length these vagaries were unexpectedly put a stop to by his being sent in fetters to Rome, where he had to endure a long and severe imprisonment. Fearing the punishment which awaited his sins, he made an attempt to escape, but he fell in taking the leap, and besides other injuries broke his arm ; his cries caused him to be discovered, and he was taken back to the prison, and remained many years in chains. When the term of his punishment had elapsed, he again disap-

peared and went to Basle. From whence he proceeded to France, where he lived as a diviner and an infamous teacher of heresy. He lived to be nearly one hundred years old, and it is said that he at last became a penitent, recanted his errors, and died in the true faith at Paris. The other example I shall mention is the terrible expulsion of three members which the Saint effected after his entrance into Paradise, and I relate it now as a proof of the anxiety and care with which he always watched over his flock, lest any part of it should be corrupted. In the province of Venice a very holy priest of our Society was engaged in prayer at night before the Blessed Sacrament, when he saw two of our fathers beneath the light of the lamp at the high altar, talking to each other aloud. Thinking that they were two young students, he told them that it was the hour of silence, and that they ought to retire to their own rooms to repose. To this one of them answered with something of severity in his voice, "*Tuum est dormire: nostrum est vigilare vigiliis gregis.* You may sleep, but we must keep watch over the flock." Astonished at this answer he went back to his cell, but hardly had he knelt down there, than one of the two he had just seen knocked at his door and called him into the Church: he followed him in great fear. When he returned to the Church he saw our holy father sitting near the high altar with twelve reverent fathers round him as judges and counsellors, with severe and austere looks. Then he called

before him a certain father who was of good repute, and causing him to kneel down, he gave him a severe rebuke for some secret fault; then he said to him, "You are unworthy of my Society," and he commanded that he should be immediately stripped of his dress. The same took place with two others. The father who was witness of this fearful scene related the whole as it had occurred to the provincial, and when he had discovered the truth by diligent examination, he found that the three whom he had accused were guilty, and having admonished them severely, he exhorted them to amendment. But these wretched men upon whom the holy patriarch had already passed sentence, received this paternal admonition with anger, and were expelled. An account of this event is preserved in our College at Bruges in two letters, one written by Father Judoco Agebaert from Antwerp, to Father Ferdinando del Plano at Ghent, and the other to the rector of the College at Paris, by a French Father at Malta. One of these letters is dated in April of the year 1643, and the other in November, and as they both speak of the event having occurred recently, it probably took place either in that year or the year before. The truth of this apparition is also confirmed by the unanimous belief of all the ancient fathers of the Society in the province of Venice, and the house where it took place is still known.

CHAPTER IX.

HIS DEFENCE OF THE ORDER.

As the holy father Ignatius took care to defend the Society against the incursions of the disobedient and relaxed, who are its internal and most dangerous enemies, he also guarded against the attacks of its external foes. In the first place he was very careful that no occasion of slander, hatred, or persecution should be offered by any of his subjects. Before any one began to preach or teach in public, he was obliged to make trial in private before some experienced fathers, and he used to be present himself on these occasions. For the same reason it was that he drew up his instructions for those who were sent out by the Pope, or by himself on foreign missions, or upon any other business of importance. That the minds of certain monks might not be disturbed, he forbid Martino Olave to dispute with them upon particular points, because he had so perplexed them by his arguments that they were left without a word to say: and on another occasion he begged Olave to leave out one question in a book that he was about to publish, though it was piously and warmly defended in the schools, lest it should embitter the minds of those who supported the opposite side. At that time certain arrangements with regard to the rites and doctrines of the Catholic Religion

existed in Germany, to be adhered to till the decision of the General Council, which arrangement went by the name "Interim," and for the sake of peace some things were permitted by this rule which appeared incompatible with the duties of Catholics, and beyond the authority of the civil power to ordain. Nicholas Bobadiglia opposed the truce which was arranged on these terms with all his power both by speech and by writing, and was accordingly banished from Germany in the name of the emperor. He returned to Italy rejoicing in having upheld the cause of God, and with the approbation of the court of Rome by which the "Interim" had been condemned. But no sooner did the Saint hear of his banishment, than doubtful lest Bobadiglia had been carried too far in his zeal, he resolved to delay admitting him into the house upon his return to Rome, and adopted a course of conduct which could neither offend the court of Rome or the party of the emperor. The bishop's vicar at Tivoli had unjustly and rigidly forbidden Michael Navarro to make use of the privileges which had been granted to the Society by the Apostolic See, upon which a command was issued from Rome both to the Bishop and his Vicar to cease from their opposition. Nevertheless Navarro received a reprimand from St. Ignatius for having been too hot in the maintenance of his rights. Having been informed by Adrian that there had been a good deal of excitement at the city of Leghorn on account of the wish of certain youths to be admitted into the Society, he reprimanded

him sharply, and desired him to go and beg pardon of one of the doctors there who was greatly vexed by the loss of his pupil. He used to say that the Society contained two sorts of zealous labourers; first, those who do and do not undo; and these are they who temper their work for the good of souls with prudence and foresight, so that they may not cause any breach, and especially when they have to do with great people; edifying by their humility when they cannot do so by their zeal. Others there are who build up and pull down at the same time; who undertake things with greater zeal than wisdom, and raise disturbances against those who oppose them, whereby they sometimes lose everything for the sake of gaining a very little. These men of turbulent zeal were very displeasing to the Saint, and when he could not restrain them by his counsels he removed them from public ministrations.

When he spoke of princes, and particularly of the Pope, he used the greatest consideration, and taught the same to his children. Far from censuring and telling stories against them as most men do, he never uttered a word of blame, whatever their government might be, and however notorious were the stories current about them. He did not even refer to matters which might very well be noticed and produce public advantage, in order that he might not appear to notice their failings in prudence or equity. He lived at Rome during the reign of four Popes, one of whom both on account of his severity

and for other reasons was very unpopular, and his administration was greatly abused. But Ignatius, on the contrary, endeavoured to discover every thing that was favourable, and put it before those whom he heard complaining; and since this Pope was not inclined to favour our Society, the Saint was severe in reproofing those who expressed their vexation; and he gave special command to one of our Fathers, who was going from Rome into Flanders, that he should speak nothing but good of the Pope's dispositions towards us. The Father replied that he did not know how he could put a favourable interpretation upon some things. "Very well then," said the Saint, "you must say nothing about him, and speak only of Pope Marcello, who during his short pontificate made himself for ever memorable amongst us by the public expression of his love and admiration of the Society." Girolamo Ottelli was labouring for the good of souls in Rome with distinguished success, and one day in his sermon whilst reproofing the great licentiousness of the times, he said that since Rome was neither moved by love towards God or fear of hell, the Pope ought to raise his arm and drive away these abominations from the holy place. Soon after the sermon Ignatius sent for the preacher, and asked him how many Popes there were in the world. Ottelli answered that there was but one Pope who lived at Rome. "Then," said the Saint, "do you venture to speak of an individual from the pulpit, and of so exalted a personage, and to give him instructions how

he ought to govern, as if you knew better than him, and ought to admonish him from the pulpit? Go and consider before God what punishment you deserve, and then come back to me with your determination." Ottelli retired full of shame and grief, and when he returned he knelt down and presented a paper on which he had written down a part of what he thought that he deserved: he proposed that he should go about the public streets and scourge himself for many days, that he should walk barefoot on a pilgrimage to Jerusalem, and fast for a certain number of years on bread and water, with any other penance Ignatius might see fit to impose. The Saint however was satisfied with his offer, and as an example to others, gave him in penance certain disciplines privately in the house. James Lainez, in preaching at St. Paul's in Rome to the Spaniards, said something on the subject of simony, which was not a certain and established doctrine of the Church; as this doctrine might have been applied by the evil disposed to some of the arrangements of the Pope, Ignatius reprov'd him, and threatened him with severe punishment upon his return to the house, because by such incautious language he had exposed the court of Rome to the abuse and hard judgment of men.

Still since these internal precautions were insufficient to ward off calumny and persecution, his foresight and sagacity resorted to other methods as circumstances required them. When the academy of the Sorbonne promulgated a

severe censure against the Institute, he forbid that any answer should be given to it. Many differed from him in this resolve, and when he found that they were still unsatisfied after he had quoted the words of Christ, "Pacem relinquo vobis, pacem meam do vobis," he addressed to them a public discourse, in which he showed that revenge is not permitted by Christian charity nor counselled by prudence, and that it would draw down upon us the perpetual hostility of a powerful and renowned community. He then wrote to all the houses of the Society in all the different provinces, desiring them to collect authentic testimony to their life and doctrine, from princes, prelates, magistrates, and universities in their respective districts, and to despatch them to him. It was the intention of Ignatius, if need were, to oppose these documents, which embodied the testimony of the whole world, to the opinion of this handful of men who knew but little of our affairs. From almost every province and city where the Society existed, the clearest and most satisfactory testimonials were collected, but Ignatius had no occasion to make use of them, for the calumny was dissipated by the evidence of the facts themselves, and in the course of a few days not a word was heard of the decree of the Sorbonne, and though there had been no college of our Society in France previous to this attack we soon afterwards had two, one at Paris and the other at Biglion. When we opened public schools in Rome, some teachers in the city,

seeing that their scholars and their stipends were daily diminishing, made the most angry and calumnious attacks upon our lecturers, but as these attacks were met only by modest silence the assailants were forced to retire in confusion. Upon hearing that the same feelings were roused in other places, he wrote word desiring that these respectable men should be answered in no other way than by humble words. And if we were accused by them, as frequently happened, of ignorance, he did not allow any trials of learning to take place, but bid us answer that we knew ourselves to possess but little learning, but the little which we did possess we willingly imparted to others out of love to God. By the same weapons Ignatius endeavoured to overcome a persecution which had its origin in Salamanca, and from thence spread over the whole of Spain. The originator of it was a certain monk, whose credit with his own order was so great that almost all the members of it were drawn away by his influence. These religious used to teach both in their public and private discourses, that our life and doctrine were pernicious, and that we were the fore-runners of Antichrist, affecting to prove their position by the testimony of scripture. Ignatius was greatly afflicted in having such adversaries to contend against, and tried to undeceive them by giving them an example of Christian meekness. But when he found that his silence only increased the storm, he was compelled by necessity to claim the assistance of Pope Paul III. The Pope accordingly appointed the Bishops

of Cuenca and Salamanca to pronounce judgment, and by their censures and other punishments restrain the violence of those who were assailing a religious order approved by the Apostolic See and founded by its authority. But the Saint fearing also lest this appeal to the Pope might occasion other scandals, desired that Giovanni d' Avila, who was so famous a master of spiritual science, should be charged to justify what he had so uprightly performed. He therefore wrote a very powerful letter to him, in which he proved by the authority of the holy fathers and of many learned divines, that it was his duty to defend himself when the public good required it. In the following case also he thought fit that calumnies which were circulated against him in Rome should be juridically repelled. A certain man named Mattia, postmaster in the city of S. Cassiano, well knowing that Ignatius or one of his Society had deprived him of his mistress and brought her to penance in the monastery of St. Martha, began in his fury to throw stones into the monastery, and he also published both by word of mouth and by writing many horrible accusations against Ignatius and his companions, so that whenever they went out of their house on the performance of their duties, they were assailed by the filthy attacks of this man and his followers; being a person of some authority his tales found belief, and the members of the institute were covered with infamy. After being spread about among the vulgar these calumnies reached the Roman

Princes and the Cardinals, till they came to the ears of the Pope Paul III. himself. At the request of Ignatius the Pope commissioned Francesco Micheli, Governor of Rome, and Filippo Archinti, his Vicar General, to procure authentic information of these charges. The process was accordingly commenced and brought to a conclusion on the 11th of August, 1546, when our innocence was publicly declared, and great praise bestowed upon us, whilst silence was imposed on our calumniators under pain of severe punishment; and it was owing to the charitable interposition of Ignatius alone that they were let off so easily. The man who was chiefly guilty was grateful for this kindness, and repaid it by his future submission and love. After this storm had been laid, which had been roused by the passion of unlawful love, another was stirred up by the no less furious passion of ambition. A secular priest named Giovanni di Torano, who was superintendent of the house of the Catechumens, fearing lest Ignatius should oppose him in the administration of his office, and seeing that more account was made of his opinions, broke out into anger so violent that he determined to try and ruin the institute and have Ignatius burnt alive. He accordingly accused him of heresy, of revealing confessions and other shameful crimes. Ignatius not considering that the service of God required him to take any active step remained silent, and prayed for the unfortunate wretch; but God himself avenged the honour of his humble servant. For the atrocious sins of his accuser

were brought to light, and he was sentenced to a perpetual suspension from the exercise of his priestly functions, was deprived of his benefices, imprisoned and afterwards exiled for life.

John Siliceo, Archbishop of Toledo, was a great enemy of our Society in Spain, and Maffei tells us that he detested the sight of any of our brethren, and could not endure the mention of the Spiritual Exercises. The liberality of some pious men had enabled us to found a college at Alcala in the diocese of Toledo, and almost all the students of that famous university resorted to us. The Archbishop was greatly vexed at this, and took away the power of hearing confessions from all priests who had gone through the Spiritual Exercises, and also forbid any subject of his diocese under pain of excommunication to receive the Eucharist or any other Sacrament at our hands. This novel proceeding caused great excitement, and was rumoured abroad over the whole of Spain. Some defended our manner of life and the doctrine of the Institute, whilst others were of opinion that so distinguished a prelate would not have taken such a step without good reasons and mature consideration. The Society at Alcala, although they trusted in God's protection, and were encouraged by the testimony of their own consciences, were nevertheless in great trouble, and continued to offer the holy sacrifice, together with many prayers and penances, to obtain mercy from God amidst the persecution. They communicated with the Arch-

bishop through some mutual friends, declaring that they had done nothing to the injury of the Church, or offensive to him, but had laboured for God's glory alone and the good of their neighbour; that if any information of their misdeeds had reached his ears, they were ready to exculpate themselves and make every proper satisfaction, imploring him at the same time to restrain his wrath until the matter was thoroughly sifted. As he still refused to abate anything from his severity, they had recourse to their holy Father Ignatius for succour, and after much prayer and grave consideration he answered them, that if the Archbishop persevered in his conduct they were to go to the royal court and produce the Pope's bull, and with all modesty and firmness uphold their cause, which was also the cause of Christ. Meantime he himself laid the matter before Pope Julius III. and besought the aid of the Apostolic See. The king's council ascertained the innocence of the Society, and issued its decree, which together with a severe rebuke from the Pope forced the Archbishop to revoke his edict. When the Saint first heard of this tempest, he turned to Pietro Ribadeneira, and said with an expression of joy, "Since we are not to blame we must look for some great success at Toledo." He also said that as the Archbishop was old and the Society was young, it would live longer than him. Shortly after this the prelate died, and we were kindly welcomed into the city of Toledo, and the same house which the Arch-

bishop had built for his own clergy was allotted to us, so that whilst he wished to drive us out of the country, and adopted such harsh measures against us, he was overruled by God's providence, and was building a house for us in his own metropolitan city. Many other storms were raised against us in various places, which were all brought to nought through the wisdom and skill of the holy Father.

CHAPTER X.

THE SOCIETY IS FORBIDDEN TO UNDERTAKE THE GOVERNMENT OF WOMEN, AND ITS MEMBERS EXCLUDED FROM ECCLESIASTICAL DIGNITIES.

STILL more dangerous to the Society than the opposition and insidious attacks of its enemies, was the zeal and devotion of some of its friends, and this even still more dangerous from its having the semblance of doing service to God. Isabella Roselli, a noble lady of Barcelona, who had assisted Ignatius in his studies with such pious liberality, travelled from Spain desiring to see the Saint at Rome, and to live a religious life under his government and that of the Society. The Saint, full of gratitude for past benefits, offered every consolation in his power to this pious lady which might not interfere with the efficiency of his Institute; but he said that he could not himself undertake or charge his companions with the care of women, because

this was a burden incompatible with the other important duties in which they were engaged for the glory of God; nor would he in any way yield to her repeated prayers. Isabella, however, who was a lady of considerable influence, made use of some powerful interest at court to obtain her desires, and the burden which Ignatius had refused was imposed upon him by Pope Paul III. It was strange to see how great was the care and occupation into which the Saint was now plunged, insomuch that the government and care for three women seemed to occupy him almost as much as that of the whole Society of Jesus; when he perceived this he made many prayers and offered many masses, and then after mature consideration he went to Paul III. and opened the whole affair to him, humbly imploring him, that as the Society was destined for the good of all nations, he would liberate it for ever from so great a hinderance, the more so as there existed others who were well able to undertake this task. The representations of Ignatius were approved by the Pope, and with his customary kindness he granted his request, and issued apostolic letters, by which the Society was exempted from undertaking the government of any women who desired to live in community under their obedience, or in any other way whatsoever. Ribadeneira says, that these letters were issued on the 20th of May, 1547, but in the "Acta Sanctorum" there is a copy of a brief dated November 3rd, 1546, in which Filippo Archinti, the Pope's vicar, testi-

fies that his holiness relieves Ignatius and the Society from the care of Isabella Roselli, a lady of Barcelona, and Francesca Cruiglies her servant, who had made vows of obedience, poverty, and chastity into the hands of Ignatius. No other lady is mentioned. To soothe any feelings of angry disappointment which might arise in the mind of Isabella, he wrote the following letter to her before the appearance of the brief:

“To the venerable Donna Isabella Roselli, our mother and sister in the Lord Jesus Christ.

“Though it is my true and hearty desire to perform your wishes and retain you under my obedience, to direct your soul in the way of salvation and perfection, still I do not see how it is possible for me to do so. For I lack strength for this labour, through my constant bodily infirmities, and I lack time for it, through the numerous and important affairs in which I am always bound up and involved, and which I cannot neglect without damage to my own soul and to the service which I owe to Christ my Lord and to His vicar. Moreover I am urged by conscience, because I perceive that the particular charge of women living under us and bound by vows of obedience is not at all suitable to this humble Society. It is now some months since I have represented to the Supreme Pontiff these my reasons and opinions. I therefore conclude and judge that (since it is consistent with my obedience) it will more contribute to the glory of God that I should lay down this burden, which I also took upon me in obedience. Hence-

forward therefore I shall no longer have you as a spiritual daughter living under my obedience, but I will to God's greater glory render you all service and honour as a good and pious mother, which you have ever shown yourself to be towards me. With a single view then to God's glory and to the praise and honour of his eternal goodness, according to the best of my ability, I lay down this government (save always my duty of obedience) and I resign you, and in all things abandon you to the most wise judgment, and to the will and obedience of our most holy lord the Pope, earnestly praying the Lord that your soul may always have peace in that same God who is the author of all peace and consolation, and may abundantly enjoy the sweetness of His divinity to His own greater glory. Rome, 1st of October, 1546."

When this troublesome affair was thus settled, the Saint nevertheless did not yet feel himself secure; but considering how many are the expedients and importunities which pious women will have recourse to in the ardour of their desires, and fearing lest in process of time the defences which he had raised might be beaten down, he again made petition to the same Pope in the year 1549, for apostolic letters granting to the Society exemption from taking upon it the care of houses of religious women, notwithstanding any apostolic bull to the contrary, unless such bull contained an express mention of our order. In accordance with this grant, the Saint in his Constitutions forbids us by any means to accept

this charge. So determined was he upon this point, that when our college was founded at Ferrara, he refused the request of the duke of that city, that we should only for a few days undertake the care of the nuns who had been founded there by the duke's own mother, and this notwithstanding that the duke had been a father and great benefactor to our Society, and that he was most earnest in his entreaties, and still held in his own hands the deeds of the foundation of our college waiting his consent. One of our fathers at Valladolid undertook the government of a convent in that town at the command of his superiors, who were overcome as well by the tears and importunities of the nuns as by the urgent prayers of many persons of distinction, but no sooner did Ignatius hear of it than he had him removed.

His firmness was the same on the subject of ecclesiastical dignities. Ferdinand, King of the Romans, greatly desired to release Germany, which was in great part ruined by the heresy of Luther, and wisely judging that no means could be more availing than to provide prelates who by the example of their lives, by authority, by learning, by sound judgment, and by zeal, might make head against these sectarians, and defend the people from their fury and their guile, as well as repair the injuries of the Catholic faith, sought out with great diligence for men of this character. He cast his eyes upon Claudio Jajo, one of the nine first companions of Ignatius, who whilst labouring in the Church's ser-

vice in Germany had signalized his honesty, learning, and zeal; him he destined to be Bishop of Trieste in Istria, because that province was greatly exposed to the influence of error from its bordering upon Germany; but before writing to the Pope he communicated his intention by letter to Claudio, who had already some suspicion of it before. Before receiving the king's offer he had written a letter to Ignatius from Venice, dated September 13th, 1545, telling him how averse he was from accepting such a dignity, how unfit he considered himself for it, and how little it agreed with the humility and poverty which the Society professed; he therefore begged the assistance of his prayers, and asked what method he was to adopt in refusing the request of so powerful a king. On the 25th of the same month he sent his answer to the king, from which it evidently appeared how perilous he considered this offer; and when he perceived that there was hardly any chance of his escaping from it, he was nearly dying with vexation. Still these humble endeavours to avoid dignity only had the effect of making his merit more apparent, and making Ferdinand more anxious to secure his services. Since he despaired of gaining the consent of Claudio, he resolved upon secretly negotiating with the Pope, that he might be commanded to accept the honour; and with this object in view he sent strict injunctions to his ambassador at Rome, Diego Lasso, to manage this affair for him with all possible diligence and ingenuity. Ignatius was in-

formed of this intrigue by persons about the court, but he did not at first trouble himself much about it, trusting to the constancy of Claudio and to the equity and prudence of the Pope, and also to the many prayers which he had offered up to God. Still in order to obtain fuller information he went immediately to Bernardino Maffei, who was then the Pope's Secretary and afterwards was made a Cardinal, and he begged him to confide to him in a friendly manner all that had been done in the business. Bernardino immediately showed him without making any difficulty, the letter which King Ferdinand had written to the Pope, which was filled with praises of Claudio, and whatever else might best forward his design. Directly Ignatius had read this he went to the ambassador, who put into his hand the letter which he had received, which the king had written to him in great part with his own hand, urging and commanding him to hasten the affair and send him the Pope's bull. Ignatius fell into deep thought, and then endeavoured to divert the ambassador from a plot which he considered so prejudicial to the Society, begging him to find some means of turning aside the king's intentions; but all these solicitations were only received by the ambassador with a smile. When he returned home St. Ignatius commended the matter to God with ardent prayers, and after this he went to the Pope, and strongly represented to him the evil which would ensue both to the Society and to the Church by his yielding to the wishes of the king.

First, with regard to the Society, he said that although he was far from blaming those ecclesiastical ranks which were instituted by God, he still had great fears that if they found entrance into the Society, the spirit of humility in which it had been founded, and zeal for God's glory which was its soul, would gradually diminish. Some perhaps, who had newly entered the Society, as it were a port of safety, upon seeing that they were again exposed to the dangers of honours and riches which they had intended to escape from, would turn back again to the world, and still more, perhaps with different dispositions, might seek admittance into the order from ambitious motives, as a means of attaining to dignity rather than religious perfection. Many of its members, wearied with the observance of their rule and their apostolic labours, would be moved to hope for liberty and earthly rewards. Besides this, since bishoprics had now been offered to four of our fathers within the last few years, it was plain to see that if this was not entirely stopped, first one and then another of the men, who by their virtues and high qualities were the chief stays of the Society, would be taken away, and it would fall into ruin and decay to the great loss of the Church to whose service it was entirely dedicated. He well knew, he said, that other religious orders, to the great advantage of Christianity, had from ancient times, and still continued to fulfil these high duties, but that God had shown to him, that He required a different

course from the members of this Institute, who were to be looked upon not as a guard of soldiers fixed at any particular post, but so to say, as a troop of cavalry always ready to hasten to any spot which was threatened by the enemies' attack. In this manner they would prove of great service to the Church. For although the power and authority of a bishop may be greater, still it is confined within fixed limits, and does not extend beyond his own diocese, and sometimes it happens that he is unpopular among his own people, and so is unable to be of great use to them, whilst it is impossible for him to change his place. Whereas, an apostolic man, not being bound to any fixed residence, when one city will not receive him passes to another, sometimes serving under one bishop, sometimes under another; now labouring for one people, now for another. He would have regard also to the good report of the Society, for when it was seen, in its very commencement, obtaining bishoprics and high dignities, the world would never believe (however true it might be) that it was moved to the acceptance of them by a spirit of charity or obedience rather than by ambition. It would say that our labours for the good of our neighbour were actuated, not by zeal for God's glory and the salvation of souls, but by the desire of riches and honours, so that our efficiency would be greatly diminished. By these reasons his holiness was convinced, and judged that the injury which would hence ensue, would not be compensated by the good which might

be hoped for not only from one but from many bishops.

The pope as well as the cardinals had freely approved the king's choice, and was well inclined to the appointment of Claudio; and now that he had given ear to the discourse of Ignatius it was not easy for him to change his course, and he quoted the text in the book of Proverbs, that the hearts of kings are in the hand of God; meaning to say that the wishes and the zeal of king Ferdinand were moved by God, and that he should be acting in opposition to the Divine will by refusing him. Observing that Ignatius was disappointed by this remark, with his usual kindness the pope dismissed him, saying that he would nevertheless consider the matter, and they must both seek counsel from God. As soon therefore as Ignatius returned to the house he gave orders that all the fathers should offer the holy sacrifice, and all the brethren make prayer for this intention, and he himself made supplication to the Divine Majesty with many tears, that the Society might be delivered from this pressing danger. Meanwhile the ambassador executed his commission with all zeal, and Ignatius was employed day and night in going from one cardinal to another, and urging upon them the same arguments which he had represented to the pope. Still however he continued firmly inclined to favour the king in this affair of the election of Claudio, and considered that it was required by the necessities of the church. Nothing therefore remained for him except to write to Ferdinand

himself and endeavour to withdraw him from the pursuit of this object; but the following day was fixed for declaring in consistory the appointment to the bishopric of Trieste. In this extremity God, who witnessed the upright intentions of his servant, and was willing to grant consolation to his fervent prayers, put it into his heart to have recourse to Margaret of Austria, daughter of the emperor Charles V. who used to confess to him; and he accordingly begged her to interpose that the affair might be postponed till such time as he could procure an answer from the king. This pious lady at once assented to his request, and begged the delay of the Pope. Ignatius then wrote to King Ferdinand, and urged his suit with such strong reasons, that this wise and good king, who had a paternal affection for the Society, yielded up his wishes for the good of the city of Trieste, because he was unwilling that this should be purchased by any injury to us, and he instructed his ambassador to relinquish all proceedings in the matter. Thus at the moment, when all hope seemed to have fled, the Society escaped this peril, and our holy father commanded that masses of thanksgiving should be celebrated and a *Te Deum* sung. The Cardinal di Carpi and Claudio of Trent also wrote to Ferdinand on the same subject on the 4th and the 10th of December, 1546.

Thus were the intentions of Ferdinand changed, and the Society was preserved from the admission of ecclesiastical dignities, but in the course of time the great calamities of Germany caused

him again to recur to this design, and in the year 1552 he nominated Pietro Canisio to the bishopric of Vienna. Julius III. who was then Pope, took part with Ignatius, and perceived this would be injurious to the Society and open the way to ambition; but on the other hand it appeared a hard thing to refuse the request of so great a king, who cried out for help in the midst of the sufferings of Germany. Through the opposition of Ignatius, or other causes, the affair was delayed for two years. At the end of this time the Pope, unwilling to displease the king or to injure the Society, proposed, with the consent of Ignatius, that Canisius should be deputed to administer the affairs of the diocese for the space of one year, within which period some fit person was to be provided, and a brief was issued accordingly on the 3rd of November, 1554. At the same time that Ferdinand was negotiating for the appointment of Canisius to Vienna, his brother, the Emperor Charles V. begged that Francis Borgia might be made a cardinal. But so great was the influence of Ignatius with Julius III. and such the efficacy of the prayers which he offered up to God for three days consecutively, and the masses of the Fathers of the Society, that the Pope determined not to make him a cardinal without his own consent, and so the matter dropped.

After this Ignatius perceived so clearly that the admission of church dignities into the Society was contrary to God's will, that he said that he would continue to oppose it, even if the whole

world were to kneel at his feet and implore him not to interfere. Afterwards when he heard that Paul IV. was about to bestow the Cardinal's hat upon Lainez, he said to one of our Fathers : "Perhaps in a few days we shall see Lainez a Cardinal, and if it is so I will make such a noise that all the world shall know how the Society accepts dignities." He obtained permission from the Holy See, and laid it down in the Constitutions, that no member of the Society should receive any dignity without the consent of the general ; and he was never to grant his consent unless compelled by the Pope's command ; and every professed member of the Society was bound to this by oath. Nevertheless all the Saint's opposition could not avail to prevent Julius III. from appointing a Patriarch of Ethiopia and two Jesuit Bishops, when the Emperor of that country held out hopes of reconciling himself to the Roman Church ; and the King of Portugal urged these appointments. Our holy Father and all persons of sound judgment were of opinion that these dignities would bring suffering and danger upon their possessors instead of riches, as the event proved ; but still in the tenth part of the Constitutions, he has declared for the perpetual memory of the fact, that he yielded in this matter only because resistance was useless. Girolamo Natale, in commenting upon this declaration, observes, "It is not possible to resist the Pope's will and command."

With regard to this subject I will here mention what happened to Martino Olave, with Mar-

cello Cervino, Cardinal of Sante Croce, who succeeded Julius III. in the Papacy with the title of Marcellus II. Although this great Cardinal was a great friend of St. Ignatius, and favoured the Society, he differed with him upon this point, and a little before he became Pope he had a dispute with Olave upon this subject. He maintained that the Society would render greater service to God and the Church by furnishing good bishops than skilful preachers and confessors, and that men's souls would be more benefited in proportion as the powers of a bishop exceed those of a priest, and in proof of this he argued at great length. Olave endeavoured to reply, but in spite of his learning and ability the Cardinal was not to be moved from his opinion, and he at last concluded, "If these reasons do not appear sufficient to your eminence because they are contrary to your own opinion, to us Jesuits the authority of F. Ignatius is sufficient, because we believe that to be the best." "Well," answered the Cardinal, "to that I yield myself, for the opinion of Ignatius has more weight with me than all the arguments in the world. For how is it possible to believe that other men know the will of God better than the man to whom He has given such light and such aid to found and to spread within His Church a religious order of such wonderful utility?"

CHAPTER XI.

THE SAINT'S ENDEAVOURS TO PROMOTE FRATERNAL UNION AND DUE SUBJECTION IN THE SOCIETY. HIS CARE IN APPOINTING SUPERIORS.

THE holy father made use of three efficacious means of confirming the Society. First, he endeavoured by every means in his power to unite the minds of his subjects in the bonds of perfect charity. He desired that each should recognise in his brother an image of Jesus Christ, so that love for the object represented might overcome any feelings of aversion which his defects might give rise to. He directed that all should, as far as possible, avoid diversities of opinion, seeing that the wills of men are very often drawn into the disputes in which the intellect is engaged. He took away all motives for worldly ambition and all hope of gain, the fruitful causes of rivalry and contention, by excluding his subjects from ecclesiastical dignities. He forbid any one to reprove another, or to interfere with the duties of another, unless he was in authority or had received a special commission to do so. He required them to strip from their hearts all national predilections and love of country, so that they might bear a stronger affection to men of different nations; and since the news of the various wars which were carried on among Christian potentates might occasion animosities, he

banished all such subjects from the Society. By these careful provisions of the holy father an excellent spirit of fraternal love was kept up among his children. "Nothing consoles me more," says an early father of our Society, "than to see amidst such variety of dispositions such uniformity of wills, such complete equality among such different ranks, such harmonious feelings and friendly concurrence among so many of divers tongues and nations. You cannot here discover who is in authority, and who is learned, or who amongst us whilst living in the world was rich or noble, poor or base. If any were to say this man is my friend, or I am beloved by such a one, this worldly language would be regarded as strange and be heard with astonishment, for when all love each other as themselves, all are friends. When some depart in obedience to various parts of the world what affectionate farewells, what loving embraces and joyous welcome in receiving those who return! Every house of the Society to which we come is our own house, and its inhabitants are so many brothers. Let us with gratitude acknowledge God's grace in these things. Let us rejoice that this mutual love is still maintained amongst us, and hope that it may continue for ever, and to accomplish this let each of us perform his own share in the work heartily." E. Luigi Strada, a holy monk of the order of St. Bernard, writes as follows: "Certainly, what I have witnessed in some places in this holy company is very wonderful, and appears like divine enchantment ;

men not of different lineage only, but of divers nations and languages; young students and aged teachers become in a short time so conformed in mind, and so united by mutual charity, that they have in truth one mind and one heart, so that any one who did not know who they were would say that they were children of the same parents, or at least persons of similar dispositions." To this end the various colleges were not composed of the subjects of the same sovereign, but even of subjects whose sovereigns were at war. When the college of Messina was founded in the year 1548, out of twelve fathers there were hardly two of the same country, and for the most part they were of different tongues, so that the city was greatly astonished and edified to witness their concord. So manifest was this absence of national feeling, that even princes when they entrusted us with the direction of their souls had no regard to our being their own subjects or foreigners; thus, when Diego Mirone was going to Portugal to be confessor to King John III., he replied to those who objected to his being a foreigner, that he did not esteem any member of the Society of Jesus as a stranger.

Whilst our holy father had thus united his children in the bonds of charity, he sought also to unite them to their superiors by obedience, and laboured strenuously to effect this object. "It was his desire," he said, "that we should excel in all virtues, but above all other moral virtues, we were to endeavour to attain to perfect obe-

dience. He was content that we should be excelled by other religious orders, in the length of prayers, the severity of retirement, and other austerities, but he wished us to be distinguished from all others by the signal excellency of our obedience. This was the foundation of the Society, and this was to be maintained with all possible rigour. He manifested the high value of this virtue and its several degrees. The lowest degree consists in the execution of what is imposed, and this by itself does not merit even the name of obedience. In the second degree the will accompanies the execution, and the pleasure of the superior is performed with pleasure. But even such obedience as this is low and unstable unless there is added to it the third degree, which consists in the submission of the understanding as well as the will, which esteems the command of the superior to be good whatever it may be, and blindly executes it without pausing to examine either the nature or the reason of the command. This perfects our obedience and renders complete the sacrifice of ourselves which we have made to God. He used also to say, particularly when he received any new member, that they who obey only with the will alone, without submitting the judgment, must know that they have but one foot in the Society. He pointed out many methods by which we might attain to this perfection, and amongst others the following :

“ 1st. You must surrender yourselves entirely into God’s hands, and trust to His sweet Provi-

dence which confers grace on every man according to his condition. As He guides the superior that he may command rightly, so He assists the subject to obey well.

“2ndly. You must keep your eyes firmly fixed upon your vocation, and not look upon him who governs, but upon Jesus Christ in whose stead he governs.

“3rdly. You must not listen to those reasons which are suggested by the sensual part of your nature, but piously search out those which induce to obedience.

“4thly. Look continually to the examples of the Saints who were distinguished for their perfect obedience, and above all to the example of Christ, who for our sakes was obedient unto death, even the death of the cross.

“5thly. Be fervent in prayer, and in mortifying self-love and self-esteem, considering how often our conceited opinions of ourselves are the delusions of our own thoughts, and resolving with the Apostle not to know more than it is needful for us to know.”

These are some of the chief instructions given by our holy Father on the subject of obedience, but about a year before his death, feeling that his end was approaching, not content with the wonderful letter he had written on this subject, and with what he had afterwards laid down in the Constitutions, he called one of the brethren to him, whose name, according to Bartoli, was Giovanni Filippo Viti, a companion of the secretary, and said to him, “Write that it is my

desire to leave in writing for the Society my sentiments on the subject of obedience," and he dictated to him the following points :

"1. On my first entrance into religion, and at all subsequent times soever, I ought to resign myself up into the hands of the Lord my God and of him who governs me.

"2. I ought to desire to be ruled by a superior who endeavours to subjugate my judgment and subdue my understanding.

"3. In all things, except sin, I ought to do the will of my superior, and not my own.

"4. There are three sorts of obedience. The first, when a strict obligation is imposed upon me, and this is good. The second, when the simple command of the superior without any addition suffices for me, and this is better. The third, when I do a thing without waiting for any express command, from a knowledge that it will be pleasing to him, and this is best of all.

"5. I ought not to look to him who gives the order, whether he be the chief, or the deputy, or an underling, but to God alone, in whose place he stands, otherwise the merit of obedience is diminished.

"6. When it seems to me that I am commanded by my superior to do a thing which my conscience revolts against as sinful, and my superior judges otherwise, it is my duty to yield my doubts to him, unless I am otherwise constrained by the evidence. If submission does not appease my conscience, I must impart my doubts to two or three persons of discretion, and

abide by their decision. If this does not content me, I am very far from having attained that perfection which is required in a religious life.

“7. In a word, I ought not to be my own, but His who created me, and his by whose means He governs me, yielding myself up to be moulded in his hands like soft wax; whether it be in the matter of writing or receiving letters, of conversing with this person or that, and other like things, placing all my devotion in performing whatever is required of me.

“8. I ought to be like a corpse which has neither will nor understanding; or like a little crucifix which is turned about at the will of him who holds it; or like a staff in the hands of an old man who makes use of it as it may assist him most, or please him better. Such ought I to be under my religious rule, doing whatever service is judged best.

“9. I must not request or pray the superior to send me to such a place, or appoint me to such an office. It is permitted me to acquaint him with my intentions and desires, but with entire abandonment of myself to him, and a disposition to approve whatever he may determine.

“10. Nevertheless in unimportant matters, such as going to the stations, or praying to God for some grace and the like, it is well not to ask permission, if so be that I am prepared to esteem it the best whether I am permitted or refused.

“11. So with regard to poverty, I must depend on my superior, and possess nothing which I es-

teem as my own; and I ought to behave just as would a statue, which makes no resistance to him that strips it, whatever the occasion may be."

These rules of perfect obedience Ignatius used to give to religious of other orders who came to seek counsel on this subject, and he endeavoured with all his power to carry them out in practice in the Society. He was resolute in never putting up with obstinate men, whatever talents and other valuable qualifications they might possess; on this account he often expelled a great number at once, even though it might empty the colleges. He wrote a very strong letter to the students at Ghent who had gone somewhat astray, concluding as follows: "Whoever is not prepared to obey in the manner here laid down, whether he be now in the college or whether he come hereafter, (the rector also included,) must think of some other mode of life, for this Society is not for any man who is unable or unwilling to submit to the form of obedience which I have here declared."

That he might accustom his subjects to a blind obedience, he used to order things that were useless or unseasonable, and some which were apparently impossible, as to be at the same time preacher and procurator, teacher of philosophy and of grammar; or that the cook should be ready to teach theology and the theologian become cook. Sometimes he would send for priests who were prepared to celebrate, and having made them take off their vestments sent them back again. One priest was clothed

in his sacred vestments, and with the chalice in his hand was just stepping out of the sacristy when Ignatius who had been watching him suddenly sent for him, and bidding him take off his vestments, told him to put on his cloak to leave the house. Without a word of reply he obeyed, and came to the Saint with his cloak on. He then asked him if he had been at all disturbed by the command. "Not in the least," answered the priest. "Know then," he replied, "that I gave the command, not because I had need of you, but to establish you in obedience; and rest assured that you have merited more by leaving the sacrifice than if you had accomplished it; for though the value of the sacrifice be above all price, still we read in the Scripture, that 'obedience is better than sacrifice.'" Another who was slow in executing the command of his superior, and would not understand his desires, was suddenly sent for even whilst he was hearing confessions and dismissed without delay. Another priest who was too eager in asking leave to perform a pilgrimage, not only had his request refused, but a discipline imposed upon him as a penance. To another priest who came to ask permission to go out of the house with his cloak on, he said, "Go back to your cell and take off your cloak, and then come back to me and ask leave." He forbid any secular interference in our internal arrangements. If any one threw himself at his feet for any cause whatever, if he did not immediately rise upon his bidding he went away

and left him on his knees, that he might teach him that humiliation is not good when it is against obedience. An assistant brother was ashamed to sit down in the presence of a knight, though the Saint had made him a sign to do so; upon which he desired him to put the chair upon his head, and he had to remain in that position whilst Ignatius conversed with the gentleman for a long time. One who does not understand the virtue of obedience, would be astonished at the conduct he adopted with Father Emerico de Bonis, who was then a young man. A woman of bad reputation who lived opposite our church, used to throw the sweepings of the house upon Ignatius as he passed by. The Saint when he had endured this for some length of time, told Emerico (who was then sacristan) to beg her to cease from doing so; but from feelings of modesty and shame he had this message taken to her by another person. But the Saint, though he praised his modesty, punished his disobedience, and commanded him to go every day to the refectory with a bell hung round his neck, and cry aloud, "Volo, et nolo, non habitant in hoc domo."

But amidst all the expedients which the Saint resorted to to establish the practice of obedience in his order, I know of none to compare with his conduct to Francis Xavier. He considered that it would be for the greater glory of God, and for the good of the Society, if the duties of government were committed to Xavier, and that he should succeed him as general. He

therefore recalled him to Europe, and put an obedience upon him, as his custom was, that his merit might be increased, and that nothing might hinder the execution of his desire. In writing to the holy Father, Xavier had expressed his willingness to return. But it did not please God that the letter which bore the order of Ignatius should find him alive. If death had not intervened Rome would have seen this apostle, who was the conqueror of so many realms and provinces, drawn to her from the other side of Asia, a distance of eighteen thousand miles, when he was at the very height of his expectations of gaining the vast empire of China. The Society would then have had a sovereign example by which to teach her sons never to delay obedience for causes which must be infinitely less availing.

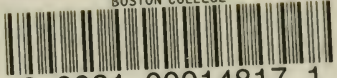
Since the maintenance of order and the general well-being of the Society depends chiefly on the superiors, the Saint was particularly careful in qualifying them for their duties. First, he paid great attention to their selection, and examined into their characters and dispositions, their prudence, industry, and manners. These virtues did not content him unless they were also accompanied by a mastery over their own passions, a punctual observance of religious discipline, firmness of mind, paternal charity, ready obedience, and other like virtues, without which the Society might possess excellent political rulers, but bad religious ones. Whenever he found any man possessed of these qualifications he inwardly

resolved to place him in authority. After this, that they might not have to learn the art of governing by the experience of their own errors, to the injury of their subjects, he used to instruct them himself beforehand. He summoned them to assist at councils; he entrusted particular persons, who were difficult to manage, and were tempted as to their vocation or in other ways, to their superintendance; he committed delicate affairs to their hands, giving them at the same time fitting instructions for their guidance, and then leaving the execution entirely to their judgment, well knowing that men are glad to look upon themselves as the authors of works of which they are only the agents. When the affair was completed he made them give their report of it, praising them where they had done well, and teaching them better where they had failed. When he felt secure of their abilities he placed them in authority. If it afterwards happened that they did some injury to public discipline, whatever the occasion might be, he removed them with a strong arm. He did not hesitate to do so even with two of his nine original companions, who notwithstanding the holiness of their lives and their good intentions, were not equally successful in the art of government. One was removed from Naples, and the other from Portugal.

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S. IGNATIUS
DE LOIOLA

IHS

IAH



Ad maiorem
Dei gloriam.
Finis huius Soci-
tatis est non solum
saluti et perfectioni
propriarum animarum
cum divina gratia
vacare sed cum
eodem proposito in
saludem et perfec-
tionem proximorum
non incumbere

Regula Soci-
etatis Iesu
Quicumque huius Iesu
Christi militis na-
men dederint die
nocturno succinelli
lumbas et ad tem-
poris debiti se-
ditionem prompti
esse debebunt.

ST IGNATIUS.

The Saints and Servants of God.

THE LIFE

OF

ST. IGNATIUS LOYOLA,

FOUNDER OF THE JESUITS. A \mathcal{F}

"Gaude Maria Virgo, cunctas haereses sola interemisti in
universo mundo."—*Antiph. Ecclesiae.*

PERMISSU SUPERIORUM.

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M. DCCC. XLIX.

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We hereby approve of this Series of Lives of the Canonized Saints and Servants of God, and recommend it to the faithful of our District, as likely to promote the glory of God, the increase of devotion, and the spread of our holy Religion.

Given at Birmingham, this 29th day of October, 1847.

Thomas
Bishop of Combyopolis

Nicholas
Bishop of Melipatenus

A decorative flourish consisting of a series of overlapping loops and curves, extending across the width of the page below the signature of Nicholas.

TO
THE REGULAR CLERGY
OF THE CATHOLIC CHURCH IN ENGLAND,
THE CHILDREN
OF ST. BENEDICT AND ST. BERNARD,
ST. DOMINICK AND ST. FRANCIS,
AND THE SONS
OF THE HOLY IGNATIUS,
THE GREAT MASTER OF THE SPIRITUAL LIFE,
AND THE NURSING-FATHER OF SAINTS AND MARTYRS,
WHO,
IN THE STRAITNESS AND NEGLECT
OF THEIR UNHONOURED CLOISTERS,
OR THE CHEERLESS SOLITUDE
OF THEIR HIRED LODGING,
HAVE JOYFULLY EMBRACED THE POVERTY OF JESUS,
AND EARNED BY LOVING ZEAL
THE CROWN OF MARTYRDOM,
AND WHO,
THROUGH SCENES OF AWFUL SACRILEGE,
AND TIMES OF BITTER PERSECUTION,
THROUGH THE LONG AND WEARY VISITATION
OF ACTIVE MALICE OR OF COLD CONTEMPT,
HAVE PERPETUATED,
AMONGST THEIR UNWORTHY COUNTRYMEN,
THE BLESSED LINEAGE
OF THEIR HOLY FOUNDERS.

ST. WILFRID'S,
FEAST OF ST. BERNARD,
M. DCCC. XLVII.

PREFACE.

THE readers of St. Ignatius's Life will look with pleasure on the following testimony which our holy Father Pope Pius IX. has recently borne to the labours and merits of the Company of Jesus. It is the more interesting as the Society is now again suffering from the persecutions and calumnies which its Blessed Founder impetrated upon his children, before he died, as the most precious of His gifts whose Name they bear. The extract is taken from a late number of the *Tablet*:

“On the occasion of the secular anniversary of the death of Saint Joseph Calasanzio, who arrived at Rome in 1648, a Triduo was celebrated at Rome on the 25th, 26th, and 27th ult. On the third day the Pope went to the Church of Saint Pantaleon, and, having administered the Sacrament, passed into the contiguous oratory of the college, and,

being seated on the throne, published the decree for the beatification and canonization of the Reverend Father Peter Claver, of the Jesuit Society. The Pope, having received the thanks of the Father Postulator, replied:—‘I render thanks to God, who, in these days of so many difficulties, testifies to Italy, and to the world, how much He has at heart His holy religion, by raising up men of fervour in those places where the labourers are few and the harvest is abundant. It is no small encouragement given to us by the Lord, when He gives to our contemplation men who have for so many lustres devoted themselves to enriching the Church with new conquests. This consolation is the more grateful, as it is most painful to see in the times in which we live that there is being introduced into all Catholic Italy, and even into the centre of Christianity, Protestantism, not by one accomplice, but by thousands and tens of thousands of accomplices. They manifest the most ardent vows for Italian nationality, and yet, in order to promote it, they use the most abominable means calculated

only to destroy it. At the moment when Germany, animated with the same spirit, acknowledges that a diversity of religions is the greatest obstacle to the end proposed, inasmuch as the Protestants form projects of a union, there are found in Italy men who, without dreading an immense religious scandal and an immense political danger, presume to introduce the pestilential seed of separation of the unity of faith in order to obtain unity of nation. This is the point to which passions blindly lead. Let us pray to God that He will disperse this darkness, and, confiding in Divine promises, let us recall to our minds that the gates of hell shall never prevail against the Church.' ”

The fourth volume of the *Life of St. Alphonso Liguori*, with an Introduction by the Very Rev. Father De Held, Superior of the Redemptorists in England, will appear on the 24th of June. The first volume of Pope Benedict XIV. on Heroic Virtue is in the press, and will be published on the 24th of May.

St. Wilfrid's,
Easter Monday, 1849.

CONTENTS.

BOOK III. CONTINUED.

CHAPTER	PAGE
XII. The formation of the Constitutions - - -	1
XIII. The Constitutions are submitted to the judgment of the society. The saint attempts to resign the office of general - - - - -	10
XIV. The increase of the society during the life of St. Ignatius, and the esteem in which all manner of persons held it - - - - -	15
XV. The death of St. Ignatius - - - - -	31
XVI. The honour in which St. Ignatius was held both by the members of the society and by others not connected with it - - - - -	47
XVII. The stature and appearance of Ignatius, with other short notices - - - - -	63
XVIII. The translation of his body - - - - -	67

BOOK IV.

I. His spirit of prayer - - - - -	71
II. His love for God - - - - -	86
III. His special devotion to Jesus Christ and His divine Mother - - - - -	93
IV. His zeal for souls - - - - -	102
V. His meekness and gratitude - - - - -	125
VI. His humility - - - - -	138
VII. Obedience and poverty - - - - -	150
VIII. His chastity and modesty - - - - -	159
IX. His power over his own affections - - - - -	165
X. His greatness of mind - - - - -	176

CHAPTER	PAGE
XI. His prudence - - - - -	186
XII. The virtues and spiritual learning of St. Ignatius confirmed by the testimony of Olivier Manareo	209
XIII. The virtues of Ignatius wonderfully confirmed by God during his life - - - - -	232

BOOK V.

I. His beatification and canonization - - -	245
II. St. Ignatius honoured at Loyola - - -	257
III. St. Ignatius honoured at Manresa - - -	263
IV. St. Ignatius honoured at Rome and in other places	268
V. St. Ignatius honoured by several other saints, who praised and valued his order - - -	275
VI. Ten miracles of St. Ignatius narrated in consistory before Pope Gregory XV. in proof of his merits for canonization - - - - -	281
VII. The raising of the dead - - - - -	289
VIII. The sick healed - - - - -	296
IX. Other instances of delivery from bodily misfortunes	332
X. The punishment of those who offered injury to Ignatius - - - - -	346
XI. Possessed persons set free by Ignatius - - -	349
XII. Other examples of spiritual assistance - - -	375

THE LIFE
OF
SAINT IGNATIUS.

BOOK III. CONTINUED.

CHAPTER XII.

THE FORMATION OF THE CONSTITUTIONS.

IN the first place I am bound to maintain that our holy father was the author of the Constitutions; for as was the case also with the book of Spiritual Exercises, some writers have endeavoured to dispute his claims to their authorship. Benedict Acfreno writes thus: "Ignatius wrote the rules of his society at Monte Casino; and during his stay there, as we are informed by Antonio Scipio in his book of Eulogies of the Abbots of that house, having been furnished by the president with books calculated to assist him, and with the help of one or two of the monks, he retired to Albeneta, which was situated in the neighbouring woods about five hundred paces from the monastery. Arnolfo Guion had previously asserted that Ignatius Loyola

when he instituted his order formed his rule upon the model of that of St. Benedict. For having come to Casino he remained several months upon this mount of divine contemplation, and there, like the lawgiver Moses, he drew up the second table of the laws of his order, which bear great resemblance to the first table of laws drawn up by St. Benedict."

To exhibit the truth of this matter, let it be stated that neither St. Ignatius nor Ribadeneira, who was contemporary with him, nor any other historian of his Life, has given the slightest hint of this sort, but among the notices of his Life which St. Ignatius gave to Louis Gonzales these words occur: "The pilgrim, (i. e. St. Ignatius,) once went from Rome to Monte Casino to give the Exercises to Dr. Ortiz, and remained there forty days," not several months, as is stated by Arnaldo Guion. This visit to Monte Casino is placed by Ribadeneira, Maffei, and Orlandini in the early part of the year 1538, before any negotiations about the institution of the society had commenced. Must we say then that he drew up the body of his Constitutions before the institution itself was established? Moreover, he says in the preface to the Constitutions, enumerating the reasons which rendered the writing of them necessary, "Since the Vicar of Christ our Lord has so decreed." Are we then to believe that the Pope commanded him to write the Constitutions of a religion which he had not as yet approved? when he had not even at that time heard a single word, why should he approve

it? In a note-book in which the saint used to write down some particulars of his intercourse with God, during the period when he was engaged in writing the Constitutions, these words occur: "This day as I was walking through the city;" was it then in Rome or at Monte Casino that they were written? But apart from this evidence, let the reader compare the institution of St. Benedict with the Society of Jesus, and then judge whether it is possible that the one was derived from the other. I assert therefore that the holy father composed these Constitutions in Rome. Certainly, before he entered on this great undertaking, he had read the rules of the other religious orders, and observed the advantages or disadvantages which had ensued from them, and the reasons for which they were made. Still when he wrote the Constitutions, we are told by Bartoli that he had no books in his chamber except Gerson and the Gospel; and Annibale Codretti says, that having waited upon him at this time for the space of seven entire months, he never saw any book in his room except the Missal. He consumed a great part of the night and sometimes of the day also in this labour, writing in retirement in his own room, whilst the door was kept by Benedetto Palmia, so that none might disturb him. When the day was fine he used also to write in a retired garden which a Roman gentleman had lent him for that purpose.

His method of determining his Constitutions was most remarkable. First of all, he sought

out every reason that it was possible to urge both for and against every single point; and Bartoli tells us that he saw eight weighty reasons on one side and fifteen on the other, written down to determine a point of secondary importance. In the next place he banished from his mind every selfish affection, that he might be counselled by right reason only; he then scrutinized attentively each consideration, and put them in opposition to each other to see which was the strongest. This done, he had recourse to prayer, as if all his previous labours were worth nothing; and as if he was a child devoid of all understanding, he besought God with long and fervent prayers and many tears, that in a matter of such high importance, and since he had to make rules for an institution of perpetual duration, He would give him light to see what was best for His service and for the good of the society. He prayed to our Blessed Lady that she would graciously intercede with Christ in his behalf, and to Christ that He would intercede with His Divine Father. After this he reviewed the whole matter throughout by the light which God infused into his mind, and as the balance declined so he determined and wrote it down. Still even this was not enough. For as St. Leo the Pope before sending his letter condemning the heresy of Eutiches, laid it upon the altar of the apostle St. Peter, in order that he might correct it with his own hand if it contained one erroneous word; in like manner our holy founder laid his book of Constitutions upon the altar

and offered it up to the Eternal Father together with the holy Sacrifice, earnestly imploring that he might know if it contained anything in the smallest degree contrary to His Divine Will. Orlandini says that this fact is attested by two of the ancient fathers, and it is related by Giovan Paolo Borelli, who served at the mass. Bartoli relates that a flaming tongue was seen to rest upon the head of Ignatius whilst he wrote the Constitutions, like those which rested on the apostles, testifying that when he was so engaged he was filled with the light and the fire of the Holy Spirit.

That it might be made manifest how great was the labour of our holy founder in writing the Constitutions, and how he was favoured by Heaven, it was God's will that his manuscript journal, in which he noted whatever thoughts passed in his mind, should be discovered in a box, he having neglected to burn this, as he had all his other papers, either from forgetfulness or because he had mislaid the book. These notes show us how he passed forty days in debating this single point, whether the professed houses should have a fixed rent for the expenses of the fabric and for ornamental purposes, and to gain light on this point he offered his mass every day and devoted himself more earnestly to prayer.

These pages also discover to us the favours he received from God during the same period. He had frequent apparitions of Christ and of His mother, high knowledge of the Deity, divine ecstasies and raptures, visions of fiery lamps of

light, violent emotions of charity, palpitations of the heart, strong impulses of the affections, sweet tranquillity of soul, tears which almost blinded him, thoughts of glory which, to use his own words, penetrated to the height of heaven, divine illuminations so abundant and distinct that it seemed as if nothing more was left which a mortal could understand. From this we may conjecture what was his state of mind during the time that he was engaged in this work. I will transcribe in this place what he wrote in his journal on the 21st day, not because he received any extraordinary measure of divine grace upon that day, but that we may know the high motives by which our holy Father was urged in desiring that the rule of poverty should be strictly observed in his society for the glory of God, and that we may have a fresh stimulus to its practice. His words are as follows: "On Saturday in the sixth week after Pentecost. In my ordinary prayers, although I was not at first greatly moved by devotion, after the first half were finished there came upon me great feelings of devotion and spiritual joy, together with certain representations and appearances of transparent brightness. Whilst they prepared the altar the thought of Jesus came into my mind, and I felt moved to follow Him, having an intimate knowledge that He is the Leader and Head of the society; and that this is the chief of all arguments why we ought to adopt a strict poverty, although the other reasons which I have put forward in my deliberations also tend to confirm

this. This thought moved me to devotion and tears, and gave me such stedfastness, that even if I had not shed abundant tears during my mass upon that and other days, still I think that my feelings then would have been sufficient to establish me in the time of trouble and temptation. Whilst I continued in these thoughts, and was putting on the sacred vestments, these devout feelings increased ; and it seemed to me that this was a confirmation of my determination, because other consolations were diminished ; and it seemed to me that this confirmation proceeded from the Holy Trinity, for in such-like manner the Son had been communicated to me, and it came into my mind how the Father had before placed me with His Son. When I had put on the sacred vestments the name of Jesus impressed itself upon me more and more, by means of which I found myself comforted and strengthened against everything that might occur, and I was moved to copious lamentations and sobbings. When I began the mass, I was accompanied by feelings of devotion with sweet and prolonged tears. During its progress my determination was confirmed by many and various spiritual movements, and whilst I held the divine Sacrament in my hands, an internal colloquy ensued with a strong feeling that I would never abandon the Lord whatever might befall me ; and after this new sweetness and new spiritual movements came to me. This great devotion and abundant flow of tears continued also to the end of the mass ; and during the whole day the thought of Jesus never

returned to my memory that I did not experience renewed devotion, or a confirmation of my resolution."

This was the method, and such were the divine favours which assisted St. Ignatius in drawing up his Constitutions, and therefore we need not wonder if they contain things which appear to have come rather from a divine than a human author. Once whilst he was engaged in writing, he asked Lainez if he supposed that God had revealed to the founders of other religious orders the matters relating to their institutes. Lainez answered that he thought so, at least with regard to spiritual points. The saint replied, "And I believe so also;" thus showing that it was an inference from his own experience, and that he made the inquiry in order to judge whether it was permitted him to make decisions on less important matters without this divine sanction. That the form and order of our institute, at least in great part, was delivered down to us in the same shape as he received it from God's hand, will appear still more clearly from his declaration to Luigi Gonzales. As he was conversing with him familiarly upon our customs, such as why the society did not adopt a different dress from other priests; why it differed from other orders, in not requiring attendance in choir; why it had colleges and schools as well as houses of professed and novices, and the like; when he had given him the proper reasons for all these differences, he concluded by saying, that God Himself was the true reason for all these things, and that He

had given him a clear knowledge and full certainty about them at Manresa. Still further, these Constitutions are proved to be the workmanship of God by their stability, which is the characteristic mark only of divine things. After the death of St. Ignatius they were subjected by Pope Paul IV. to a strict examination by four cardinals; by these they were returned to the Pope, and the Pope restored them to us without the alteration of a single syllable. The sacred Council of Trent in its 25th session, speaking of the reform of the religious orders, and issuing its holy decrees on this subject, grants a privilege to the Society of Jesus in the following words: "By these regulations the holy synod does not intend to make any innovation as regards the religion of the regular clerics of the Society of Jesus, or to prohibit them serving the Lord and His Church according to their pious and commendable rule, which has been approved by the Holy See." The fierce and multiplied attacks with which first one and then another article of these Constitutions have been assailed, far from overthrowing them, have served only to fortify them by apostolic decrees, and so render them more established.

Let us now see what has been the judgment of the Popes on this subject. Gregory XIII. in his bull "Quæcunque" says, that "The Institute of the Society, 'juxta divinæ vocationis dispositionem emanavit;'" and in another bull, "that the Holy Spirit moved Ignatius Loyola the founder of this society, and gave him many

means and opportunities of serving the Holy See, and largely assisted him." The Constitutions of the society were approved in the most ample manner, both in whole and in every part by the apostolic authority of Julius III. Gregory XIII. Gregory XIV. and Paul V., by their free will and with full knowledge; and severe punishments are threatened to those who venture to condemn, impugn, or throw any doubt upon their character, even if it be done under the colour of doing good, with the appearance of zeal and of discovering the truth. The Roman court of the Ruota having regard to these confirmations, calls these Constitutions in one of its decisions, "Papal Constitutions."

CHAPTER XIII.

THE CONSTITUTIONS ARE SUBMITTED TO THE JUDGMENT OF THE SOCIETY. THE SAINT ATTEMPTS TO RESIGN THE OFFICE OF GENERAL.

WHEN the society was established by Paul III. he had declared that the Constitutions, which he then approved, were nevertheless to be again submitted to the judgment of others. Ignatius therefore, when he had brought them to conclusion in the year 1550, summoned to Rome the principal fathers of the order who could assemble there without injury to the public good. They assembled towards the latter end of the

year, and the holy founder placed in their hands the Constitutions which he had written at their request, giving them full permission to change, add to, or diminish from them as they thought best. The saint in his extreme humility, though as we have seen he had laboured in this work with such wisdom, such diligence, and such divine assistance, nevertheless desiring that it should not contain the smallest matter open to objection, was diffident of himself and earnestly sought the judgment of others. Moreover he earnestly desired that amidst men of so many different nations, none might be able to excuse himself from observing them; he understood also the great difficulty of adapting the same rule to all, and that the authority of the law is weakened and destroyed by frequent exceptions. He therefore distributed copies among those fathers who were in authority, and who were absent from the assembly, to collect their opinions. The Constitutions were read by all with great joy, and received by common consent, and they appeared to James Lainez so wonderful that he declared that this one book of Ignatius was sufficient for the government and reform of all the religious orders of the Church. Still the holy founder continued to correct and finish and make small changes, as he was enlightened by the counsels of the fathers, or the teaching of time, and did not publish them till the year 1553: he then sent them into Spain, Portugal, and the other provinces, not to be received by them as a complete work, but to be practised in their existing form till experience

showed how they were adapted to the customs of various nations, and various individual characters. Although he was possessed of authority to do so, he would not give them the force of law before the society had again considered and approved them. This was accordingly done in the year 1558, in the first general congregation after his death held at Rome for the election of his successor. In this congregation the Constitutions were received just as they had been left by the saint with the greatest unanimity and veneration.

To return to the assembly of 1550, Ignatius had another motive in calling it together, which was to lay down the burden of his high office. Orlandini says that he made this attempt previous to discussing the Constitutions; Maffei and Ribadeneira say that it followed afterwards. This was not a new intention in the saint's mind, for he had written to Lainez on the subject in the year 1547, when he was attending the council which had been moved from Trent to Bologna, expressing his sentiments at length and with great humility. In this letter he offered to deliver up the charge to him provided one half of the society gave their consent, or if he refused, to any other father whom he would name. Lainez would not listen to this proposition, but still Ignatius did not abandon his design; accordingly as the chief fathers of the order were now assembled in Rome, and fearing lest a storm should be raised amongst them, as had been the case on a former occasion, if he made the pro-

posal by word of mouth, he sent them the following letter :

“To my most dear brethren in the Lord of the Society of Jesus.

“After long consideration made in many different months and years, without any internal or external perturbation which could impede my judgment, I declare in the presence of the Lord my Creator, who is to pronounce an eternal sentence upon me, that which I believe to be to the greater praise and glory of His Divine Majesty. Having had regard very many times to my many sins and vices, and to my numerous infirmities both of mind and body, I have finally come to the conclusion that I am almost infinitely removed from the possession of those qualities which are requisite for bearing the charge which I now hold, and which was imposed upon me by the society. I therefore desire that ye will seriously consider this in God’s presence ; and that ye will elect some other who is better able to govern the society, and lay my office upon him, and this not only if he be better qualified, or less incapable, but even if he be only as I am. Therefore in the name of the Father, the Son, and the Holy Ghost, one only God my Creator, I lay down and renounce this charge, begging and praying with all my heart all my brethren in the Lord, both those who are professed, and others whom the professed may see fit to consult, that they will accept this offer which is so justified in the sight of God. And

if there arise any difference of opinion in the assembly who have to determine this matter, I pray them by their love and reverence for the Lord our God, that they would recommend it very much to His Divine Majesty, that His holy will may be fully performed in everything to His greater glory and the general good of souls in this society. May He accept everything to His greater praise and eternal glory.”

The minds of the fathers were greatly agitated by this letter, and they greatly marvelled at the humility of the saint, who when there was nothing left to desire in his administration, still desired to be discharged from it. However, out of reverence towards him his resignation was not accepted; only Andrea d' Oviedo, who was a man of great simplicity, gave his opinion that they ought to comfort Ignatius and grant what he sought so earnestly. When the others asked his reasons, he said, because Ignatius is a saint, and he considers this best. But all the rest, and Oviedo himself at last, agreed that his request must be refused, and they sent a message to him saying, that he must by all means banish such a thought from his mind, for they would never suffer any other man to be general so long as he remained alive. This was the public answer. In private every one expressed their sorrow at seeing that he wished to withdraw from the work which he had begun, and like a hard father abandon the society whilst it was yet so tender; they also expressed their confidence that

God would not forsake them. To these sentiments and to the will of the fathers Ignatius sorrowfully yielded. A few days afterwards he fell dangerously ill, and began to hope that God would grant what his brethren had denied to him, and relieve him from his government by taking away his life. This hope filled him with joy, and he shed such abundant tears that his strength was quite wasted. It became therefore necessary that the fathers should beg, and the physicians admonish him, to moderate the ardour of his affections, and divert his mind somewhat from these thoughts. Nevertheless the holy man found that he was deceived by his hopes, and he was forced to retain both his life and his office.

CHAPTER XIV.

THE INCREASE OF THE SOCIETY DURING THE LIFE OF ST. IGNATIUS, AND THE ESTEEM IN WHICH ALL MANNER OF PERSONS HELD IT.

HARDLY had the society been a single year in existence, when it already began to spread not only throughout Italy, but in Germany, France, Spain, and Portugal. It had been planted in India by Xavier, who sailed from Lisbon on the 7th of April, 1541. When the limit placed at first by Paul III. on the numbers of the society was removed, a multitude of chosen men has-

tened to enroll themselves, and numbers of the students and graduates of the principal universities of Europe. Amongst these I should mention particularly Antonio Criminale, born at Sissa in the diocese of Parma. He entered the society in his youth, and was sent to India, where after undergoing great labour and peril for the conversion of the heathen, he suffered death for Christ's sake during the life-time of our father, who rejoiced because he was the first of his martyred sons, and the first of the society to shed his blood. But the most precious gift granted to us by God was St. Francis Borgia. Peter Faber, the first-born son of Ignatius, died in the year 1546; I have before spoken of his abilities and his holiness; he had done great things for our order and for the Church, and yet more was looked for by us. Whilst some were lamenting over so great a loss, Ignatius said to them, "My brothers, do not be cast down at this loss, for God is preparing for us another Faber, who will increase the society and render it far more illustrious than he would ever have done who has been taken from us." His words were fulfilled, for Borgia, not satisfied with founding a college in his own city of Gandia, offered himself also to the society, and was the first to make his profession after Faber's death, as if God had appointed him as a substitute. The greatness of this man, both by reason of his high birth and the worldly power he possessed, the wonders of his humility and the austerities of his life, and how he increased the number of our houses is well known

to all, and all the praise that we can bestow upon him is as nothing.

But if God made it manifest that He was Himself the founder of the religion of Ignatius, by gathering into it so many eminent men, He showed the same truth no less clearly by moving the hearts of kings, of nobles, of churchmen, and of laymen, to receive them in their several countries, and to found houses for their reception. Above all, John III. of Portugal founded a college for us in the university of Coimbra, and to give it a beginning Ignatius sent Rodriguez from Rome and some of the most approved men of those times from Paris. Ribadeneira tells how in those days our brethren were accustomed to make their journeys. They went on foot, and although all had not the same habit, yet all were poorly clad. They lived by the alms which they begged. They lodged in the hospitals which they happened to meet with, and when they could find none and their alms also failed them, they had recourse to a small reserve of money which they carried in case of need. When opportunity offered they preached in the market-places. To those whom they met on the road they discoursed of divine things, exhorting them to habits of confession, prayer, and the practice of virtue. Both on leaving and on entering their lodgings they armed themselves with prayer. Those who were not priests received the Bread of Angels every Sunday and at other times. Peace and concord were their constant companions on the road, and that spir-

itual joy which is inseparable from peace of heart. This peace was never interrupted by the fatigues and dangers which they met with, for every adversity was sweetened by their desire of suffering for Christ. By command of Ignatius the weakest went in advance of the others, that the stronger might regulate their march by them. If any one fell sick, the rest waited for him some days, but if the malady continued, one only remained to assist and comfort the invalid whilst the rest proceeded.

But to return, as Coimbra was the most ancient of all our colleges, so that of Padua was the oldest in Italy. The efficacy of the prayers of Ignatius was manifested in this foundation. Andrea Lippomani, a Venetian noble, and a knight of the Teutonic Order, a man of great talents and piety, captivated by the conversation of Lainez, and by the account he received of the institution of the society, desired to give up to us a priory which he possessed at Padua, called the Magdalen. He obtained from Paul III. permission to give up the house without much difficulty; but when Lainez and Salmerone, who thought the whole affair was concluded, begged the nobles of Venice to allow them to take possession, a brother of Lippomani, who wished the priory to descend to his son, made a strong opposition, and as he was a powerful senator, and the business was not one which pleased that republic, they despaired of obtaining success. Lainez therefore informed Ignatius of the position of affairs, and begged he would offer mass

for this intention, as he despaired of succeeding except by the interposition of God.

Ignatius offered his mass on the feast of the Nativity of the Blessed Virgin Mary, and writing to Lainez, he said, "I have done as you requested; do not be troubled at this contradiction, it will all turn out as you desire." It happened as he predicted; on the octave of the feast the petition was made to the senate, and we were put in possession of the priory with the consent of almost all. Those who knew the habits of the republic were greatly astonished, and considered it as little short of a miracle, that when a few poor men and foreigners were on one side, and on the other a powerful noble who had friends and relations in the senate, they should nevertheless in a full meeting of the house decide in our favour, with the exception of only three votes. That it might appear more fully that it was God alone Who defended our cause, it happened that those who chiefly favoured our cause were obliged on this day to be absent. Ribadeneira relates a circumstance much to the credit of Lainez in this affair, and which shows how the nobles of Venice gave honour to distinguished men. Once when Lainez and Salmerone entered the senate house, these nobles, seeing two foreigners of mean appearance come to prefer a request which was opposed by one of the most powerful of their order who was there present in person, began to scoff at them and deride them, and in their scorn were nearly hissing them. But when the murmur was appeased,

Lainez made them so eloquent an address, that when he concluded the senators rose up to salute him, and accompanied him with distinguished marks of courtesy, wondering beyond measure at the wisdom and power of his words, as well as at the humility and modesty of the orator.

Many colleges and houses were rapidly founded in Spain, Germany, France, Flanders, Italy, Sicily, and India. The Emperor Charles V. and his son King Philip, liberally assisted the foundation of a college at Palermo. Ferdinand I., King of the Romans, who was afterwards Emperor, and Albert, Duke of Bavaria, built colleges for us, the first at Prague, the second at Ingolstadt. Some of their letters written to Ignatius on this subject, filled with expressions of their admiration and love for his order, and their desire of having his children amongst them, are preserved in our archives at Rome, and may be read in the "Acta Sanctorum." When the society was so extended, it became necessary for our holy father to divide into provinces, and appoint provincial superiors for every nation. Simon Rodriguez was first made prefect of the province of Portugal, Antonio Araoz of Spain, James Lainez of Italy, Pascasio Broet of France, and others of other provinces, whilst he retained himself the government of the houses at Rome, and never yielded them up to any other whilst he lived except in cases of illness. In fine, it pleased God to reward the zeal of Ignatius in so full a measure, that before departing from this life

he saw twelve different provinces formed, and a hundred houses or colleges open for the service of the Church, besides many others in process of formation. Pope Marcellus II., who was very learned in Church History, speaking of the extension of the Society and the good which it had wrought, said in an assembly of learned doctors, that he had never since the time of the apostles read of any man who had seen during his life so much of the fruit of his own labours as St. Ignatius did.

He saw moreover the Society he had founded beloved and favoured by men renowned for their sanctity, by other religious orders, and by the great and powerful. But I will be brief on this subject, that I may not confound the life of the Saint with the history of the Society. When a new college was founded at Valenza, the holy Archbishop of that city, Thomas of Villanova, received us with paternal affection, considering us to be the chief support of his diocese; and when any member was taken away from him, he greatly lamented. In our archives at Rome there is a letter of his to St. Ignatius, telling him of the happy success of the labours of Diego Mirone and Girolamo Domenichi, who had been removed from that place, and the Saint makes petition to his fellow-saint, that one of the two may be returned to him, or that the loss may be repaired by others who resembled them. When he died he left a legacy to the college, small in amount I believe, but to be as much valued as a rich inheritance, since it was given by a saint

who possessed a very wealthy see, and who died in great poverty, because he had transported all his treasure to heaven by the hands of the poor. The venerable Abate Blossius laboured for the foundation of our college at Louvain as if he were himself one of us. A letter of his on this subject to Father Adriani is preserved in our archives containing the copy of another letter which he proposed to write to the president Viglio, who was our opponent in the affair. In this document he asserts that it is most evident that this Order was established in the world by God Himself for the salvation of many. He then proceeds to enumerate the great things accomplished by its members in Spain, Portugal, Italy, India, and other countries; he says that the good which they had done in the city of Louvain was manifest to all men. He says that the privileges granted to the Society by the Apostolic See were most advantageous to its designs, and though many of them were not contained in the ancient canons, and had never been granted to other religious, they were still far from being injurious to the prosperity and peace of the Church, but were on the contrary for her spiritual advantage and for the health of souls; that two Popes in succession had approved the Order after mature deliberation; that almost all the princes of Christendom were friendly to it; that it was most injurious to suppose that so many great men distinguished for probity and good sense were stupified and dazzled; that if the said society, as he fervently hoped, should

have colleges in Flanders, as it had elsewhere, he expected that it would greatly promote God's honour and the good of souls, but that at the same time he greatly feared lest the Flemings were unworthy to receive this favour from God. He therefore counsels him to perform his duty as a man, and speak openly in its favour before the Emperor, the Queen, and the council, and to be cautious of saying or proposing anything against its interests. So much at heart had this excellent man, whose holiness was so illustrious, the good of our society and its introduction into Flanders.

The sacred Order of the Cistercians showed marks of the greatest esteem and kindness towards our new institution. First in the year 1543 Gerardo Ammontano, prior of the Cistercian convent at Cologne, sent an invitation to Peter Faber, and placed himself and all his monks under his discipline to receive the spiritual exercises. Faber left with them a copy of the book of exercises written with his own hand. So great was their affection for him that they kept him in their convent during the months of August and September, and the ensuing year when he came with some of his companions and hired a lodging near them, they supported them all by their charity. So strong were the feelings of love and fraternity which resulted from their intercourse, that in the same year when the Cistercians assembled a general chapter at Cologne, they made our society participants in all their good works and merits, and sent to St. Ignatius the patent containing

this grant, nor was this the only benefit we received from these holy men. Gerardo Ammontano the prior, continued in after years to take as lively an interest in our affairs as if we were his own brethren, and assisted us by every means in his power. In the year 1553 he subscribed a large sum that we might have a house of our own at Cologne, and in 1554 he gave five hundred florins to relieve the poverty of the new foundation, and not content with this he sent another sum to St. Ignatius at Rome for his various necessities in that city. In the "Acta Sanctorum" may be seen a warm letter of thanks written to him by St. Ignatius. In 1556 the Cistercians at Cologne gave us a fresh proof of their esteem and affection, by dedicating to St. Ignatius the mystical theology of Arrigo Arfio, which was published with engravings; during the same year they also did us a great service, for the senate at that time made a grant to us of the school of the three crowns, having expelled the Lutherans from it, and in the dedication of the works of Dionigus to John of Mansfeld, elector of Cologne, they introduced a recommendation of our College, comparing us to a band of soldiers sent by God as a reinforcement in that diocese. The charity of the Cistercians at Paris resembled that of their brethren at Cologne, for when the society in their first beginning possessed no churches, they made us an offer of their own, preferring rather to assist us than to indulge their own love of solitude. These things I have narrated in order to testify at least

by this memorial our gratitude for the kindness of this sacred Order.

In discharge of a like debt I will also here transcribe a letter of praise and recommendation written by Francesco Romeo, master general of the Order of Preachers, which he addressed to his subjects and consigned to St. Ignatius :

“To all the venerable Fathers and Brothers in Christ of the Order of Preachers, wheresoever they may abide, Brother Frances Romeo of Castille, professor of sacred theology, the unworthy master general and servant of the whole Order, sends his salutation and the consolation of the Holy Spirit.

“It is known by you, how in these unfortunate times in which the Christian religion is attacked by the arms of heretics and injured by the perverse customs of evil-doers, the mercy of God has sent, as it were, another squadron to our aid, by giving to the Church a new order of regular priests, called the Society of Jesus ; which society, on account of the good it has wrought in the Church, by public preaching and teaching, by private exhortations, by the hearing of confessions, and other sacred duties, and by holy example, has been approved and confirmed by our most holy Lord and Father in Christ, Pope Paul III. This we have thought fit to notify to you, lest perchance any, seduced by the novelty of the institute, may be led into error and turn

in hostility against his fellow soldiers whom God has sent to His aid, and this institute should be injured by those who ought to look upon its success with joy and emulate the good deeds of its members. I believe indeed that all of you, as the friends and beloved of your heavenly Bridegroom, will be careful not to censure that variety with which His Spouse is clothed, but that as your charity rejoices in the truth, so ye will embrace these men, and give proof of your tender kindness towards them.

“Nevertheless that we may not fail in our duty, and in order to anticipate any contrary behaviour, by these present letters with the authority of our office, in the name of the Holy Spirit, and in virtue of holy obedience, we command to each and all of our brethren aforesaid, that they venture not on any account to censure or speak evil of the said order which has been approved and confirmed by the apostolic See, nor of its institutions, either in their public teaching, preaching, or assemblies, or even in their private discourse, but that they rather endeavour to assist and protect against all adversaries, this religious order and the priests who belong to it, as being soldiers engaged in the same warfare with themselves. To give authority and force to this our command we have directed that it be written out and sealed with our official seal. Given at Rome, December the 10th, 1548. Brother Francesco Romeo, Master of the Order of Preachers in the third year of our assumption of our authority.”

Maffei has left us a memorial of the kindness of the Sacred College of Cardinals towards the society. After the death of Pope Paul III. the creation of his successor was delayed for some months on account of the disturbance of men's minds. As often happens during the vacancy of the Holy See, Rome was in want of provisions, and as our members were daily on the increase we were reduced almost to extremity, upon which occasion Ignatius more particularly amongst many others experienced the liberality of the Sacred College. Although oppressed with so many weighty affairs they still remembered our poverty, and sent a large sum of money for our support. Amongst others who gave signal proof of their favour was Ridolfo Pio di Carpi, who had been selected by Ignatius, under the Pope's authority, as protector of the order.

But the two Popes, Paul III. and Julius III., as they surpassed all other men in power, so were they the chief benefactors of the new society. The first became the Father of the Society by giving it existence, and as I have shown before, he always manifested the kindness and exercised the protection of a father. The other no sooner became Pope than he made evident to all the affection which he had conceived for our order whilst he was legate at the Council of Trent, where he knew Lainez and Salmarone, and through them became acquainted with our affairs. He immediately acceded to the humble request of St. Ignatius, that he would again confirm all that had been done for our institute by

his predecessor, by issuing the bull, "Exposcit," dated on the 21st of July, 1550, the year of his elevation to the papacy. During the holy year Ignatius begged that he would grant the Jubilee to his children who were labouring in India, the Brazils, Congo, and the countries of Africa, and who could not come to Rome without great injury to the Church, and he begged to know what they were to do in order to gain the Jubilee. The Pope smiled kindly, "As to the Jubilee which you request I willingly grant it, but with this restriction, that I make over to your society all my authority in those parts of the world, and that you are free to order whatever you think best for the gaining of the indulgence." Ignatius humbly thanked him, and began telling him some good news from India for the advantage of the Church. When the zealous Pontiff heard this, he said that they were beyond measure dear to him, and wept from emotion. He extended the Jubilee not only to India, but to other distant countries, and at the prayer of Ignatius, to many others who were not many days' journey from Rome, as to certain friends of the society in Paris and Messina, to Venice, and to the army under Vega, fighting in Africa against the infidels; to our members in different parts of Germany, to Salamanca, and to the entire city of Gandia, on account of the merits of the Duke Borgia. Before dismissing him he granted him another distinguished grace, viz. that whereas the privileges of the other religious orders were suspended during the holy year ours remained

in power. Nor did Julius confine himself to granting spiritual graces. At the request of Cardinal Mendoza he made over to our college at Salamanca, a rent of six hundred gold scudi, which was the property of the church, although it was very difficult to induce him to allow such transfers. At the request of the Duke of Gandia he assigned a revenue of fifteen hundred gold scudi to the Roman College. He made over to us a house at Saragossa, which had been a convent of nuns. Ignatius was frequently in the habit of going to him to ask some spiritual grace, and on one such occasion the Pope said to him, "And have you nothing to ask for your temporal necessities?" and then he commanded him on his obedience always to ask assistance of him whenever the house of the professed was in distress, and he imposed it upon his friend who accompanied him that he should from time to time remind him of this command.

If the pontificate of Marcellus II. had not been so short, we should have had as many favours to record of him as of his predecessor. When Ignatius who had long been familiar with him went to offer his homage and congratulations, the Pope affectionally kissed and embraced him, and began to walk with him and engage him in a serious conversation on the propagation of the faith and the restoration of ecclesiastical discipline; for this purpose he begged that he might retain near his own person some of his subjects, that he might avail himself of their counsels. He desired that

every member of the society who was then in Rome should come into his presence, as he wished to make a review of this little band and know every soldier by sight. After conversing for a long time on the affairs of the society, he said, "You are prepared ready for the combat, and I will make use of you." He had a particular affection for James Lainez and Martino Olave, whose great attainments and virtues he well knew. Such a reception as this filled the society with the most joyful expectations, but they were quickly dissipated, for the Pope died of a fever on the twenty-first day of his pontificate to the loss and sorrow of Christendom.

Paul IV., who succeeded Marcellus in the Apostolic See, showed great affection for Ignatius, and so long as Ignatius lived for the society. When the saint went accompanied by some of his brethren to kiss the feet of the new Pope, he was received in the most friendly and honourable manner consistent with established usages, and a few days afterwards the Pope sent for him, and not permitting him to prefer his requests kneeling down, he walked with him up and down the room, and granted whatever he asked either for his brethren or for the King Ferdinand. In addition to this Cardinal Giovan Michele Saraceni who had great influence with the Pope, and was said to have managed everything for him during the first year of his reign, having preferred some petition to the Pope, was re-

ferred by him to Ignatius to receive his answer. The Cardinal d' Augusta Ottone Truceses says that this same Pope related to him many wonderful things of our society, and asserted that if he had any matter to treat with the Pope, he would adopt no other advocate than Ignatius, whose authority with him was so great.

CHAPTER XV.

THE DEATH OF ST. IGNATIUS.

SUCH was the flourishing condition of the society, when the holy father perceiving that it was no longer necessary for him to stay in the world, besought God with many tears and supplications to remove him from this evil place of banishment to that heavenly country where he might rejoice in His blessed presence. One day when two or three of his sons were present, he said to them, "Three things I have greatly desired, and by the mercy of God I have now seen them all. First, the perpetual establishment of the society by apostolic authority; secondly, the approval by the same authority of the book of Spiritual Exercises; thirdly, the completion and practical observance of the Constitutions by the whole order." These words made his hearers think that the day of his departure was at hand. He himself was certified of this some months beforehand, for when he wrote to D. Leonora Mascaregna, he bade her adieu, saying that this

would be the last of his letters, and that he would hereafter pray to God for her in heaven, as he had done whilst on earth. Being no longer able to discharge the laborious duties of his government by reason of his infirmities, he committed it to the hands of Giovanni Polanco, and Cristoforo Madrid, who though almost a novice and not yet professed, was nevertheless a man of great authority; these he desired to hold communications with each other and to exercise supreme power. Sacchini also adds the name of Girolamo Natale, who in the year 1554 had the authority of vicar without the name, and who is said by Orlandini and Bartoli to have been little assisted by the saint. In the year 1556 the city of Rome was much distressed and full of arms and of soldiers, by reason of the war with Naples. The saint not wishing to have the calamities always before his eyes, determined to retire to a villa which belonged to the college, within the circuit of the walls, situated between the baths of Antonine and the church of St. Balbina. Bartoli says, that although this was his apparent reason, that his true desire was to withdraw to a place of solitude where he might prepare for the last passage, to which his numerous infirmities were fast conducting him, and which became more aggravated about the beginning of July. The fathers considered that the air of the place would be hurtful to his health, as is the case with the uninhabited parts of Rome in the summer season, but upon the report of the physician Alessandro Petronio, they

conducted him thither. His stay there was but brief, for whether it was caused by the air, or the damp of a newly-plastered building, or by the breaking up of nature, he was taken with a feverish attack accompanied by extreme debility, so that after a stay of two or three days, it was thought right to bring him back to the house. They judged such a disorder in an old and broken-down man should be treated rather by restorative means than by medicine, nevertheless, his death was fast approaching. The following, which is taken from the "Acta Sanctorum," was sent by Giovanni Polanco to each of the superiors of the society, and will be read with great interest:

"Pax Christi, &c.

"By this letter I make known to your Reverence, and to all our brethren who are under your obedience, that on Friday morning, the last day of July, the vigil of St. Peter in vinculis, it pleased God to call to Himself our blessed father and master Ignatius, breaking the bonds which imprisoned him in this mortal flesh, and placing him in the liberty of His elect. He has at length given ear to the desire of His happy servant, who, although he endured with great fortitude and patience all the sufferings of his pilgrimage, nevertheless had longed for many years to see and glorify the Lord his Creator in the heavenly country. Hitherto the Divine Providence had not yielded to this desire, in order that by his example, his wisdom, his authority, and his

prayers, our little society which was commenced by him might also be advanced. Now however that this plant seems to have struck deep root, and has borne abundant fruit throughout the world, He has taken him away to heaven, where he may obtain for us more abundant grace, being united to the abyss of all good things. In this house and these colleges of Rome, though we cannot but feel the loss of such a father, and grieve to be deprived of his presence, still we have no painful emotions, our tears are tears of devotion, and we experience an increase of hope and spiritual joy in contemplating our loss. It seems to us that the full time had now come when he should rest from his labours, when his many infirmities should issue in saving health, and his tears and continual patience result in endless joy and beatitude. As for ourselves, we are persuaded that we have lost nothing, and we now hope more than ever that he will aid us by his ardent charity, and that by his intercession God will mercifully give us an increase of His Holy Spirit, and augment the number of our foundations and the general good of His Church.

“Since your Reverence will desire to hear more minute details of the manner in which our glorified father ended this mortal life, I must tell you that his agony was of very brief duration, and that it had not continued more than one hour when we perceived that he had died. We had many sick in the house and some exceedingly ill, amongst whom were Master Lainez

and D. Giovan di Mendoza. Our holy father had been somewhat indisposed for some days, and had a slight degree of fever hardly to be detected. He certainly felt extremely weak, but this was no new thing with him. Finding himself in this state, he sent for me on the Wednesday, and said to me what he had before said to Dr. Torres, that we must only take the same care of him as of the other invalids, for he made no particular account of his own infirmities, and thought more of others than himself. The doctor did as he requested, and another medical man of great reputation, and a friend of ours, named Alexander, also came to visit him every day. The following Thursday about four in the afternoon Ignatius sent for me, and after dismissing the infirmarian from his room, he said that he thought the time was now come for me to go to St. Peter's and inform his Holiness that he was near his extremity, and that little hope of his temporal life remained; he therefore earnestly begged the benediction of his Holiness for himself and Master Lainez who was also in great danger; and he added, that if the Lord God in his grace should receive them into heaven, they would pray for his Holiness, as they had daily prayed for him whilst on earth.

"I replied, 'Father, the physicians can discover no danger in the illness of your Reverence, as for me I hope that God will preserve your Reverence many years for His service. Do you think your Reverence is as ill as the others?' 'So ill,' he said, 'that I can do nothing more than

breathe,' or words to that effect. Still I insisted on the hopes which I really entertained of his life been prolonged, but at the same time offered to execute his commands. But having on that evening to send letters to Spain by way of Genoa, and as the courier was about to depart, I asked if it would suffice if I went on the next day, (Friday.) He replied, 'I should like to-day better than to-morrow, and the sooner you do it for me, the better I shall be pleased; but go, and do what you think best: I put myself entirely in your hands.' In order that I might be able to tell his Holiness, (should such be really the case,) that the physicians considered him dangerously ill, I went to Alexander, who was the chief of them, and begged him to tell me candidly if he considered that our father was in danger, telling him at the same time of his message to the Pope. 'I can say nothing of his danger to-night,' he replied, 'but will tell you to-morrow.'

"Such being the case, and our father having left the matter to my judgment, I proceeded in a human manner, and thought that I would defer it to the Friday, that I might have the opinion of the doctors. On the same Thursday I was present at the supper of our father at the first hour of the night, together with Dr. Madrid; he supped with appetite and conversed on an affair of business, so that I went to bed without suspicion of any danger. The next morning at sunrise we found our father in extremity, and I hastened to St. Peter's, and the Pope with great

sorrow and marks of kindness granted his benediction. About two hours after sunrise in the presence of Dr. Madrid, and Master Andrea Frusio he calmly rendered up his soul to his Creator. We have considered the great humility of the aged saint, who though he was well assured of his own departure on the ensuing day, (for I never recollect to have heard him speak of any future event with such certainty as he did of this, and that other prediction when he foresaw so clearly that God would provide for our necessities at Rome, that he declared and averred it a year before the time came,) being I say so assured of his own departure, he would have none of his children summoned to give them his last benediction, or make any of those demonstrations which are usually made by the servants of God at such a moment.

“Having so low an opinion of himself, he was unwilling that the society should place confidence in any but God, and so departed from the world in an ordinary manner. It may be that he asked this grace from God (whose glory alone he thought of) viz. that there might be no outward marks of the approach of death, just as during life he was in the habit of concealing the secret gifts of God, except some few which he considered it a duty to reveal for the edification of others. In like manner the divine wisdom sometimes exhibits sensible miracles in His servants, so that those who have small understanding and faith may be moved thereby, and sometimes instead of miracles gives men examples of great and distin-

guished virtue, and undoubted testimonies of his grace, for the sake of those whose eyes are open to the light of faith and to the gifts of the spirit. It appears that God's providence has adopted this second method with the chief of our society, as it has with its members, manifesting by the movement and conversion of men's minds, and by the spiritual harvest gathered in all parts of the world, both within the society and external to it, that of a truth the finger of God is here.

“But to return to the subject. After the death of the holy Father it was thought right to remove the intestines in order to embalm the body; and now we had great cause for edification and astonishment, for the stomach and intestines were found to be empty and shrunk, from which those who had skill in such matters could infer the singular abstinence of his life, and be astonished at the fortitude and endurance with which he had continued his labours amidst such great weakness with the same unvarying cheerfulness. The liver also was found to be indurated, and three stony formations within it, which was an additional proof of the same rigid abstinence. Thus was verified the truth of what the good father, Diego d' Eguia (who is now in glory) used to say, that, ‘Our holy Father's life must certainly have been preserved by a miracle for a long time;’ I do not know how he could live naturally with his liver in such a state, unless the Lord our God had supplied the defects of his bodily organs, to prolong his life for the good of our society.

“The burial of his blessed body was deferred till after vespers on Saturday, and although he was never moved from the place where he expired, there was a great concourse of devout and pious persons. Some kissed his hands, and some his feet, and some touched them with their chaplets, many of our Fathers did the same. We had great difficulty in preventing those who wished to take away pieces of his berretta, his clothes, strings, night-caps, or other articles; we gave nothing to any person whatsoever, or suffered such things to be carried away, knowing whence they were procured. Some artists came to take portraits of him, which he had never allowed whilst living, though frequently requested. In the largest chapel of our church, on the Gospel side, a tomb has been excavated, and there we have placed the body in a coffin, and said the office for the dead in the customary manner. The tomb has been covered with a large slab which can be removed when necessary, and here the body will remain till it is determined what else ought to be done.

“Dr. Olave went to inform the Pope of his death, and his Holiness testified the affection which he had always entertained for all the members of the society high and low, offering his paternal assistance. Several of the principal cardinals and other friends did the same, and made large offers of their favour and assistance. Praise be to the Lord our God, who is our fortitude and our hope. For three days all the fathers have offered sacrifice for our holy founder,

although the devotion of some would rather have moved them to recommend themselves to him than him to God. Nevertheless with respect to the three days' masses (which need not all be necessarily requiems) let everything be done according to reason in all places, as also with regard to the prayers of those brethren who are not priests. We have discovered no chest or locked secretary, except some little boxes which he made use of to hold articles of convenience, and a few blessed chaplets of our Lady and "Agnus Dei"s, which he used to distribute. He has left twelve provinces. Given at Rome.

"GIOVAN DI POLANCO, servant of Jesus."

The reader ought to be informed that Ignatius did not ask the Pope's benediction for James Lainez, as Polanco has written, but for himself and for another, without mentioning any name. This other (says Bartoli) was Martino Olave, who was then in good health, but who died some days afterwards, but as Polanco wrote on the 6th of August when Lainez was so ill that he received the viaticum only two days afterwards, and as Olave was not then taken ill, he supposed without hesitation that the saint intended to ask the benediction for Lainez, though he did not name him. Polanco has himself acknowledged this error in the 3rd vol. of his History. Let no man therefore extract from this letter any argument against that prediction of Ignatius which Ribadeneira has affirmed, viz. that Lainez would be his successor in the office of general.

In addition to the letter given above, I here add an account which Niccolo Lancizio received from Tommaso Cannicari, the infirmarian who attended on the saint in his last illness. He says that the physicians pronounced that the saint died of a malignant fever; when the fathers perceived that he was shortly about to expire they sent immediately for Pietro Riera, prefect of the church, who had latterly been the saint's confessor, that he might anoint him with the Holy Oil. But as he could not be found at that moment, and as the saint died in the course of a few minutes, he did not receive Extreme Unction. Pietro Ribadeneira was questioned on this subject by Bartolommeo Perez, assistant in Spain, who asked why the holy father did not ask for Extreme Unction when he knew that he was at the point of death; he replied as follows: "It is extremely probable that the saint had knowledge or received revelation of his death, otherwise when he so seldom made a positive affirmation, he would not have repeated it with such confidence to Polanco, or so earnestly sought the Papal benediction. But his prudence and humility prevented his asking for the Viaticum or for Extreme Unction; for since the doctors considered that his illness was not dangerous and made light of it, he could not ask for the sacraments without saying that they were in error, and that he was better informed about his illness and his death than they were, or else that God had revealed it to him, and the saint judged that this was inconsistent with the virtues of prudence

and humility. Having therefore received the sacraments of confession and communion in the ordinary manner, and gently ordered Polanco to ask the Papal benediction, so as to satisfy his devotion as far as he was able, he yielded all the rest to the opinion of the physicians who stood there."

But God made haste to glorify so humble a death even upon earth. There lived in the city of Bologna a noble matron named Margherita Gigli, who had a great devotion for our society, was abundant in alms-giving, fervent in prayer, and who spent a great part of her life in the churches and hospitals. As she was sleeping on the morning of the 31st of July, she was awoken and terrified by what seemed to her to be an earthquake; at the same moment her chamber was filled with brilliant light, in the midst of which appeared the saint in celestial beauty, who spoke to her these words: "Behold, Margaret, I am going, as you see; I commend my sons to you;" and then disappeared. The woman, full of wonder and happiness, rose up and went immediately to Francesco Palmia, the rector of our college, who was her confessor, and related the vision. Although she had no knowledge of the saint, she described him as accurately as it was possible for those who were most familiar with him to have done. Still, as they had not heard of any illness or danger of Ignatius at Rome, the fathers who heard the story were cautious of believing it; but some few days later, when the news came of the saint's death at the exact

time of the vision, all their doubts were removed.

An evident miracle was also wrought at Rome on the day following his death, by which God glorified His humble servant. Amongst the multitude who came to venerate the saint's body was a woman of great piety named Bernardina, wife of Andrea Nerucci of Pisa. Amongst other children she had a girl of fourteen years of age, who for three years had suffered horribly from scrofula. The Pope's own physician and many other doctors had done all in their power for her, and the mother, after spending a great part of her substance, found her child rather worse than better, and the scrofulous sores began to ulcerate and grow cancerous, so that the doctors considered the case most aggravated and the disease well nigh incurable. Whilst the tender mother was in great anguish and affliction she heard of the death of St. Ignatius. Upon this intelligence her mind was filled with a confident expectation that if the saint's hand could be applied to her daughter she would be restored to health; she therefore entreated this favour of Father Cornelio Vissaven, who promised to let her do so. But his promise was in vain, for when she went to the church the fathers would not permit her to approach whilst they were saying office, and directly it was finished the holy body was committed to the tomb; nor could Father Cornelio, though he was one of the bearers, be of any use to her, and she herself was not able to get through the crowd. When Bernardina found Vissaven she grieved bitterly at

this disappointment, and Vissaven answered, "Do not distress yourself, since it is not your fault that your daughter has not touched the sacred body; go to the sepulchre and pray to God that in consideration of the saint's merits He will restore your child, in the same manner as if she had touched the body." This she accordingly did, and one of the fathers gave her a piece of the saint's clothing, which she tied round her child's neck. On the same day the putrid matter which had exuded from the sores for three days ceased to flow, and the girl was entirely cured, to the astonishment of all who beheld, so that they could hardly trust their own eyes.

Though I have already related much concerning the crowds who went to see the holy body, besides what was stated in Polanco's letter, I must add, that hardly had he departed this life when the rumour spread over the city of Rome, "The saint is dead;" and so great was the multitude of all ranks of people who flocked to see him, that Bartoli says that one of the cardinals could not penetrate the throng without extreme difficulty to kiss his hand and touch it with his chaplet. This I believe to have been the cardinal of S. Jacopo, one of whose servants (we are told by Orlandini) broke impetuously into the chamber, that he might touch the body with a rosary. Fabricio de Massimi, a Roman nobleman, testifies that though he was young and strong, he could not, in spite of all his endeavours, reach the spot where the body was exposed in the church. He also goes on to say that the strictest commands

were necessary to prevent even persons of the highest rank from tearing the saint's clothes and even the flesh, so violent was the desire to possess some of his relics. Such was the concourse of people that we read in the process of canonization that the doors of the church could not be closed before the first hour of the night.

But what is still more remarkable, God glorified the death of Ignatius by the marvellous effects which it produced among his children, and by the heavenly benedictions which were seen to descend upon the society. Although during the latter years of our holy father, his strength was too feeble for the efficient discharge of the duties of government, it was still considered by the fathers that his life was of great advantage to the society, so fully were they assured that God protected and favoured us on his account, in addition to the benefit and consolation which all derived from his example. Hence it was to be supposed that his loss would fill the hearts of all with the greatest alarm and grief. But it happened quite otherwise ; for Ribadeneira relates, that his death excited a feeling of gentle sorrow, a regret full of sweet hopes, and all our members manifested such a spirit of vigour and fortitude, as if all were animated with a desire to labour and to suffer anything for the love of Christ. As Jesus after His ascent into heaven sent the Holy Spirit upon His disciples, so it seemed as if our holy father after quitting this world had asked for the mission of the Holy Spirit upon his sons. He showed also in other

ways that he had become a powerful advocate for us with the Divine Majesty, by the abundant aid which the people everywhere sent in to our poor colleges, and by the cessation or diminution of our persecutions. Pietro Ribadeneira had been staying more than seven months in Flanders by order of the saint, earnestly entreating King Philip II. to allow the introduction of the order into those states; but he had made no progress, and the violence of the opposition had been such that he had no hope of success, when he was one day sent for to the court quite unexpectedly, and his request granted to the full, which, considering the obstinacy of that prince and the power of our adversaries, was almost miraculous. When however the news of St. Ignatius's death reached him, and he perceived that Flanders was opened to the society at the very same time when heaven was opened to the saint, he had no difficulty in guessing by whose instrumentality this change was wrought. In like manner an unusual abundance of spiritual fruit was gathered in India, through the same divine influence. In the city of Goa alone during the four years next ensuing, without counting those who were converted by the Dominicans and Franciscans, we ourselves baptised in the first year one thousand and eighty, in the second one thousand nine hundred and ten, in the third three thousand two hundred and sixty, and in the fourth twelve thousand seven hundred and forty-two souls.

CHAPTER XVI.

THE HONOUR IN WHICH ST. IGNATIUS WAS HELD BOTH BY THE MEMBERS OF THE SOCIETY AND BY OTHERS NOT CONNECTED WITH IT.

ST. IGNATIUS was held in the highest estimation by all the most distinguished men who lived in his times; to mention all these would occupy too much time, and I will therefore speak only of a few examples. To begin with the members of our own society, it is only right that I should give the first place to the Apostle St. Francis Xavier, who used in speaking of him to call him a great saint, and since this was all that he could do in the distant country of India, he cut off the signature from one of the saint's letters and wore it on his breast together with a relic of St. Thomas the Apostle. These relics he used to send by the hands of children to work miracles, and innumerable and stupendous wonders were wrought by these means. When he was exposed to any extreme danger his last resort was to appeal to God's protection by the merits of his Father Ignatius. He used to write to him upon his knees, and his letters were watered by his tears. In one which he wrote from Cochin, dated January 29th, 1552, he expresses his devotion and reverence in the following terms: "My most true Father, I have just received in Malacca a letter from your holy charity, forward-

ed from Japan; which since it has brought me the much-desired intelligence of your life and health is most dear and precious to me. The Lord God knows with what joy it has filled my mind. Truly I have read therein with delight many sentiments breathing your kindness and piety, which I revolve over and over again in my mind, hour after hour, to the profit of my own soul; and it seems to me that they always have a new savour, especially those concluding words with which you have, as it were, impressed the letter with the seal of your true charity: 'Ever yours, because at no time can I ever forget you, Ignatius.' These words I have read with sweet tears of emotion, and with tears I now transcribe them, recalling the delightful remembrance of past times, and of the sincere and holy love which you ever bore towards me, and still preserve for me. I reflect also on the great labours and perils from which God has delivered me in Japan, being moved to do so by your prayers and your fatherly yearnings to me."

A little further on he says: "Your holy charity adds also how great is your desire to see me once again before this life is ended. The Lord, who discerns the secrets of my heart, knows how sweet, how vehement, and how tender is the impression made on my mind and affections by this precious signification of your singular love towards me. Know that as often as I think of these words of yours, (and very often indeed do I think of them,) the tears fell in abundance from my eyes, and I cannot restrain them from gush-

ing forth, at the very imagination only of the joy with which I should again embrace you ; and however difficult this may be, still there is nothing too hard for holy obedience to accomplish." In this single letter he calls Ignatius saint twelve different times, and he subscribes himself "the least of all your children, and the one who is banished further from you than all, Francis." It is addressed also, "To my Father in Christ, St. Ignatius."

After Xavier I proceed to speak of James Lainez, whose high authority is vouched for still more by the History of the Council of Trent than by that of our society. At the time of Ignatius's departure this great man was very ill, and was considered by the physicians to be in extremity, and though the fathers endeavoured to conceal this bad news from him, still his suspicions were roused, and he asked many times, "Is the saint dead, is he dead?" and at last when he understood that it was so, he lifted up his hands and eyes to heaven, and earnestly recommended himself to him, and implored God to look with mercy upon him for the sake of the merits of that holy soul which He had on that day taken to Himself, and remove him also from this miserable world, and suffer him to accompany his father into the realms of beatitude. He had before this manifested his opinion of the merits of St. Ignatius in many ways. Very often in conversing with Pietro Ribadeneira, of the marvels wrought by God for the society, how He sustained it under

great persecutions and multiplied the fruits of its labours, he used to say, "God delights in the soul of His servant Ignatius," meaning that God blessed the children on account of His love for their father. He also said to Ribadeneira, that Peter Faber was truly a man high in perfection and a great master in the things of the Spirit, but that by the side of Ignatius he was as a simple child beside a wise and aged man. This was not the opinion of Lainez only, for Luigi Gonzales writes, "I knew Peter Faber in Madrid, and had much spiritual discourse with him; and such did he seem to be that I was filled with the greatest admiration of him, and thought it impossible that there could be found in the world another so full of the Holy Spirit as he was. Afterwards when I heard Ignatius spoken of as being so very superior to all his companions, I supposed that he was so spoken of as being their head. But when I knew him at Rome and became familiar with him, Faber vanished away from before me, and he seemed to me as a baby compared with Ignatius." Similar sentiments of Ignatius were entertained by Claudio Jaio and Niccolò Bobadiglia, who were both among his first companions. During the lifetime of Ignatius, being on a journey from Venice to Rome, the former was seized with such violent and sudden pains in the stomach that he expected to die, and was left upon the public road without being able to rise; in this extremity he prayed God to heal him for the sake of his Father Ignatius, and no sooner had he so prayed than all

his pains immediately left him; the other having come from Tivoli to Rome was attacked by a violent fever, and perceiving that he lay in the same room where not many days before Ignatius had terminated his mortal life, and being assured that he was with God in heaven, he recommended himself to him with tears of affection; he felt immediately that the power of the fever was spent, and that it was thrown off from him as if (to use his own expression) a coverlet was taken from his bed; he said also that his testimony was as good as that of two others, because he was so slow in giving credence to miraculous stories.

He was held also in like esteem by St. Francis Borgia. When he returned to Spain from Rome, being desirous of withdrawing to some retired solitude, he chose the village of Ognate, because it was near the saint's residence. Before his retirement he visited the palace of Loyola, and when he came to the room where Ignatius was born, he prostrated himself on the ground in tears, and kissed the ground and the walls of the chamber. The same act of devotion was performed by Girolamo Natale during the saint's lifetime, and so great was his opinion of his sanctity, that his imaginary standard of perfection always seemed to him to fall short of the practical virtues which he saw in the saint. On one occasion when Ignatius had a tooth drawn by the surgeon, he possessed himself of it as a treasure, but he could not so conceal this act of devotion as to escape the perception of the

saint's humility, and he was obliged to restore it. Andrea Frusio, who was thought to be an angel by all who knew him, as well as by Ignatius himself, because of the innocence of his life and the excellency of his wisdom, used to say that the heavenly grace of Christ seemed to be in Ignatius a natural thing, for he was so steadfast at all times and in all places, and so ready to do good. Fulvio Androzio, a religious of great piety, learning, and prudence, when he was told at Meldola of the holy father's death, said his first mass of requiem not without experiencing great internal opposition, and when he came to the altar to celebrate his second mass, he felt inwardly constrained to say the mass of the Name of Jesus, and accordingly did so, and in his private prayers he could only keep repeating, "Father Ignatius, pray for us," an invocation of which he very shortly experienced the efficacy. There were also many others who could not bring themselves to pray for him, and prayed to him. Father Filippo Aupolino, attested the following statement upon oath: "When I entered the society at Rome during the lifetime of Father Ignatius, I perceived that he was held in such esteem for sanctity, not only by us but also out of doors, that when he was obliged to go out of the house, crowds of people assembled to see him in the streets through which he had to pass. We also within the house who rejoiced in his presence, acknowledged him as a saint, so that we even wore the cuttings of his nails as relics round our necks, to procure which

we used to rival each other to obtain the good graces of the brother who sometimes waited upon him. Numbers also of great men and persons in authority were attracted by the odour of his sanctity to have knowledge and speech of him ; and it is most remarkable that hardly any heard him speak who did not go away inflamed with a desire to change or amend their lives. In like manner persons in affliction went away consoled by the very sight of him.

When Pietro Ribadeneira was juridically examined at Madrid in the year 1595, before Camillo Gaetani, patriarch and nuncio in Spain, he thus answered on oath to the fifth question, which was, What was his opinion of the sanctity of Ignatius: "He did and always had esteemed Father Ignatius as a most holy man and a friend of God, and the reasons on which he founded his opinion were these :

"1st. Because during all the time that he had lived and conversed familiarly with him, as aforesaid, he had never seen in him or heard from his mouth anything which in his judgment was a mortal or even a venial sin. Not that he believed that Father Ignatius did not sin venially, for he well knew that even the just man falls seven times in the day, but because his words and actions were so regulated and circumspect, that by hearing and seeing he could not judge that there was any sin to be condemned ; for he never heard any idle, murmuring, or injurious words, nor when he reproved his children did he ever see him

discomposed or irritated in a degree greater than he himself wished to appear, having considered and weighed the matter, as his custom was, before administering the rebuke, for in him these emotions of the mind did not outstrip but followed the guidance of reason.

“2nd. Because he has seen in the same Ignatius many works of heroic virtue and rare holiness, especially in his continual prayers, in his emotions of affection and devotion, in the abundance of his tears, and in the mastery which he exercised over them, in his ardent zeal for the glory of God and the salvation of souls, in his profound humility and contempt of himself and of the world, in his patience and cheerfulness in his labours and under his persecutions, which he bore with marvellous fortitude and constancy, in his rare and superhuman wisdom in his affairs both spiritual and temporal, in his evenness of mind and unvarying expression of countenance under all events prosperous and adverse; so that if any change was perceptible it was that he exhibited more cheerfulness when he was overtaken by any great and unforeseen misfortune; finally, in all other virtues which he has described in the fifth book of his history.

“3rd. Because God had chosen him and made him the father and founder of a religious order like the Society of Jesus, and given him grace to plant it, to water it, and to spread and extend it over the whole world, and to gather from it in his own days fruits so abun-

dant and so sweet, for it is probable, and it appears impossible to be otherwise, that God, who destined him for so great a work, should also give him those gifts of grace which are requisite for rightly conducting it, as it is the accustomed law of His Providence to minister helps and graces proportionate to the importance of the charge which he entrusts. This thing is the more wonderful if we take into account the circumstances which concurred to produce this marvellous work, such as the change of life in the said Father Ignatius from vanity and pleasure to a life of such self-mortification and rigid penance; his being taught by God (for he had no knowledge of letters of his own,) and his having been given the Spiritual Exercises as a means by which he gained over all his first companions and many of those who afterwards followed him; besides the numbers whom he converted to God by the same Exercises, who either entered other religious orders or remained in the world and led better lives; his having persuaded his first companions, who were all Spaniards and Frenchmen, to abandon all their worldly hopes by following him, in a time when a fierce war was raging between France and Spain, and that they lived together in affectionate love and peace more than if they had been brothers by birth; that God had given him a form and idea of a society so similar to other religious orders in substantial outlines, and yet so very dissimilar in other matters, according to the necessities of

the times, such as the fourth vow made by the professed to obey the Sovereign Pontiff in going on missions to oppose those heretics who assail the authority of the Holy See, and again, the delay in making profession; his having written the Constitutions which are full of so holy and divine a wisdom, and so powerful in their sayings and words, that they fill the reader with astonishment. The reverence in which these Constitutions are held is distinctly proved by the fact that five general congregations held in the society since the death of Father Ignatius have received and venerated them.

“4th. Because of the many and great revelations, visits, and supernatural favours which he received from God, some of which are contained in the 1st book, chap. 7; the 5th book, chap. 1, and chap. 9 of his History; and many others may be seen in the MS. journal which he kept during the time he was writing the Constitutions, and which was discovered after his death.

“5th. Because of the wonderful effects which resulted from this idea and institution of his throughout the world, both in the reformation of manners among Catholics, and in the conversion of the gentiles and heretics as is most manifest; for as many souls as were converted from heresy or infidelity to the Catholic faith, or from a wicked to a good life, so many miracles were wrought, and these miracles ought to be esteemed more highly than those which are wrought on the body, by how much the good which God thus communicates to the soul is greater than that

which is communicated to the body by corporal miracles, for this is the doctrine of the saints.

“6th. Because of the miracles which God worked by the intercession of Father Ignatius both living and dead, some of which are related in his Life, and of which mention is made in the answer to the fourth question ; reference is made to the testimonies of the process for many others which took place in Rome, Padua, Barcelona, Alcalà, Burgos, and in his own country.

“7th. Because of the great hatred which the devil always had against Father Ignatius, and the continual persecutions which he moved against him. Father Lainez has remarked and has often testified, that when the members of the society were together without Father Ignatius, they had great peace and tranquillity, but upon his arrival the devil out of hatred to him immediately roused some storm. Father Lainez has also testified that he saw at Padua a miserable soldier possessed by the devil, who though he had never known Father Ignatius, described him so to the life, and so naturally, that it was miraculous, and said that he was his greatest enemy in the world. This was confirmed by the words of another devil in Rome, who had invaded the body of a youth named Matthew, who was afterwards delivered by Ignatius. For upon the present witness saying, that that father would soon return and drive him away from that body, he shrieked out and bid him not to name Ignatius, for he was his greatest enemy in the world. A similar affirmation was made by ano-

ther devil at Trapani in Sicily, immediately after that father's death, in the hearing of the Viceroy D. Giovan di Vega and others, amongst whom was Father Girolamo Domenichi, a holy man who was provincial of the society in that kingdom, who wrote word of it to Rome. And this the said witness holds to be an argument for the sanctity of Ignatius, because though we may not give credence to the word of a devil; yet when he is forced by God's command to make confessions for the glory of His saints, and when his word is accordant with their merits, it is lawful to believe. This he also proved by other manifest arguments.

“8th. Because of the many grievous persecutions which the devil by the permission of God moved against Father Ignatius during his whole life, and especially at the foundation of the society in Alcalà, Salamanca, Paris, Venice, and Rome, as well as after these foundations were made, and because of the patience, fortitude, nobleness, and cheerfulness, by which he triumphed gloriously over these persecutions, which is a signal proof of the divine grace wherewith it pleased God to try him, strengthen him, and give him victory over his enemies.

“9th. Because the said witness has seen that many great servants of God, and persons of consideration, have considered Father Ignatius as a saint, as he has shown in book iv. chap. 17 of his Life, to which he refers. It is also certain that some of the fathers of the society, who when looked at by themselves, appear

as saints, as Peter Faber, James Lainez, Francis Xavier, Francis Borgia, and others, when compared with Ignatius, seem as dwarfs beside a giant; and they themselves were quite conscious of this, and therefore held him in the greatest veneration.

“Because of certain things which God has wrought in the witness by the mediation of Father Ignatius.” These I do not mention, because the first does not appear to me of any importance, and the other two I have related in this biography.

We will now proceed to speak of the estimation in which Ignatius was held by the great men of his times who were not members of our society. St. Philip Neri often saw the face of Ignatius resplendent with light, and emitting bright rays, which proceeded, he said, from the internal beauty of his soul. Besides many of us who had this testimony from his own mouth, Cardinal Tarugi, archbishop of Siena, who was one of the most distinguished sons of St. Philip, in a letter which he wrote to testify solemnly to the sanctity of Ignatius, in addition to many other things, after saying that he considered it as a great favour from God to have known such a man, and to have been present when he quitted this earth for heaven, speaks as follows: “A priest of our congregation named Antonio Gallo-
nio, who was intimate with our blessed Father Filippo Neri, and fully acquainted with his secrets, whose faith cannot be doubted, has affirmed to us that the said Filippo testified that

when the blessed Ignatius was alive he had often seen his face shine with brilliant rays." Gabriello Venusti, a man of excellent life, who held high offices of authority in the society, frequently related that when he was prefect of the seminary, and was walking with Father Rubini to the Chiesa Nuova, to see a picture which was there exposed for a short time, St. Philip met them and asked to what order they belonged; when they replied, "The Society of Jesus," the saint said, "You are children of a great Father, I am under obligations to him, for your master Ignatius taught me to make mental prayer." We have also the testimony of the Bishop of Agubbio upon oath, that this aged saint used to ask favours of God through St. Ignatius, and come to pray at his tomb. The blessed Giovanni Tessedà, a monk of the order of the Observantines, calls him a man full of the Spirit of God, by which he freely worked whatever he undertook for God's glory; a temple of peace; who consoled by his aspect, satisfied the soul by his words, and replenished it with his counsels. Luigi di Granata, of the order of Preachers, a man full of spiritual and divine wisdom, and celebrated for his published writings, in speaking of Ignatius, said, that he was stupified in contemplating the heroic life and wonderful actions of this new mirror of virtue, sent by God in these times for the salvation of so many nations. Giovanni d' Avila, that holy and spiritual man, was telling Michele Torres why he loved our society so much, and said, that it was self-love, for the spirit of

the society was the same as his own; and he related how he had sketched out in his mind a rude idea of what Ignatius had carried out in practice. His name was John, and his office corresponded to his name, for he was the friend to Ignatius, who was the bridegroom. It was as if a child after labouring in vain with all his might to raise a heavy stone, sees some vigorous man come and place it with ease on the desired spot. The illustrious order of the Clerics of St. Paul, called Barnabites, wrote a letter of condolence to the society on hearing of the saint's death, in which they say, "He has not quitted us altogether, for he still lives near to all of us, and in all parts of the world whither the knowledge of Christ has extended the sweet remembrance of this holy man is spread abroad, who has deserved so well of the Christian republic, under whose guidance and authority the faith, the religion, and doctrine of Christ has been extended and penetrated even to the antipodes, where many thousands of converted souls have formed a new church, emulating the ancient apostolic churches, and where new apostles and martyrs have been made." And further on: "Who has not been comforted in affliction by his sweet words? directed in their doubts by his counsels? defended in their necessities by his aid? He was feet to the lame, eyes to the blind, a refuge to the poor, and comfort to the wretched."

What we have before related will show how the talents and holiness of Ignatius were esteemed

by the four Popes who filled the Holy See whilst he was in Rome. The sentiments of Cardinal Gaspero di Guiroga, Archbishop of Toledo, are declared by his own testimony, dated March 10, 1593: "Having had familiar knowledge of the aforesaid blessed Father Ignatius, and treated with him of many affairs, (which I place among the most special benefits which God has granted me,) and since the holiness of his life and manners are well known to me, in order that God's goodness to His servant may be glorified, I declare by these present letters, that it is true that I have known him and conversed with him very frequently, and that I was united in the closest bonds of friendship with the same Father Ignatius of Loyola, and that I have never seen in him or heard from his mouth anything unbecoming a wise man and a perfect saint. On the contrary, I have ever found him most truly humble, gentle, and patient, full of charity and of zeal for the glory of God and the good of men's souls, and under all circumstances pleasing or provoking, prosperous or adverse, I have always been astonished to observe the same cheerful and religious gravity of demeanour, so that the habitual peace and evenness of his mind was manifest in the expression of his features. In short, I know him to be in all things such as was becoming a man whom God had chosen to carry out so great a work, as the institution, propagation, and happy effects of his holy order of religion." Cardinal d' Augusta Ottone Truceses, writing to the society after the saint's death, begins

thus: "In the transit of our most holy Father Ignatius." Whilst Ignatius was alive this cardinal used to say his prayers and say his mass in the chapel of our house, and after the saint's death he was led by the same feeling of devotion to continue this practice. With the same devotion for the saint, Cardinal Osio used to celebrate there after his death. Cardinal della Cueva, writing after his death, says that the holy church has lost in him one of her most gifted members. The Emperor Ferdinand I. never treated upon any matter at Rome without first asking the opinion of Ignatius; and John III. King of Portugal, commanded Luigi Gonzales, who was going to Rome, to collect religiously every word and act of Ignatius, and send him a minute account in writing, and when the Holy See was left vacant by the death of Julius III. he said that the best thing the cardinals could do would be to elect Ignatius.

CHAPTER XVII.

THE STATURE AND APPEARANCE OF IGNATIUS, WITH OTHER SHORT NOTICES.

ST. IGNATIUS was rather below the middle height, his countenance was expressive of majesty, and was generally grave and collected. Eleuterio Pontano, who had long known him, says of him, that his presence alone inspired those about him with gravity and modesty; that those who had been guilty of any fault could not bear

to come before him or look upon his face, which was so bright that it appeared supernatural in one so old and sickly. When he judged it convenient he had a marvellous power to console and cheer persons by only meeting and receiving them. His complexion was a bright olive; he had an ample forehead, and eyes of a middle size, and rather prominent nose; his head was bald. His temperament was most ardent, but so subdued by discipline, that the physicians thought him phlegmatic. From abundant tears the eyelids had become inflamed and the eyes sunk, but his glance was full of fire. He limped slightly from his wound received at Pampeluna, but only enough to attract the notice of a very curious observer. The broken limb was always somewhat weak, and he felt it in walking, and upon the slightest touch, so that it was astonishing how he could have performed so many long journeys on foot. He was often seized with most violent pains in the stomach, which continued to increase in violence for thirty-three years through the want of skill in the doctors, who applied heating instead of cooling remedies. He also suffered from cough, and these infirmities added to his long fasts and rigid penances, his continual labour and his old age, had quite consumed him, so that this great weakness of body proves what must have been the spiritual strength of this holy man.

There is no perfect portrait of the saint in existence. It is thought by Ribadeneira that the best is that which was taken in 1585 by

Ildelfonso Sanchez, painter to Philip II., which was painted from a Roman picture in the presence of Ribadeneira, who from his familiar knowledge of the saint, was of great assistance to the artist. Bartoli prefers one by Alessandro Crivelli, a Milanese, who was afterwards made Cardinal, and who secretly observed the saint for this express purpose. He says also that we possess one at Rome by the hand of Jacopin del Conte, an excellent painter, this was taken after death, but corrected by the living image in the mind of the painter, who had seen him frequently, and been his penitent for a long time, and this being the last taken and by so skilful a hand, is generally esteemed the best. This is Bartoli's opinion. Among other relics and memorials preserved in the cabinet of the rector of our society at Louvain, is a picture of the saint, at the back of which is the following inscription: "This portrait was sent in the year 1612 by the Rev. Father Claudio Aquaviva to the Rev. Father Olivier Manareo, asking his opinion if it was a good representation of our blessed Father Ignatius; to which he replied that he never saw any better likeness of him than this; and this I, Jacopo Vanden Steen, who was then his companion, testify." In the catalogue of this museum, written with his own hand by Bernardo Vanden Aute, rector of the college, is the following notice of the same portrait: "This portrait was given by Father Oliviero to the same Jacopo his companion, who ended his days at Louvain, and an eulogy upon him may be found

in the history of the college of Louvain at the year 1651." Manareo has expressed the same opinion of this picture in one of his own writings, quoted by us at the end of the next book of this history, in which he adds that his own opinion was shared by other fathers who like himself had known the saint. An engraving from this portrait may be seen in the "Acta Sanctorum."

But it is of less consequence that we have no exact resemblance of the holy father, since he has himself impressed upon his writings a faithful image of his soul. Let those who desire to know Ignatius look at his book of Spiritual Exercises and the Constitutions; these express the true image of the saint, and his virtues, as Orlandini says, are there given to the life. He also wrote, as we before mentioned, a letter to his children in Portugal on obedience, which Ribadeneira deservedly calls divine and wonderful. He wrote also another letter on religious perfection, to the college at Coimbra, which is contained in the collection of the letters of generals of the order, and addressed to the fathers and brethren of Spain. It is given by Bartoli in the fourth book of his Life of the saint, No. 17. Other letters of his are contained in the history, and some I have introduced myself. Amongst these I myself set great store by the letter to Ferdinand, King of the Romans, on the necessity of not allowing ecclesiastical dignities to find admittance amongst us; and another which he sent to Claudio, Emperor of Ethiopia, in which he proves the unity of the Catholic Church and the primacy of St.

Peter and his successors over the whole Church. Both of these letters are given by Orlandini, one in the sixth book, No. 34, the other in the fifteenth, No. 105. He also composed some rules of modesty, and a work on the Trinity containing about eighty pages. In the work entitled "Bibliotheca Scriptorum Societatis Jesu," is the following notice of this work: "He wrote a remarkable treatise on the Holy Trinity when he was yet a novice in the spiritual life and unlettered. Of this treatise we are deprived, and by whose fault it is not known."

CHAPTER XVIII.

THE TRANSLATION OF HIS BODY.

THE body of St. Ignatius remained in the large chapel on the gospel side of the church, where it had been originally interred, up to the year 1568, when on the 31st of July it was removed to another part of the old church which was afterwards made a sacristy, in order to make room for the foundations of the new Church of Jesus. The body was transported under the government of the general Francis Borgia, in the middle of the night, with the greatest reverence and devotion of those who assisted, who affectionately kissed his garments, and if they had not been expressly forbidden many would have enriched themselves with relics of his vestments and his body. It is related by Bartoli, that Father

Giulio Mancinelli, a great servant of God, who was favoured by frequent divine visitations and graces, being at that time in Rome, and knowing nothing of the translation which was to take place, began in the evening to hear celestial songs and divine music, which continued all through that night and the day following, whilst the translation was going, and then he heard afterwards what the festival had been.

When the new church, which was built by the munificence of Cardinal Alessandro Farnese, was finished, General Claudio Aquaviva, on the 19th of November, 1587, in the presence of the procurators of all the provinces and the fathers of Rome, having disinterred and opened the coffin in which the holy body lay, and placed it in a leaden one, transferred it to a vault in the great chapel on the gospel side, and put up this inscription on a slab of black marble :

“D. O. M.

Ignatio. Societatis. Jesu. Fundatori

Obdormivit, in. Domino

Anno. ætatis. suæ. sexagesimo

Quinto :

Confirmati, a. sede. Apostolica

Ordinis. decimo. sexto.

Salutis. Humanæ. MDLVI.

Pridie. Kal. Augusti

Ejus. in. Christo. Filii. parenti

Optimo. posuerunt.”

Another wonderful occurrence took place during the second translation. Whilst the remains were deposited in the sacristy, and many of the

fathers were continually passing in and out to see them again and again, they appeared to some of them to be spangled all over with small bright stars.

The third translation was in the year 1622, on the 28th of February, twelve days before Ignatius was canonized as a saint by Pope Gregory XV., and whilst Muzio Vitelleschi was general of the order. The sacred body was first carried to the cell of the general, and thence to the Savelli chapel, which was dedicated to the saint, situated on the right side of the church, and it was placed there beneath the altar. The leaden coffin was placed in another of white marble skilfully wrought and adorned with various coloured marbles; it was carefully fastened up with lead so that it could not be opened. But as this did not contain all the remains the rest were placed in a small chest of cypress close to it under the same altar. The procession and the ceremony took place at night; all the brethren and fathers assisted with torches and candles, and the general carried a great urn. In the empty tomb from which the saint's body had been taken was buried, in the September of the same year, one of the saint's most illustrious children, who had died the preceding year, Cardinal Robert Bellarmine, and a large stone was placed over him. Cardinal Odoardo Farnese erected to him the following monumental inscription:

"Roberto
 Cardinali. Bellarmino
 Politiano. E. Soc. Jesu
 Marcelli. II. P. M
 Sororis. Filio
 Odoardus
 Card. Farnesius
 Sui. erga. virum. quem
 Patris. loco. semper. coluit
 Amoris. nunquam. morituri
 Monumentum. pos
 Obdormivit. in. Domino
 Anno. sal. MDCXXI
 Æt. suæ LXXIX"

The tomb was adorned with three beautiful figures, one representing the Cardinal Bellarmine, another the Church, and a third Wisdom. Over the figure representing the Church was this motto, "Dilexi decorem domus tuæ;" and over that of Wisdom, "Superborum colla virtute calcavi."

In the year 1637, July 23rd, under the same general Muzio Vitelleschi, the relics of the saint were placed in a gilt bronze chest of excellent workmanship, and placed in the same spot under a new and magnificently wrought bronze altar, designed by Pietro da Cortona.

In the year 1695 the rich chapel which is now seen was commenced on the 29th of August, by placing the sacred urn under the great altar, and in 1699 it was brought to perfection and opened on the 7th of October, the feast of St. Francis Borgia, and although the doors were closed it was found impossible to forbid the attendance of a great number of the nobility, and Cardinal Colleredo desired himself to assist in bearing the urn upon his shoulders.

BOOK IV.

CHAPTER I.

HIS SPIRIT OF PRAYER.

It is the usual custom of those who write the Lives of Saints, at the end of the biography to put before the reader some particular virtues, forming, as it were, so many separate pictures of the saint, made up of such deeds and words as the writer has omitted in his narrative with this intention. And this is an excellent custom, for different sentences and virtuous actions, which would have lost a part of their effulgence when mixed up with other matters, and had less power to move the reader to imitate them, have greater power and light when so collected together. It is also the custom of writers who are spiritually wise, not to pass over in speaking of a saint's virtues things which some may think trifling, for these things are not little in the judgment of God, who rewards them with an eternal weight of glory; besides which these little things are of wonderful help to us in arriving at a full knowledge of men's virtues, and devout persons are able by these means to re-

solve many doubts which are continually occurring in the study of perfection. I have therefore adopted this method, and as I have described in the foregoing books those virtues of the saint, which are fitted especially for the example of those who govern, so in the present book I purpose representing those which are generally useful to all.

I begin with the virtue of prayer, from whence all other virtues derive vital support and growth, and by which their beauty is preserved. In this virtue St. Ignatius particularly excelled. From the time that he was converted to God, he gave himself up entirely to prayer, devoting to it a portion of seven hours in each day, and whatever more he was able. In every momentous affair, however clear might seem to him the reasons for adopting a particular course, he nevertheless, like Moses, had recourse to the Tabernacle, and sought counsel of God, and so much the more, the more important was the business. Well did he put in practice the word of Christ to labour in prayer, and the apostle's counsel to pray without ceasing. Whatever he did, he never lost sight of God. As he was walking by the way, conversing with others, sitting at table, or occupied in any other way, he had a habit of raising his eyes at times to heaven, and looking fixedly upwards for a short space of time, so that he was described by persons in the world as that father who is always looking up to heaven and talking with God. But though he might be said to pray always, still the eventide was with him

a particularly solemn and sacred period of the day. He used then always to retire to his own cell to be alone with God for at least an hour. If any stranger came to him on business at that time, the assistant brother in attendance had orders not to knock, but to push open the entrance which was divided in two parts, and say what was wanted at the threshold.

In like manner he used always to charge his sons never to let God depart from before them, to look to him in everything they did, to have their heart fixed on him, and to offer every action to Him, so that they might feel equal devotion in labour as in meditation. This method of prayer he said was most useful to all, especially to those who serve God in active employments. To one of our students who consulted him on this question among many others, he said, "Since those who are occupied in study cannot devote much time to meditation, besides their daily exercises of hearing mass, making prayer for an hour, and examination of conscience, together with weekly confession and communion, they may exercise themselves in seeking after God's presence in everything, as in their conversation, in walking, looking, tasting, hearing, reading, and the like, for it is most true that the Divine Majesty is present in all these things, both in power and in essence; and this manner of meditation which discovers God in everything is more easy than that other by which the mind is elevated to divine things, which are more abstruse and reached with difficulty, and this sort of exercise will prepare

you in a short time to receive great favours from God. Besides this students may make frequent offerings to the Lord our God of their labours and studies, reflecting that we accept all this labour out of love to Him, proposing to ourselves to do Him pleasure, and serving Him in all things, by assisting those for whose life He was pleased to suffer death. It will be well that you examine yourselves on these two points." This answer of St. Ignatius is preserved in our archives at Rome, written in his own hand to the student who had asked the question, and the writing is corrected in the hand-writing of Polanco. The reader will wonder how it is that mention is here made of an hour's prayer when this was not appointed for the students by Ignatius, and I can only suppose that it was a correction made by Polanco, when this hour of prayer was imposed upon every member of the society by St. Francis Borgia.

Ignatius was accustomed to guard his senses and all the powers of his mind with extreme care from any profane objects, lest they should return upon his mind during the time of spiritual exercises. Being in such high esteem, and possessing such high authority with princes, secular men used to beg his favour for obtaining places at court, and he used to reply that he had nothing to do with any other court than that of the King of heaven; that if they sought any place there, that he would use every effort and all his prayers, that they might become the familiar friend of so great a King. And when this

answer was noised abroad, few came to trouble him with such requests. In his converse with God he used the greatest external composure and reverence; this he considered most important, and thought that it ought to be sought for more than spiritual sweetness, and he used often to pray, "Give me humility and loving reverence." Jacopo Croci, who had seen Ignatius when he was young, and been admitted by him into the order, tells us how the saint used to assist at vespers, his attitude of body showing the greatest composure, and his face breathing devotion. This external devotion he also taught his children. In an old rule drawn up for the minister he had marked down, "It is his duty to visit the brethren whilst hearing mass, or praying in the church, to see if they leant against anything for support;" for this he looked upon as an unbecoming indulgence at such a time. A soul like that of Ignatius was no sooner engaged in prayer than he was entirely absorbed in God. No interruption or noise disturbed his self-recollection in the least degree, unless it happened that the saint had it in his power to have prevented the disturbance, and had neglected to do so. Then, however small the interruption was, it disturbed him greatly, from whence we may see how God is at the same time liberal and exacting, and how careful He would have His servants to be in cherishing His gifts. He applied himself to prayer with the most vehement force and fervour of spirit, so that if he gave his mind to prayer only for a few seconds,

as to say an Ave Maria, to say grace at table, to hear something read concerning God, or only to pronounce the name of Jesus and Mary, he was inflamed with spiritual emotion.

As to the favours which he received from God in prayer, since I have already said much on the subject, and shall have other things to add in their place, I will pass over them briefly. To James Lainez, who questioned him as a friend on his method of prayer, he answered familiarly, that in the things of the Lord he proceeded rather in the manner of those who suffer than of those who work; and such are precisely the expressions used by those who have treated on this subject, when they describe in what consists the highest degree of contemplation. Thus St. Denis the Areopagite, writes of his master Jeroteo, that he suffered divine things. But not content with this, Lainez desired to see with his own eyes how he prayed, and he did see him. The saint went up to a certain terrace which was open to the sky, and there he stood for some time without motion, with his eyes fixed on heaven; then he knelt down, and bending low he adored the Divine Majesty; then he seated himself on a bench, (for he was very weak,) and remained with his head uncovered in a humble attitude, whilst his tears of devotion fell drop by drop in deep silence, for he neither moved, or sobbed, or sighed. Not only Lainez but many others secretly watched him on this terrace, and heard him exclaim, "O how sordid does the earth appear to me when I look up to heaven!"

Nevertheless, he took great delight in plants and flowers, and sometimes was heard to philosophise on the wisdom shown in the formation of their minute frames; and he was seen to walk in the garden of the house so wrapt in God, that the fathers ran to the windows to observe him, thinking themselves lucky, says an eye-witness, to see this holy man with his soul so elevated to God. The gift of tears was in him perpetual and most abundant. In reciting the canonical hours, such was the divine knowledge and sweetness which every verse brought to his mind, and so profuse his tears, that he was obliged to stop almost at every word, and several times he was nearly blind. For this reason, and because of his great weakness, his brethren judged it right to petition Pope Paul III. to dispense him from the obligation of saying office, which was done in the year 1539, and some short prayers were appointed instead. When the brethren chanted vespers, he used to stand at a window opposite the church and accompany the divine praises by a gentle moaning and by tears so sweet that you would say they might be shed by the blessed. As he was saying mass on the day of the nativity of St. John Lateran, he was suddenly filled with a spiritual joy so excessive, that during the whole mass he kept breaking out into groanings, so that an ignorant man who saw him, whispered in the ear of Francesco Strada, who had served at the mass, "That priest of yours must have been a very wicked man, for he has been so conscience-struck for his misdeeds, that he

has done hardly anything but cry violently all through the mass."

I have said that a journal was found after the saint's death, in which it had long been his custom to note day by day things concerning his soul; these precious leaves contain but a fragment of what his humility has deprived us of, containing hardly so much as four months. Bartoli has made some extracts from this concerning the gift of tears and other divine favours, which I here quote in the very words of the saint, in many places to us obscure and disjointed, giving Bartoli's literal version of the Spanish: "My tears on this day seemed to me quite unlike the former ones, for they came in such a slow, internal, and sweet manner, without any noise or great commotion, and so inwardly, that I know not how to explain it. Discourse both internal and external moved me to divine love, and such an inwardly harmonious and divine converse was granted me, that I am unable to express it. The following day many tears at mass, as yesterday, and also afterwards, together with great joy from internal converse. It was like talking, or heavenly music. My devout emotions and tears increased as I perceived that which I knew and understood in a divine manner. The next day again abundant tears, and a marvellous divine talking. Praying to the Virgin that she would aid me with the Father and with her Son, and then to the Son that He together with His Mother would intercede for me with His Divine Father. I felt my

whole being raise itself up before the Father, and my hair stood on end, with a wonderful movement and ardour in all the springs of life, and this was followed by tears and intense devotion.

“At the commencement of my prayer great abundance and great shedding of tears, with intense devotion, and frequent intelligence and knowledge of the Most Holy Trinity. I have experienced such frequent and sweet revelations of this sort, that neither my mind or my memory can explain. I had such superabundant cognition, spiritual visitations and sweetness, with continual tears, and loss of speech, that it seemed to me that every time I was able to utter the names God and Lord, I was penetrated all through me with a submission and wonderful reverential humility impossible to describe. After prayer, new and unaccustomed interior commotion, sobbings, and tears. All love for Jesus, saying and desiring that I would rather die for Him than live for any other.

“In preparing for the altar Jesus came into my mind, and I felt moved to follow Him, and I felt an inward conviction that His being the Head of the society was above all human reasons why we should accept a life of extreme poverty. It occurred to me also how the Father had consigned me to His Son; and as I resolved to stamp on myself the name of Jesus, and wholly conform myself to Him, fresh tears and sobbings came over me.

“During my converse with the Divine Majesty

I had violent emotions, and so intense a love, that it seemed to unite me in an exceeding degree to His love, and that I had never had any other visitations so excellent and so rare, or love so sweet and lucid. Afterwards even in the chapel fresh tears and fresh devotion always terminating in the Most Holy Trinity. At the altar, and after I had put on the vestments, a still greater superabundance of tears and sobbings, and most intense love, all directed to the Most Holy Trinity.

“Afterwards during the mass such were my tears and devotion, that as I went on I began to doubt whether from the great pain caused by my weeping I should not lose my sight if the tears did not cease. At the words, ‘placeat Tibi Sancta Trinitas,’ an exceeding love came upon me, and a flood of intense tears. This and every other spiritual visitation terminated in the Holy Trinity leading and drawing me to His love. The mass ended and the vestments taken off, as I was praying near the altar, renewed tears and sobs, all of love to the Trinity; and such was the spiritual sweetness of this love, that I knew not how to quit it. Also during the rest of the day, in the house and in the city, violent raptures of love and emotions of tenderness at the recollection of the blessed Trinity. As I was conversing with the Holy Spirit before mass with the same tears and devotion, it seemed to me that I felt and saw a bright effulgence of the colour of flame, very strange. As I was preparing for the altar, and after I had put on

the vestments and was celebrating, great inward commotion, with intense weeping and sobbing, and frequent loss of speech. Then I felt and saw our Lady exercising her favourable influence with the Father, so that in the canon of the mass and in the consecration, I could see and feel nothing except her who is, so to speak, a party to this so great grace, and the gate of it, and I had a spiritual perception of her showing me in the act of consecration the existence of her own flesh in the flesh of her Son, (that is, the formation from her substance) with so intimate an intelligence, that it cannot be described.

“In my usual prayers, from beginning to end, I had great and lucid devotion. Out of the house, in the church, and whilst celebrating, I saw the heavenly country, or the Lord thereof, so as to have intelligence of the three Persons, and in the Father the Second and the Third. Having received light and strength, having entered the chapel to pray, I felt, or more properly speaking, saw, by some supernatural power, the Holy Trinity, and Jesus as the Mediator of it represented to me to communicate to me that intellectual vision. Together with this sight and perception, there came upon me violent emotions and great fulness of love. As I was saying mass with many devout tears at a particular place, I had the same vision of the Most Holy Trinity as before, my love for the Divine Majesty always increasing. In the mass at the ‘Te igitur, etc.’ I felt and saw, not obscurely, but clearly and

in most bright light, the Being Itself or Divine Essence, in appearance as the sun or exceeding it, and from this Essence the Father appeared to issue and go forth, so that at the words 'Te igitur clementissime Pater,' was represented to me the first Divine Essence, which is the Father. In this representation and in seeing the Being of the Most Holy Trinity without distinction of the other Persons, I felt great and intense devotion to the thing represented, with much emotion and weeping, and intense love to the Essence of the Most Holy Trinity. As I was praying at the altar after mass, it was permitted me again to see the same Essence and vision as before, in the form of a sphere, and in some manner I saw all the three Persons as I had seen the first; the Father in one part, the Son in another, and the Holy Spirit proceeding from the Divine Essence in another part, but without issuing from the spherical vision. This sight and perception caused me new emotion and tears.

“Also in chapel being filled with great devotion to the Holy Trinity and intense love and tears, I saw not the three distinct Persons as on the days before, but, as it were, a lucid brightness and essence which rapt me in love towards it. I was not able to pronounce the words, 'In nomine patris,' &c. at the beginning of mass, from the intensity of my devotion. All through the mass great devotion, abundant tears, and love for the Most Holy Trinity. Sometimes also I felt like feelings towards Jesus, when I found myself in His shadow and under His guidance,

whilst at the same time the union with the Divine Majesty was not diminished, but rather increased. Preparing for mass I was moved to great devotion, considering that I was one day to be as an angel, and sweet tears came from my eyes. Afterward I saw several times the Essence of the Father, first the Essence, then the Person of the Father; my devotion was directed first to the Essence, then to the Person, and then in other manners without such distinctions.

“In the mass I paused very many times, and had many revelations of the Holy Trinity, by which my understanding was so enlightened, that it seemed to me that I could never arrive at such knowledge by much study. Again in my prayer, I was drawn upwards and elevated with great devotion, and ardent brightness, and spiritual sweetness. Then during mass more abundant tears than before, and sometimes a taking away of utterance, with spiritual intelligence so abundant that it seemed to me as if there was nothing left for me to learn concerning the Holy Trinity.

“In this mass I had understanding, sensation, and vision, so that, God knoweth how, in speaking of the Father, and in seeing that he was one Person of the Blessed Trinity, I loved him affectionately, and so much the more from the other Persons being revealed especially in the same vision. I experienced like feelings in prayer to the Son and the Holy Spirit, rejoicing in each of them, giving myself up to them, and congratulating myself for belonging to all three of them. This

appeared to me so great a thing that I did not cease repeating to myself, And who art thou? and what dost thou merit? and whence is this to thee?

“As I was saying mass with much devotion, tears, and fervour, with occasional suspension of the power of utterance, it seemed to me in my prayer to the Father, that Jesus presented these prayers and accompanied them with inexplicable sensations and visions.

“As I was standing by the fire again representing Jesus to my mind, and also in the streets as I was going and returning from Cardinal di Carpi, and in many other places, I had many tears and internal emotions. During this time the sensation and the sight of Jesus inflamed me with such love, that it seemed to me that nothing could ever happen to me which could separate me from Him.”

From these extracts we may judge what heavenly delights were tasted by Ignatius in prayer, and how copious was his gift of tears. It appears that there existed a report amongst us that his tears were collected in a vase; for Giovanni Ausonio, to satisfy the pious wish of Sebastiano Diacetti, recounts in a letter what he had heard from Anibale Codretti, who knew the saint intimately.

“First as to the dish you ask of, it is certain, that it was the custom to give him one, but whether it was for the purpose of collecting his tears there is no certain information; this you ought to have inquired of Giovan Paolo, the

companion of our Father Ignatius, who died last year in the house of the professed. If there were undoubted proof of this it would be very extraordinary, and much resemble what we read in the *Acta Sanctorum* of St. Irene Egumena on July 28th." The physicians having shown the saint the great injury that would ensue from such continual scalding tears, and that they would destroy his sight, he made humble prayer to God for some remedy, and God granted his request, so that he had a wonderful power either to weep or to restrain his tears.

Although God favoured Ignatius with such gifts, he nevertheless desired and caused his sons to seek after devotion and union with God, without any ecstatic raptures, visions, or revelations, which often afford subjects of disturbance and delusion to weak minds. When God bountifully conceded these graces, he would have them received with fear and humility, with thanksgiving and prudence, but he would not have them sought after or desired again. So also it is the counsel of the saints and men learned in spiritual things, that as far as possible we avoid and suspect them, and instead of these things, that we study to obtain humility, mortification, patience, charity, zeal for God's glory, and other solid virtues, which adorn the soul and render it acceptable to God. He also recommended those who devoted much of their time to prayer to be careful lest they became obstinate and rooted in their own opinions. Experience shows that this often happens

and turns a practice of such great value to an injury. This effect follows either from their heads being weakened by over application, or from their fancying that every movement they feel in prayer is an inspiration from God. The teaching of the faith, the commands of the Church, and of those to whom God has committed His authority, and not our own judgment and inclination, form the rule which is to guide our conduct.

CHAPTER II.

HIS LOVE FOR GOD.

ST. IGNATIUS'S first act of love to God was to take extreme care to guard his soul from every stain which was displeasing to His infinite holiness. His eyes were always turned towards his Lord, and from Him he took the rule for every thought, word, and action, and yet it was his custom to make a minute examination of conscience at every hour of the day, and when he was prevented from doing this by urgent business he did it in the following hour as soon as he was at leisure; and he could not understand how men could have a sincere desire to please God when they did not labour to cleanse and purify their souls by frequent examination. One day he asked one of the fathers how often on that day up to the present time he had ex-

amined himself, and when he told him seven times, he exclaimed, "Alas! so seldom!" and yet there were still several hours of the evening to come. But not satisfied with these examinations and with two longer ones, at midday and before going to bed at night, he had another sort of examination which he called particular examination, because it was directed against some particular defect, and may be used also for encouraging some particular virtue in the soul. This custom was invented by some of the ancient fathers, and in the book of Spiritual Exercises Ignatius has furnished us with regular instructions and rules for rightly understanding it. He made use of this weapon to overcome an inclination to laughter, which at one time troubled him; and at night he used to inflict on himself as many blows with a chain as he had laughed at different times during the day; to keep his account accurately he used whilst at Manresa to tie knots in his rope girdle. Besides this, whenever he fell into the fault he used to lift his eyes to heaven, and laying his hand on his breast, ask God's forgiveness. The saint studied with equal diligence to rid himself of everything which could offend the pure eyes of God, so that every action might be pleasing in His sight. So ardent and unceasing was his care, that when he compared each day with the day before, he used to find a daily advance towards perfection. When he was old he used to say that the year he passed at Manresa was his noviciate, and at the time he was pursuing his

studies he called it his primitive church, and that God's mercy had daily embellished and perfected the portrait which at Manresa he had only sketched.

His heart was entirely separated from all created things, which he loved in God, and God in them. When he forsook his father's house, he forsook at the same time all fleshly affections. When he was asked by his brother many years afterwards for his assistance or advice about the marriage of a niece, who afterwards became the wife of Giovanni Borgia, he would not interest himself in the affair at all. This, says Bartoli, is the true course for men who quit the world for Christ's sake, to forget as far as possible the things of the earth for the things of heaven, and to despise the civilities of human society, in comparison with the divine service. He adds that he had never written to his family for eleven years, for when he quitted the world, he considered that he had no longer any house. Once when he was praying in his cell the porter entered with a packet of letters from Loyola, and he immediately threw them into the fire without opening them. Often as he was pouring out the secrets of his heart to God, he used to say, "Lord, what do I desire, or what can I desire but Thee?" and truly there was nothing in the world which excited in him either pleasure or desire. His only prayer to God was that he might love Him, and by that love might merit to love Him more. In the early years of his conversion he composed the following devout pray-

er: "Accept, O Lord, my entire liberty; accept my memory, my intellect, and all my will. All that I have is Thy gift; to Thee I restore it all, and surrender myself in all things to Thy appointments. Give me only Thy love and Thy grace, and I am rich enough, nor do I ask for aught besides."

From the time of his conversion he made God's glory his single motive for serving Him. This it was that suggested to his heart the idea of instituting the society. This thought governed and directed him, so that he enjoined it in his Constitutions, in which hardly a chapter is to be found where it is not repeated that everything is to be done for the greater glory of God. To this end also he seriously exhorted his children. One day he said to an assistant brother who was negligent in his duties, "Brother, in whose service do you suppose that you are labouring?" He answered, "In God's service." "What!" said the saint, "are you serving God, and do you serve Him so ill? If I do not see that you improve, I shall punish you as you deserve. If you were serving man there might perhaps be some excuse for your negligence; but when with all our efforts we can do nothing worthy of the Divine Majesty, what a shameful thing it is if we do not even do what we can!" The three auditors of the Ruota who approved and compiled the process of canonization, thus speak of the saint: "All his thoughts, words, and works were directed to God as their end; they were regulated by God's law and intended for His glory. In his writings may

be seen that the motto always in his mouth was, 'to the greater glory of God.' This he sought in everything, and this he chose as the rule for the operations of his children. Hence arose the spiritual joy with which the blessed father was always full, and that undisturbed serenity of countenance, which indicated an abiding peace in his heart, so that he rejoiced the more, the greater were his tribulations. Hence also the inward calm and mastery over the passions of his soul which it was wonderful to see. This peace is the effect of charity." He was heard to say that if it were possible for him to go to hell without any crime of his own being the cause of his damnation, he should be more tormented by hearing the curses and blasphemies with which God is outraged there, than by the devouring flames. As the holy man was so full of God, it is no marvel that when he collected his mind in prayer even for a few moments, his heart and even his face was inflamed with the fire of divine love. In teaching Christian doctrine he used to conclude by these words, repeating them over and over again: "Love God with all your heart, and all your soul, and all your will;" and so did these words fire his soul that they kindled the hearts of his hearers, and pierced the most obstinate sinners with compunction.

Nature was consumed by this continual burning of divine love, so that it may be said, that if his life had no other than natural support it could not have been prolonged; and after his

death the physicians said that a frame so wasted and worn could not live except by miracle. Indeed the saint's life was a burden to be borne with patience, so vehement was his desire to be fully united to God in heaven and to be satiated with His love and His vision. When the thought of death came into his mind, the tears rushed into his eyes, and his heart was so overpowered with joy that he was obliged to drive away the thought lest he should faint away. I think it was from this vehement desire of death that arose his astonishment when he heard any of us say, as some are accustomed to do, "In two or three months I shall do this or that." He could not withhold giving this gentle reproof: "Jesus! my brother, do you think then that you shall live so long?" showing that he could not understand how people could flatter themselves with the hope of long life, when if he was himself assured of it he would have thought it a great affliction. Still when he considered that his dwelling longer upon earth might be to the greater glory of God, he only prayed for it, if it might be His will. What is still more wonderful is, that his love to God made him rather prefer the certainty of being employed in God's service, to the assurance of his own beatitude; for he was heard to say that if he had to choose whether he would die immediately and fly to heaven, or remain on earth, uncertain of his own salvation, but certain of promoting God's honour, and gaining souls, that he would prefer the latter condition and renounce his own certain bliss. Still he added, "If I so

gave up my certainty of beatitude for God's service, I should feel as secure of obtaining it from His mercy, as if I had His express promise." Well therefore might Cardinal del Monte say of Ignatius before the consistory, "So inflamed was he with divine love, that he sought after Him continually, and neither thought of anything, spoke of anything, or desired anything, but to please Him and execute His will. To His hands he abandoned himself, resolved in everything to follow Him, even if it should cost him heaven and earth."

To the same origin we must refer Ignatius's great devotion to all sacred things. At certain fixed times of the year he visited the seven churches of Rome, so famous for their memorials of the Christian religion, or for the indulgences with which they have been enriched by the Popes. These long journeys he made on foot and in winter time, and however weak he was he still allowed himself this devotion and sought these indulgences. He also had the greatest reverence for "Agnus Dei's", images of the saints, and the like, and he preserved them as rich jewels. He had a great devotion to the holy martyr St. Ignatius, whose name he bore, as he himself declares in a letter to St. Francis Borgia. But as I have such abundant materials in my hand to illustrate his love for Jesus Christ and for His blessed Mother, I will write of these by themselves.

CHAPTER III.

HIS SPECIAL DEVOTION TO JESUS CHRIST AND HIS
DIVINE MOTHER.

It is remarkable, that whereas other saints have been first brought to God, some by the thought of death and the fear of hell, many by the treachery of the world and by other motives of self-interest, what detached Ignatius from the world and brought about his conversion, was a burning desire to follow Jesus and become His follower. These are the words of the Church: "From the casual reading of pious books he was wonderfully inflamed, and resolved to follow the footsteps of Christ and of His saints." This I take to be a clear argument, proving that the love of Jesus burnt with a wonderful force in the heart of this saint, and bore him forward to undertake high and stupendous works for His glory. I have already shown how this love for Jesus was manifested in the first days of his conversion by his transcribing all His most remarkable actions and words from the Gospels in a magnificent book with illuminated letters in gold and colours, as we are told by Ribadeneira. Still more is this shown by the resolve which he made about the same time to go as soon as he could on a pilgrimage to Jerusalem barefoot, to see the spots consecrated by the visible presence and sojourning of his Redeemer. Nor was this

enough, but he would pass all the remainder of his days in those countries, revisiting those spots of hallowed memory, diffusing there the light of the Gospel, and, if he was judged worthy of such honour, shedding his blood there. So also when he had gathered together his first companions, they were all persuaded by his counsels to make a vow, if they could possibly accomplish it, to go to the Holy Land, and devote all their zeal to the conversion of its inhabitants to Christ. When he adopted the habit of a penitent, the most precious article he provided himself with was a small metal crucifix, which he wore on his heart underneath his sackcloth shirt. This crucifix, whether it was a pious theft or given by him in gratitude, remained in the house of Pasquali; it was preserved by Giovanni Pasquali as the treasure of his family, and is still venerated at Barcelona. At Manresa, when he assisted at mass, he generally read over the Passion of Jesus Christ, and he passed a great part of the day and night in meditating upon it, and afterwards scourged himself severely. At Manresa also he used to kneel down in the streets and speak of the Passion of Christ to those who stood by, imploring them to have it continually in their thoughts. His love for Jesus is also exhibited in the book of Spiritual Exercises, especially in the meditations on the kingdom of Christ, on the two standards, and in the prayer, "Anima Christ sanctifica me," which though not his composition, he made his own by his constant use of it. This love is also wonderfully exhibited in that part of

the book where he teaches, that if two modes of life and labour are offered to us, the one commodious and honourable, the other wearisome and contemptible, and if the praise and glory of God is promoted equally by both, we ought to embrace the life of contempt and pain, and that for no other reason than that we may wear the badge of Christ and imitate him. These were his own inclinations. If he met with outrage and persecution he rejoiced, as is testified by the auditors of the Ruota at Rome. These he desired for his own order, and we have in our possession a MS. of Pietro Ribadeneira, that the saint one day told him with great joy, that Jesus had granted him a favour which he had long prayed for, viz., that the precious heritage of His Passion should never fail the society, a heritage of contradictions and persecutions. How could he fail to be inflamed with love to Jesus by the frequent visits which he received from Him, at Manresa, on his voyage from Venice to Cyprus, and in the Holy Land? and afterwards at Rome when the Eternal Father commended him to Jesus, and placed him with Jesus; and then the gracious promise of His favour. Hence also his stedfast resolution to call the order the Society of Jesus, and his desire that the name of Jesus should be the seal and impress of the order, and again his frequent repetition of this name, as the apostle St. Paul repeats it in his Epistles.

As the first fruits of his priesthood he selected the Feast of the Nativity, (after a year and a half of preparation,) whereon to say his first

mass at the manger of Jesus. In making his preparation, and in offering the Host to the Eternal Father, whilst the Host lay before him and he touched and received it, his love shone forth most conspicuously. He prepared for the sacred action with great devotion for a long space of time. The evening before he read over the whole mass; if any fault should occur in the Missal, he corrected it at once, that he might make no error in this sacred intercourse with God. When he was in private he generally was about an hour at the altar, but in public he accommodated himself to the devotion of the congregation. He uttered the words of the mass distinctly, and in a loud sonorous voice, which might be heard with ease even by persons outside the chapel. He read the words in a slow and considerate manner; and he could not bear that any one in saying mass or divine office, or any other function, should hurry the words over in a different way from what they would before any person of distinction. The abundance of his internal emotions broke out externally. His sighs were few, and his tears were abundant. His countenance was so inflamed with love that he appeared a seraphim rather than a human being. One day Father Niccolò Lanoi was present at his mass, and raising his eyes at the "Memento," he saw a flame resting on the saint's head; astonished at this, and running forward to extinguish it, he perceived the saint in ecstasy, uttering gentle moanings; he perceived, and believed that the appearance was

divine. On account of the heavenly visitations and frequent raptures and ecstasies with which he was favoured, he was not able to finish his mass within any determinate time, and he was forced to dispense himself from the general rule which bound the others to conclude the mass in half an hour by the sand-glass; and on this account he seldom ran the risk of saying mass in the church. He was forced to celebrate every other day instead of daily, otherwise his strength was quite spent. By reason of this weakness, though the chapel was contiguous to his room, he frequently was obliged to be carried back in the arms of others. He was often taken ill, and it was remarked that though he was perfectly well before celebrating, he fell sick afterwards. In the year 1550, on the day of the Nativity, after saying his two masses consecutively, he was at the point of death. After mass, or if he did not say mass, after communion, he remained two hours alone in his cell, during which time none were suffered to interrupt him, unless some very important thing rendered it necessary, in which case Luigi Gonzales who was second in authority under him, went in to inform him of it; what he then observed, he has left us in writing: "I remember that whenever it was necessary for me to go and speak to him, which occurred on many occasions, I found his face shining to such a degree, that although I came into the room with my mind fully occupied with my business, yet I was struck dumb with astonishment, for his face did not resemble that of

other devout persons whom I have seen, but appeared evidently divine and extraordinary." So that, as Bartoli remarks, James Lainez might well compare him to the lawgiver Moses by reason of his familiar intercourse with God, which made the skin of his face to shine. His converse with Jesus in the blessed Sacrament was not confined to the period of saying mass and afterwards. He had a window opened from his room into the church, and his eyes and his heart were continually fixed upon his treasure. This love to the divine Sacrament, he endeavoured and succeeded in spreading throughout Christendom, which the Church herself testifies: "The frequentation of the sacraments was increased by his means." Through his converse with Jesus in the holy Eucharist, there was increased in him an ardent desire of openly beholding His sacred Humanity and fulness of joy and glory; like the apostle he desired to be loosened from the bonds of the flesh and to be for ever with Jesus.

After Jesus his greatest love was for His Blessed Virgin Mother. From the beginning of his conversion she kindled his affections, she manifested herself to him, and comforted him in his arduous enterprise, and gave him the wondrous and heavenly gift of chastity. He tried to show his gratitude for these favours, and directly he quitted his paternal roof, he went to return her thanks, and passed the whole night in her church at Arancuz, and dedicated himself to her by a vow of perpetual chastity. He

sustained the honour of her perpetual virginity against the blasphemous moor, and on the vigil of the Annunciation he put on the habit of a penitent, and passed the whole of that night in watching and pouring out the affections of his heart before her image. He suspended his military arms at her shrine, and under her auspices he girded himself with the new weapons of his spiritual warfare. This love was increased by the many apparitions with which our sweet Lady vouchsafed to visit him at Manresa, refreshing and instructing him. In the Spiritual Exercises which he wrote there, and which were in great part derived from her teaching, he frequently invites and implores her aid to meditate upon her dolours or her joys; and in his three methods of prayer he exhorts men to imitate her virtues, and gives pious forms for saluting and invoking her, in many parts of the work he calls her to our memory, and endeavours in other ways to extend her worship and veneration. When he laid the first foundations of the society, he chose the Church of our Lady on the Hill of Martyrs, and the feast of her Assumption. During the year and a half that he was preparing to offer his first mass, he made urgent prayer day and night to the Blessed Mother of God, that she would intercede for him with her Divine Son, and obtain His favour, and the precious gifts of His knowledge and His love. Then he celebrated for the first time in the Church of S. Maria Maggiore, on the day of the Nativity, and at the manger in which she deposited her Divine

Son. He and his companions made their solemn profession before her altar, making express mention of her name in the form of words he adopted: "I promise before the Blessed Virgin Mary." He used to take a chaplet of our Lady to bed with him, that he might think of her as he went to sleep, and when he awoke again return to her. He never undertook any affair great or small that he did not confide to her, and sought every grace from God through her mediation. As Ignatius never failed in giving proofs of his ardent love for his sovereign mistress, so did she in turn give continually renewed proofs of favour. She gave him light, and aided him in forming his Constitutions, and frequently appeared to him as he was writing them, as he has noted many times in the journal we have before quoted. We must not omit to mention, that as he did not at first prescribe for the society the hour of mental prayer which we now have daily, he ordered in his Constitutions that the students, besides hearing mass and their other pious exercises, should recite daily the little office of the Blessed Virgin Mary, and that the assistant brothers who could not read should say a chaplet, or the entire rosary, and that they should be diligently instructed in the mysteries, that they might perform this devotion with greater devotion and fruit.

The last proof I shall give of Ignatius's love to our Lady is, that he always carried with him her picture, and at length gave it to his relation, Father Antonio Araoz. This painting represent-

ed the divine Mother seated at the foot of the cross, with her dead Son reposing upon her, and seven swords in her breast. This he procured at the same time as his crucifix when he clothed himself as a penitent, and he retained it till after the foundation of the society. Being then obliged to separate from Father Antonio, and seeing his great grief, the saint moved by pity and gratitude drew this picture from his bosom, and as if he was taking out his own heart he gave it to him, saying, "Antonio, never give it away to any one, and know that I have worn it ever since I changed my life and my habit, and amidst an infinity of dangers and necessities bodily and spiritual I have experienced her marvellous help and protection." Araoz needed nothing further to kindle his devotion for this precious gift, but he did not long enjoy it, for in that same journey into Spain, having to go on business to Loyola, Don Marina, the saint's nephew, wished that it might at least be left with him as a loan till his return, and as he never returned, the image remained with D. Marina. Eight years afterwards, fearing lest after his death this treasure should fall into hands that would not value it, he sent it to Doctor Pasqual Mandura, that he might satisfy his own devotion, and then transfer it to our fathers at Saragossa, to whom he wished to present it, and this was done accordingly. When Pietro Ribadeneira heard of this, he sent to James Morales, rector of that college, requesting as a great favour that he would send it to Madrid, that he might have the

happiness of revering it for a short time. The rector consented, and after satisfying his devotion Ribadeneira returned it to Saragossa. It used to be kept in the sacristy of the college, in a magnificent reliquary, and on great solemnities was exposed to the veneration of the faithful on the altar of St. Ignatius. At this day it lies on the heart of a recumbent statue of the saint under the altar. On observing the colours of this picture faded, from the saint having worn it so long, and being the memorial of so many favours which he received from her, the beholders are filled with tender devotion. A copy of this picture was engraved at Rome with the following inscription: "This is an exact resemblance of the picture of St. Mary of the Heart, which is preserved in the college of the Society of Jesus at Saragossa, which from the time of his conversion to his old age was always worn on his breast and next his heart by the holy Father Ignatius, founder of the said society, and by which he testifies that he was in a marvellous manner assisted by God."

CHAPTER IV.

HIS ZEAL FOR SOULS.

ALTHOUGH the whole of this narrative may be said to be an exemplification of the saint's ardent zeal for the salvation of souls, this virtue will be made still more clear by what here follows.

First, I will speak of some pious works instituted at Rome by his advice, diligence, and labour. One of these was the house of catechumens. Since there were a great number of Jews in Rome, but no place was in existence where they might be received and supported, in case God removed the veil from their hearts and brought them to a knowledge of Jesus Christ; Ignatius, who laboured with great zeal for the conversion of these people, for a time received and fed them in our house, forgetful of its poverty and want of space, and kept them till they were fully established and had found some means by which they could gain a livelihood. The power of the saint's charity and the example of their own brethren, wrought great effects on these people of obstinate minds and uncircumcised hearts, so that more than forty were baptised within a year. Some of these were men of consideration, who from being professors became preachers of the true faith, and convinced their deluded brethren by proofs from Scripture that Jesus is the Messiah, so that by their means conversions were multiplied. One instance is especially remarkable, as showing the triumph of Ignatius. A young Hebrew named Isaac had taken refuge in our house to be instructed in the Christian religion; but when the day of his baptism approached he was strongly tempted to return to Judaism, and neither prayers nor reasons prevailed anything to deter him from doing so. Ignatius, who was in great sorrow lest he should escape from his hands, had recourse to God, and made fervent prayer

that this soul might be given back to him. He then sent for the young man and said to him only these words, "Isaac, you remain with us," and God gave such supernatural virtue to the words, that he suddenly returned to his former resolution, and was baptised a few days afterwards. Still as our house could not contain such a multitude of converts, and lest this good work should cease with his own life, Ignatius sought to establish in Rome a house of Catechumens, where they might be instructed and baptised, and also lodged and fed. After great labour and anxiety he witnessed the accomplishment of this design. Moreover, to remove from this wretched people a most powerful obstacle to their following the true light, he obtained from Pope Paul III. that those who abjured the errors of Judaism should no longer be subject to disinheritance, but that children who were converted should retain their patrimony in spite of the will of their fathers, and that money gained by injustice, or property of uncertain ownership, which the church had to dispose of, should be made over to them. He also obtained from Julius III. and Paul IV. that the synagogue should be charged with their maintenance whilst they were under instruction.

He laboured with a like zeal for the conversion of women of abandoned life. There was a monastery at Rome called St. Mary Magdalen's, or the house of the converted, where numbers of these women did penance. But this house did not receive married women, and selected those only who wished to become nuns, and all women who

are reclaimed from sin are not fit to lead a life of perfection. The saint earnestly desired that none should be prevented from leading a good life for want of some opportune provision, and designed the foundation of a new house where they might be admitted without any distinction. He treated with all those who were best able to carry this good work into operation, all offered to assist in it, but none would commence it, fearful either of the expense, or doubtful of success. What others shrank from Ignatius undertook. There were found in some excavations in front of our house, some blocks of marble and relics of the ancient magnificence of Rome, and he gave orders to Pietro Codacio, the procurator of the house, to sell them; he obtained a hundred ducats by the sale, and looking upon it as an assistance sent from heaven, he purchased with it the ground for the house of St. Martha, without any regard to his own poverty, and the numerous debts of the house. This generous act of charity moved others to contribute, and accordingly this merciful refuge was opened on the 16th of February, 1542. The pious confraternity of St. Mary of Grace was instituted in the church of St. Martha to aid in the work; the keys of this refuge were entrusted to three grave and prudent matrons, and a regulation was made that the inmates of the house who were married could not go out except to return to their husbands, or the unmarried except only to become nuns, or to be placed in some secure condition of life. The Cardinal di Carpi, pro-

tector of the Society of Jesus, became their protector, and a holy man, named Father Diego d' Eguia, was their confessor. By this man's earnestness and the care of Ignatius they lived such spiritual lives, that zealous preachers spoke in their favour and recommended them from the pulpit, so that the house prospered greatly, and in the course of a few years they by degrees numbered three hundred inmates. Such was the odour of their piety, that many honourable virgins desired to enter amongst them. The number of these virgins kept always increasing, and in the year 1546 the house became a monastery, and another house was given to the converted. Such was the pity of the saint for these poor stray sheep, that even when he was general of the order and weak from age and infirmities, he used to go himself to draw them away from houses of ill-fame, and he might be seen bringing them through the midst of Rome either to the house of St. Martha, or to the house of some pious and noble ladies. Amongst these ladies Leonora Osoria, wife of Giovan di Vega, ambassador of Charles V. was greatly distinguished. Sometimes the saint was told that he lost his time and labour in endeavouring to reclaim these women, who from the force of old habits, would return to their vices to-morrow though they forsook them to-day; but he replied, "If with all my labours in this matter, I had only prevented one of these poor creatures from offending God on one single night, I should consider that all my labours were well employed."

His charity also extended to boys and girls who were abandoned, without homes or means of gaining a livelihood, a class which, as Bartoli remarks, is the nursery for vice and theft, as well as of ribaldry and blasphemy; for these unfortunates he provided two separate houses for the two sexes, called orphanages, and in these they were brought up, supported, and instructed in Christian faith and manners; they were in addition to this taught some useful trade, by which they might be able to support themselves and benefit the public.

His care also extended to the preservation of girls who are thrown into evil courses either by their own imprudence or the wickedness of their parents. For these he founded the monastery of St. Catharine, called "de funari," where they were kept until they either became nuns or found husbands. To carry out this work he made use of the services of grave and prudent persons, who were moved to the work by his example and zeal. Amongst these Jacopo di Crescenzi, a Roman noble, Francesco Vanucio, chief almoner to Paul III., and Lorenzo da Costello, are worthy of particular mention. To them he communicated his design, and consulted with them on its execution. He sought out for some cardinal who would patronise the undertaking, and for pious persons who would form themselves into a confraternity to maintain the new house, when all these arrangements were made and the work was well in progress, Ignatius withdrew himself from it, to devise other

expedients for the glory of God, and the good of souls, for his zeal was like a devouring flame which is never satisfied.

The German College was another work of his which was of signal service. It is true that the praise for this design is due to Cardinal Morone, who whilst he was Apostolic Nuncio in Germany, perceiving the extreme desolation to which the Catholic faith was brought by the heresy of Luther, touched with pity for those countries, and with a desire to assist them, came to consult with Ignatius on the subject, in whom was the same sorrow and solicitude. Being well acquainted with the national character from his long residence in Germany, he proposed the institution of a German College, as being a remedy exceedingly adapted to their present necessity. This wise prelate perceived that this ruin had fallen upon Germany chiefly through the ignorance and wicked lives of the ecclesiastics, and therefore the evil must be remedied by the direct opposite of these, by the sound instruction in Christian doctrine of those who had the charge of souls, and by their exemplary lives. It was expedient also that their doctors and pastors should be Germans as themselves, because the whole people had similar laws and manners, and they would therefore receive more willingly the teaching of their own countrymen, and these men would be able to preach the word and deliver the truth with greater force. In Germany there were found few, if any, preachers equal to the wants of the times, and these were daily diminishing

in numbers, whereas the heretical teachers were very numerous and grew like poisonous herbs. For these reasons it was evident that a seminary should be established, in which a large number of German youths of good abilities might be carefully instructed in Catholic science, manners, and ceremonies. This seminary could not be founded in Germany with safety, for even should the soundest place be selected, still when the pestilence of heresy was spreading in all parts, how could they hope that their young students could be kept apart from the devilish contagion. Where could they find any spot out of Germany more suited than the city of Rome? Here without doubt, better than in any other place, the minds of young men could be established in the Catholic doctrine. The certainty of the doctrine here taught, the reverence in which the ancient religion is here held, which was planted here by the prince of the apostles, and nurtured by his blood; the numbers of martyrs who have here suffered; and in addition to all these holy recollections and blessings, the Popes who are here present, whose zeal and liberality would aid in supporting the seminary and attract the pupils by various favours. Ignatius received these words of Morone as if they had been spoken by an angel, and immediately offered to aid the undertaking with all his power. The cardinal in company with the cardinal of Santa Croce, went without delay to Pope Julius III., by whom, as well as by the whole college of cardinals, the scheme was not only approved but liberally sup-

ported. A bull was issued, and to Ignatius was committed the trust of selecting young German, and for the present also Flemish students, of governing, instructing, and prescribing their rules and statutes. This task he joyfully accepted. But he refused to burthen the society with any pecuniary responsibilities or keeping of accounts, and he would never on any occasion consent that we should be involved in such affairs, which besides care and trouble give occasion to murmurs and suspicions. Still when great difficulties arose on this account, which interfered with the discipline of the college, it was judged right by the society to undertake this charge. In the course of a short time twenty-four promising youths were collected at Rome, to whom Ignatius lent a house for their studies close to our own, and on the feast of St. Simon and St. Jude, 1552, many sermons were preached in support of the undertaking by Pietro Ribadeneira, and many of the cardinals, and the new college was opened and begun. This valuable institution was nearly failing in its first youth; for on the death of Julius III., and his short-lived successor Marcellus II., the papal subscription was not continued by Paul IV.; besides which many of the cardinals were obliged to diminish their gifts on account of the war with Naples and of the scarcity. Still the courage of the saint did not fail. He wrote to the Cardinal Ottone Truceses, who although he felt great interest in the work, had nevertheless advised him, having given such great proof of his confidence in God, to give way to the neces-

sities of the times. "If your Eminence is unwilling or unable to assist the work, abandon it to me. I will support it alone." He then distributed the youths in different colleges of his own out of Rome, and others he supported in Rome, and having borrowed money on his own account at a high rate of interest, he encouraged the steward of the house, telling him that God would shortly provide for the payment of a debt which was contracted for Him, and that he would see this poor seminary increase greatly both in numbers and in riches. This prediction was fulfilled by Gregory XIII. who munificently endowed this institution.

In addition to these pious undertakings it was by his means that the decree of Innocent III., "*Cum infirmitas*," was restored to its ancient vigour. By this decree it is ordered that physicians shall not attend a sick person before he has provided for his soul's health by sacramental confession. This expedient he resorted to because he was greatly afflicted by finding from the fathers who went to visit the sick, that many passed out of this world unconfessed, for they delayed to send for the priest till they were at the point of death, and made preparation for the sacraments only when the powers of speech were failing. Upon this the doctors made a great commotion, and endeavoured to show that the decree was uncharitable, because the sick being unwilling to send for a confessor, would die for want of medical aid, and go to perdition, whereas by the doctor's care they might have

time for repentance and save their souls. The saint therefore published a paper in justification of the decree, which was approved by many theologians and canonists. He says that it is not in any way uncharitable to refuse attendance to the sick who will not confess, even when death ensues. First, because the sacred laws and canons look to the general good, and not to particular cases, and it was certain that when one would obstinately delay confession through the revival of this decree, multitudes would be induced to confess. Moreover, if this law offended against charity, there ought to be no retributive justice, and magistrates would not be justified in condemning a heretic to death, or any other who persevered obstinately in sin, seeing that if they remained alive they might repent and be saved. But what is more than this, and dispenses with all necessity for argument is, that it is the canon of a general council, viz., of the fourth Lateran Council which was lawfully assembled and guided by the Holy Ghost. So that no man can maintain without impiety, that it is in itself repugnant to charity. Nevertheless, that the law might be more efficient, it was by his means mitigated, and the doctor was allowed to make one or two visits, but no more previous to confession; and the decree thus modified was confirmed by the authority of Pope Pius V. in the apostolic constitution, "*Super gregem dominicum.*" And finally, the same decree was confirmed in the year 1725 by his Holiness Pope Benedict XIII., in the following

words: "We command all bishops to see to the observance of the decree of Pope Innocent III., and the constitution of Pope Pius V., which imposes upon physicians the punishment of excommunication if after the third visit they do not abstain from all attendance on a sick person, till he has received the sacrament of penance, of which the confessor must leave a certificate in writing with the sick person." These two papal ordinances, which embody the advice given by Ignatius, reflect honour on his zeal and prudence.

By the influence of the saint, Paul III. instituted a congregation of learned cardinals, who had supreme inquisitorial powers for the protection of Italy against the heresies of the time. It was he who induced the king of Portugal to put in force the laws against duels. He persuaded the Emperor Charles V. to send out a fleet against the predatory Turks, and induced Preste Janni to put his empire of Ethiopia again under the obedience of the Roman Church. He neglected no means within his power for the recovery of England. He commanded the whole society to pray for this intention. When Mary the daughter of Henry VIII. and Catharine of Arragon succeeded to the throne, and Reginald Pole was sent to reconcile England to the Church; Ignatius, who was an intimate friend of his, sent him the most zealous letters, exhorting him to the great work, and offering to receive young Englishmen into the German college which at that time he had the whole charge of support-

ing. He commanded Antonio Araoz and Francesco Borgia, the provincial and commissary of Spain, to do all in their power to send members of the society into England with King Philip. He also desired Bernardino Ochino to cross over with another companion from Antwerp, and he was on the point of sailing when King Philip came back from England into Flanders. He invited Bernardino Ochino to retract his apostacy. He wrote another letter dated December 12, 1545, begging Claudio Jaio, one of his original nine companions, to do all he could for the salvation of this lost soul ; by visits and by every other effort of kindness, he sought after him, and endeavoured to bring him back once more to the bosom of the Church which he had so scandalously abandoned. He tried to persuade him to write a letter, and if it were but a single word of repentance and desire to make satisfaction, promising that the Vicar of Christ would again receive and embrace him with fatherly kindness and mercy. If he hung back from timidity, he encouraged him by offering the aid of all the society ; he was at Rome himself, so was Lainez and Salmerone, let him be assured that they would manage his affair as if it were their own. But the saint had only the merit of his affectionate efforts and zeal for this apostate, not the consolation of success.

He brought back to the strict observance of their rule convents of nuns in Catalonia, Sicily, and certain towns of Italy, which were commended to his zeal and that of the society by

the prince of Spain, the viceroy of Sicily, and by certain cardinals at Rome. He arranged the difference between the king of Portugal and the Pope. He made peace between Ascanio Colonna and his wife Joan of Arragon, when the endeavours of even sovereign princes had failed, although matters afterwards became worse than ever through the vain-glory of others who would interfere in the affair. On this account he judged it right to leave Rome, and he made a reformation in certain villages whilst he was on his journey; he established by public consent the rule of communicating every month; he introduced missions which were productive of the greatest good amongst the people, and procured for them the support of the landlords. It is maintained by Bours that he was the originator of the solemn adoration of the Divine Eucharist in the churches of the society during the three last days of the Carnival. He procured the establishment of houses of catechumens for the Indian missions. That there might be no delay in hastening with spiritual succours to the sick, he commanded that when any such request was made, the great house bell should be rung immediately, and that all should assemble with their cloaks at the door, not excepting the superior, ready to go wherever their services were required. He not only ordered this but set the example. When he was quite old and broken in health he would not suffer any other father to visit a dying man who had asked to see him by name, and he remained with the sick man

all through the night, comforting him and assisting him to make a happy death.

He endeavoured as far as he was able to help souls by private conversation, and such was the effect of his zeal that hardly any one ever left him without being the better for it. This he said was an art most useful to the society when it is rightly exercised, for if abused this art of conversation would rather contaminate us than sanctify the world. One who knew him well thus describes his familiar intercourse with others: "First, the heart of our Father Ignatius was full of the fire of charity towards those whom he wished to attract to God, and as these men were sometimes very wicked, he loved the faith in them, that divinely infused virtue which they at least once possessed, and the image of God in which they were created, and the Blood of Christ which was shed to redeem them from the power of the flesh and the devil. He then observed their natural temperament, whether they were choleric, phlegmatic, sad, or mirthful; and what was their past and present mode of life, in order to see what was the best way of teaching them. With men of the world he did not at first speak of spiritual things, which would be like offering them a naked hook without any bait upon it, but he with great prudence turned their minds inwards on themselves, and spoke of their own affairs; to the merchant he would speak of commerce, to the soldier of war, and to the statesman of politics, and the like. Then in the course of time he would turn to higher

subjects, and speak of a very different traffic, of another warfare, and the affairs of another kingdom, of gaining heaven, of the combat with vice and the subjugation of passions." Luigi Gonzales adds, that though he was a monk and a saint, he never knew any man with more noble and courteous manners; and Giovanni Polanco testifies that it was wonderful to see how he was equally beloved by all men, however much they differed in character, and even by men who regarded each other as natural enemies, on account of their feudal or national disputes. When the Emperor was at war with the King of France he was equally received by both ambassadors and the prelates attached to either party. This did not arise from any human sagacity and prudence, but it was an honourable course that he pursued singly for the service of God and the good of souls. In his treatment of sinners he was full of tenderness, like some mother who is full of love and affectionate pity for a son who is sick, caressing him a thousand times more than if he were well. A brother of Francesco Borgia, who knew the character of the saint, and sought his friendship, wrote to him: "I know of nothing why you should esteem me as your son, unless it be that I am a brother of Father Francesco, and a great sinner. Besides these two reasons I can lay no claim to your love." When the saint had smoothed the way in the manner here described he went on, as St. Francis Borgia says, quoting the words of the Gospel, "*tanquam potestatem*

habens ;” his zeal was lighted up and the fire of divine love which lit up his heart and his countenance was communicated to those who heard him. This was the case also when he preached in the public thoroughfares, in the piazza Altieri, and at the old mint, which were his usual places. When he first preached in public he was received by the laughter and derision of boys who pelted him with mud and filth, but when men had experienced the power of words, they were moved to tears, and signal conversions ensued.

But with certain men of the world who paid him frequent visits of idleness, he adopted a different method, and without waiting an opportunity, he begun conversing on death, judgment, or hell, or other fearful verities, so that they might either profit by his discourse, or cease to occupy his time.

Whatever occasion offered for the good of souls, he set to work immediately, and in his zeal he resembled a passionate lover. With these feelings in his heart he said, that if he knew that souls would be benefitted by it, he would not hesitate to go through the streets naked and covered with filth, and that he could not imagine any costume of shame or ignominy which he would not wear with the greatest joy. Nevertheless, after the first fervour of his penance, having discovered that an unpretending and clean dress was more attractive to men in general he adopted it for his society, (whilst he did not condemn those who acted differently.) It was

from the same zeal that those words proceeded with which he used to dismiss his missionaries after giving them his paternal embrace: "Ite, omnia incendite et inflammate," hence that largeness of heart which made him embrace the whole world and all manner of persons, and his solicitude in teaching to his sons the minute reasons for all their labours, and it would have been a wonder if his thoughts could have been confined within narrow limits. If he founded a school he would be informed every week of the number of scholars. He laid an obedience on the superiors of Italy and Sicily to write every week, those of Spain, Germany, France and Portugal, were to write monthly, those in India yearly, with full and minute accounts of all they had done in their houses and colleges, and besides this there were general accounts sent in every four months. What a spur this was to activity may be easily conceived. At reading these letters filled with accounts of apostolic labours and abundant fruit, the saint used to weep with emotion, and from time to time he would lift up his eyes to heaven and bless God for having wrought such wonders by such feeble instruments. I will not here omit to mention that having once received a letter from Jacopo Lostio in Sicily in which he said that he had nothing to report during the week, the holy father kissed the letter, and said that he held it as dear for that humble confession, as if it told him of the gain of some lost soul.

He used to dispose of his subjects according

to the good of souls, and when he thought that they would be of more use in one place than another he removed them, without regard to the lamentations of their superiors, quieting them by saying, "What would you do if they died?" This was his motive in that memorable instance of the recall of St. Francis Xavier from India, and if it had been God's will that he had lived to receive the order, the effects would have demonstrated, that he was more serviceable to the church and to the society when in Europe than he had been in the East. For the same reason he would not satisfy the wishes of that holy apostle, by sending the number of missionaries which he sent Father Andrea Fernandez to ask from St. Ignatius at Rome, and to bring back with him to India. When Pietro Ribadeneira interceded for his brother's petition with evident signs of sorrow, he replied, "Believe me, Peter, that these Christian countries have as much need of labourers to preserve the faith as India has for planting it among the idolaters." It is also true that the saint in his great foresight, whilst he provided opportune succours for India, yet thought far more of the necessities of Europe, which is, as it were, the heart which supplies India with its life blood.

As the Church and all good Catholics rejoiced in the good which was done by Ignatius, so did the heretics complain. Finding that they had failed to injure the society by falsehoods, they endeavoured to infect it with their own errors. Melancthon and another were the projectors of

this scheme, and they sent one of their most able disciples from Germany to Rome. The man's name was Michael, a native of Calabria, and a young man of great ability, who having asked to be admitted into the society in due form, after the usual probation he became a member. The deceiver now assumed an appearance of great sanctity, modesty, and obedience, together with outward devotion and austerity, confessing and receiving the Holy Communion several times a week. Being a novice he was entrusted with the care of the refectory, together with Olivier Manareo; and when he had become familiar with his companion he began to carry his design into execution. Speaking of the sacred images on the walls of the refectory, he imparted to Manareo his doubts whether it was possible to venerate images without idolatry, for he said he had heard a certain doctor in Germany quote the text from St. John's epistle, "Beware of images." Manareo gave him a suitable answer, and for the time he was silent. Another day he begged him to explain the words of St. Peter, "Salute the brethren who are in Babylon." Manareo replied that the apostle spoke of Rome, which was fitly described by that name on account of the confusion of wicked sects who were there in his days. To this the scoffer answered with a smile, that the doctors of Germany also understood him to speak of Rome, but for a truer reason, for they said that the apostle predicted the apostacy of the future Popes who would occupy that pestilential chair. These words fully discovered the character

of his companion to Manareo ; and after taking careful notice of his words he soon collected twenty-five propositions contrary to the Catholic faith. He got the better of the heretic's malice by his prudence, and induced him to write down three propositions on paper, which he brought to Ignatius, telling him the whole story. The saint immediately informed Cardinal Giovan Pietro Carafa, the chief inquisitor, who was afterwards made Pope, and expelled the heretic from the house ; being afterwards convicted of heresy and of his foul conspiracy, he was sent to the galleys for life. When this fraud was discovered they devised another, which, as it involved no danger, they supposed might succeed better. Two large boxes of books were sent to the house at Rome as an alms from Venice, from an anonymous donor ; those that laid at the top contained sound doctrine, but underneath were the pestilent works of Luther, Melancthon, and other heretics. But this trick had no better success, for it was discovered by the same Manareo, who whilst the books were still lying together in the library, examined them to see who the authors were, and when he had found out, he hastened to inform Ignatius, who threw them into the fire.

Many times in the day the saint prayed fervently with many tears for the Sovereign Pontiff and the princes of Christendom, whose good government and example is so important for the welfare of souls. He offered the same prayers for the conversion of infidels and heretics, and required his subjects to offer their prayers and

masses for the same intention. This practice is still observed by the society, and every priest celebrates once a month for the return of heretics to the Church, and once for the conversion of infidels, and those who are not priests say a chaplet or rosary for the same intention. When any great necessity occurred, the saint multiplied his prayers and passed a great part of the night in devotion, joining to his own the prayers of his subjects. Thus in the year 1555, when Julius III. fell sick of the illness of which he died, he ordered continual prayer to be made for him. All were commanded to pray for the Pope once a day when he was in health, but now that he was sick they were commanded to pray twice. In the year 1556, when the king Philip succeeded to the monarchy of Spain, which was renounced by the emperor Charles V., Leonora Mascaregna, who had been foster-nurse of the new king, wrote to Ignatius, praying him to recommend him much to God in his prayers. The saint replied that whilst he was a prince he had prayed for him once every day, but now that his father had ceded the government to him, he would pray for him twice a day with all his heart. In like manner at the election of a new Pope, or the succession of a new king, at the commencement of any persecution against the Church, or for the repentance of public offenders, (as on one occasion for a man who had not confessed for sixty years,) he imposed additional prayers, and united in them himself.

From this we may see how deservedly he was

extolled by Gregory XV., who in asking the opinion of the cardinals upon his canonization, applied to him the praise which in Scripture is given to Josue: "He was great according to his name, very great for the saving the elect of God, to overthrow the enemies that rose up against them, that he might get the inheritance of Israel." (Eccls. xlv.) "For Ignatius in his day burnt with the fire of divine charity, and continually spread these flames among the predestinated, and he mustered a band of warriors to exterminate their enemies who made war against the elect, and by these arms with which he furnished them, they have continued to triumph up to the present day to the great advancement of the Church." In like manner when Cardinal Bandini gave his vote, he said, "Great and stupendous were the things wrought by Ignatius during his life, but besides these he continues to work continually greater wonders. For as many seeds of heavenly doctrine as the society which he has instituted scatters on the earth, as many heretics and idolators as it delivers from error, as many schools as it maintains for the increase of sound wisdom, for all this we are indebted to Ignatius." Another prelate thus expresses himself: "As the cluster of grapes proved to the Israelites the fertility of the Land of Promise, so what has been effected by his order, and by the force of his spirit, is a proof of the divine zeal of Ignatius." Moreover, the three auditors of the Ruota considering that Ignatius had sent labourers into all four quarters of the world for

the conversion of the heathen, declared that he was worthy of the title of apostle, in the same way that Pope Gregory the Great is called the apostle of England, because he sent St. Augustine and his companions for the conversion of that nation. They also applied to Ignatius the words which St. Bonaventure spoke of his Father St. Francis; that he did not esteem himself to be a friend to Christ, if he did not gather into his bosom the souls which He had ransomed with His blood.

CHAPTER V.

HIS MEEKNESS AND GRATITUDE.

How well Ignatius had learnt from Christ the lesson of meekness, is shown in the first place by his peace with men who hated peace. The Bishop of Cambrai without any provocation put forth an edict, that no member of the society should preach or administer the Sacraments throughout his diocese. On hearing this news Ignatius procured from the Cardinal di Carpi a letter of recommendation to the Pope's nuncio to the emperor resident at Brussels, without proceeding further. Meantime, as was always his custom, he admonished his subjects to practise humility and modesty, to abstain from every act or word which might displease the bishop, and to refrain from arguments in proof of their privileges. These directions they ob-

served exactly, and remained in the neighbouring city of Tornai without putting a foot within his diocese. He could not bear any strife about temporal matters, and if he could do so with a clear conscience, he avoided them by giving up everything. He used to say, that besides being a noble and Christian course, this was also advantageous ; because God pays back with liberality whatever we give up for His sake and for our neighbour's good. He gave a striking example of this during a long trial from the annoyances of a neighbour. This man had a great hatred against Ignatius and his companions without knowing why ; and when they came to inhabit a house adjoining his own given to them by Pietro Codacio, he rejoiced in thinking that he should be able to sell his own house at a great price, because they were in such need of it. Then out of ill-nature and to force us to make the purchase, he seized upon our court-yard. Ignatius made no opposition. His next step was to fill the court-yard with noisy animals, and in addition to this he caused so great a noise to be made there, that the room adjoining could not be inhabited ; still Ignatius kept silence. There was great need to open a window into this court, to give some light to our refectory, but this the man would not consent to, though no inconvenience could ensue from it to him, and for eight years we were often obliged to dine by lamp-light at midday. Still the saint would not procure the assistance of the law which he might easily have obtained.

Meantime this man spread abroad calumnies against us, saying that Ignatius and his wretched crew were endeavouring by all sorts of wicked arts to drive him out of his house. All this Ignatius bore with meekness, and the only return he made was to commend his enemy to God in prayer. At last however the nuisance became so great that Ignatius was obliged to purchase his house, whatever he might ask; and the money was accordingly raised partly from alms, and partly by loan. The tiresome man was accordingly forced to take his departure, which he did, as if he was abandoning his house to be sacked by soldiers, rather than to lawful purchasers, for he took away with him doors, windows, iron-work, and such stone-work as he could tear away and transport, after which the saint entered upon his new possession with great joy, as if it had been richly furnished and presented to him by some dear friend!

In like manner he followed in numerous other instances the apostle's rule of overcoming evil by good. Thus he acted towards the companion of his lodging at Paris, who robbed him of his money, and to Michele Navarro, who attempted his life. One of our fathers who was instigated by the devil to an unreasonable hatred against him, caused him great suffering. The saint prayed for him, and one day at mass he broke out with the words: "Pardon him, O Lord, pardon him, my Creator, for he knows not what he does;" and God answered him, "Leave him to me, and I will avenge you." Some time

after this it happened that this father was praying in a certain church, and looking at some relics of the saints, when there appeared before him a man of severe aspect, holding a scourge in his hand, and threatening him with punishment if he did not at once submit obediently to Ignatius. In great terror he hastened to the saint, telling him what he had seen; he confessed his fault, and returned to his duty. Still he did not escape punishment, for he was chastised by God with many great adversities. Another man who was a monk of another order, and had been a friend of the saint's, was changed by envy into an enemy, and so furious did he become that he declared that he would cause all the Jesuits in Spain to be burnt alive from Perpignan to Seville, and sent this message to Ignatius, who sent him the following answer in writing: "Sir, say to Father J. N., who wishes that we were all burnt from Perpignan to Seville, that in like manner I desire that all his friends and acquaintance not only between Perpignan and Seville, but all over the world, may likewise be all kindled and burnt up with the fire of divine love, that they may be great in the kingdom of heaven. Tell him also that our affairs are at this moment being examined by the governor and by the vicar of his Holiness, and that sentence is about to be given. If therefore he has any matter against us, I hope that he will go and make a deposition before these judges, for I should much prefer to bear the punishment myself, if there be cause for

blame, rather than that all should be burnt who are to be found between Perpignan and Seville. Rome, at Santa Maria della Strada. August 10, 1546.”

To perpetuate amongst his children this spirit of Christian meekness, he ordained that prayers should always be made in the society for our enemies, and in the bull of canonization he is commended among other virtues for his patience and meekness, “which were wonderfully shown amidst the many trials, reproaches, shame, and persecution, which he cheerfully bore for God’s sake, by his thankfulness to those who spoke evil of him, and his benefits to those who injured him.”

His meekness to those who injured him was accompanied by gratitude to his benefactors. He was most careful in giving honour to those who had deserved well of him or of the society, and he omitted nothing which gratitude could repay to them, both during their lives and after their deaths. Besides the fervent prayers which he daily offered for them, he used to visit them in their houses; and whenever they came to see him, however inconvenient the hour might be, received them with every mark of pleasure in his countenance, and entered into friendly conversation with them on the progress of the society, and especially of what was passing in India, because news from that distant quarter was doubly welcome; and if they were in need of anything he assisted them with kindness as far as he was able. Such is the testimony of Maffei; but to

descend to particulars. There was a certain priest named Caveglia, who used to bestow alms upon him when he begged at Manresa, and to him he sent a little book of the Office of our Lady: the gift was small, but it showed the great gratitude of one who had made himself poor for God's sake and had nothing better to offer. He used to call Isabella Roselli, who gave him such abundant alms at Barcelona, his mother. He spoke of the Cardinal Gasparo Contarini as his first and greatest benefactor, because of the assistance he had received from him in obtaining the Pope's approbation for the society. He confessed that he was under eternal obligations to the Cardinal Santa Croce, to Giovanni di Vega, viceroy of Sicily, and to the Cistercian fathers, who had so befriended our order; and when he could do nothing more he commended them to God in prayer. He always retained an affectionate recollection of the kindness of the Regular Clerics of St. Paul, called Barnabites, who took Emmanuello Miona into their college at Milan when he fell ill on a journey from Paris to Rome. Many mutual offices of love were interchanged between us from time to time; they made known their necessities to him as if he were their father, and he loved, honoured, and defended them as most dear children. Dr. Girolamo Arze, a benefactor of our house at Rome, after coming from Spain fell dangerously ill at a very unhealthy season, when our house was full of invalids. Still the saint would not forget his benefactor, but sent one of the infirmarian brothers to attend to

him in his sickness, and remain till he was quite recovered. Meanwhile he sent to inquire after him every day, sending him messages of consolation and exhortations to patience. While Ignatius was at Alcalà, Mencia da Benevente was very kind to him, and gave abundant alms to support him and others. Afterwards, as time went on, Mencia himself was brought to beggary. When Ignatius heard of the misfortune of his old benefactor, he earnestly recommended him to Francesco Villanova, rector of our college at Alcalà, and his recommendation was not in vain. The college was new, and so poor that the inmates having little covering for the cold winter nights, were obliged to wrap themselves in their cloaks, and their diet corresponded; still all gave something of the little they possessed, and the rector was the first to place his offering into a plate put in the middle to receive the collection. Thus they were able to support this poor man with better fare than they could afford themselves, by means of their little offerings. Andrea Lipomani, a Venetian noble, had given up his priory to found a college for the society at Padua, reserving to himself half the rent whilst he lived. But Ignatius responded to his courtesy, by sending him a paper declaring him perpetual administrator of the priory, and desired his subjects to receive as an alms whatever he might be pleased to give them. He also cut off from the revenue an annual sum of four hundred scudi for his two nephews; but the good prior would not suffer that any part of his offering to God should return

to his own family. The Pope having granted to the Duke of Ferrara the services of Claudio Jaio, he inquired of the saint how he was to behave towards the duke. Ignatius answered, that it was his desire to serve a prince who had so highly favoured the society with all his power, and that he greatly prized this opportunity of showing our grateful remembrance of his benefits; that in his ministrations and in all matters, great and small, he was to please him, and, in a word, obey him in all things as if he were his superior. He wrote to the king and cardinal of Portugal, who had enlarged the society in that country with royal magnificence, calling the society their property, and remitting it entirely into their hands, and when King John III. departed this life he sent a letter from Rome, dated June 14th, 1553, to all the provincials, rectors, and prefects of the society, commanding that every priest during his mass, and every other member in his daily prayers, should make supplication for the aforesaid king, as well as for his queen and their children.

He gave distinguished proofs of gratitude to those of his own sons who greatly benefited the society. He wrote word to St. Francis Xavier that he could never forget him. He wrote word to Girolamo Natale that he was to take care of Father Michele Torres, as if he were the apple of his eye, for that he was greatly indebted to him. He told James Lainez that the society owed more to him than to anybody else, and called him his everything, and his only possession. His gratitude to Pietro Cordacio was very

remarkable. He was the first Italian who entered the society, leaving the court and the service of the Pope, who was greatly attached to him. After coming among us he exhibited the greatest zeal and diligence in procuring means of support for the large number of our brethren who were then assembled in Rome, and had nothing but alms to trust to for their livelihood, and such was his success that he obtained sufficient to found a house for the professed, so that many people called the society Father Pietro's Order. On this account one day after dinner he rose up, and after describing in vivid colours and in his presence the debt which the society owed him as its founder, he presented him with a candle, and with a large number of masses and prayers. The good old man wept with emotion, and having received the candle according to the wish of the saint, he quickly gave it back again, protesting that all he had done was nothing when compared to the grace of having been admitted to serve God in that house of the Lord, and among His servants. Nor did the gratitude of Ignatius stop here; but we are told by Polanco that it was his wish that he should hold the first place among the professed, and that every year a candle should be presented to him, and a mass said for him, as their founder, and that on his death these merits of his should be inscribed upon his tomb; but it is the opinion of Bartoli that his humility released him from these tributes of honour.

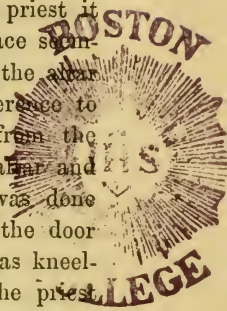
The holy father used to impress on his children this virtue, which is so beautiful in those who have embraced a life of poverty for Christ's sake. Whatever place they were sent to, he bid them first go to visit their benefactors, and to these he sent relics or blessed beads, or accounts of what had been done by the society in God's service. That this virtue might be firmly established amongst us, he prescribed in the Constitutions, "1st, That in every college a mass should be said every week for its founder and benefactors. 2nd, That on the first day of each month, all the priests who were present should say mass for the same intention, and the same on the anniversary of its foundation. 3rd, That on the same day a candle should be presented to the founder or to his nearest relation or representative, ornamented with his arms, or with some pious emblem, in token of the gratitude of the society. 4th, When the society has come into possession of any college the prefect general shall give information to every priest of the order, that they may all say three masses for such benefactors as are living, and three for their souls so soon as they shall hear of their deaths. As many masses as are required of the priests who live in the colleges so many times shall those who are not priests make prayer for the same intention, saying the rosary of our Lady, or the third part of it. 5th, The founders and benefactors of colleges shall participate in a special manner in all the good works which are done by the grace of God as well in the col-

leges by them founded as in the whole society. 6th, The society confesses its obligations to these founders and to their relatives, both during life and after death, and shall observe towards them all such consideration as is consistent with their profession and with God's glory." In consequence of these regulations the number of prayers and masses for benefactors increases to an immense amount, so that six hundred thousand masses were said by the society for Henry IV. of France.

As St. Ignatius while still in this mortal life so manifested the virtue of gratitude, so he has continued by many apparitions to declare it now that he is raised to glory and immortality. In a certain city in Ireland some persons could not bear to see the numbers of poor who flocked to us, and sent in a petition to the governor that we might be sent away. But the governor, who was more pious and religious than these men, who were bound to be so by their profession, destroyed the paper, and sent to console and re-assure us, bidding us continue in our good course, and that we should not fail to have the help of God and the favour of the people. The saint appeared to this man who had protected his children, and with gracious aspect thanked him for this act. In one of the many heavenly visitations which he made to Father Giulio Mancinelli, on the 1st of August, 1610, he revealed to him certain matters for the good of the prince di Stigliano, by whom the society was greatly benefitted, and who was then preparing some mag-

nificent decorations to celebrate the approaching festival of the saint in a church at Naples. To Giovan Pasquali, who had lodged him in his house at Barcelona at the time he was studying there, Ignatius had exhibited his gratitude during life, and he now came from heaven to comfort him whilst he was leading a life of suffering so profitable to his soul's health. The good man had been accustomed every day for forty years to go and hear matins and afterwards mass at the tomb of St. Eulalia, who lies under the high altar in the cathedral of Barcelona. One day it happened that he went to the church a long time before matins begun. Meanwhile he knelt before the altar in prayer, and being in great anguish from his afflictions, he commended himself to God and St. Ignatius, who had quitted this world a few years before, and at last he cried out, "Oh my father, how well you have foretold everything; well must you be able to see now from heaven what my present life is, when you foresaw it so exactly upon earth. Ah! if you do not grant a remedy to my evils, at least obtain me patience, that I may through these afflictions attain to the eternal salvation which you promised to me." After uttering these words he began to hear a distant sound of marvellous sweet music, which approached nearer and nearer till there appeared at a door to the left of the altar a numerous band of musicians and angels, and men in ecclesiastical vestments, surpassing all earthly beauty. This procession formed wings on either side the altar, and received in the midst

of them a priest of very venerable aspect vested in a white cope. Before this the church had been dark, for the clock had only just struck the third hour after midnight, and it was winter-time. But at the entrance of this priest it began to shine so brightly that every place seemed full of light. The priest went up to the altar of St. Eulalia, and after a profound reverence to the Most Holy, he took the thurible from the minister and began going round the altar and incensing it many times. When this was done the band of blessed spirits approached the door at the right of the altar where Giovan was kneeling, almost in ecstasy at the sight. The priest turned towards him, and looking fixedly upon him, as if wondering that he was not recognised, beckoned him to approach. Upon this his eyes were opened, and he perceived that it was Ignatius and ran to meet him. The saint received him with a most joyful expression of countenance, and addressed him in the most familiar manner, saying, "Do you remember me, as I can never cease to remember you?" He then consoled him and confirmed him in the hope which he had held out when he was alive, that he would save his soul. Giovanni wished to embrace him, and as he was asking his permission the saint gave him his blessing and the whole vision disappeared. Upon this he cried out, "O my father, O my father Ignatius!" and some priests who heard these words hastened to him and found him almost beside himself weeping bitterly; they asked him why



he cried out in that manner and wept, and he told them all he had seen, and ever afterwards amidst his greatest calamities the memory of this vision used to appease his sorrow, and bring peace to his heart. This vision is circumstantially described by Bartoli and is attested on oath, though very briefly by Pasquale. When Ignatius fell sick at Manresa he was charitably received into his house by Andrea Amigant. The saint showed his gratitude for this favour, not only to the bestower of it, but to his posterity. In the year 1635 Giovanni Amigant was struck with paralysis, and implored the help of Ignatius, who appeared to him in mercy and removed his infirmity.

CHAPTER VI.

HIS HUMILITY.

IGNATIUS used to say that they who purpose to build up a perfect edifice, ought to think first of all of making a deep foundation in humility, and the higher they wish to ascend, the deeper they must dig. A certain father who greatly desired to perfect himself in humility, begged Ignatius would show him the shortest method. "This is the way," he said, "do the exact contrary to what men of the world do; hate what they seek after, and seek for what they hate." This doctrine was impressed upon all who sought

admittance into the society, and he thus prescribes the method to be adopted in their examination: "It is convenient that those who are examined observe diligently the great help and advantage of a spiritual life, of hating both in whole and in part those things which the world loves and embraces, and of seeking and loving with all the heart what was loved and embraced by our Lord Jesus Christ. For as men of the world love and pursue honours, fame, and a great name on the earth, according to the teaching of the world which they follow; so on the other hand, they who are guided by the Spirit, and who follow the Lord Christ, love and ardently desire the exact contrary of these, and to clothe themselves in the livery of their Master, out of their love and reverence for Him, so that when they can do so without offence to His Divine Majesty or injury to their neighbour, they are willing to bear shame, false witness, injuries, and to be considered as fools, (whilst they still give no occasion for such judgment,) because they desire in every way to resemble and imitate their Lord and Saviour Jesus Christ, and to wear those same garments which He wore, for our assistance and for our example, in order that by the Divine grace, we may, so far as is possible, follow and imitate Him who is the true way which leadeth to eternal life. Then they are to be asked if they feel in their own hearts these healthful desires, so advantageous to the perfection of their souls. If any through human weakness and misery, do not find in his heart,

as God sees it, such inflamed desires, let him be asked if at least he desire to have them. If he answer yes, let him be asked, if in order to the better acquirement of them, he is ready by God's grace to receive and patiently to bear, such injury, shame, and contempt, as forms the livery of Christ, whether they come upon him from the brethren of that house, (in which he desires to live in subjection to humility,) or from any in the world without, not rendering evil for evil, but good for evil." See to what a deep humility our holy father would have his children descend. Where he speaks in the book of Spiritual Exercises of three grades of humility, he says this is the most perfect. When both courses equally tend to God's glory, still for the sake of resembling Christ to choose rather to be poor, despised, mocked, and considered as a madman, rather than riches and the esteem of wisdom.

As he taught others so did he continue himself the practice of this virtue from his conversion to his life's end. Between Venice and Padua he met with a certain rough young peasant keeping oxen, who seeing a dress which he considered so strange, began to laugh at him and mock him. Ignatius stopped, and quietly let the impudent boy go on till he was satisfied. James Lainez who was with him wished to induce him to go on. Ignatius answered, "Do you think, James, that I ought to interrupt this little fellow's enjoyment in me?" If he had allowed himself to be guided by the fervour of his own zeal he would have gone to Rome naked and

covered with mud and feathers like an idiot. But he moderated such feelings for the sake of the good of others, except when some opportunity of self-humiliation occurred which he embraced with joy, and such opportunities he sought for. He taught his disciples that one act of real humility is of more advantage to souls than the appearance of worldly authority. For this purpose he desired Alphonso Salmerone and Pascasio Broet, when they went as nuncios of Pope Paul III. into Ireland to give lessons in Christian doctrine to the ignorant and to children; and when the same Salmerone and Lainez were sent, as the Pope's theologians to the Council of Trent, he gave them instructions to go straight to the hospitals as soon as they arrived there, to wait upon the sick, and that after delivering their opinions in the Council, they were to instruct children and ignorant persons in the rudiments of the faith. He desired to be forgotten by all men, or remembered only as something to despise and abominate, and to be thrown as a stinking carcase on the dunghill to be devoured by dogs when he was dead.

He carefully shunned all praise and honour, and when he met with such, manifested shame, grief, and even indignation. Sometimes in his care and desire to console particular souls, or to encourage the society, he spoke of his own concerns, but this he did very rarely and with brevity, and not without good reason. When the society was spoken of in private conversations, its enlargement, and the effects it pro-

duced, he immediately withdrew into himself, and his face was bathed with tears of humble shame. When he was elected general he refused the titles of "reverence," or "paternity," but would be called simply Ignatius, like the rest of the brethren. There is a legend amongst us, I know not on what foundation, that he had an archangel for his guardian. It is certain that after the saint's death a devil who was exorcised with the invocation of the saint's name at Modena, called his guardian an archangel as he quitted the body of the possessed. One day James Lainez trusting to his familiar affection, asked him if this report were true. He answered nothing, only he covered his face with his hands, and was suffused with a deep blush, just as if (says Lainez) he were some modest girl, who finds herself suddenly alone in the presence of some strange man. After the death of Paul III. there were five votes for electing Ignatius to the Papacy. When Pietro Ribadeneira heard this, he asked him if it were true; the saint answered him by silence and a blush, and this was often his answer to the same sort of questions. One day the Marquis d' Aguilar, ambassador of Charles V. at the Papal court, who was afterwards made a cardinal, said to him as if in jest, "People suspect, Father Ignatius, that after so many proofs of zeal and holiness, and such great services to the Apostolic See, you are quietly looking out for a cardinal's hat." Ignatius was horrified at this, and for all answer he rose on his feet

and uncovering his head, and with a loud voice made a vow that he would neither seek, or ever accept such a dignity, unless he was commanded to do so under pain of mortal sin. This vow is commonly made by all the professed. But there was nothing which so shocked and disturbed his humility as the reputation of sanctity. Having understood that a brother of the house had said to another that Ignatius was a great saint, he sent for him, and after reproving him sharply for doing such dishonour to sanctity as to recognise it in a sinner like him, he said that it was a blasphemy, and condemned him to eat his meals for two weeks in the foulest place in the house. For a like indiscretion Father Diego d' Eguia after rigid penance had the term of his life abridged. Being a holy man and his confessor, Ignatius revealed to him certain graces which God had conferred upon his soul, commanding him to reveal them to none. But Diego, full of astonishment, and not able to speak or yet be silent, broke out into certain exclamations, as that Ignatius was a saint, and more than a saint, with like expressions which he uttered in simplicity, but which some who heard were offended by. On hearing of it Ignatius took another confessor, and imposed on him that he should give himself a public discipline on three evenings in succession, and recite three psalms in which mention is made of refraining the tongue and not giving scandal to others. Still the good old man could not refrain from saying words which

though they seemed allowable to him, were still a breach of what was imposed upon him. He said that he hoped he might outlive Ignatius if it were only a few hours, so that he might be released from this command, and be able to speak, and tell such strange things that the world would be astonished. It is related by Olivier Manareo, and was the belief of all the fathers who then lived, that this prayer caused the saint to make another prayer, and that for the comfort of his own humility he besought God that the death of Eguia might precede his own, which it did by a few days. So did he shrink from the reputation of sanctity, that he could not endure that it should follow after his death, and for the same reason he prayed God not to illustrate him by miracles. This desire of shame and contempt, and extreme hatred of praise and honour, did not proceed alone from the wish to resemble Christ, but also from the low opinion he had of himself. In the Spiritual Exercises he teaches an excellent method by which we may arrive at a knowledge of our own baseness. He says, "I will consider myself who and what I am, making use of such comparisons as may lead me to despise myself. I will place myself in the presence of men, and see what an atom I am among such a vast multitude. Then I will put all men who live upon the earth by the side of the angels and the blessed in heaven. Then I will confront both these multitudes and all things created or possible to be created with God. Then what is such a small and vile man

by himself in comparison of God. I will look in a practical way at my own corruption, the wickedness of my mind, and the foulness of my body, and shrink from myself as from an horrible abscess which sends forth the filthiness of sin and the pestilence of vice."

With such thoughts as these it is no wonder that Ignatius despised himself with all his divine gifts. One day as he was explaining to one of his dear sons how the knowledge we have of the Lives of Saints, contains but a very small part of their virtues and heavenly graces, God drew from his mouth these memorable words, that "he would not exchange the mercies which the bounty of God had bestowed upon his soul for all that is read in the Lives of Saints." And yet in writing to the Archdeacon of Barcelona and in many other letters, he subscribes himself, "The worthless Ignatius." He used to say that there was not an individual in the house who did not give him some example to imitate, or material for confusion. He could not believe there was another man in the world in whom so many sins and so much mercy were found together. These feelings had so penetrated his soul that he never felt any emotion to vain-glory for many years before his death. He often said that there was no vice he feared so little as vain-glory, although it was a worm which often gnawed even into the cedars of Libanus. The more God opened his hand, the greater did he consider his own weakness and wretchedness, attributing all the fa-

vours he received to his need of extraordinary support. He prayed God to shut up these fountains of heavenly consolation which inundated his soul, that he might be more cautious and careful in His service; and when his prayer was not heard, he said that God showed him these mercies that being old and fit for nothing else he might at least have opportunity for prayer.

Although by the express command of his confessor he was obliged to yield to the wishes of the society and accept the office of general, it was still impossible to deprive him of his firm belief that anybody else was better qualified for the post. On this account considering that his great infirmities gave him a divine license to do what his subjects would not consent to, he laid down his administration and imposed it upon Girolamo Natale. Nor would he ever have consented to take it into his hands again if Natale had not shown an inclination to make innovations in the Constitutions, which he looked upon as the work of God rather than his own composition; besides which such an exercise of his own judgment was unbecoming in an individual, and prejudicial to the public good. In other matters unless there was manifest reason to the contrary he gave way readily to the opinions of others.

So skilful was his humility in concealing his own glorious gifts that he appeared not to possess them rather than to conceal them. Thus when his children earnestly begged him to fol-

low the example of so many saints, and confer a consolation on the whole society, by leaving some account of his life, he at length after much opposition yielded the point, and narrated briefly to Luigi Gonzales all that had befallen him up to the year 1543, leaving all the rest to be known from Natale. This he did lest if he obstinately refused to say a word about himself, it might be supposed that he was hiding some great and divine gifts. From the proofs of the saint's humility collected in this chapter and scattered over the whole narrative, we find no difficulty in believing the testimony of a devil, who was conjured by a great servant of God to come forth from a possessed person by the humility of Ignatius; and when he writhed about in torments and was commanded to confess, he cried out that the humility of Ignatius was equal to his own pride.

But if we wanted all other proof the saint's humility would be sufficiently shown by his having been chosen by our Lady to instruct St. Mary Magdalen of Pazzi on this virtue. This illustrious virgin, who was favoured with many authentic visitations from heaven, being in an ecstasy on the 18th of December, 1594, saw the most blessed mother of God in company with St. Ignatius and St. Angelus the Carmelite martyr, who were brought to instruct her, the first in the virtue of humility, and the second in the virtue of poverty. St. Ignatius spoke first, and the saint (as her custom was when in these raptures) in a loud voice and with frequent pauses

repeated his words, which are thus given by Bartoli: "I, Ignatius, am selected by the mother of thy Spouse to speak to thee of humility; hearken therefore to my words. Humility ought to be infused into a soul newly planted in religion, like oil into a lamp, and as the oil fills the whole vessel into which it is poured, so ought humility and true self-knowledge to occupy all the powers of the soul, that neither to the right hand nor to the left anything can be discerned except humility and meekness. As the wick cannot burn without oil, so neither can a novice in religion shine in holiness and perfection, if she be not every moment admonished to be humble, and tried and exercised in this virtue, and shown how necessary it is for a true nun. This virtue is nothing more than a continual knowledge of your own nothingness, and a constant rejoicing in everything which may conduce to self-contempt, which is healthful for one newly planted in religion, and assists in regulating all the powers of the soul. But it is your duty to take care that they continue firm and stedfast in the humiliations which they undergo for the entertainment of these joys, reminding them that they took the habit of religion for this very end. And that the devil may not mix himself up in these practices, she who is their nurse ought to make use of a holy skill, viz. when she desires to humble either their judgment or their wills, and they make resistance and turn impatient, she ought to rebuke them severely, and magnify their fault, even though it be in a little matter, but whilst

she pours in the oil of humiliation she ought to offer them a sweet balsam, by pointing out to them how they do honour to God by such actions, the great good they derive from them, and the great work they perform, so that they may be brought to love humility and to desire it, and aspire after it alone. Humility ought to shine forth externally in all their words, acts, and works, and every word which does not savour of humility ought to be avoided as the blasphemies of the world, every act which is opposed to humility ought to be shunned in religion, as dishonourable acts, or acts against fair fame, are shunned in the world. All works which are not done in humility ought to be viewed with horror, just as a king would be horrified at seeing his son dressed in the garments of a swine-herd. Such also ought to be the humility of superiors, but I have first given an example of those who in their reproofs, exhortations, or other exercises of authority are not required to do acts of humility. Each of these spouses of Christ ought to be in such a state that superiors may transplant the sweet and precious fruits, now on to the mountain, now into the valley, and continuing to plant also those which are less precious, sometimes to one place, sometimes to another. These spouses of Christ ought to be in the building of spiritual perfection, like the stones which were built into the temple of Solomon, where the sound of the hammer was never heard. All those who open their mouths whilst they are being fitted to be built in, are to be taken to

the fountain and there given to drink, partly by acts of severity, and partly by acts of love, so that they cannot open their mouths, but are as if intoxicated or overtaken by a gentle sleep. Whoever opposes herself to this humility should have her crucified Spouse placed in her hands, and be shown that she ought to imitate Him. Never up to the hour of death let any relax in the study of humility. Let none who have the care of souls, ever feel secure and neglect to practise this virtue, so long as life animates flesh and bones, for this is a ladder of so many steps that there is no climbing to the top, and the same steps have to be trodden over and over again by many acts. Souls which are not humble cannot depart from self, for thousands and thousands of passions and curiosities rise up within them, and they are occupied with these. Thus as the Incarnate Word constituted the Apostles fishers of men, so has He also appointed all His spouses to the office of gaining souls. I have fed you much with humility, I now leave you that you may feed upon poverty."

CHAPTER VII.

OBEDIENCE AND POVERTY.

HUMILITY may be called the mother of obedience and poverty. As Ignatius was diligent in teaching and exacting obedience, so he was a

great example of it. When he was serving in the kitchen he was as obedient to a sign from the cook, as others could be to a command from the general. He yielded himself up without reserve to the orders of his physicians. Having observed the lenten fast with a willing spirit but a weak body up to the Wednesday in Holy Week, he was attacked by a fever, and the physician Alessandro Petronius, knowing that this was caused by his extreme weakness, desired him to take a little chicken in the evening. But as Petronius had great suspicions that Ignatius would not consent to this during Holy Week, and wishing to know it, he asked him the next morning if he had done as he had prescribed. Ignatius said that he had, and Petronius rejoined, "I have known many who have fallen ill at this season after observing the fast, who could with difficulty be induced after great trouble to touch flesh, but you have yielded to a single word. To tell you the truth, this astonishes me greatly." Ignatius bending his head, replied, "But I must obey." Petronius often told this anecdote in his praise, and what is more, St. Francis of Sales relates it as a rare example of virtue in one of his letters to St. Jane Frances de Chantal. The following anecdote will be thought by some still more striking. The saint was very ill with violent pains in the stomach, which a young physician attributed to extreme cold, whereas they were caused by great heat of the liver. He immediately caused all the doors and windows to be

closed, so that although it was in the dog-days, not a breath of air could find its way into the room, and had him covered with clothing, he also prescribed hot medicines and spirituous wines. The saint knew that the physician was ignorant, and experienced the bad effects of his treatment. The pains increased in violence, the thirst was more burning, and his wrappings were bathed in perspiration; many times he fainted, but being inspired by God to give a striking example for establishing the virtue of obedience in the new order, he would not deviate in the least from the orders of the doctor; he suffered, and was silent. So did his illness increase, that, seeing his end approaching, he committed the government to some of the other fathers, and excluded from his chamber all except the infirmarian, that he might be alone with God. But God opened the eyes of the other fathers to see the error of this treatment, and they sent for Petronius who was a man of great skill. When Petronius saw Ignatius and heard how he had been treated, he uttered exclamations of indignation; he commanded the wrappings to be removed, the room ventilated, and cooling drinks to be frequently administered. When the liver was cooled by these means the pains left him, and he shortly recovered. From this anecdote we may judge what was his obedience to the Pope. After making his vow to go whithersoever the Vicar of Christ should send him on God's service, he was so bound to his will that his wishes never inclined

to one side rather than another. Thus when he heard Lainez say, that since he could not go to the Holy Land he felt a wish to go and carry the light to the dark nations of India, he said, "And if I felt any such desire rising in my mind I would root it out;" and when Lainez seemed to think this strange, he added, "Are we not bound by our vow to go to whatever countries the Pope may appoint? After that I am equally disposed to go to all countries, and have no preference for the east or the west; so that if I felt my mind drawn towards any particular place as you do, I would force it in another direction till the balance was even." When he was old and broken in health, he used often to say that he was ready at a sign from the Pope to take his staff and go on foot into Spain, or to embark on the first vessel he might find at Ostia, without either sails, or oars, or rigging, or provisions, and so cross the sea; and this he would do not only quietly, but with joy. A nobleman who heard him say this, said in astonishment, "But where would be the prudence of this?" "Prudence, my Lord," he answered, "is a virtue for those who command, not for those who obey."

To the virtue of poverty the saint bore a most tender devotion, because it had been Christ's constant companion from His birth to His death. Let the reader refer to the past history for ample proof of this. When the society was founded he conformed himself in all things to the end of its institution. No one in the house was poorer than the general. The Scriptures, the Missal, and

the book of the Imitation of Christ formed his whole library. The furniture of his room, (as Bartoli says,) was no other than what was provided by the Sunamitess for the chamber of the prophet Eliseus, a little bed, a table, a chair, and a candlestick, and both chair and table were of wood and without covering. He used not to wear new clothes, but they were old and clean. His table, although he often had to entertain strangers who came to Rome, or some of the original fathers of the society, only sufficed for necessity; so that Niccolò Bobadiglia, a great invalid, as he was once taking his portion of coarse, ill-cooked food, said with a smile, "A little poison does no harm." He one day imposed a penance on the minister and dispenser of the house for only putting a bunch of grapes on the table before him. This love of poverty was an additional motive, besides his meekness and charity, why he never entered into any disputes about temporal affairs, and he could not endure that it should be done by others in the society. For this reason when the rectors of two colleges went on disputing about some interest of their respective colleges, he adopted the ingenious method of changing them, and making them rectors of each other's colleges. Margaret of Austria, daughter of Charles V., who had confessed to him for many years, used from time to time to send him offerings of two or three hundred scudi; he understood very well that he was to do what he pleased with this money, and apply it to his domestic necessities, still he would

not do so, but devoted it to various pious uses, and kept a strict account of it. Not only did he make this use of the offerings of others, but his charity often induced him to give up his own, even when his wants were most pressing. A very poor gentleman had been to ask an alms of a rich cardinal, by whom he was referred to Ignatius. The saint collected all the money he had in the house and gave it him all, saying, "I am sorry, Sir, that I am not a rich man, as the cardinal supposes, so that I might assist you more."

He used to call poverty the solid wall of religion, and took every means to preserve it in the society. He also called poverty our mother, and he considered it a foul stain on the reputation of a religious to be fond of money. He would suffer none, however noble by birth or delicately nurtured, to keep any private possession. He said that he considered a man to be really poor in spirit who had no more affection to the things he made use of, than a statue would have for its clothing. Having received a request from Portugal that he would lend his assistance in having some church rents applied to a college, he considered that he ought to remit this request to the king's agent, "For," said he, "our business is with things eternal and divine, not with earthly and temporal affairs." He would never consent to any arrangement which was contrary to the spirit of the institute, even if the arrangement was not to be made by us. When Pietro Ortiz, a great friend of the saint's,

offered a rich benefice for the support of our college at Alcalà, which was in the greatest want, provided that one of the professed should become the parish priest by a privilege of the Apostolic See, he would not consent that the Pope should be applied to, and after kindly thanking Ortiz, he told him that it would not become the professed to seek after riches, but that they must observe their vow of poverty faithfully. Among the various instructions with which he furnished Salmerone and Broet when they were sent by the Pope as his nuncios to Ireland, this was one: That with respect to money, they were not even to touch those sums which they were entitled to take for granting dispensations, but that whatever money they received, and whatever might be the amount, they should distribute it all to the poor by the hand of others, so that if need were they might be able to say that they had not touched a single farthing.

He would not allow the houses of the professed to have any fixed rent, even for the service of the Church, so that they might depend for support on God alone, and the colleges were not allowed to give them any assistance, even in the form of alms. On this account when the college at Palermo sent a large present of wax to the house of the professed at Rome, he handed it over to the Roman College. For the same reason he would not, except very seldom, and for some solid reason, that any member of the professed house should eat either at the Roman or the German college, so that they might be able to

swear that no assistance came from the colleges to the house of the professed.

Why then did he make this statute that these houses which are founded entirely for the good of souls, should be supported by so uncertain a means as alms, whilst on the contrary he arranged that the colleges where novices are prepared and instruction is given in the nature of the Institute and in letters, should have established incomes? It is this: the colleges were so supported in order that our students might not be interrupted in their studies by want of means, for the saint considered that the sound doctrine of the society was a more necessary weapon of their spiritual warfare even than poverty. Moreover, since neither the novices or the students are immediately occupied in doing good to others, he considered it was well not to burden the people with their support. For, says a learned doctor, those orders who are bound by their institute to lead a contemplative life, and who are intent on their own sanctification, and do not labour externally for the good of their neighbours, hold fixed and certain possessions. The professed and the assistant brothers whose probations were terminated, were so incapacitated from succeeding to any inheritance, that not even the society could receive it in their name. None who lived under obedience to the society could receive a recompense, even though it were called an alms; whether it were for masses, sermons, confessions, or any other ministration which the members of the

society could discharge according to the rule of their institute. He commanded that all should be prepared to go begging from door to door, when necessity or obedience demanded it. Those who demanded admission into the society, were to be told that their food, clothing, and beds, would be poor, and that they were certainly to expect the worst in the house. He commanded that all the professed should bind themselves by vow never to consent to the alteration of anything appointed in the Constitution with regard to poverty, except that in case of any new necessity being shown, it might be made more stringent.

How strictly the rule of poverty was observed in the society during the life-time of Ignatius may be seen in a letter from Olivier Manareo, in answer to the inquiries of Leonardo Lessio: "It was a rule of our holy father's, that no one should hang up or take down any image in his room, or nail it up in another place, without first obtaining leave from the superior; instead of which, it is now ordered by the twenty-sixth rule of the summary, that no one shall dispose of, or make use of anything, in the house without permission from the superior, and it appears that the meaning of this rule is to be judged of by the old one." Lessio had also been asked what he thought of those who took for their own use apples, pears, or other fruit from the garden or dispensary, and to this he replied, "The holy father had such a hatred of this fault, that he gave particular directions, that we were to accuse

ourselves of it before other things in the confessional; and this custom has been handed down and still continues with us. In the time of St. Ignatius if any one had taken any fruit, or only picked it from the ground when it had fallen, he was not forgiven without undergoing a public discipline, and if only a flower was gathered, it was looked upon much in the same way. Superiors who disregard these trifling things are in fault, for these things prepare the way for great dangers and abuses, by which if the society be not ruined, it will be greatly injured and troubled."

CHAPTER VIII.

HIS CHASTITY AND MODESTY.

THE chastity of St. Ignatius was of a heavenly nature, first, because it was a gift from the Mother of God; and secondly, because in virtue of this gift, his conversation upon earth, if not spotless, was not troubled by any perverse thoughts and movements. As this wonderful purity was communicated to him by the aspect of Mary, so did his aspect inspire others with purity. Witnesses of high character have deposed upon oath, as may be seen in the process, that they have been delivered from the presence of foul imaginations by casting their eyes upon him. He desired that this virtue should shine

forth in the society without spot or wrinkle, and that each of us should look to the example of the angels' purity, and endeavour to imitate them. If the splendour of this virtue was tarnished by a single spot, he visited it with the severest chastisement. An infirmarian who was most unimpeachable in his life, and who discharged the duties of his office with distinguished patience and charity, once in jest transgressed the bounds of decorum and modesty, and immediately he heard of it, St. Ignatius dismissed him from the society. All the fathers in the house interceded for him and bore testimony to the innocence of his life. Still he turned him out of the house without his habit, and sent him to beg his way a distance of twelve hundred miles on foot. He made a law that none should visit any woman without taking a companion as witness. This law was once transgressed by an aged and good priest. The saint, though he knew that there was nothing to suspect, nevertheless, assembled together eight of the fathers, and bid the old man give himself the discipline whilst each of them recited a Psalm, the first of which was the Miserere. He forbid that the books of any author, however celebrated as a poet or classical writer, should be read in our schools, if they had any stain of impurity, and he especially named Terance, unless the book was thoroughly purged. Father Andrea Frusio acted on this suggestion, and removed all that was offensive to modesty, substituting conjugal for profane love. Still the saint was

not satisfied, considering that such subjects would in some way or other be injurious to the delicate and tender minds of youths. Having received these lessons from their holy founder, the society will ever be more careful of the morals of those it has the charge of, than of their classical attainments.

As exterior modesty is the fence which protects the fair flower of chastity, the saint took care to protect his order with it, and laid down special rules on the subject, which was never before done by any other founder of a religious order. He had these rules greatly at heart, and complaining to Pietro Ribadeneira of the minister, who had neglected to have them immediately published and put in practice, he said, "I wrote the rules with great thought and study, but the ministers do not exert any corresponding care, as if they had cost me nothing. But I tell you that these rules have cost me much labour, and that I have made prayer about them more than seven times, and shed many tears." He commanded James Lainez to promulgate their practice in the professed house at Rome, with a public discourse, and at this discourse a notable occurrence took place. The saint had ordered that all should be present at this discourse, including those of the original ten fathers who were in Rome, and who were generally exempted. Whilst all were listening to Lainez, a sudden crash took place which shook the whole house; when the discourse was finished they went out to ascertain the cause, and it was

found that a roof in the garden had fallen in, beneath which at this particular hour, (after supper,) the original fathers and other elder members of the society used to assemble in that hot season, for it was the month of August, and converse. All these would undoubtedly have been crushed under the ruins, if the saint had not commanded all to be present at the lecture without a single exception. When the saint saw the ruin, he gave thanks to God for delivering them from such a peril, and turning to Pietro Ribadeneira, he said, "It seems as if our Lord desired to show that these rules are not displeasing to Him." He thought it unbecoming in a religious to touch another, except to embrace in token of charity when they went or returned from a distant journey. Having heard that an old father had caressed Jacopo Croci, who was then a boy of eleven years old, by patting him on the head and smoothing his air, he expressly forbid such an act, that it might not be an example to others. I will here give an anecdote of Ignatius connected with this same boy. The schoolmaster used to bring him to the saint upon feast days that he might kiss his hand; but one day the boy appeared before him excessively dressed, with a purple band at the edge of his collar. The saint passed on pretending not to see him, and asked the priest where he was. Jacopino, who quickly perceived the reason of this, came back again dressed more simply; upon which Ignatius with a grave smile held out his hand for him to kiss as at other

times. He used to observe the gait and deportment of his subjects, and when there was anything unbecoming, it was severely punished.

One day he met one who was going out of the Roman College carrying his cloak folded up across his shoulder; he commanded him to return to his room and there put on his cloak, according to the rule which forbids any to go out in public except in decent attire. Hence it happened that wherever any of the society were seen, they were recognised by the modesty of their gait. Some evil-minded persons took this for hypocrisy, and reported it to Ignatius, who answered, "God grant that such hypocrisy may ever increase amongst us;" and, as Bartoli adds, he then turned to Salmerone and Bobadiglia, who were present at the time, and said, "For myself I do not see any hypocrites in the society except those two;" meaning to say by this jest that they were men of greater virtue than they appeared. But the example of the holy father himself was more efficient than any rules for regulating our deportment. Giovanni Antonio Viperani, in his testimony upon oath, calls his a divine modesty. He never looked upon any women, though many came to him for spiritual aid. There was a marvellous vivacity in his eyes. A devil who possessed the body of an Italian soldier at Padua, (a man who had probably never seen or heard of Ignatius,) described him in the presence of Lainez in these words: "He is a Spaniard, rather short in stature, wounded in one leg, and with very sparkling eyes." Still he gen-

erally had his eyes cast down, as if they had no life in them. When he went out he covered himself up in his cloak, so that not even a finger of his hand was visible, except when he raised his hand to his head to salute any one. In eating and in dress he liked cleanliness and simplicity. In the summary of the process of his canonization, it is said that such was his external composure that he never moved a hand, or an eye, or any part of his body without a just occasion. Luigi Gonzales says in his journal that by his manner in speaking and in eating, many derived the best rules for themselves.

On the subject of the maceration of the flesh, which is another guardian of chastity, much has already been said in narrating the saint's life at Manresa. After he became the head of the society he adopted a different rule in this respect, as an example to his children, whom he did not wish to overburden with excessive penances, which are not compatible with the labour of study, or of those other good works in which they are bound to exercise themselves for the greater glory of God. When he was old and general of the society, Maffei writes of him, "He ate and drank so little, that he might be thought to have lost the sense of taste. Sometimes he ate a few chesnuts, which he had been accustomed to as a boy, from the habits of his own country. His countenance never expressed pleasure in eating, however long he had been fasting. He never ate meats, sauces, or pastry which were at all out of the ordinary way. He never complained

of any food, although by the neglect of the servants it were ill-cooked, or distasteful to the palate, or if the wine was acid. This will not appear a small thing to a man of sound mind, who looks to the saint's age and history, and his weak health, which required so much, and his having it in his power as general to be served as he would. And yet these are in truth trifles if compared to his other excellent virtues and his austerity to his own body, still I have not omitted them, because they are useful as examples.

CHAPTER IX.

HIS POWER OVER HIS OWN AFFECTIONS.

THE Cardinal del Monte, in showing the saint's virtues in secret consistory before Gregory XV. with a view to his canonization, says that Ignatius had a perfect mastery over all the movements of his passions. In truth, it is the concordant testimony of all who knew him, that it was impossible to judge from his actions that his affections were directed by ought else than right reason. A small proof of this, but one which ought not to be passed over, is this, that although he was very fond of music, he would never solace himself in his infirmities by any sacred song; and he did not institute the custom of chanting in choir, which is the holy custom of other orders, because he thought it accorded better with the

end of the institution and the good of souls not to have this custom. James Lainez and Andrea Frusio, both of them intimate with the saint, used to say that all his affections seemed to be subservient to grace, not through external force, but by natural inclination. His natural disposition was very choleric, but by long self-restraint he was so changed that the physicians more than once judged that he was of a phlegmatic temperament. Michele Torres and Christoforo Madrid were so struck with this, and formed so high an estimate of his sanctity from observing it, that they became his spiritual scholars and sons.

It seemed as if nothing took him by surprise, and that whatever came was the same to him, so that in treating with him it was not necessary to watch for opportunities or modes of approaching him. One of the fathers, observing that he came back one day from an audience with the Pope, for which he had had to wait a long time, extremely fatigued, put off speaking to him on a certain affair till the following day, upon which the saint, to exercise him in virtue, for the fault was not grave in itself, gave him so sharp a reproof, that he himself tells us that he did not dare to look him in the face or come into his presence for more than a week. From the constant tranquillity of his mind arose that serenity of countenance, which made us call his face a face for Paradise; and Gasparo di Guiroga, Archbishop of Toledo, who conversed with him some time at Rome, said that he could never be satisfied with gazing on it.

The following examples of his composure under great and unforeseen accidents are worthy of record. One of the brothers was sowing a bandage round his throat to heal a swelling, when he accidentally ran the needle through his ear and sowed it to the bandage. The saint, as if it had happened to some body else rather than to himself, without any mark of pain or disturbance, merely said, "Look, my brother, what you have done." Once he was standing in the vineyard of the college near St. Balbina, looking at a building which was in course of erection, when his foot slipped on some stairs, and he fell down headlong against a wall opposite with such violence that his companion Diego di Guzman thought he was dead, and his salvation seemed to him miraculous, for at the very moment of the blow he stopped as if an angel's hand had sustained him. This great peril did not in the least disturb or excite him, nor did his countenance change: he did not so much as turn to look from where he had fallen, but proceeded calmly with his business as if nothing had occurred. Pietro Codacio, the steward, had borrowed money for the repair of the house, and as he delayed the payment, the officers of justice came to seize the furniture. The saint was in the house of a devout person, in company with some other gentlemen, conversing on divine things, when one of the fathers in great trouble came and whispered in his ear and informed him of what had happened. Ignatius only answered him, "Very well," and then continued the conversation for another hour. When he

was on the point of taking leave, he said, "Do you know, gentlemen, what news I have just received?" "What news?" they said; and then he told them the story with a smile as if it did not concern him. His friends were greatly troubled, and made offers of assistance, but he with the same calmness told them not to vex themselves, for if they took away the beds they could sleep upon the floor, which was a very fit couch for poor men like them. "I shall only make them one request," he said, "and that is, for some writings of mine, and if they demand those, let them take them in God's name." But matters did not proceed to this length, for Girolamo Astalli, a great friend of the saint's, became security for the debt, and the next day Dr. Girolamo Arzé, who had heard nothing of the occurrence, gave an alms of two hundred scudi to Codacio, with which the debt was paid. In the year 1555, when the war broke out between Rome and Naples, Pope Paul IV. at the instigation of some unknown person sent the governor and other officers to make a search in our house for arms. The saint received them with the greatest serenity, and told his secretary to conduct the governor and all who were with him to every part of the premises, and every receptacle they wished to examine. When this had been done and the futility of the search been declared, the saint accompanied the governor and his officials to the door, as if it had been a visit of politeness. So fully was that passage in the Proverbs fulfilled in him, "The just man shall not be griev-

ed, whatever befalleth him," that even the extermination of the society would not have robbed him of his peace of mind. During one of his illnesses, the doctors told him that he ought not to apply his mind to anything which disturbed him. This set him thinking of all the greatest misfortunes which could happen to him, and he could discern none which could disturb his heart except if by any chance the society were to come to nothing. "But certainly," he said as he related this, "if this happened without any fault of mine, after recollecting myself in God for less than a quarter of an hour, I should return to my former tranquillity even if the society were seen by me to be dissolved like salt in the water." And yet this society was his great work, the fruit of infinite care and labours, which had done great service to the Church of God, and promised still greater utility. That Ignatius was not deceived in this expectation was partly proved when he was informed that Cardinal Giovan Pietro Carafa was elected Pope. At this news he was somewhat amazed, (and this was the only occasion when his face was seen to express any feeling of alarm,) and he withdrew into himself, as if he was considering some matter deeply. Then without a word he went out for a brief space, and then returned with his customary cheerfulness, saying that the society would find him a benevolent Pope, but that their patience would be tried, and so the event proved.

Thus were the affections of the saint in subjection to his reason, and as a consequence of this

mastery, his tongue was also obedient. No word of contempt or violence ever fell from his lips. His manner of speaking was very plain, and he avoided all superlatives. When he narrated anything, or wished to persuade, he gave a simple and natural account of the matter, together with its circumstances, without alluding to any consequences, or making any commentary, which he left to be done by his hearer. By this simplicity of manner, although he appeared to be without any bias to one side more than another, his words were still gifted with a wonderful power of influencing men as he desired, so that it was commonly said that he compassed in a very little what cost others a great deal.

He thought much of what he ought to say, and much also of what he ought to leave unsaid. Luigi Gonzales remarked, that when he happened to narrate a circumstance which he had told him before many years back, he told it in the same method and in the same words, which is a great proof of his thoughtful attention and of his sincerity. If he made a promise, he first of all cautiously weighed the possibility and consequences of its fulfilment, and once when it happened that he had promised a gentleman his assistance in an affair which it was not becoming him to appear in, he was greatly grieved, and said to Pietro Ribadeneira, who was present, "I do not remember such a thing for the last eleven or twelve years, having made a promise which I had afterwards to repent of." He was very cautious in praising, and still more in blaming

any one. Slander he neither uttered himself or would listen to from another. He never spoke of the faults of others, however notorious, and wished others to do the same. If such faults were mentioned in his presence, he used to justify the intention, if not the work. And if even this was manifestly impossible, he took refuge in the text of Scripture, saying, "Judge not before the time, and God seeth the heart." If he considered that the deed ought not to pass without reproof, he used to say, "Truly I would not have done so." So deeply were the words of Jesus Christ always present to his mind, "Judge not, and ye shall not be judged; condemn not, and ye shall not be condemned." He never revealed to others the faults of his own subjects, except to those who had power to amend them, and in doing so he used the greatest care, and if it was sufficient to reveal it to one, he would not do it to two; and once when he had spoken to three fathers of a certain brother's fault, and reflected afterwards that two would have been sufficient, he immediately went to confess the fault with great contrition, though it was not a matter which injured the character of the offender. In conversation he listened and spoke little, never interrupting the speaker. He never passed from one subject to another without showing some cause; and if any of his subjects committed this fault, he was silent and looked on. Those who have been long in the habit of hearing him have said that his words seemed like laws, they were so justly weighed and exact, and neither

more nor less than the occasion demanded. Hence we may judge how great was the thoughtfulness and method of his writings. Not a syllable was put on paper without calculation, and he used to read over attentively and carefully correct the letters written in his name by his secretary. He examined for full three hours a brief statement of our affairs which Martino Olave had written to the doctors of the Sorbonne. Luigi Gonzales has thus briefly noticed these peculiarities of the saint: "To look at Ignatius and hear him speak was like reading a lesson in the Imitation of Christ, which was then attributed to Gerson. Whoever has made use of this book and knows the spirit of it, must be aware of its high maxims of perfection, especially on the subject of self-denial. This book came into the saint's possession at Manresa, and never afterwards left his hands. He regularly read a chapter every day, and meditated upon it, and besides this many times in the day wherever he met with it, he read a little, and always found something adapted to his wants. This book was one of the most precious tokens of affection and remembrance that he gave to others, and when he went to Monte Casino to give the Spiritual Exercises to Pietro Ortiz, he took with him one of these books for each of the monks.

He was always employed in gaining the mastery over his own passions, and there was nothing which he used oftener to recommend to others. Conquer your ownelves, was the usual topic of his public discourses and private exhortations.

Francis Xavier, who had so well learned the lesson himself, used to repeat it daily to his brethren in India. And when they inquired why he always told them the same thing, he answered, "Because I have learnt it from our good Father Ignatius;" and he might have added, with the apostle St. John, "If you do this, it is enough." Though Ignatius set a high value upon prayer, he did not measure the perfection of any man by this standard, but by his victory over his own appetites. Once when he heard Luigi Gonzales say in praise of a great servant of God, "He is a great man of prayer," the saint answered, "He is a man of great mortification;" and to Natale, who was always urging him to extend the time allotted to prayer in the society, he said, "Much prayer is necessary to obtain the mastery over the passions, but when men have attained this, a quarter of an hour spent in prayer is sufficient to unite them closely to God, whereas, an unmortified man would not obtain it in two hours." He often said that he feared lest the society should be deceived in the way of perfection, by making it their study to excel in prayer, rather than in mortification; he also said, that a man's chief care ought to be turned within himself, and that the renunciaton of self-will was a greater thing than the raising of the dead to life. Another saying of his was, "Let not those whose nature is impetuous and rebellious, despair of obtaining perfection, as if it was not for them. Let them take courage and try to restrain themselves, and know that in God's sight one generous

effort of theirs is of more value than many many acts which others perform without labour, being assisted by their mildness of nature. Moreover, this fierceness of nature, when it is subjected and inured to the sway of the spirit, is fitted to do great things in God's service, and it is not easily deterred by difficulties, from undertaking such works and carrying them through."

He formed a similar opinion of two assistant brothers, one of whom was exceedingly mild, rather from natural placidity than from virtue, whilst the other sometimes broke out into acts of impatience, but often restrained himself, and stifled the expressions which anger put upon his tongue. The saint gave this second the preference, and used often to say to him, "Courage, brother, conquer yourself, and you will be more rich in merits afterwards than such another whose tranquillity is more the lack of provocation than the effect of victory." Having found a brother alone in the garden during the time of general recreation, because he perceived that he was inclined to be angry, he said to him, "You are wrong in thinking thus; these enemies are to be overcome, not by flight, but by combat. Solitude does not take away impatience, but only hides it; and you will please God more highly, and gain greater merit for yourself, by mortifying this asperity of nature, be it little or great, than you would by burying yourself alone in a cavern for a whole twelvemonth without speaking to any one." He put up more with this sort of men, even though they were sometimes furious, provided

they resisted their proud humours, than with others of sweeter dispositions, even though less guilty of blame. He proceeded thus with two fathers, who both deserved to be sent back into the world for a fault they had been guilty of. When rebuked by the saint, one of them broke out into words of anger, whilst the other was angrily silent, and the saint, who well understood their dispositions, kept the first and dismissed the latter. Whenever he saw in any a great desire of perfection, before everything else he helped them to conquer themselves, and imposed on them continual mortifications. To conclude, this was the chief object of St. Ignatius in writing the book of Spiritual Exercises, which he has entitled, "Certain Spiritual Exercises for directing a man how he can overcome himself, and with a mind free from evil affections, may consider and determine on his manner of life." Now therefore, when, thanks be to God, these Exercises are in such universal use, all who apply themselves to them may understand what he shall seek from them; and that is, not simply religious entertainment, but the subjection of his perverse affections, and the reformation of bad habits.

CHAPTER X.

HIS GREATNESS OF MIND.

ST. IGNATIUS showed his greatness of mind by his endurance of adversity, by his confidence in God and contempt of human aid, by his courage in undertaking great enterprises, and his constancy in accomplishing them. In speaking of the first of these, the Church says of him, "It is a marvellous thing to see how in all places he endured shame and calamities." Nor was it from men only that he received ill-treatment, but also from the devils. In the year 1541, they tried one night to suffocate him, as has been before narrated. Another night they beat him cruelly. Brother Giovan Paolo, the companion who served Ignatius and slept in the adjoining chamber, was roused from sleep by the sound of the blows and the groaning of Ignatius, and finding the saint sitting up on the bed panting and distressed, he asked what was the matter. Ignatius answered, "Go and sleep." Hardly had he returned to his room than the noise began again as before. He returned again to his chamber, and found him almost lifeless and breathless. Still he sent him away, and desired him not to return again. One of the saint's sayings was, "If God sends you great sufferings, it is a sign that He would have you a great saint, and if you wish God to make you

a great saint, pray that He will send you great sufferings." Another was, "All the honey which can be extracted from worldly pleasures, has not so much sweetness as the gall and vinegar of Christ; that is to say, the bitterness of sufferings undertaken for love of Christ, and in company with Him." As the apostle says, so with him also, joy did abound far more than tribulation. Pietro Ribadeneira, after speaking of his continual peace of mind and unchangeableness under all circumstances, prosperous and adverse, says that if any change was perceptible in his countenance, it was his expression of joy when any sudden tribulation rose up against him. Thus when he heard the news of the outcry raised against the order at Toledo, he said, that this event ought to be numbered among our happy events, and that this storm at Toledo, which had arisen without any fault of ours, was a certain sign of the fruit the society would reap in that city, for he had always observed that his work was more productive in proportion to the contradictions and persecutions which assailed it. On the other hand, he was fearful of prosperity. Thus he one day said to Luigi Gonzales in familiar conversation, that the good accounts of the state of the society from all quarters made him greatly fear lest the zeal of its workmen had decreased, for he had experienced the truth of what is said by the holy fathers, that constant good success ought to be held in suspicion, and that when all is prosperous, then we ought to be most afraid. One day he was

observed, contrary to all custom, with a melancholy face, because in a certain province everything went on so prosperously with the favour of the court and of the people, and he said that he greatly feared that we were not doing God much service there. Let the society, now that it is chastened and depressed more than it has ever been since it first came into existence, turn its attention to these just and magnanimous sentiments of our holy father. Let it hold on its course in the path marked out by its holy founder, and take courage, for her persecutions, like those of the Church, are under God's providence, like the knife of the vine-dresser, which will purge the vine and make it more fruitful.

In the second place, God fortified Ignatius with abundant hope, as we have shown in the past history, and as is affirmed in the bull of his canonization. Through this filial confidence in God he was free from all anxiety about obtaining the help of man. Whatever difficulties might be raised, he never hesitated to admit any man into the society whom he considered to have a vocation; not only persons in the world, but his own subjects were in admiration, and knew not on what his hopes were founded; but he well knew himself, and used to say, "Whoever would undertake a great work for the glory of God, must beware of being overwise and of taking counsel only according to the means he possesses." The effect always showed that his hopes were well-grounded. On the death of Pietro Codacio,

who had been the great support of the house in temporal affairs, we were reduced to great extremity, and men feared the worst consequences, because there was a great scarcity at that time in Rome, and because the cardinals, on whose alms much depended, were occupied in conclave in the election of a new pope after the death of Paul III. Still the saint was not cast down, and at the very moment when there was barely sufficient for the support of its present inmates, he greatly increased our numbers, and to the astonishment of everybody admitted a number of novices. But this astonishment was quickly exchanged for a still greater one, for one evening as Giovanni Croce, the steward, was returning to the house from St. John Lateran's, he met near the Colosseum a man he had never seen before, who put into his hands one hundred gold crowns and disappeared, so that his blood froze in his veins and his hair stood on end with astonishment and fear. Another day when the same brother was going out in the early morning to make purchases, he again met a man who gave him a purse full of ducats. Being full of simplicity, and fearing some delusion, for in the darkness of the morning he had not been able to distinguish the man's features, he went into the Church of the Minerva, which was close at hand, and prayed God not to suffer him to be deluded. But when he came to the house he found that all the money was of fine gold, and he made use of it for paying his debts. About the same time Giovanni Polanco was

searching for some papers he had lost in a chest of old rags, which stood in a public place without any lock, when his hands fell upon a heap of gold crowns, bright and shining as if they had been newly coined; and this aid came most opportunely for our necessities. Polanco used therefore to say, that the command of Ignatius was quite enough for him to incur any expense, and that he would confide in his word more than in a treasure, and yet the saint used often to reprove him and say, "O man, of little faith, why do you limit the confidence we ought to have in God, when it costs Him nothing but to will it to supply us with a little or with abundance?" We have before given example of his confidence in the foundation of the German College, and still more strikingly when he supported about one hundred of the students in a time of war and famine, when the richest men had barely enough to support their own position in life without giving alms, and when even the cardinals had diminished their households. The person who was charged with the provision for the college wished him to send away a great number of the students, but he refused to consent to this, and was devising a plan for making a purchase on their account which would cost fifty thousand crowns; and so did God provide for the wants of the hundred students he had taken upon his hands, that whilst all others suffered from the scarcity, his subjects were kept in plenty. Luigi Gonzales said that he looked upon this as a miracle. "How a miracle?" said

the saint. "It would be a miracle if it had happened otherwise, and if God had failed to support those who trust in Him. Is it the first time you have remarked that our supplies always equal our wants? Let us think only of serving Him, and leave to Him all thought of providing for us. For myself I would take upon me, if need were, to support one thousand instead of one hundred, for one task is as easy to God as another." To another father who said that he could not understand by what rule of prudence Ignatius was guided in this affair, he said, that "the more hopeless matters were, so much the more ought we to trust in God." To Niccolò Bobadiglia, who asked him in a familiar way how he proposed to support such a number of people, the saint began showing what supplies he was in hopes of obtaining. "But," said another, "these expectations are all uncertain, and even if they were quite secure, what are they to meet such an expenditure?" "And would you not have me rely for anything upon God?" said the saint. "Do not you know the riches of a hope which is founded on Him? and that there is no opportunity for exercising this hope when nothing fails us? In the same measure that our wants increase, the supplies which God sends increase also." It used often to happen in periods of our greatest distress, that some devout person would come without having any knowledge of our wants and offer us money. One day when the bell rang for dinner there was not a crust of bread to put on the table,

when at the very moment, a sufficient quantity of food was sent for the whole house. One evening we had run short of fire-wood, wine, and bread. The following morning a pious matron sent an alms of a load of wood, and when this had been admitted into the premises the door was inadvertently left open. Soon after, when the mistake was observed, they hastened to close it, whereupon they discovered that a quantity of corn and wine had been brought in, and in spite of all inquiries they never discovered who the donor was. In the same way Ignatius in all other matters placed his trust not in men but in God. One day he went to visit the Marquis di Sarria, the Spanish ambassador at the Papal court, who unexpectedly received him coldly, and he perceived that this was caused by our not having made use of his authority and interest to support the society, upon which he said to Ribadeneira, "I will open my mind to this nobleman and tell him that God has taught me for more than thirty years, that in His service, whilst I make a proper use of human assistance, I am to ground my hopes upon God alone. If therefore he offers us his aid, we shall accept it willingly, but without at the same time diminishing aught from our entire trust in God." Another remarkable proof of this confidence was, that when it was so necessary to him, from his many infirmities, to have a number of able men at Rome, to divide with him the labour and charge of administration, yet whenever the service of God required their absence, he sent them

away without any hesitation. Sometimes it happened that he was left with the entire burden of everything on his own hands, from having sent away all those who were able to assist him. It often happened that some very important matter, which could not be determined without the aid of his judgment, required attention at a moment when he was lying ill, and so did the mind triumph over the body on these occasions, that he was always equal to the task, and recovered from his illness. So invariably did this occur that Ribadeneira tells us, that whenever he saw that the saint was very ill he used to pray God that some such occasion should demand his services, in order that he might be restored to health and strength.

I have given so many examples of the courage with which he undertook great works, that on this head I will only add a saying of his, that whosoever is much afraid of the world will never do great things for God ; because it is impossible to do great acts in God's service without great persecutions and obstacles being raised by the world.

His boldness in commencing such undertakings was only equalled by his perseverance in accomplishing them. This constancy was grounded on three foundations. First, the long and diligent examination of the enterprise in hand beforehand ; secondly, the many and fervent prayers he offered up, and the tears he shed in God's sight, asking for direction and counsel, by which means he often received such light that it was impossible

for his resolution to be shaken ; thirdly, the prudence with which he made choice of able men to execute his undertakings. This unchangeable fixedness of purpose was remarkably shown in his continued refusal to unite his own order with any other religious society. In like manner he refused invariably to admit any member of another religious order who wished to exchange into his, however desirable he might happen to be from gifts of learning and eloquence. And if in any house such a person was inadvertently received, who had adopted any other habit only for a single day, he could not be induced by any entreaties of his friends or relations to retain him ; and he acted thus in order that other orders might have no cause of complaint against us, and because he well knew that such an occurrence was a proof of inconstancy, though it might appear under the covering of zeal. On the other hand, if he had enrolled any one into the society after a due examination of his character and vocation, he retained him notwithstanding all resistance from his family or persuasive authority, and in case of need triumphantly defended his cause before the Pope himself. No pressure of poverty, however extreme, made him deviate from the rule of refusing all reward or payment for the ministrations we performed, of which the following example may be quoted. Dr. Girolamo Arzé in his old age fell grievously ill, and when Ignatius went to make him a visit of friendship, the sick man offered him two hundred gold crowns for masses for the good of his soul, and pressed it

upon him with all his endeavours. But Ignatius firmly resisted, and the more so, he said, because the experience of others had shown how much more easy it is to incur such obligations than to fulfil them, Arzé was full of admiration at this firmness and honour, and soon afterwards sent the same sum as an unconditional alms; and then the saint in his gratitude had a number of masses said for him, as he had wished. When on account of any just cause he had fixed a journey or some other work for a certain day, no difficulties of whatever sort could interfere with his punctual execution of it. He had appointed a certain day to go to Alvito, in the kingdom of Naples, when there fell a deluge of rain without ceasing. Giovanni Polanco, his companion, earnestly besought him to put off the journey. Ignatius answered, "It is now more than thirty years that I have never delayed on account of any occurrence, however strange, a matter which I had determined to perform in God's service;" and accordingly, in spite of wind or weather, he set forth. He was often obliged to ask audiences of great personages, on which occasions he submitted to all the wearisome ceremonies of courts. One day it happened that having asked an audience of a certain cardinal, he waited for a space of fourteen hours fasting without moving. The Cardinal Carpi, who well knew the character of Ignatius in this respect, used to answer, if any body wished him to persuade Ignatius to change any determination, "We should labour in vain; he has fixed his nail." Pope Julius III. advised

even great potentates not to enter into any contest with Ignatius in matters which concerned the glory of God, "for," said he, "you will assuredly be vanquished."

CHAPTER XI.

HIS PRUDENCE.

THE saint's greatness of mind was accompanied by consummate prudence. However anxious he might be, he was never in a hurry, and whilst he never let opportunities slip, he patiently awaited their arrival. Since he could not compass a number of spiritual works at the same time, he applied himself to whatever he judged to be most important, preferring the public to private advantage, what was perpetual to what was short-lived, what was certain to what was of doubtful issue. When he had started some pious work, and had obtained for it the support of zealous and competent persons, he quietly withdrew from it, and commenced some other. He wished that his subjects should pursue the same method, both because it left them more free to labour in God's service, and because as these undertakings are generally conducted by congregations and confraternities which have many different heads, it is very difficult to satisfy all. Before engaging in any such work he carefully considered all the circumstances and

persons. He was exceedingly careful that nothing should find entrance into the society which could in any degree corrupt the Catholic Faith, or tarnish the good name of the society. On this account, in order that the study of Hebrew might not lead his subjects into nice and sophistical interpretations of Scripture, he commanded that the Vulgate edition, which had been constantly approved by the Church, should be retained. And this order of his was afterwards extended to the whole Church by the authority of the Council of Trent, which commanded all Catholics to defend this edition and hold it as authentic. For the same reason, before the works of Erasmus were censured by the Church, he forbade their use to any of his subjects.

He was a great enemy to novelties, and opposed them most vigorously, for he clearly saw how one innovation gives birth to another, and that they multiply in such a manner that the religious rule is altogether changed by them. Besides which, since private members do not enjoy the same light which is granted by God to the founders of religious orders, that which they may think adviseable not being in harmony with the general design of the institute and with its several parts, tends to its destruction and dissolution instead of its perfection. On one occasion he severely punished Martino Olave, Ribadeneira, and some others, for instituting a game in the vineyard of throwing an orange to each other in a circle, and making the person who let it fall say an Ave Maria on his knees. When

Girolamo Natale was over-urgent in begging the saint to prolong the time of prayer for the students, he severely rebuked him, and deprived him in great measure of his authority over the society, which he had a short time before renounced himself and committed to him. It was proposed to him that the Friday abstinence should be made a fast; he would not allow it. Andrea Galvanelli, rector of the college at Venice, used to have a spiritual conference and exhortations for an hour every day, and two hours on festivals, by which many received great good; but Ignatius desired him to return to the ordinary custom of having it only one day in the week. The superiors of the Roman College wished that as there was no supper on fast days, there should be no hour of recreation; he commanded that the old custom should not be changed. He said that the recreation was instituted not only that the health of the students should not be impaired by studying after the meal, but that they might converse together, and learn to know and love one another, and that this was a great means of promoting mutual charity. He would have no strange inventions introduced into the schools, and used to say that if he lived for three hundred and fifty years he should never cease to protest against them. He alluded to innovations, whether in theology, philosophy, or grammar, introduced by private individuals on their own responsibility, and his condemnation of them was most wise, for where one such change is profitable, a hundred are

prejudicial. He considered the banishment of novelties so important to the preservation of the society, that he excluded them by his authority even in little things as far as he possibly could, that they might not gain entrance after he was gone. He was desirous to purchase a vineyard for the sick and for the students of the Roman College, though the society was in a great state of poverty, in order that he might establish the method of making use of it. Hence arose the saying that there never was but one governor of the society, so uniform has been the administration of all.

He excelled greatly in spiritual discernment and in the direction of souls. Many who could not explain their own spiritual infirmities went to him, and with wonderful skill he examined their souls, and told them what they could not say themselves, and gave them the proper remedies; very often this remedy was a narration of some similar trial of his own, with which he sent them away healed and comforted. It was the opinion of the fathers, that God had tried His servant in so many and such various ways, that he might be so experienced and skilful a physician of the souls of others.

At Paris the saint met a poor man in ragged clothes, weak in body, and disfigured in countenance, groaning and sighing as he went. Ignatius, divinely inspired, told his companion to follow this man and do exactly as he did, and that he would be near at hand and come up to them. The poor man went into a retired spot

outside the city, and the companion of Ignatius, as he was desired, asked him who he was and what he sought. The wretched man answered that he was going to commit suicide, for he was so overburdened with misery and sorrow that death was far better than life. The other replied, "And I also have great labours and troubles, from which I can only escape by death." Whilst they were thus discoursing, Ignatius came up, and turning to his companion, as if he had no knowledge of him, he inquired who he was, and why he was so sad. His companion replied, that he was a most unhappy man, so compassed with sorrows and miseries, that death was his only refuge. Then Ignatius began to console him with kind and gentle words, and skilfully brought him to confess that he repented his foolish design, and exhorted him to lay aside the thought of death, and betake himself to the Lord his God, who is the truth and the life, and repose in Him his confidence and his hopes. The man on whose account all this had been undertaken, listened to and received all this discourse. The companion of Ignatius then turned to the poor man, and said, "And what do you think of it? For my part I shall follow this good man, for I clearly see, that however short it may be, yet death will be very bitter, and that instead of putting an end to my sufferings, it will only be the beginning of greater ones which await me in hell if I take away life with my own hands." The miserable man was overcome, partly by this example, and partly won by the loving words of

Ignatius, and he said that he thought so too, and that he also would lay aside this wicked and foolish design, and he thanked God for sending one to share his sorrows, and to deliver him from death by such opportune advice.

It was wonderful to observe what different sorts of remedies he applied to disorders which appeared to be the same, and how the effect justified his skill. This skill appeared particularly in eradicating vices which were firmly rooted, and so intimately did he examine the patient, and so various were his expedients, that he rarely failed of success. He used to order a particular examination upon this ruling vice, and that it might not be forgotten, he appointed a confidential person, who was to ask him every day before dinner, and every night before bedtime, whether he had fulfilled this task at the appointed hours. He also appointed one whose duty it was to admonish him whenever he observed him guilty of the fault, and whose admonitions he was bound to submit to. He also recommended that he should impose some punishment upon himself each time he fell into the customary fault.

Cornelio Brugelman, a Flemish priest, was strangely tormented with scruples in saying his office, and spent nearly all the day in repeating it. Ignatius cured him in the following way. He commanded him to say his office within a certain fixed time, similar in duration to the ordinary time spent on it by others, and he gave him an hour-glass to measure the time by; and

if he had not finished within the time appointed, he was to leave the rest unsaid. The good man began to read quickly that he might not exceed the limit, and thus one scruple was destroyed by a greater.

Sometimes he used to interrupt his subjects in some course of extraordinary penance, to teach them that obedience was a still higher thing, and to preserve them from the danger of pride. Thus, when a Spaniard who was an assistant brother, asked leave to fast during Lent on bread and water, the saint permitted him, for he always complied with the inclinations of all, when they were not wrong; but when Good Friday had come he commanded him to eat the food provided at the common table; thus adding to the merit of his fast that of obedience and of victory over his own will.

He placed a higher value upon an ignorant and a good man, than upon a learned man who was inferior in religious perfection. Nevertheless, on account of the greater usefulness of the latter, he was more careful in attending to his health. If any person of weak health offered himself as a member of the society, he paid little regard to this, provided he had talents and virtues; for he used to say that such subjects are of more avail when they are half dead, than others when they are in robust strength.

He desired that the good might have health and strength, and the evil weakness and sickness, that the former might labour valiantly in God's service, and that the latter might learn humility

and leave off from evil, as the Psalmist says, "Break thou the arm of the sinner."

He rebuked a father who had talked to a novice of raptures and ecstasies, and told stories of singular states of the spirit, for he considered that the tender minds of novices ought to be impressed with lessons of solid virtue which became their institute, and they ought not to be taught to desire things which may lead incautious souls into danger and delusion.

In the year 1553, Father Reginaldo, a pious and learned Dominican, who was very friendly to our society, called upon Ignatius and told him of a nun belonging to their order, in a convent near Bologna, which he had the charge of, who had spiritual raptures, and who had no sensation in her flesh even if she was pricked or burned, and could only be brought to herself when she was commanded by the superior or by some one in her name. He also told him that sometimes open wounds appeared in her hands, and feet, and side, and blood flowed from her head as if from a crown of thorns, &c., and that all this he had seen with his own eyes, and touched with his own hands. Finally, he asked Ignatius, who volunteered no remark, what he thought of this. The saint briefly replied, "Of all which your Reverence has told me, her readiness to obey appears to me the least suspicious." When the monk was gone, Pietro Ribadeneira, who happened to be present, begged that he would explain to him more fully what he thought of the story. The saint answered, "God operates chief-

ly on the soul, sanctifying it and filling it with His gifts, so that sometimes they run over even to the body, but this happens very rarely, and only to souls that are very dear to Him. The devil, on the contrary, who cannot work in the soul, makes use of a fictitious appearance of sanctity, with the view of deluding the simple and lifting them up in pride ;” and then he confirmed what he had said by examples. The event proved the wisdom of the saint, for these rare marks of sanctity were discovered to be all diabolical fraud and delusion. In like manner in the year 1541, Father Martin Santa Croce, who was then a novice, began speaking to him of Maddelena of the Cross, telling many strange things which she had said, and adding that he had conversed with her and knew her to be the most wise and holy woman in existence, &c. The saint rebuked him severely, saying that no member of the society ought to speak of her in such a way, or draw any conclusions as to her sanctity from such grounds. Not many years afterwards this woman, who was so renowned for her revelations and other appearances of extraordinary holiness throughout Spain, was convicted as a sorceress who had familiar intercourse with the devil, and condemned by the holy Inquisition. His spiritual wisdom may be better judged of by the following sayings of the saint :

“There are very few who understand what God would have them do, till after they have opposed themselves to His designs.

“Whoever possesses God wants for nothing,

even whilst he possesses nothing, because God is in Himself every good thing, and with Him come all good things. Thus, in a letter to Pietro Contarini, he says, 'Up to the present moment, thanks be to God, we are very well off, and each day we experience the truth of those words, Having nothing and yet possessing all things, I mean all those things which our Lord Christ promises to add to those who seek His kingdom. If all things are promised to those who seek first the kingdom of God, how is it possible that men who seek after nothing else can be in want of anything?'

"Whoever desires to know what the will of God is with respect to his state of life or any other affair, ought first of all to strip himself of all self-will, and as far as he can of all particular inclination, putting himself entirely into God's hands, equally ready to embrace any state of life, and yield to any demand. Then without expecting an angel to be sent as ambassador to him from heaven, let him put before himself the end for which God has created him, and weighing well the consequences involved in either course, let him make his deliberation. If he still doubt, let him think with himself, what he would desire to have done, and which course to have selected, when he shall be at the point of death, and presented before his Divine Judge.

"Among virtues and virtuous actions, the highest are not always the best for every man, but those which are best adapted to his circumstances. If therefore a man be moved to penitential

sorrow by the practice of meditation, let him continue in that attitude of mind and not pass on to anything higher, as to rejoice in the divine perfection or the like; for though one act may be more noble, the other is more useful to him, and the one by means of which God communicates to him more abundant grace.

“Among the many advantages of frequent communion, one distinguished is, that it preserves a man from mortal sin, or if he does so fall, overcome by frailty, he quickly recovers himself. If therefore we have no sensible devotion we must not on that account discontinue it, for this would be like leaving off bread because there is no honey on it.”

“The devil acts like a wise general. When he approaches the soul he looks out carefully for the weakest part, and there makes his attack; assisted for the most part by our particular nature or dominant passion, he endeavours to push a person into the extreme to which he is the nearest. Thus if a man be of a free conscience, he tries to stretch it still wider; if he be scrupulous, he tries to confine him still more narrowly, so that the first may be led on from little faults to great ones, and the other be tormented with scruples and led on to vexation and even despair.

“He assails men especially during the night, and at the hour of rising, filling the mind with foul imaginations before it can arm itself with holy thoughts.

“Sometimes when a man is near his death, he commits certain unbecoming actions which

appear to be unreasonable, and though such acts are often attributed to some natural movement, or to the force of the disorder under whose power he lies, they proceed in reality from a vehement temptation of the devil.

“As a lover who wishes to seduce some young woman, is exceedingly cautious in concealing his design; so does the devil act in seducing men’s souls.” For this reason the saint used to recommend those who were persecuted by the tempter, to reveal these evil suggestions to some prudent man, who might give salutary and encouraging advice.

“Sometimes the devil cunningly takes away from us any fear of falling, in order that we may fall more easily, and some he burdens with excessive terrors, that being hopeless of victory they may give up the combat. Prudence therefore is necessary, as well as courage, in contending with our enemy; for he is like a woman, who is very bold when the man she is disputing with is timid, but equally submissive if he be courageous.

“When he despairs of inducing religious to return to the world, he tries to make them change their institute, and so lead them away from the order which is the best for them. He puts before solitaries the exalted nature of an apostolic vocation, and the sweets of solitude before those who are called to labour for the good of souls. So again in particular undertakings, that he may entice them away from the good which they are doing he fills them

with desires of some greater good, intending when they get tired of it, to dissuade them from perseverance in it by some fresh delusion. God repays us for struggles against self, with superabundant consolations, and strengthens us the most where we used to be most fiercely tempted.

“It often happens that there is more danger in despising little sins than great ones.

“He who desires to help souls must make himself pleasing not only to God, but to men, for God’s sake. For as we are not in God’s sight only, but as the Apostle speaks, a spectacle to men and to angels, and to all the world, so we must be careful to do what is right not only in the sight of God, but also in the judgment of men, endeavouring in the first place to please God, ‘from whose face,’ as the Psalmist speaks, ‘sound judgment proceeds;’ and secondly, to please men, taking from them all occasion of reviling our ministry. The fervour of our zeal for God’s glory must be tempered by charity towards our neighbour. We must sometimes leave God in our own selves, to find Him again in our neighbour, according to the saying of the Lord, ‘I will have mercy and not sacrifice.’ On his account, therefore, many things are to be done, and many things left undone, if they be not sinful. If I had looked to God alone, I should have ordered many things in the society which I have abstained from ordering, because for the glory of God I have had regard to the good of men.

“He who would kindle divine charity in the

heart of another man must be himself inflamed thereby. The mind must be emptied of all vicious affections, that it may be filled with heavenly graces, which we may then communicate to others. A man who perceives himself to be of a choleric disposition, ought to keep a strict watch over himself, and foresee and prepare against occasions of anger, especially when he has to treat with men of a similar disposition, else he will occasion quarrels instead of reconciling men to God. The same vigilance, forethought, and preparation are useful against all other vices. A missionary ought to consider that he is called by his profession to converse not with the holy but rather with the wicked; as the Apostle speaks, he is in the midst of a perverse nation; he ought, therefore, to provide against all occurrences, so that the wicked lives of the children of this world may not offend or disturb him, or their deceits and follies deprive him either of the simplicity of the dove or the wisdom of the serpent.

“We should make use of the same arts for gaining souls which the devil does for destroying them. First of all he searches out sagaciously what are the natural dispositions and inclinations of each, and then puts before each the seductive bait which he delights in; offering wealth to the miser, honour to the ambitious, luxuries to the effeminate, and things which have the semblance of piety to the devout. Moreover he proceeds quietly and gradually, being content to have little at first, and looking to have the

whole bye and bye. In like manner we ought in all things honest to follow the natural dispositions of men, and conceal many things till their minds are subdued to Christ; moreover we ought to attack them by the way which their own inclinations open to us.

“The minister of Christ ought, like the Apostle, to be all things to all men, to gain all to Christ, and for love of Christ he ought to live to his brethren, and not to himself. He should accommodate himself to their affairs, and not their affairs to him, for they will never succeed who look to their own convenience instead of watching for the opportunities which are offered to them.

“Great caution is necessary in talking, especially when any quarrel has to be made up, lest a single imprudent word escape the lips. We ought to consider that what we say will come to the ears of many, that what we do in secret will be published in the market-place. So that every syllable should be weighed in the balance of Christian prudence.

“We should be more ready to act than to promise, and as far as may be, fulfil to-day the engagements we made yesterday.

“If any request be made to us which we cannot grant, we ought not to manifest any disturbance, but refuse, if need be, in so kind a manner that the applicant may, if possible, be as well disposed towards us when he departs, as when he came.”

Though he was so tender-hearted to the poor,

he would not permit any apostatè, or one who had forsaken a religious life, to be relieved by a farthing; for he considered that it is a foolish pity to favour their perversity, when by abandoning them to poverty their eyes may be opened by the smart of misery. He laboured much, and encouraged his brethren to labour, to bring back these deserters to the standard of Christ.

He condemned all familiarity even with women of piety, the more so if their age or natural qualities rendered their conversation dangerous; for such conversation either kindles a fire in the breast of a man, or else causes a smoke which tarnishes his good name. "It is not becoming in a preacher of the gospel to be desirous of making discourses from the pulpit. And whoever instructs the people in Christian doctrine, ought to consider well and write down his thoughts, and say nothing rash, new, or questionable. The object of preaching is amendment of life, not the pleasure of the audience. Natural gifts ought to be animated by an inward spirit, that they may be profitable to others." Thus in the tenth part of the Constitutions he writes, "Those means which join the instrument to God, and are disposed, influenced, and worked directly by His hand, are more efficacious for preserving and increasing the society, and accomplishing the end which it proposes to itself, namely, the assisting souls to attain the great end for which they were created, than are those other human means. These efficacious means are goodness

and virtue, especially charity, and a pure intention in God's service, a sincere zeal for souls, and for the glory of God our Creator and Re-compenser."

"Victory is gained more by concession than opposition." Thus when any bishop showed aversion to us, he used in part at least to forbid our using the privileges granted us by the Apostolic See, so as to avoid all bad report; for, said he, "As in the affair of our own salvation one secure and certain step is worth a thousand uncertain ones, so in the salvation of others we ought to prefer a little accompanied by edification and peace, to what is greater, if it give occasion for disturbance and scandal. We ought not to abandon the good work we have in hand for the sake of something greater, else we shall lose the first and not gain the second." Accordingly when he received many offers to found colleges in Spain, he refused them on account of the fewness of his subjects till a better time should come, nor would he diminish the number of fathers in other houses, well knowing that the rule is not strictly observed among a few. "He who does one work at a time, does more than all."

When he saw any one over-much afflicted by public disorders, he said, "We ought to turn our thoughts to the account which we shall have ourselves to render to our Judge, and prepare carefully for it; for God will inquire if we have walked circumspectly in our appointed path, if we have been burnt with the fire of charity, if

we have despised the world, been humble, mortified, diligent in confessing, preaching, and other ministrations, but not whether we have remedied evils beyond our reach, though doubtless we are bound to make humble prayer to God on account of such disorders, and in fitting time and place urge those in authority to do their duty. He who is authorised by his position to regulate public disorders, and desires success, should begin by reforming himself and then his own family, and so he will prosper in his undertaking."

"Whoever has talents for the world is a fit subject for the society, for when these talents are perfected by religious discipline, he is available for the arduous duties required of us. On the other hand, he who is only good for himself, is not fit for our need." Accordingly, he did not hesitate to dismiss a useless person; and when it was pointed out to him that he might save his soul, he said there were other religious institutions available for that end. At the same time he considered persons of little knowledge and intellect most useful subjects, provided they excelled in virtue, for such, he said, preached more effectually by their lives than other men do with their tongues. "A hypocrite cannot remain long in a holy community, because long dissimulation is too difficult, and because God will not endure him." There was at Rome a brother who was suspected, and when Olivier Manareo, who informed the saint of it, asked if he would forbid him the communion, to take away any doubt of

his receiving sacrilegiously, the saint answered, "No; leave him to God and He will discover him." So it happened, and he was expelled.

If any were discontented in one college he did not send them to another, for he said, "They who change their place do not change their habits, and these people carry their weariness of religious discipline with them, and will find matter for discontent everywhere."

Little reliance is to be placed on the virtue of novices, particularly of the younger ones. Though the saint imposed upon them the mortifications enjoined in the Constitutions, as tests to measure the virtue required for the society, still he was very careful of putting them on severe trials. Thus even when they had shown courage in resisting their relations who wished to withdraw them from a religious life, still he would not run the risk of leaving them in their neighbourhood, but sent them out of Italy.

Francesco Costero, a young novice, was very apt to break out into laughter, as is often the case with those who are new to God's service. One day as he was laughing by himself, he suddenly met the saint, who called him, and said to him, "Francesco, I perceive that you are continually laughing;" the novice hung down his head and waited for the reproof, and "I," said the saint, "tell you to laugh and rejoice always in the Lord, for a religious has great cause for joy and none for sadness. This joy you will always retain as long as you remain humble and obedient. I say this, because I think that I

perceive in you talents above the common standard, which may qualify you some day for important services, and if it happen that you are not appointed to them from your want of humility, you will feel pained and lament over it. I perceive that the air of Rome disagrees with you; you perchance desire to go into Flanders, and I purpose sending you into Sicily. Now if you have preferences for particular places and employments, and obedience decrees otherwise, you will be seized with melancholy. Therefore, keep yourself humble and obedient, that you may always rejoice."

In old men he was pleased to see cleanliness and neatness of appearance, which he looked upon as a sign of a well-ordered mind; but in youths he was glad to see a certain contempt for dress and ornament. Slovenliness and dirt he could not endure, nor again affectation and study about dress, which he considered effeminate. Having been told that a certain novice was very particular about washing his hands with soap, which was not usual, he attentively observed his manners, that he might see whether this arose from a natural love of cleanliness or from vanity.

"The measure of penance cannot be the same for all persons, or for the same person at all times, for on the one hand care must be taken lest the body become rebellious from over delicacy, and on the other lest it become unfitted for working in God's service through excess of austerity. If the flesh make war against the spirit, the

spirit must subdue it by extraordinary acts of penance ; but if there be peace or truce between them, it must be treated with discretion, so that it may assist in working for God's glory." These were his lessons to Francis Borgia, who whilst still a secular used to be urged by his zeal into excessive austerities. True it is that men's self-love magnifies trifling penances, and makes them appear insupportable burdens ; and on this account the saint used to recommend, that when the flesh felt the smart so keenly, it should not be oppressed with such inflictions, but penances should be changed and diminished till the just proportion is shown by right reason and the Divine assistance. "Penances ought also to be accommodated to the spiritual strength of the penitent, otherwise, and particularly if they produce illness, they alarm and fatigue a weak virtue, and instead of being moderated they are abandoned altogether." Accordingly, when the saint was asked by Natale what he thought of a hermit named Antonio da Maiorica, who led a most severe life, he replied, "Before three years are over he will abandon his solitude and his penance," and so it proved, for Ignatius had discovered from a long discussion with the hermit that his inward virtue did not equal his external rigour.

"To employ religious in the service of God, to the injury of the observance of their rule, is to destroy the tree for the sake of getting the fruit." For this reason he would not consent to the request of the Duke of Ferrara, that one of

his subjects should be tutor to the young prince, if he were to live at court instead of in the college. For the same cause he forbade superiors of colleges to assist even bishops with their services, if domestic discipline was endangered by their being absent from their colleges; and the principal reason why he refused to superintend the inquisition in Portugal, when that offer was made to the society, was, lest since the inquisitor is exempted from subjection to the superiors of his own order, the society might suffer by it.

“Very holy men under the guidance of extraordinary divine illumination sometimes conduct affairs, where human foresight is of no avail. Nevertheless, in a general way, holiness is not sufficient for the government of other men if it be not united with prudence. For it very often happens that persons of great holiness and little foresight, do not take good counsel as others do who have more sense and less virtue, provided always that they have a sufficient degree of virtue.

“Those superiors are mistaken who meddle over much in the offices committed to their inferiors, and prescribe for them in every minute concern. First, because God furnishes to each man grace to discharge fitly the duties imposed upon him. Secondly, because when he sees that the superior will do everything himself, the inferior relaxes in that care and diligence which he would exercise if he could carry his own thoughts into effect. Thirdly, because his close

observation and experience qualify him for his task better than the distant supervision qualifies his superior. Fourthly, because many things occur in which he must guide his conduct by circumstances which it was impossible for the superior to foresee. Lastly, because it is better that the superior should correct his subject where he had failed in his duties, than that the subject should have to point out to the superior the unfitness of his commands.

“A religious order which is supported only by alms, and which does not exhibit great strictness of life, and does not labour actively for the service of men, will not long remain as it was instituted, for these are the things which move men’s liberality; the first by exciting their admiration, and the second by attracting their love and gratitude.

“Inward discord is the pestilence of religious institutions, destroying their inward spirit and bringing all their riches to nothing. There is nothing which so vilifies them in the world’s opinion as to see them torn by factions.

“The time of spiritual dryness and of spiritual consolation are both dangerous to the soul. By one the soul is disposed to sadness and distrust, as if that which is often the effect of God’s loving providence must proceed from His anger. By the other the soul is in danger of vanity, as if God in so caressing us had regard to our merits instead of our misery and need of encouragement. We ought therefore to manage so that these two periods may mutually assist each other. When

we are in desolation, let us call to mind the heavenly favours He has shown us; and when these favours again return, let us regard the weakness and poverty we experienced whilst His hand was closed. Moreover, in times of spiritual bitterness and disturbance we must beware of changing the resolutions which we made when peaceful and happy; and when consolations abound we must not be hasty to make vows, or impose on ourselves any great or lasting obligations, but put off these to a time when the heat of sensible devotion has abated, and the matter may be decided by reason instead of impulse." Thus since men's natures are changed whilst under the sway of vehement affections, the saint looked with suspicion upon the promises of complete amendment made by those who were guilty, and was not withheld by such professions from dismissing them. He well knew that when fear of expulsion had departed they would return to their evil habits. If he ever again received such persons, it was not till after they had given proofs of a lasting change by months of rigid penance, in pilgrimages and public hospitals, and, lastly, within the house.

CHAPTER XII.

THE VIRTUES AND SPIRITUAL LEARNING OF ST. IGNATIUS
CONFIRMED BY THE TESTIMONY OF OLIVIER MANAREO.

In the rector's room at the Jesuit College at Louvain there is preserved a MS. of Father

Olivier Manareo, entitled, "Answers to certain Questions concerning the Virtues and Teaching of Father Ignatius, by Niccolo Lancizio, student in theology at Rome." The name of Olivier Manareo is very celebrated in our society. Giuseppe Giovenzio, in his History of the Society, says of him, "In the year 1614 the province of Flanders lost that distinguished man Olivier Manareo, in the ninety-first year of his age, and the sixty-fifth after his entrance into the society." He then goes on to relate how he was admitted into the society by Ignatius himself, and soon afterwards by him made rector of the Roman College, and afterwards of that of Loretto, which was commenced by him; how he fulfilled the duties of commissary and assistant in Germany, of vicar-general of the society, and visitor of Austria, Germany, and Flanders; and with regard to his virtues, how distinguished he was for his tranquillity of mind and confidence in God. William of Berg, Bishop of Antwerp, in a document dated April 10th, 1598, also bears testimony to his great piety and wisdom, and the great effects of his words and example throughout Flanders.

Though the contents of these papers is by other writers of the saint's life interwoven with the narrative, and though I have myself done so in part, still I have thought well to introduce it here, because it contains many particulars which have been omitted, and much useful instruction, and also because of its high authenticity and simple candour, besides which it cannot be met with anywhere else except in the volumes of the *Acta Sanctorum*.

“You have asked me several questions, beloved brother, relative to our blessed father, which I will briefly reply to as far as my memory suggests to me.

“You inquire, 1st, where and in what chapel did Christ appear to Ignatius and promise His favour to him? I answer, I do not know, only I have heard that it was in an oratory or small chapel by the side of the public road, between Bologna and Florence, where he had gone in to pray, because it was so conveniently at hand.” Note. The reader must observe, that he does not profess to be well informed on this point. We have the testimony of James Lainez, who was the fellow traveller of the saint, and who heard from his own lips at the time, that it took place on the road between Siena and Rome, as we have described before.

“2nd Question. This is the account of his imposing upon me the particular examination. When I was on the point of leaving Rome to conduct the new colony to Loretto, and going with my companions to demand the blessing from the holy father, who was accompanied by his secretary Giovanni Polanco, I looked fixedly upon his face and eyes, thinking with myself, that I might perhaps never again see his face on earth. The gentle physician wishing to apply a remedy to this boldness, and yet not wishing to put me to shame by reproving me in the presence of the rest, after having dismissed us, and when we were about to go out of the house door, sent Father Polanco desiring me to remain to receive

a message from the holy father. The medicine he prescribed was this. 'Since,' said Polanco, 'in your last interview, the holy father has observed, that you kept your eyes fixed upon him, which is a mark of arrogance, he commands as a penance, that at least once every day in your examination of conscience, you take notice whether in speaking with any person to whom you owe reverence, you have fixed your eyes upon his face more than you ought, and after your examination you are to say a Pater and an Ave, and in the weekly letter which you are bound to send to him, you are to inform him whether or no you have performed this.' This penance he made me persevere in for fifteen months before he released me from it.

"3rd Question. In addition to the examples given by Ribadeneira in his History, I have the following proofs of his humility. 1st, That he used to permit me or any other recently entered novice, and even invite us to sit down and discourse familiarly with him, whenever he met us by chance in the garden, or elsewhere. 2ndly, When I was ill he deigned to visit me, and comfort me with paternal kindness, and he gave me a vessel full of manna, and said to me, 'Look, Oliviero, I have just received this manna from the vice-queen of Sicily, and I make you a present of it, that you may use it under the doctor's advice to strengthen you. 3rdly, Sometimes he sent for me, and also for others, to his private table, and himself helped us to pears or apples, after peeling them for us himself. 4thly, We

used very often to hear him talking to himself, and letting fall expressions of great humility, as, 'my wretched soul,' 'poor me,' 'me a sinner,' or 'my poor soul.' 5thly, In speaking of the society, or in writing, he used the same kind of phrases, as 'this poor little society.' 6thly, He never praised the society, or else very sparingly. 7thly, His room as well as its mean furniture betokened great lowliness. 8thly, He cautiously concealed his own virtues, and did not reveal the secrets of his soul, or his devotional exercises and practices to any one, and wished them to remain unknown. Thus Father Diego d'Eguia, an aged, venerable, and holy man, exclaimed more than once, 'O if I could but tell you what I know of Ignatius! O if my lips were not closed what great things I could show you!' for he had a short time before been confessor to Ignatius, who had commanded him in virtue of holy obedience never to reveal a word on such subjects during his life-time, and his death preceded that of our holy Father. 9thly, Although he was so very weak, and might have lived with greater comfort in the college, he still resolved to live by alms in the house of the professed.

"4th Question. I do not recollect that I myself, or any other, ever heard him utter a prophecy: except that Lainez and others used to relate, that when Simon Rodriguez was dangerously ill, he said that he would not die of that sickness. This he said to Peter Faber, as they were going to visit a sick person at Bassano, and it is related in Ribadeneira's book. I heard

when I was at Rome, for I will not venture to say that I heard it from himself, that he declared that the college at Paris, which was then very poor, and the college at Coimbra, which was just then founded, would after that of Rome be the most famous in the society. Certain it is that when he so spoke the Roman college, which was then occupying lodgings, has now a house of its own; and whereas it then possessed only a rent of five hundred scudi, with which it was endowed by Francis Borgia when he entered the society, which small sum was diminished for the payment of debts, it is now well provided for, and we may therefore hope that his prediction will also be fulfilled at Paris. Lastly, he said to Father Balduino ab Angelo, when he sent him to commence the college at Naples, 'This college will have to endure great persecutions, but calm will quickly follow, and this college will be well endowed, and celebrated throughout Italy for its spiritual fruits.' I have also heard from Father Luigi Gonzales, if I recollect rightly, how in the time of Pope Julius III. some of the elders went to visit Ignatius when he was very ill, and as they were lamenting, that in case of his death the society being so early deprived of its father would be in danger of perishing, I have heard say that the holy father, kindly desirous of comforting and animating them, replied, 'The first generation I hope are good, the second will be better, and the third will be still more exact in observing the rule.' And so continues Manareo, I trust

it will be, for it is clear as daylight, that the society is now better, and more perfectly formed than it ever was before, (not from any defect in Ignatius or those who succeeded him in authority, for whatever good we have, God has given us through him,) but because the noviciate was not then well established, nor had we the same helps, nor was the rule then revised, approved, and observed as it is in our days.

“5th Question. I do not remember to have heard of any apparition of the saint before or after death, except that I have been told by the private chaplain of Signora Giovanna Gaetana, that when a congregation of the society was held for the election of a general, this priest saw the blessed father in company with another, who signified by a sign that he wished Father Claudio Acquaviva to be his successor; and if I remember right, this same priest made a note of the occurrence to Brother Ludovico Jappi. I remember no other circumstances. He himself would be the best narrator, and the same may be said of a certain matron at Florence, who says that she had a similar apparition.

“6th Question. I do not remember to have heard from Luigi Gonzales that Ignatius had appeared to him in prayer; or that he appeared to Father Cornelius Vissaven.

“7th Question. It appears to my recollection that his mass occupied rather more than an hour, because he was impeded by frequent elevations of mind and tears. On this account he celebrated less frequently and seldom in public.

“As to the short preface to the book of Spiritual Exercises, beginning ‘Hæc documenta,’ I have heard that it was written by Andrea Frusio; others assert, that it was the composition of Fulvio Cardulo, but revised by Giovanni Polanco. I have seen the Exercises in print during the life-time of Ignatius, and we possess in this province a copy published at Rome in the year 1548. Giovanni Polanco, in his short History of the Society up to the year 1550, relates, that on the prayer of Francesco di Borgia, duke of Gandia, they were approved by Paul III., and licensed to be printed. When they were committed by the Pope to be examined by three prelates, not a single syllable was changed or suppressed: the three examiners were the master of the sacred palace, the vice chancellor, and the Cardinal di Burgos.

“8th Question. I have never seen any picture of the holy father which perfectly resembles him, and none which even approached to such perfection, except that whose merits have recently been attested by five fathers who have seen him, viz., Francesco Cortero, Balduino ab Angelo, Eleuterio Pontano, Arrigo Sommalio, and myself.

“The one which hangs in the refectory where the holy father used to dine hardly resembles him at all; but the statue in plaster, which is exposed at the Roman College when the vows are renewed, is something like him. One day at the hour of recreation after supper, as I was with Father Everardo Mucuriano, and the assis-

tant brothers and some of the elder fathers, Brother Ludovico Jappi wished to see if I remembered the features of Ignatius; and took the statue I have spoken of and dressed it up as much like him as possible, and disposed it on the bed as if he were lying down to rest, with a cassock and a berretta on the head, and then called to me that a gentleman was waiting to see me. I told him to see what he wanted; but he replied that he was very weak and was lying down in the room. I went in, and when my eyes fell on the statue as I entered the door, I cried out, 'Father Ignatius! Father Ignatius!' and upon this exclamation and the astonishment I showed, they inferred that this statue surpassed all other likenesses.

"But the face of Ignatius, as the venerable superior of the Oratory, Philip Neri, of pious memory, observed to me, shone with a superhuman light, so that no resemblance could approach to it. When I visited Philip Neri, I was accompanied by Muzio Vitelleschi, and he wrote me word that he well remembered this observation of that blessed man.

"I now come to that part of your letter which has reference to his instructions and example.

"9th Question. Ignatius was wonderful in speech; for it was grave, not hurried, not vain, but solid and efficacious, and in a word, such as became a true saint. I never heard him say a word which seemed to be spoken by chance, and without forethought, but thoughtful and serious words always proceeded from his blessed

mouth. None ever left him without comfort, instruction, and contentment, even if he failed in obtaining the purpose for which he came, such was the grace which hung upon his words.

“10th Question. This beauty and clearness was equally conspicuous in his writings, especially when he wrote to distinguished persons. This good breeding he desired should also be attended to by his subjects. I recollect to have seen a letter written to one of us, in which he severely reproves the writer of a slovenly letter. He says, ‘I myself send off thirty letters to-night, not one of which I have not twice looked over; and when I write with my own hand, which I often do to persons who are worthy of reverence from their position, I write the letters twice and even three times over, that there may be no blots nor erasures, or other unseemly disfigurement.’ This letter of Ignatius’s I saw in a book of Francesco Palmia’s of Bologna of happy memory, which contained a collection of the holy father’s letters.

“11th Question. As he always resigned himself into God’s hands with great indifference of mind, so he desired greatly that his subjects should in the same manner resign themselves into the hands of their superiors. This was proved in many ways, and I understood it especially from an act of my own, which I understood from Sebastiano Romeo greatly pleased our blessed father. He sent for me in Rome in the year 1533, and proposed to me three places, to one of which he purposed sending me, and ex-

horted me to tell him candidly to which of them I preferred going. I replied that I had no inclination except to obey. He turned the matter many ways that I might at least give him some hint of my inclination, and when I always answered that I could not in truth give any other answer, but that I was ready to go to any place, and, if necessary, to death in obedience, he kindly dismissed me. He afterwards signified, that he had been gratified by seeing my indifference, as Father Romeo told me some years afterwards in speaking on the subject. Nevertheless, the holy father used willingly to yield to the wishes of his subjects, because he considered that government was better carried on and less onerous by the exercise of this consideration.

“12th Question. At the beginning of my government of the Roman College, perceiving that the passion of anger, which when I was a subject I had considered to be subdued, was again rising into life, and grieved at finding this unlooked-for disorder, I went to Ignatius for help and counsel. He exhorted me to the contest, and told me that moderate indignation, if truly guided by reason and the fear of God, is a great assistance in good government; that I must therefore force myself to prevent its breaking out; and for the rest, I need not think much of it.

“13th Question. I have more than once heard this blessed soul say, that he wished that the men of our society to be like the angels, who devote themselves wholly to the health and profit

of mankind, and yet at the same time continue fixed and immoveable and undisturbed by any accident, not being subject to passion or perturbation of mind; for although the angels never omit to do anything in their power and within the limits of their duty for man's spiritual good, yet they are ever calm and serene, and subject to no disorderly emotions.

“14th Question. He used to say that we should never attempt anything of importance without first having particular recourse to God, at least by a brief elevation of our minds to Him; seeking counsel from Him who is a most wise and kind Father, and placing all our trust in Him, and when we have done this and heard His voice, we must act upon what He has taught us.

15th Question. One whose name I have forgotten complained that he was frequently interrupted in union with God and distracted by being so often called to the door; to which he answered, ‘Receive those who come to you for spiritual advice and succour with great charity; and as soon as you are called to go to them, make some ejaculatory prayer, praying God to assist the soul of him who sends for you; then direct all your thoughts and words to his case, and your interruption will be to the great advantage of your own soul. If you find that you are not so united to God as before, or so calm, do not let it grieve you, for distraction which is brought on by working for God's glory cannot hurt you, but if people come to bring you news,

or for useless conversation, speak to them prudently on the subject of death, or the enormity of sin, of offending God, of judgment and examination of conscience, and confession, and repeat this as often as they come to you. Those who come to receive help will go away with profit, and those who do not care about their own souls will leave you in peace and not return to disturb you.

“16th Question. He wished that we should all practise the reading of holy books, and that with devout affections; so that we might profit our own souls, and that we might be disposed to make pious discourses, rather than exhibit our learning. And this was his own practice, for no other books were to be seen on his table than the New Testament and Thomas à Kempis, which he called the king of spiritual books.

“17th Question. Three things he used generally to recommend, and especially to superiors, which are great helps to religious discipline and outward beauty: cleanliness in the house, silence, and keeping inclosure; these things he said were signs of a healthy discipline. He was so particular about cleanliness that he often visited the rooms himself, to see that the beds were neatly made, the books arranged in order, and the floor swept. He would not allow anything out of its right place; the night-cap was to be under the pillow, the broom under the bed or in some secret corner, the candlestick and the shoes in their own place, out of sight of any but a curious observer. So particular was he about

silence, that he would not permit any talking, except at the hour of recreation after eating. When he heard any noise of voices, or of footsteps going up and down stairs, he immediately opened the door and admonished the delinquent of his duty. Frequent penances were on this account imposed on the minister, because he spoke too loud, or walked too noisily, or banged the doors. As to inclosure, he would not suffer the door to remain open for the smallest space of time if not necessary, nor would he suffer the keys to be left hanging in the door.

“18th Question. To converse properly, he said that it was necessary to make use of religious art and discretion: first, we are to accommodate our discourse to the actions and dispositions of those with whom we treat, and afterwards lead them over to our own purpose, that is, to what is good for the salvation and health of their souls.

“19th Question. He was very attentive to discipline and order in the various offices, so that though he was always so deeply occupied, and so weak in health, it was still his wish that the minister should every day report to him anything of importance which had occurred. Thus did economy and discipline proceed with the greatest order, and from his example and discourse the customary rule has been established, that the rector sends for the minister every day.

“20th Question. He was very strict about insubordination. For example: One day, being

rector of the college, as I was arranging the students at the door to go out in file to the sermon at the house of the professed, when one of the fathers who happened to be present, trusting to his own authority and to his favour with Ignatius, ordered one of the scholars to go and clean his shoes before he went out. Pretending not to perceive this, I gave the order for all to start. The father in question reported the affair to Ignatius, but the saint kindly pointed out to him that he ought to pay more respect to subordination, and allow the rector of the college to exercise his authority without interfering.

“21st Question. He would not permit the introduction of any novelty, however good in itself, without the sanction of authority. Martino Olave, head of the college, who was a grave, prudent, pious, and learned man, as well as being very dear to Ignatius, having given a new order that the lesson from the Roman Breviary (which had been compiled by the Cardinal of Santa Croce by apostolic authority, and was in general use in the society) should be read during meal-time, though moreover the lesson only contained the history of the saint on that day commemorated, was publicly and severely reproofed by him at supper, for which purpose Brother Antonio Rion was sent from the professed house to administer a biting reproof.

“This reproof had great effect in establishing good discipline, and all of us who were present were greatly edified by the humility and tranquillity of Father Olave, who was so distinguished

a man. It was not the thing in itself which was reprov'd, for this he desired should be continued, and the lessons were afterwards read till the Roman Martyrology was substituted for it, but he would not have a good thing done in a disorderly manner. In like manner Father Antonio Soldeviglia introduced secret meetings, where various penitential practices were performed after the rest were in bed. When I heard of this, I pretended that I was very much pleas'd, and desired to attend the meetings; and the rest were delighted to think that they should be join'd by the rector, expecting great results from such an example. I accordingly came amongst them, and observ'd attentively all that they did, and join'd in their practices. The next day I reported the affair to Ignatius, who command'd Soldeviglia to discipline himself in public, and then sent him away to Naples, for Pietro Silvio, one of those who frequented this assembly, and a promising young student of theology, was believ'd to have become derang'd by excessive meditation, and many were nearly receiving great injury. When this assembly was dissolv'd, all were admonish'd that no novelty in spiritual things was permitt'd without permission of the superior.

“22nd Question. He us'd the utmost caution and moderation with his subjects, and encourag'd them with the greatest prudence when they need'd it. When he sent me to govern the new college at Loretto, he gave me hardly any instructions how I was to conduct myself towards

the governor of the town, the canons, and others, and I inquired what rule I was to observe, because the rules of the Roman College could not be acted on there, on account of the holiness of the place and the great concourse of pilgrims, and in like manner it would be very difficult to observe the rules of the professed house. He answered, 'Oliviero, do as you think best and as God inspires you. See and adapt the rules to the place as you best can.' I asked what offices I should assign to the different subjects he assigned to me. He answered briefly, 'Cut according to the quantity of your bread; only inform me of all your arrangements.'

"23rd Question. It happened once that I did something contrary to the strict meaning of a command I had received. I signified this disobedience to him, and told him that I had acted in this way because I had imagined myself in his presence and had judged that he would say, 'Do as you propose;' he answered me, that I had proceeded according to his wishes. 'Man,' he said, 'gives you the office, but God must give you prudence. It is my wish that in future you act thus, without scruple in other matters, and do what you judge to be expedient under the circumstances, notwithstanding the letter of the rule.'

"24th Question. He was very careful that all things should be done to edification. When I was going to Loretto, Father Sebastian Romeo, who succeeded me as rector of the college, and who was beloved by Ignatius for his virtues and

talents, sent me and some fathers to the Seven Churches with a bottle of wine and some bread to eat on the road in case we were faint. On hearing of it Ignatius, since I had already gone to Loretto, imposed a penance upon all the rest, saying that it was an unbecoming example in men of the society, and argued small devotion, inasmuch as we were all strong and in good health, and commanded that such a thing should never be done again.

“25th Question. It was his desire that the members of the society should have the same devotion in doing any work or office of charity that they have in prayer and meditation, for this is the spirit which becomes it best; for it is our duty to do nothing except in God’s service and for His honour and glory.

“26th Question. Although all things, he said, which we do for God’s glory, afford us pleasure, still it is a help to us, and affords still greater satisfaction, if our duties are done in obedience, for then we may be sure that they are rightly directed to God’s honour.

“27th Question. He used often to say, that an obedience which has only the will to support it, and wants the submission and consent of the judgment, is imperfect, and that any member of the society whose judgment was in opposition to his superiors, stands with only one foot, and is near to falling.

“28th Question. He was so jealous of poverty in the house of the professed, that sometimes when the sick required a particular sort of wine,

which we had got at the college, he would not allow even a single flask to be brought, without giving as much in exchange, and this I have several times had experience of myself. He also estimated the poverty of our dress, not by its vileness, but by the inferior quality of the stuff. When I was rector, he consented that the thick coarse cloth which was then in use, and which was exhausting to the strength and injurious to health when it was new, and good for no other use when it began to wear out, should be changed, and a better and more durable cloth introduced from Flanders, which could also be used for patching when it got old. After this was done, the merchant furnished his shop with this sort of cloth.

“29th Question. His great charity was accompanied by great prudence. Though he had great trouble in supporting himself and his family by alms, yet when he heard of persons of honourable condition being in distress and poverty, but ashamed of begging, he used to have a thoughtful regard both to their necessities and their shame, and give them things to do, for which he might send them alms under the form of payment, without wounding their susceptible feelings. I know of two or three whom he so assisted, and of one who received more than fifty gold ducats at once.

“30th Question. He had the most unbounded confidence in God, for in times of want he neglected nothing which he thought necessary however great the cost. Whilst I was rector

of the Roman college, and we numbered twenty-eight inmates, the holy Father ordered me to prepare and furnish rooms so as to increase our numbers to one hundred, and this at a time when all the money we possessed were five light gold pieces which were kept for that reason by Polanco the superintendent of the buildings. These Polanco gave me, saying it was all he had. When I thought of the buildings in progress at the house and at St. Balbina and at the college itself, I was ashamed of accepting them. However we both determined to obey, he to collect money, and I to borrow furniture in readiness, and sustenance for the college. In the midst of these proceedings Ignatius came to see what preparations were made for those whom he purposed sending to us. He found a great room filled with beds, chairs, and tables. When he had looked at everything he turned to Polanco, and said, 'Alas! are our brethren to be lodged here? are they to be exposed here to all the inclemencies of the coming winter? Where is the wainscoting? are they to have nothing but the tiles of the roof to protect them?' 'But reverend Father,' said Polanco, 'we have no money, and we could not borrow more.' 'Let the wainscoting be done, Polanco,' he replied, 'and do not suffer our brethren to sleep thus; God will provide for His servants.' It was a hired house; but still he insisted on having it done. Polanco obeyed, for the command was binding, and he had often experienced that the holy Father never did anything imprudently.

The next day as Polanco was setting out to borrow of friends or of the bankers money at a rate of interest, he was met by a Spaniard, Archdeacon of Navarre, named Mondragone, who was well known to me, and he begged Polanco to accept of five hundred gold crowns, and return them little by little when he was able. Besides this a Portuguese, who was procurator of the order of St. Girolamo, brought a much larger sum, which was to be repaid on the same conditions. Not long afterwards these sums were repaid out of the alms of devout persons; all debts were paid and every want provided for, as I believe, by the prayers and merits of the blessed father.

“31st Question. About the same time Father Guido Roilezio, rector of the German College, being greatly burdened by debt, went to the holy father, who was the promoter and almost founder of the college, to ask assistance, for he used often to send money to him from time to time, though his own subjects lived upon alms and the Roman College was burdened with debt. It was near Christmas time, and Ignatius, after listening to the sorrowful tale, asked him with a smile if he had anything for the students to make merry with at the feast. Guido replied, ‘O father, we have barely bread, for the baker says he will not let us have any more.’ ‘Away with you!’ said the saint, ‘be of good heart, God will assist you. Meantime do you provide so many kids and other things for the young men to feast upon, and leave the care of all to God.’ Thus he dismissed him comforted and cheerful, and on the

day following Pope Julius sent five hundred gold ducats to Ignatius, to be divided between the Roman and German colleges.

“32nd Question. He was most distinguished for his understanding and wisdom, and all were astonished at the readiness and security with which he decided any question which was proposed to him, however intricate and difficult the matter might be.

“33rd Question. I have often heard, and especially from Father Lainez, of his great care and diligence in examination of conscience, and also in the particular examination; and how he used to compare one time with another and one week with another, so studious was he in his spiritual advancement. His heart was almost always fixed on God, even when his attention seemed otherwise directed. Very often as he was walking in the garden I have seen him stop a little while and raise his eyes upwards in contemplation. Lainez added, that he used to weep many times in the day, and that he had such a dominion over the inferior part of his soul that he hardly felt the movements of nature.

“34th Question. Whilst he was at Paris sowing the seeds of the future society, he and his companions used to go on Sundays and feast-days to the Church of our Lady of the Fields, a sequestered spot in the Faubourg St. Germain, where they might meditate at leisure and receive the Holy Communion. This has been the constant tradition among our brethren at Paris, who go to visit the spot out of reverence for their mem-

ory, and to refresh their own souls on the spot where their fathers received the first-fruits of the Spirit. They also go from time to time to the Hill of Martyrs, where St. Denis and his companions were decapitated for their testimony to Christ.* Here it was that Ignatius and his companions first took, and from time to time renewed, their vows of chastity and poverty. The vows of making a pilgrimage to Jerusalem and of obedience to the Pope they had made in the before-named church. I have also heard that Ignatius used to go to a cavern in the chalk-pits near the Church of the Holy Martyrs, for the purpose of prayer." I have before said where the last-named vows were really made.

"35th Question. He was pleased when superiors were somewhat importunate on behalf of their governments, as in asking for more and better subjects. He attributed such importunity to a praiseworthy care and thought. When out of modesty or reverence they excused themselves for being so importunate, he encouraged them, and bid them have no fear. He used to call these superiors angels of the places where they were in authority, as the angel of Tivoli, or Siena, because, like angels, they were urgent to obtain help for men.

"36th Question. He wished all things to be done with method and order, especially what concerned the divine service. When the offices for Holy Week were celebrated in our church he

* Manarco's account of the spot of this martyrdom does not accord with that in the *Acta Sanctorum*.

was anxious that they should be done as well as possible; he used therefore to send for those who were to take part in them, and made them rehearse several times in his presence, carefully looking out for any fault.

* It is a Question. When he was going to send my scholars to a distance he used to make them come to him the day before they started, equipped for their journey, with their hats, and staves, and cloaks, to see if anything was wanting. This I have seen several times.

“These particulars, dear brother, of the virtues and teaching of our holy father I have at your request drawn out from the closet of my memory, and though they are related to by Father Bénédictus, I have noted some minute particulars which he has passed over. I hope you will accept it kindly, and pardon my many negligences, and the many faults in my memory. I contribute it to the merits of our holy father and to your prayers that I have remembered so much. God preserve you, and make you always mindful of me in your prayers.

“*LOUIS MARIANI.*”

CHAPTER XIII

THE VIRTUES OF BENOICT'S WONDERFULLY CONSERVED BY GOD DURING HIS LIFE.

Having demonstrated the saint's virtues by his actions, it remains that I record the wonders which God wrought to approve them. Very

many such wonders took place after his death, which I will speak of in the next book, and some which took place during his life are scattered through the preceding pages, to which I will here add some further examples. First, God often revealed to him the secrets of men's hearts, and many things which happened at a great distance, or in future times. A youth who had entered the society fell into such trouble and perturbation of mind on account of a certain duty which had been imposed upon him, that his sleep was almost quite lost, and the thought of returning to the world entered his mind. Ignatius having had this revealed to him by God, sent for him in the middle of the night, and skilfully asked him what counsel he would give him if he were vexed by such and such temptations; and proceeding in this way he gradually discovered all the secrets of his mind, to the young man's great astonishment, and entirely cured his spiritual disorder. The same charity, and the same knowledge to direct it, he displayed on many other occasions. Once in Spain he had been kindly and hospitably entertained by certain monks in their convent, and he told the superior that two of the brethren were prepared to forsake their religious habit and run away. When their design was thus unexpectedly and wonderfully revealed they were struck with compunction and repentance, and asked pardon on their knees before the whole community, and gave up to the superior the disguises which they had prepared for their flight.

When the holy widow Agnesa Pasquali ended

her days in peace at Barcelona, Father Antonio Araoz, who was present at her last hours, sent an account of all that occurred to St. Ignatius at Rome, who looked upon her as his mother, and received great benefits from her piety at Manresa and at Barcelona. But the letter of Araoz brought no new intelligence to the saint, for he had known all by divine revelation.

Pietro Ferri of Padua, who came to Rome at the end of the year 1546, was quickly seized by a malignant fever, and in spite of all the skill and care of the doctors, he was after sixty-three days brought to extremity. Ignatius, as his custom was, went to visit and console him, and told him openly that he would never recover except by the interposition of the mother of God. As Pietro lay awake the next night a grave and beautiful matron appeared to him clothed in white, and accompanied by a band of virgins, and asked him if he wished to be healed; he answered that he did, and she gave him a picture like that which is venerated at Grotta Ferrata, nine miles from Rome, and told him to place it on his breast. He did so, and then fell asleep. Soon after he awoke and found the fever gone, and felt assured that he was quite cured. The next day Ignatius came with a cheerful face, for he well knew what had happened, and asked him how he was. Pietro said he was quite well. "Did not I tell you," said the saint, "that the mother of God would restore you to health?" This was affirmed by Pietro upon oath, and he always attributed his recovery and the apparition of our Lady to the prayers of Ignatius.

Dr. Michele Arrovira of Barcelona, an honourable and noble man, who was great at the court of Philip II., king of Spain, and intimately known to the saint, when he was a young man was in great perplexity as to what state of life he should choose, and at length determined to marry. This intention he kept a secret from the saint, when one day he suddenly said to him, "You intend to marry; alas! how you will repent it! what severe trials await you!" These words were surely fulfilled, as Arrovira himself deposed upon oath before the bishop of Barcelona. Whilst Arrovira was staying at Rome he met Ignatius one day coming from Aracœli, and showed him a letter from Francesco Borgia, duke of Gandia, who was at that time married and governor of Catalonia. As they were talking of this letter the saint said to him, "Know that you will one day see the writer of that letter general of the Society of Jesus at Rome." Many years afterwards this prophecy was fulfilled.

In the year 1555 we were in search of a site for building the Roman College, and a gentleman, who was a friend of the saint's, proposed, in the presence of Pietro Ribadeneira, that it would be well to take an isolated spot near the house of the professed. "No," replied the saint, "the whole of this ground will be needed for the house of the professed, and then there will not be a foot to spare, but two paces too little." About the same time a rich man, moved at seeing how small our church was, offered to build a larger one for us; but as he wished to follow

out his own plan, which, though noble and beautiful, was not suited to the wants of the society, Ignatius, whilst he praised his good-will and thanked him for it, refused his offer; "For," said he, "a church will not fail to be built one day adapted to all our ministrations." Both these predictions were fulfilled by the piety and regal munificence of Cardinal Alessandro Farnese.

During the same year it was necessary at a tempestuous wintry season, to send Girolamo Natale and Luigi Gonzales into Spain, and he told them that they should embark securely and without any delay at Genoa, and would certainly have a prosperous voyage.

Once when he went to visit Ribadeneira, who had twice fallen into a dangerous illness, he told him that he should have another relapse, and his words were understood by Ribadeneira as a prophecy of his relapse and recovery. Giovan Milani, an assistant brother, was in great anguish, and doubted whether he should be able to persevere in his religious vocation. "Be assured," said the saint, "that if I remain stedfast in the society, you will too." He comforted the fathers of Toledo during the persecution there, by telling them that another archbishop would succeed to the see as friendly to them as the present one was hostile. Twenty-four predictions of the same kind are enumerated, all of which were accomplished.

Not only was the soul of St. Ignatius divinely illuminated, but even his body was adorned with

heavenly brightness, and his face was seen by many persons shining with brilliant rays of light. At Barcelona this was seen by Isabella Roselli and Giovan Pasquali, and by many others when he returned from Paris to Loyola. Olivier Manareo, in his testimony to the sanctity of Ignatius, affirms that a sort of divine beauty and celestial brightness shone in his countenance wonderful to see, and that this splendour was especially remarked by St. Philip Neri in his hearing. The testimony of Alessandro Petronio, a celebrated philosopher and physician, is also memorable. During the pontificate of Paul IV. Petronio fell very ill, and Ignatius, who knew him intimately, went to visit him; the hour was inopportune, but he was admitted as being a friend, and found him lying asleep in bed with the windows shut in a darkened room; and after coming quite close up to the pillow and seeing that he slept, he stole softly away. But Alessandro woke up and called loudly to his wife Felicita, and asked her what bright light it was which had filled all the room; she told him the truth, that the window had been shut, and that nobody but Ignatius had entered the room. Alessandro was greatly rejoiced at this vision, and very quickly recovered his health. This grave and prudent man considered the bright light which he had seen as a testimony to the sanctity of Ignatius, and ever afterwards looked upon him with the greatest reverence: he made a formal deposition of this fact at Manresa, in the presence of Maffei and several prelates.

At the time that Ignatius was living at Rome, he appeared to Leonardo Clesselio at Cologne. Leonardo was a Fleming and an aged and holy man, who was the first rector of the college in that city, and who governed it for a long time with great reputation of sanctity. He had a most fervent desire again to see the holy father and to have the happiness of speaking with him; he informed him of this desire in a letter, and begged as a great favour that he might journey over the three hundred leagues which lay between them on foot. Ignatius answered that the welfare of others required his stay at Cologne, so that he must not move, but that perhaps it might please God to content him in some easier way. Whilst he therefore still remained at Cologne, one day, when he was not asleep, the holy father showed himself to him alive, and held a long conversation with him. He then disappeared, and left the old man full of the greatest joy at the accomplishment of his desire in so marvellous a way. This account is taken from Ribadeneira.

He had a wonderful power over evil spirits, as is asserted by the authority of the Church. Besides the many examples of this we have already given, it was related in consistory before Gregory XV., that by his aspect and by his word Eleuterio Pontano was delivered from a devil, by whom he had been grievously tormented and tempted for more than two years.

But the deliverance of our college at Loretto from the evil spirits will be sufficient proof of

this power, and this I will tell in the exact words of Olivier Manareo, who was rector of the college when it took place; when examined before the court in Flanders he made this solemn deposition:

“The evil spirit, seeing that many souls were brought over from a vicious course of life by the labours of the society, was in great wrath against us, and vexed us in the following ways:

“First, he appeared to a novice, a Fleming by nation, who had followed the trade of a tailor, in the form of an Ethiopian, clothed in a green dress. This the novice himself told me in the year 1555. The Ethiopian endeavoured by many delusive words, to persuade him to abandon religion, putting before him the delights he might enjoy in the world, and the hardships he would have to bear in the society, living all his life long among melancholy scrupulous people. ‘It is far better,’ he said, ‘that you should enjoy yourself amidst honest pleasures than afflict yourself with fasting and sadness.’ But the enemy gained no advantage, for God gave strength to His soldier. The wretch then said, ‘Will not you take my advice? then take this for your comfort,’ and he vomited into his face a fetid smoke, which filled that and the adjoining room with a bad odour for two whole days. And this I myself and many others smelt. To another Sardinian novice, who was studying grammar, he appeared as the Apostle St. Paul, begging him to read his epistles instead of the works of Cicero and other Gentile writers. The novice was very

fond of his own fancies, and did not communicate this temptation to his spiritual father; he trusted to himself and gave ear to the deceiver, and forsaking Cicero he gave himself up to the reading of St. Paul, from which he derived the greater pleasure, as he was acting contrary to obedience. At last the devil put it into his head, that it was very unbecoming in him, who had been nurtured in his father's house on black bread and coarse food, should now eat meats and more delicate food; that he who had slept on the bare ground, should now have a mattress and good coverings; that he who wore a ragged coat, should now have upper and under garments; and hence he concluded that he should please God better if he were to live the life of a hermit, and live upon roots and herbs, and sleep on the ground, and fast and pray as he liked, all of which he could not do whilst he remained a religious and was bound to obey his superiors in all things. At length he told all this to his superior, but in vain, for it was now too late and he was overcome. Very early on the following morning, when all the community were at prayer, the door had been accidentally left open, and leaving his black clothes, he put on another coat and escaped. The devil had so deluded him that he fancied he saw the Infant Jesus at the time of the elevation of the Host, whereas it was the devil who formed such an appearance in the air; and thus did this man go from bad to worse, because he trusted in himself. After the death of Ignatius, the unfortunate man confessed his

sin, and came to Rome to implore Lainez to receive him again, and he was appointed to attend in the sacristy, and serve at mass, but the wicked spirit again bewildered him, and cast him out of the society. The old serpent was not content with only assailing the novices with his words, but he infested an empty room, and it seemed as if all the furniture was being shifted about and thrown on the ground, although nothing was ever found out of its place. Sometimes whilst the brethren were at prayer he knocked upon the bench they were kneeling at, and sometimes he was heard at the head of their beds making a noise like a dozing cat. Once at supper-time he struck a young Englishman about twenty-two years of age on the side with such violence, that he cried out, and turned pale, and nearly fell backwards on the ground. Very often also he used to penetrate under the bed-clothes and torment them in all parts of their body while they were lying crouched like dogs through fear. This caused great fear to many of the brethren, but I and three or four of the elder fathers took care that the good brethren should not publish these things, lest it should come to the knowledge of the canons and the citizens that the college was tormented by devils. During the night therefore I, or one of the fathers, used to walk for hours together up and down the corridor into which the cells opened, that any who were vexed might know that there was help at hand.

We gave "Agnus Dei's" to them, blessed candles, and the relics of saints; we put in

force exorcism, and the fathers offered masses and made humble prayer to God and the Blessed Virgin Mary, that help might be given us. The brethren were admonished to place their hope in our Blessed Lady, and the evil spirit was commanded in the name of God, and in virtue of holy obedience, to go to the rector if he wanted anything, and to leave the rest in peace. More than once it happened that when the evil spirit had been thus adjured he came and knocked at my door. But once especially I was molested by him when I lay ill in bed with a fever, and had not slept for many nights. At last when I began to fall asleep, there came an importunate knocking at the door in the middle of the night; I answered, 'Come in,' supposing it was one of the brethren; then he knocked again a great many times, and then perceiving it was the devil, I said, 'Open now in the name of God, and do that which you are empowered by Him to do.' Suddenly with a great rush he dashed open the door and the window opposite, so that I feared it was broken to pieces. Then, as I was very ill, I knocked against the wall, that another father might come and shut the door and window for me. Another day I went into another chamber down stairs, to see if I could get any sleep there, and the spirit came back in great fury, and I and the infirmarian heard him creeping up and down the chimney. Having got a little better, as I was sometimes standing and sometimes sitting in the corridor in the middle of the night, I heard

at the other end of the college towards the canon's palace a noise like an earthquake, and all that part of the roof was shaken; I got up and advanced a little, upon which this noise approached towards me. At first I was terrified, but recovering myself immediately, I made the sign of the cross, and went towards the refectory from which direction the noise and quaking seemed to proceed. The noise gradually came nearer to me, and at last I saw a great black mastiff with horrible flaming eyes coming straight at me. I stopped short and signed myself with the cross. The dog then flew at me three times, if I recollect right, but without touching me, barking with a deep hollow noise, as if it proceeded from some vessel, and then went away and I saw nothing more.

“When I saw that the evil did not cease, and that aspersions with holy water, exorcisms, and prayers availed nothing, I again wrote to Father Ignatius, who had told me before to employ these remedies, and told him that though all had been done according to his directions, the evil increased rather than diminished, and that I feared lest it should get abroad and give occasion to our enemies to speak ill of us. He then sent another letter encouraging the brethren to endurance, and to place their trust in God, adding that he would pray for them, and that by God's grace they would soon cease to be molested. As soon as I had received this letter of the holy father I immediately read it out before the fathers and brethren, exhorting them to confide in the merits

and prayers of our holy father. Nor were our hopes deceived, for from the moment that letter was read we were delivered from all further molestation, neither devils or devilry had any more power in the college, nothing was henceforth seen or felt. This took place in the year 1555." The driving away of these devils is expressly attributed to this letter of Ignatius by Pietro Ribadeneira, Benedetto Pereira, and Bartolomeo Ricci, three priests of the society of approved wisdom, and their deposition to this effect was made upon oath.

BOOK V.

CHAPTER I.

HIS BEATIFICATION AND CANONIZATION.

No sooner had the mortal life of Ignatius ended, than a public devotion to him manifested itself in the Church, and a process was begun in the very year of his death, 1556, for proving his sanctity. Soon after the Catholic King Philip II., after consulting many weighty authorities, interested himself to procure his canonization. For this end he wrote many letters to the Pope, and some to the chief cardinals, and warmly recommended the affair to his ambassador at Rome. The Empress Maria united in this project with her brother, as well as Ridolfo the emperor. Henry IV. joined in the same solicitations, and Sigismund, King of Poland, as well as many other great princes of Austria, Bavaria, Castile, Arragon, and Valencia, also the Prince of Catalonia and their viceroys and governors. The province of Guipuscoa, in which Ignatius was born, the Archbishop of Toledo, Seville, and Granada, together with those churches, the bishops of Cordova, Segovia, Valladolid,

and Guadix, and what is still more, the Council of Tarragon, urged the affair on Clement VIII. in a letter full of veneration for this servant of God. But three years previous to this request from the council, the Providence of God had effectually promoted the cause by the following singular occurrence.

In the year 1599, on the anniversary of the departure of Ignatius, Cardinal Baronius and Cardinal Bellarmine came to the church of the Gesù, the latter of whom had offered to warm our affections by pronouncing a private discourse at his sepulchre. When this was ended, the two cardinals knelt in prayer before it and reverently kissed the tomb, as they had also done before. When he rose up Baronius, who ardently desired to honour the servant of God, and who was still more kindled by the address of Bellarmine, turned round to us and said, that he wondered greatly that we left the tomb of our father without any of those decorations which became his sanctity. He then inquired where the receptacle was in which the offerings were collected. He then had a picture of Ignatius, which he had seen in the hall, brought into the church and placed at the same spot; it was a touching and at the same time fearful sight, to see the venerable old man mount the ladder in his rochet and mantle with the picture in his hand. When he came safely down, he said with great glee to Father Alphonso Agazzari, who was the vice-prefect, and who was fearing that the general would disapprove of what had been

done, "Tell the father-general that it is I who have done it, and I will inform the Pope of it." This said, he and Bellarmine again prostrated themselves for a long time in prayer before the sacred relics, and all the fathers wept for joy. It seemed as if Baronius had really acted in this affair by a divine impulse, for the General Claudio Acquaviva, who was then detained at Frascati, wrote to the vice-prefect, that no new step was to be taken with respect to Ignatius; but though he was most exact in addressing his letters, yet this through the forgetfulness of one of the brethren, and the negligence of the muleteer who ought to have left it at the house of the professed, was carried back to Frascati, and never reached its destination, otherwise the whole proceeding would certainly have been stopped. The report of what had happened was quickly noised abroad in the city, and multitudes of people came to pray at the tomb and kiss the ground beneath which the body lay. Not content with what he had done, Baronius discoursed on the merits and sanctity of Ignatius in the oratory of his own congregation, and powerfully excited them to honour him. Thus a way was opened for the devotion of the people, and it was greatly increased by the miracles which God wrought by the saint's invocation. Three days afterwards Baronius publicly declared what he had done before the Congregation of Rites, and learnedly defended it by examples both ancient and modern. The sacred congregation, far from disapproving it, followed the authority and coun-

sels of so great a man, and zealously expedited the cause. When the virtues and miracles of the servant of God had been legitimately proved by the canonical process, and all the chief princes of Europe, and the kingdoms, provinces, and churches of Spain, having petitioned Paul V. to that effect, the title of Blessed was granted to him in the year 1609, and on the anniversary of his death all the priests of the society of Jesus were allowed to celebrate his mass in all their churches and chapels, to recite his office, and in the church of the society at Rome all regular and secular priests whatever were allowed the same privilege in his honour.

Giuseppe Giovenzio, in his History of the Society, has thus described the universal rejoicing on account of this man, to whom the whole of Christendom is so deeply indebted: "No sooner had this happy title of Blessed, which so many princes and people had sought to obtain for him, been pronounced by the oracular mouth of the Sovereign Pontiff, Paul V., than the public devotion of the various nations towards a man who was born for the good of all, spread like the flood of a river whose banks have been broken down. Cities, kingdoms, and provinces rivalled each other in splendid festivals and all manner of rejoicings to celebrate his blessed name. Rome, the mistress of all cities, led the way, and Naples followed; and all that could be invented to add solemnity to the display was put in effect. The viceroy, the city authorities, the nobles, and multitudes of the people, filled the church of the

society. In the evening the city seemed in a blaze of fire from the lights at every window, and others in the streets arranged in various devices, affording a brilliant spectacle to the people, and chasing away the night and sleep. On the following day the sea was made to take its part in the demonstration, and friendly ships confronted each other as enemies, and mock battles were represented. For many days the courts were silent, and nothing was heard but poets, who recited verses amidst the applause of the academy, and literary compositions, to adorn and rival the public rejoicing. The festivities were increased by the multitudes who crowded to the city from the neighbouring villages and towns, bringing gifts and offerings to the altars, and hanging up votive testimonies, in thanksgiving for graces received from him who was newly beatified.

“The same shows and rejoicings took place in other cities of Europe. The life and acts of Ignatius were represented in tapestry, or on the stage, depicted in symbolical devices, engraved on brass, cut in marble, emblazoned with colours of gold and scarlet upon standards. It would be wearisome to enumerate the triumphal arches and obelisks which were erected, the figures, the trophies, the pyramids, and the thousand varieties of fire-works. The wonders of his piety, his genius, and his learning, were published in Portugal, Spain, France, Flanders, Germany, and Poland; so that there was no rank of mankind too low, and no part of the world too remote, to share

in the common joy. India, China, Japan, Peru, Mexico, and the Philippine Islands, as the Papal brief did not reach those countries till the following year, endeavoured to compensate for their being so tardy by giving additional magnificence to their rejoicings; and the native wealth of those countries, the gold, the pearls, and the jewels, were fittingly employed to do honour to him whose sons and disciples had brought to them the treasures of the heavenly kingdom and the blessed hope of immortality.

“ This great devotion of all classes was approved by prodigies in heaven, and the miracles which had been manifested here and there in former years seemed all collected together into this year. In many places, workmen who were employed in putting together machines and scaffolding, fell down from ladders, and as if they had been borne up by the hand of Ignatius, returned to their labour stronger than before.

“ At Naples a youth who was making fireworks had his hand burnt by a sudden explosion, and the wounded hand was healed by applying to it the signature of the beatified father. A lady at Naples could not bring forth her child, which was thought by the midwife to be dead. The husband in great grief at the prospect of losing both his wife and child, earnestly prayed for God’s help by the merits and intercession of Ignatius, and then overcome with fatigue he fell asleep. During sleep he saw Ignatius praying God that the child might not go to perdition; and suddenly he heard the child’s cry. He

started up and found that the mother was safe and the child brought into the world. It was immediately baptised, and on the same day ended the life which had been granted to it only that it might live in immortal happiness.

“In Donnawert, where the Catholic religion had been restored to its ancient splendour, a matron who was with child was suddenly taken with the falling sickness. The midwife who was sent for despaired both of the mother and her offspring. She ran to the Jesuits’ house, and whilst she was gone the mother died. The husband hung round his wife’s neck a relic of Ignatius which had been given to him by our fathers, and the child put out its hand from the womb and received baptism. At Inspruch a woman who was always prematurely confined, made a vow, that if she gave birth to a son at her full time, she would give it the name of Ignatius: she was enabled to fulfil her vow. In Tarragona, Nancy, Avignon, Valencia, Lerida, Majorca, Madrid, and in Lima, diseases, fevers, and wounds were healed by the touch of his sacred relics. Many recovered the use of their eyes, ears, tongues, and feet. A citizen of Potosi had not been able to walk a step for four years without crutches; when he heard the rejoicings of the people at the news of Ignatius’s beatification, he said with a sigh, ‘In the midst of all this joy must I be the only one in the city to remain here nailed down by my affliction?’ Hardly had he uttered the words, than he felt his feet strengthened, threw away first one crutch and then the other,

and flew to our college to publish the miracle that had been wrought on him."

The society rejoicing in being able to render sacred honours to their dear father, zealously sought to hasten the time when he should be declared a saint, and what was still more to the glory of Ignatius, bishops and their flocks, and all the chief princes of Christendom, supported the undertaking by the most urgent applications. Philip III., king of Spain, and his Queen Margaret, equalled the zeal of his father. The Emperor Ferdinand in his petition, said that it would be the defence and glory of Germany, if she could number among the saints him whose religious order had been made by God the safeguard of Germany. The Duke Maximilian of Bavaria, begged that this might be his reward for his services to the Holy See in the conquest of Prague, but the most Christian King Louis XIII., who had taken the Blessed Ignatius as his protector to purge his kingdom from heresy, embraced the affair of his canonization as if it were the thing which he was most anxious about in the world. He had written to Pope Paul V., and when he heard of his death he wrote another letter with his own hand to his successor Gregory XV., which I here give, because it is worthy of eternal memory :

"Most Blessed Father, since no work can be auspiciously undertaken unless it be directed to the glory of God, I think that it will give pleasure to your Holiness, that the first petition which

I make upon your entering upon your government of the Church, is one which will at the same time add lustre to your paternal piety, and add to those heartfelt sentiments of devotion with which it has pleased God to inspire my soul. My first instructions in the faith and in good manners were received from the fathers of the Society of Jesus, and up to the present moment they have guided the secrets of my conscience to my great good and to the comfort of my soul, and it is my fervent desire that the whole of their order may feel the effects of my gratitude. Having therefore heard that the process for the canonization of the Blessed Ignatius is completed, and nothing remains to give it effect but the expression of your Holiness's will, I have judged it my duty to supplicate, and I do so with great fervour and desire of soul, that you will by your public and sovereign declaration, add his name to the number of those saints who are solemnly honoured by our Mother the Church.

“All other graces and favours I may receive, however distinguished, cannot, even united together, equal the consolation which this one act of yours will convey to my soul; for beside the blessings which I trust to receive from it myself, it will cause great joy to my whole kingdom. Divine Providence, who governs the wills of men and rules the feelings of their hearts, has appointed that up to this present time I should never have declared this feeling of devotion which has filled my soul for many years past, and has thus re-

served to me the happiness of making this petition which your Holiness will judge worthy of the eldest son of the Church. This glorious title, which is so deeply engraven on my mind, and so deservedly possessed by my ancestors, as on the one hand it has been to me a powerful stimulus in spreading the Catholic religion and extirpating heresy, so it has vehemently urged me to request this canonization, because I have a certain hope that through the merits of the beatified and his favour with God, I shall have most powerful aid and succour, by which I may promote those objects on account of which the Blessed Ignatius was sent by God to this city, and for which his order labours with such advantage to all.

“This my realm received a signal blessing from God, inasmuch as this great servant of His came to my city of Paris to teach Christian doctrine, and here he gathered his holy companions, and laid the foundations of his society in the Church on the Hill of Martyrs. I feel within me a great hope that new blessings and special favour will descend upon me if your Holiness will at my instance deign as speedily as possible to place him in the number of the saints. Since it is my first request, I pray and conjure your Holiness that this may be the first praiseworthy act among those which men expect from your Pontifical government, which government I pray may be acceptable to God the great Creator of all things, to His honour and glory, the good of His Church, and the universal propagation of the Christian religion.

“Paris, Feb. 24th, 1621.

LOUIS.”

The king's letter was accompanied by others from the cardinals of Rochefocault and Retz, and in the course of a few days it was backed by a letter from the Lord of Modena. Louis also commanded his ambassador to press this demand with all vehemence whenever he had an audience with the Pope, and promote the cause in every way that he could. The extraordinary piety of the young king gave great delight to the Pope, and he highly commended it, and the following year on the 12th of March, he satisfied his desire by adding the name of Ignatius to the catalogue of the saints. It is true that apart from the urgency of Louis and the other potentates I have named, Gregory's own private devotion to Ignatius, and special affection for his order, were powerful incitements to make him proceed to his canonization. This he plainly proved by the following letter to Charles of Lorraine permitting him to leave his bishopric and enter the Society of Jesus:

“May it be a happy and auspicious step both for you and for the whole Church; go whither you desire with our full permission, and give your name to that army of the Society of Jesus, who possess so many glorious trophies of conquered heresy, and august memorials of the Christian faith which they have exalted and defended. We have given a magnificent proof of our own affection for this order before the whole world, by the famous canonization of the two glorious saints, Ignatius and Francis Xavier, whose

heroic works in subjugating both hemispheres to the empire of Christ have had such wonderful success. In this camp, my son, armed with the shield of faith and the sword of charity, you will do greater deeds of courage, than the chiefs of your illustrious house have exhibited in their famous expeditions.

“Rome, April 22, 1622.”

On the day of the canonization the Basilica of St. Peter's shone in such a blaze of splendour that Cardinal Farnese and others said that they had never seen it equalled. On the 15th of March, there was a great festival in the house of the professed in honour of the new saint, and the poor so often consoled by their alms were invited to share in it. On the day of the Octave, the German and English colleges came to our church to receive from the father-general the standard of the saint who was their founder; and in the afternoon came the novices from St. Andrew's, accompanied by more than three thousand poor men, who were all relieved with alms. Urban VIII., who succeeded Gregory, published the bull of canonization, and the following words in memory of the Saint were inserted in the Roman Martyrology: “July 31st, at Rome, the nativity of St. Ignatius, confessor, founder of the Society of Jesus, illustrious for sanctity and for miracles, and most zealous in spreading the Catholic religion over the whole world.” Innocent X., who succeeded Urban, added this feast to the Roman Calendar, and

Clement IX. raised it from the rank of a semi-double (as it is termed in ecclesiastical phrase) to the rank of a double.

CHAPTER II.

ST. IGNATIUS HONOURED AT LOYOLA.

THE palace of Loyola where Ignatius was born and converted is now one of the most holy spots not only of Guipuscoa but of Spain. As is usual in that province, the house stands apart upon a small hill, commanding a plain of about a mile in extent, at the two extremities of which lie the two large villages of Aspeizia and Ascoizia. It rises in the form of a tower, and is built to about half its height with squared stones, and thence to the summit with brick-work. It is said, that this tower was once the fortress of the family of Loyola, but in consequence of the feuds of the different nobles who rose in arms against each other and wasted the country, Henry IV. king of Castille, commanded these towers, which then existed in great numbers, to be destroyed, but that the Lord of Loyola was more mildly dealt with, and when the tower was lowered one half, he was permitted to rebuild it in other materials. Over the door are the family arms, which are two wolves erect on their hind legs, with their tongues out, rushing to a pan suspended by a chain. There is no coronet, nor

does any shield appear, proving its antiquity from this very simplicity. Close to the entrance door is a chapel, which was said to have formerly been a stable, and the mother of Ignatius is said to have brought Ignatius into the world in this stable out of devotion to the Infant Jesus. However the fact may be, for no mention is made of it by the biographers of the saint, the chapel is now dedicated to the mother of God, conceived without sin, and He who deigned for love of us to be born in a stable here dwells in the Holy Eucharist. On the second floor there is a room with an altar in it, where St. Francis Borgia celebrated his first mass, and the chalice and paten used by him are still preserved there. There is another ancient chapel in the upper part of the house greatly revered, for there is a constant tradition, that Ignatius lay here after being wounded at the seige of Pampeluna, and that the Prince of the Apostles here appeared to him and restored him to health; here also he was from the reading of holy books kindled with a new desire to follow the footsteps of Christ and of the saints, and here the Virgin Mother of God appeared to him. Whilst he was praying in this room the whole house was shaken, either as a sign that his prayer was heard, or in token of the fury of the devils who were driven away. Everything here inspires devotion and delights the eye, and the tribune is divided from the rest of the church by iron railings, adorned and skilfully wrought. There are three altars; the centre one is dedicated to the holy father, and

is entirely made of silver by Daniello Guttieri, the famous Spanish silversmith. The weight of silver in the altar, without the candlesticks and other furniture, exceeds four hundred pounds. A finger of the saint is preserved here, which was sent from Rome to Margaret, wife of Philip III. The gold and jewels of the reliquary in which it is contained are of inestimable value. The shape of it resembles a remonstrance, except that it is more oval in form, and instead of being surrounded with roses and rays it sparkles with numbers of gems. The pedestal is encircled by a hundred diamonds, thirteen of which are of a great size. The finger rises from a gold ring set with emeralds; the inside of the finger is of a reddish hue; but on the outside the skin and nail is perfect. It sends forth a sweet fragrance. Let it not be supposed that this arises from some adventitious cause, says Father Francesco Bazza, the author of this account, for during a period of about forty years, during which it has been in our keeping, it was never kept in any odours, and even if this were so, the fragrance ought to be dissipated at least in part; but this has not happened, though it has been several times put into different reliquaries.

The house of our holy father has become the property of his children, and it is now encircled by the buildings of a new college and church. For this gift the society is indebted to Queen Maria Anna, mother of Charles II. of Spain, to whom the palace and a sufficient quantity of land around it for the foundation of a college

was made over by the Marquis of Alcagnizzez, whose property it had become, and such was the queen's reverence for this sacred spot, that she commanded that every foot of the ancient walls should be preserved. On the 28th of March, 1689, the first stone was laid of the new buildings designed by Carlo Fontana, a Roman noble. The edifice is in all respects worthy of the queen's royal munificence. Not to mention the college, the church of St. Ignatius is magnificent. The form is circular, and its interior diameter is one hundred and thirty-one feet; the cupola, which is seventy-five feet in diameter, and about two hundred feet in height, is supported by eight gigantic columns. The basilica is of polished marble, except that the marble is in some places sculptured.

But the most distinguished of all the ornaments with which God has adorned the house of Ignatius, is the devotion of the people and the miracles and graces there bestowed. We have seen how the spot was venerated even during the saint's lifetime by Francis Borgia and Girolamo Natale. The chamber in which the holy part of his life commenced, and where he received so many celestial favours, was approved by God as a consecrated spot before the canonization of the saint. A foreign soldier, who afterwards became a famous cavalier, was received into the house, and lodged in this room; he there attempted to commit some disgraceful act, upon which the whole house was shaken by an earthquake, and he saw sights which struck

terror into his soul. On the other hand, when better disposed persons slept in this room, their sleep was interrupted by emotions of repentance for their sins, and unusual feelings of devotion. When public honours were paid to Ignatius in the church by the Pope's authority, Bartoli relates that many persons flocked hither from all the surrounding country, and particularly on the saint's festival and the following octave, when crowds of pilgrims used to come to it to revere the name and memory of their own saint, and implore his patronage. It was a spectacle of marvellous and touching devotion, to see the rural processions from all the five neighbouring provinces, winding along the rough mountain paths, saying the rosary and singing canticles in their own native tongue, to celebrate the actions of the saint and exalt his praise. Since it was impossible for all the worshippers to be received into the small chapel of the palace, mass was celebrated at the door, and the fields served for a church. The graces and miracles with which God glorified the saint, and the votive offerings suspended in memory of them are innumerable. Still more highly must we esteem the spiritual helps and miraculous conversions of hardened sinners which took place here; these men were attracted to the spot by curiosity to be present at the festival, or by vicinity, or to see the fair which was published as free to all, and their hearts were touched by a divine virtue, which transpired from these sacred walls, and they felt in-

wardly pricked in their consciences, and could not depart without throwing themselves at the confessor's feet, and washing their souls with unwonted tears of contrition. During the octave many indulgences were granted, and famous preachers were assembled, and religious music performed, and all the priests of the society and of the neighbouring villages were insufficient to hear the multitude of confessions. Every year there were about fifteen thousand communions. Such is the devotion with which the birth-place of Ignatius is now honoured. The public joy is also testified by external demonstrations. It is the custom of these people to celebrate the memory of saints, especially of their protectors and patrons, by military shows. Thus during this octave, bands of men dressed up in quaint Moorish costumes are arranged before the palace, with short swords in their hands, and these men engage in mock-fights, sometimes in single combat, sometimes in small bands, and then all together in the greatest confusion, and exhibiting the most astonishing dexterity. There are also bull-fights, as is customary in Spain, and different parts of the saint's Life is represented on the stage by actors, and every night there are fire-works, bonfires, and illuminations. Francesco Garzia says, that many came even from foreign countries to visit this holy house; numbers of Frenchmen have carried away of late years the bricks of the kitchen as relics, and many sick have been restored to health by the powder of wood from the chapel. Many other graces and

indisputable miracles which God has vouchsafed to accredit the popular devotion, may be read of in the "Acta Sanctorum."

CHAPTER III.

ST. IGNATIUS HONOURED AT MANRESA.

FATHER GIOVAN PIANI, who went to Manresa on the service of the society more than fifty years after Ignatius had left that place, wrote word to Everardo Mercuriano, the general, that it was wonderful to see how fresh and vivid was the recollection of the holy father still existing there. There were many who delighted to remember having seen him dressed in sackcloth and asking alms. There was still living one matron who had received Ignatius into her house when he was very ill, and she showed with tender devotion the room and the bed where he had lain. After the lapse of more than a century, in the year 1674, Pietro Cant writes, that he found an immense love for the saint's memory. In all the neighbouring country there is hardly a village to be found where the inhabitants do not point out some miracle or grace which their saint has granted them, and such is their affection for him, that there is hardly a parent who does not give his name to one of his children. The spots which the saint has consecrated by his prayers, or in which he received

some divine visitations, are held in the greatest veneration. Amongst these is the hospital of St. Lucy, where he commenced his most rigid course of penance. To perpetuate the memory of this, Giovan Baptista Cardona, a native of Valencia, and Bishop of Viche, has erected a pyramid with an inscription in the square in front of the building. He also gave up the hospital as a college for the society, and removed the sick to another building. "The old hospital," says Cant, "is entirely preserved within the walls of the college, and the room where the saint remained for eight days in an ecstasy, which is now converted into a chapel, about eight feet in length, is held in the greatest reverence, and goes by no other name than the rapture of Ignatius. The old brick floor on which he then lay extended is still preserved, and is covered with boards, which protect it from the tread of men's feet, and which are removed to receive their kisses.

The cavern in which Ignatius performed his severest acts of penance, and which was honoured with so many heavenly visitations, and where the book of Spiritual Exercises had its first beginning, is regarded with the devotion it so well deserves. Bartoli says, that it was fitted with a beautiful pavement and other ornaments, whilst the rude and ancient form is still retained. It contains a beautiful picture of the saint, who is represented kneeling before our Lady and the Infant Jesus; He is in the act of writing the Exercises which he composed

under this divine direction. In this cavern is also preserved a small stone crucifix in basso relievo, which in the time of Ignatius stood on the side of the high road to Barcelona, erected on a pedestal for the devotion of the passers by. Some years afterwards it was accidentally thrown down, and as none fixed it up again, Tommaso Padre, canon of the place, carried it to his own house and kept it there for some time, afterwards he devoutly transported it to the cave of St. Ignatius, and fixed it in a cleft in the rock on the epistle side of the altar, saying, that it would hereafter become an object of great devotion. Being a man of great sanctity many looked upon these words as prophetic, and in the year 1627 they began to be verified. As they were singing compline in a chapel close by on the vigil of St. Ignatius, and the cave was full of people, blood was seen to flow first from the wound in the side, and then from the hands and the head, which was crowned with thorns, as if it had been from a living body. The cause of this was carefully searched for, and it was found to be evidently miraculous. Sixteen witnesses were examined by the command of the Bishop of Viche, amongst whom were two canons, three doctors of medicine, and one of law, and the miracle was confirmed by the bishop.

In the year 1610, the authorities of the town of Manresa wrote to Pope Paul V. saying, that the devotion of the faithful to this holy grotto increased more and more every year, so that hardly did any one fall sick but novenas were

there celebrated, and vows offered in his behalf. Many persons of distinction came to pay honour to the spot, amongst whom were the Duke of Monteleone, the Viceroy of Catalonia with his wife and mother, the Duchess of Terranova and her son, four bishops all at the same time, viz., the Bishop of Viche, Barcelona, Solsona, and Algher, and that there were continual prayers going on there, as the place was thronged by the inhabitants from far and near.

We are told by Vicens, that John of Austria went to worship here, and that the Bishops of Viche always went here on their visitations, and spent a considerable time in prayer. Many priests from distant countries came to offer their first mass here, and Bartoli says, that it was an established custom, that all who went to visit the church of our Lady of Monserrato, which is about three leagues distant, should go on from thence to the cave of Ignatius, and that many out of devotion performed the journey barefoot.

Spain was not the only country which furnished pilgrims. Francesco de Surdis, the Cardinal Bishop of Bourdeaux, came to visit this and all the other places in the neighbourhood hallowed by the saint's memory; he celebrated mass in the grotto, and kissed the ground which the saint had bathed with his tears and moistened with his blood. He asked for oil from the lamp and powder from the rock, as precious relics authenticated by public faith; and, as it were, in exchange for these gifts, he granted an indulgence

of one hundred days to all who visited the grotto, or the chapel in the hospital of St. Lucy. But Gregory XV., the supreme dispenser of the treasures of the Church, in the year 1623, granted a jubilee for the 31st of July, and another for the first Sunday in October, which, whatever be the original cause, is celebrated there as a solemn festival. The pilgrims carry away with them scrapings from the floor, and minute fragments of the rock, which are of great virtue, and especially in cases of witchcraft. In the year 1602, Margaret, Queen of Austria, sent for one of these little fragments, that she might have the protection of the saint in her approaching confinement. Vicens says, that it would be an interminable task to enumerate all the miraculous cures wrought by the oil of this lamp and the earth of the holy cavern, which are given as remedies throughout the kingdom of Catalonia. From his pages I will cite only one example, which is attested by four witnesses. Some young men with a bad woman in their society, after amusing themselves in the neighbourhood, entered the cave, which was not then consecrated, with evil intentions. But the Lord would not suffer the spot to be profaned which had been sanctified by the saint's penance and by the visits of his Blessed Mother. Immediately on their approach they were tormented in the flesh almost to death, and without knowing why, a dreadful horror came upon them, which drove them back from the grotto. The spot originally belonged to Maurizio Cardona, who made it over by a deed of gift to the Marchesa

d' Aicona e Seros, and from her or her heirs it came into the possession of the society. A house was built near the cavern for giving the Spiritual Exercises, and the fervour of those who received them was increased by the recollections with which it is connected.

Lastly, in the year 1727 the grotto of Ignatius received a new honour, which is worthy of eternal record. Giuseppe, Marquis of Villa Puente and Pegna, a knight of the order of St. James, and chamberlain to the king, having been delivered by Ignatius from some grievous infirmity, set out from Mexico to go and offer his thanksgivings in the cavern of Manresa. Not satisfied with taking such a journey, he promised in token of his gratitude to endow the sacred spot with eighty thousand reals of eight, (as the Spaniards call them,) and he paid down at once more than thirty thousand of them.

CHAPTER IV.

ST. IGNATIUS HONOURED AT ROME AND IN OTHER PLACES.

ST. IGNATIUS had three chambers in Rome, and when the house of the professed was repaired these rooms were preserved, and the same doors even which the saint used to open and shut still remain. Two of these rooms are now chapels, and the third is a sacristy. In the year 1686,

Innocent XI. granted a plenary indulgence to every one, women excepted, who should either receive the communion or say mass in these chapels on the feast of the Circumcision, of the Assumption, of St. Ignatius, St. Francis Xavier, and St. Francis Borgia; and in the year 1727, Pope Benedict XIII. added an indulgence of seven years and seven quarantines with the same conditions on the feast of St. Joseph. Numbers of priests come to celebrate here on these days, and the place is continually thronged by the Roman people on the festival of the saint. The many pious memorials which are here seen increase the veneration of the faithful. At the entrance of the chapel is a small tablet, on which is incised these words :

“Hic S. Franciscus Borgia decessit
Hic S. Franciscus Salesius orabat frequens.”

In one of the chapels, near the window is a picture of St. Ignatius in the act of offering sacrifice, with a flame over his head, and a representation of the three persons of the Blessed Trinity. Beneath is this inscription :

“Hic S. Ignatius rem divinam faciebat,
SS. Trinitatis Personis ei
Sæpenumero apparentibus.”

Beneath this is this other memorial :

“Hoc in loco secundum sacrum
Celebravit S. Carolus
Card. Borromæus.”

Over the altar is a picture of the mother of God with the Infant Jesus and St. John Baptist, with this inscription :

“Hic ante hanc ipsam
Deiparæ Virg. effigiem S. Ignatius
Et sacrificabat et orabat.”

In the other chapel are the following inscriptions :

“Hic S. Ignatius Soc. Constitutiones
Conscribens, videt Deiperam, eas
Cœlitus approbantem.
Hic S. Ignatio Constitutiones Societatis
Scribenti sæpius divinæ Personæ
Apparent, eumque miris
Luminibus illustrant.
Hic S. Ignatio oranti Spiritus Sanctus
Specie ignis, ut olim Apostolis
Apparuit.
Hic quieti se dabat S. Ignatius : ubi etiam
P. Jacobus Lainez II. Gen. Societatis
Feliciter expiravit.”

The tomb of St. Ignatius is adorned with extreme magnificence. Giovan Casimiro, King of Poland, who at one time was a member of our society, then became a cardinal, then changed the cardinal's for the royal purple, then at the age of twenty-one voluntarily abandoned his kingdom, and lived a retired life in France all the rest of his days ; having always regarded Ignatius as his father, when he died, in the year 1671, left a large sum of money to fructify in the bank for a long time, that the whole might be expended upon adorning his sepulchre. Moreover with the Pope's license the money which

was left by Cardinal de Lugo, so distinguished for his theological writings, and by Everado Nirdardi, who was highly esteemed in his own day for his talents for business, both of whom were members of our society, was devoted to the same object. But the society itself in all parts of the world, desiring to erect a durable memorial of their devotion and gratitude, contributed still more largely. The Savelli family, in whose chapel the body lay, offered the most strenuous opposition to our desire of pulling down the old chapel and building one more magnificent, till they were obliged to yield to the authoritative request of the Emperor Leopoldo I. The most skilful artificers were engaged on this work for many years, till in the year 1699, Tirzo Gonzales being general of the society, it was opened to the public admiration. The statue of the saint, made of pure silver, is more than thirteen Roman palms in height, together with its pedestal and the niche which contains it, the shield above and the columns of the finest lapis lazule, the precious antique marbles, the workmanship in silver and in bronze, unite in forming a most rich and gorgeous treasure, and full accounts of the shrine are published both in the Latin and Italian languages. Thus has God honoured the bones of His servant, who during his life used to wish that his body might be cast on a dung-hill.

The church of the Roman College, which is celebrated even in Rome, is named the Church of Ignatius. It was built by Cardinal Ludovico

Ludovisi, nephew of Gregory XV., who decreed that Ignatius should be worshipped as a saint, and a medal with the following inscription was struck :

“Ludovicus
Card. Ludovisius
S. R. E. Vicecancell.
Ignatio
Cui Gregorius XV. P. M.
Patruus sanctorum
cultum decrevit
Colendo
Templum extruxit
An. MDCXXVI.”

The cardinal laid and consecrated the first stone of this church on the 2nd of August 1626, and on the same day addresses in celebration of this event were delivered by the pupils of the college in twenty-three different languages; and with two or three exceptions the spokesmen were all natives of those countries in whose languages they spoke, so that Japan had its own orator. This cardinal had the warmest devotion for Ignatius. Besides this act of unbounded liberality to the society, he ardently desired to kindle a devotion for the saint in the city of Bologna, of which he was the archbishop. In his cathedral church he dedicated an altar to him, and had the Blessed Eucharist reserved there, and published a famous panegyric in his honour; over the altar was a picture in which the cardinal is represented kneeling at the saint's feet. In the year 1737, Lambertini, Cardinal Archbishop of Bologna, and afterwards Pope Benedict XIV.,

prepared a tomb for himself and his family beneath this altar, and put up the following inscription to record his pious intention and in honour of Ignatius :

“Prosper Cardinalis Lambertinus
 Archiepiscopus Bononiensis
 et S. R. I. Princeps
 Post erectam aere suo aram
 Divo Ignatio, sibi
 et familiæ vivens posuit
 Anno MDCCXXXVII.”

He began to embellish the chapel of Ignatius in his cathedral church, and repaired and enriched the altar with antique marbles and bronze at a great expense, and substituted another picture by Donato Creti in the place of the old one. In this the saint is represented as in the act of supplication before the divine Mother and the Infant Jesus in behalf of the city of which he is the protector.

St. Ignatius became the protector of the city of Bologna in the following manner. In 1630 the plague, which existed in other parts of Italy, began to devastate this city, upon which the inhabitants resorted to our Lady and St. Ignatius and St. Francis Xavier for succour, and all the religious orders went in procession to make public supplications. These humble prayers were not in vain, for the force of the pestilence was soon entirely spent. In token of gratitude the city by common consent united the two saints together as their protectors, and the immortal Guido Reni was commissioned to commemorate

their vow. On the 10th of December, which is called the Day of the Vow, the Papal legate, the archbishop, senate, and clergy come to our church in solemn procession, to repeat their thanksgivings and renew their prayers for their protection, and all day long the shrine is crowded by devout worshippers.

In the year 1669 the famous city of Catania in Sicily was threatened with total destruction by an eruption of Mount *Ætna*, and being in great fear had recourse to the help of St. Ignatius, and numbered him among their protectors, with the Mother of God and their citizen the virgin St. Agatha, so that, as the public act speaks, they might draw down the mercy of God by a triple cord. They were induced to take this step from seeing the abundant and miraculous graces bestowed by the saint in the neighbouring town of Regalbuto, on account of which that city had also adopted him as its protector two years before. In the "Acta Sanctorum" it is recorded that the same was done by the cities of Benevento, Lucca, and Capaccio.

The same example was followed by Forli, and was brought about by Father Vincenzo Buratti, who had a warm devotion for the saint, and who was held there in such reputation for sanctity that he could do all that he would. In the year 1661 he had a handsome silver bust of Ignatius worked in Rome, and on the day preceding his feast it was borne in solemn procession, accompanied by all the magistrates and chief men of the city amidst the ringing of bells in all the

churches. This pious custom did not fall into disuse on the death of Buratti, but the number of gentlemen who bore lights in the procession went on increasing, and Father Antonio Betti, who succeeded Buratti in the spiritual charge of the place, endeavoured to procure that he should be solemnly declared protector of the city of Forli, and his desires were accomplished in the year 1610.

In Spain Ignatius is the protector of Munebrega, which is so famous for its miraculous image, and of Aspeizia in his own province, also of the province of Guipuscoa, and the whole province of Biscay; in Guipuscoa the vigil of his feast is kept as a fast of precept.

CHAPTER V.

ST. IGNATIUS HONOURED BY SEVERAL OTHER SAINTS,
WHO PRAISED AND VALUED HIS ORDER.

THE esteem in which great saints have held the Society of Jesus, and the noble things they said of it, greatly contribute to illustrate the glory of Ignatius. For myself the relating of these things arouses shame rather than pride, for I know how very far I am from being fully actuated by the spirit of my order.

To begin with St. Theresa, this humble saint used to call herself the daughter of the society. In obedience to a distinguished theologian of the Order of Preachers, she published by word of

mouth and also in her auto-biography many commendations of the society which were revealed to her by God. Amongst other examples of this, she says in the twenty-third chapter, "It was for my greater good that I became acquainted and conversed with such holy people as the members of the Society of Jesus." Further on she says in speaking of her confessors, "They were almost always those blessed men of the Society of Jesus." Again in the thirty-third chapter, "I was greatly comforted by finding that there was a house of the Society of Jesus in this place." In the thirty-eighth chapter she relates many great and wonderful things which God had shown to her concerning the society, and adds, "On this account I hold the society in great reverence." Seeing that the writings of the saint are in some editions mutilated where she speaks of our society, the general chapter of the Barefooted Carmelites, in the spirit of fraternal charity, made the following decree, which as an act of gratitude I quote from the original in the "Acta Sanctorum:"

"It has come to our knowledge that in a new edition of the works of our mother St. Theresa, all those parts in which she speaks of the Society of Jesus are suppressed, and although everything which is said in the book which is entitled, 'Gloria Sancti Ignatii,' is found in ancient manuscripts and early editions of her works, and in the original itself of our holy mother, it is nevertheless in the aforesaid edition wholly left out. This infidelity, so injurious not

only to the Society of Jesus, but to our holy mother, we strongly reprove, and protest that it does not proceed from us, and if it shall appear that any member of our order hath done this work or assisted in doing it, he shall not remain unpunished. We also forbid the use of this mutilated edition. This proposition was put before our general chapter, and unanimously approved, May 6th, 1610, by Francesco of the Most Holy Sacrament, whose seal is appended, and by Giovacchino of Jesus and Mary, secretary of the general chapter.”

St. Philip Neri offered himself to our society and sought admission into it. Cardinal Bellarmine, who was then rector of the Roman College, publicly asserted this in 1596, and he added that St. Philip had told him the reason why St. Ignatius refused to accede to his wish. I do not find that the private reasons of Ignatius are declared, but what the providential reasons were is plainly manifest. Doubtless it was because God had destined him to be the father of a congregation, which through the excellent example of his life, and the sweet violence of his zeal, has rejoiced and still continues to rejoice the Church our Mother with numbers of worthy sons. The proofs of this assertion may be seen at length in the “Acta Sanctorum,” and though I know it is disputed, I pass over the controversy and leave each to adopt whatever side he judge most credible. Since this saint was unable to honour the society by his own personal presence with us, he honoured it by sending us many of

his disciples, imbued with his own spirit. He selected for his confessor Giovan Batista Perusco of our order; and though from old age, great weakness, and frequent infirmities, he was for the most part unable to go to such a distance for his ordinary confessions, he still continued to go to him from time to time for the ease of his conscience.*

St. Charles Borromeo, besides having such a devotion to Ignatius, and such an opinion of his Spiritual Exercises, always made use of the services of the society whenever he could. This is asserted by the prelates of his household, Giovan Giussani and Grettaroli, and others who have written his Life. Father Francesco Adorni of the society was his confessor.

I should not venture to write of the manner in which St. Ignatius and his order was extolled by St. Mary Magdalen of Pazzi, if it were not that in Bartoli's History and in the "Acta Sanc-

* It has not been thought necessary to remove the foregoing paragraph from the text, nor to append a *learned* note to it. Some Oratorian writers have written very warmly upon St. Ignatius's apocryphal rejection of St. Philip from his glorious society, and have shown how inconsistent this report is with the nickname of the "Bell," which St. Ignatius gave St. Philip when our blessed father so constantly refused St. Ignatius's request that he would become a Jesuit, adding, that as a bell is outside the church but rings people into it, so was Father Philip with regard to the society. The probability is, that the explanation of the whole matter might be found in some of St. Philip's *fun*, which a serious Jesuit writer might easily mistake, just as when in his humility he said St. Ignatius taught him how to pray, the biographer copies it down most seriously and takes it to the very letter, forgetting that the Holy Ghost Himself had taken up His residence in St. Philip's miraculous heart long before the date of this recorded speech.

torum" these things are taken from the authentic copy of the Visions of this saint, which is preserved in the monastery "degli Angioli" at Florence. This is an exact and literal copy of what is there to be found: "On St. Stephen's day, December 26th, 1599, the saint was in ecstasy, and she saw how God in heaven took such delight and pleasure in the soul of St. John the Evangelist, that, so to speak, it seemed as if there was no other saint in Paradise; she saw that he also delighted in like manner in the soul of the blessed Father Ignatius, founder of the society of Jesus. Then he spoke and said to her, 'The spirit of St. John and of St. Ignatius is the same, for the end and object of both was love and charity to God and to their neighbour.' Moreover, he added, 'The happiest spirit which now reigns upon earth is that of Ignatius, because his children, in the guidance of souls, chiefly endeavour to make them know, how pleasing it is to God, and how important, that they give themselves to interior exercises, for such training causes men to embrace with facility arduous and difficult undertakings, through the light which the soul receives from its inward virtue, from which virtue springs a love which changes all that is bitter into sweetness.' She saw, moreover, that so often as the sons of Ignatius directed souls upon earth in this manner, so often was that pleasure and delight renewed which God took in the soul of the Blessed Ignatius in heaven."

I must here quote the sayings of two saints relative to the happy deaths of those who fulfilled

their course of life in the society. Vincenzo Ficherelli, once rector of the college at Pistoia, asserts upon oath, that previous to his entrance into the society, at Rome, in the year 1620, he was brought to Giulio Sansedonio, Bishop of Grosseto, who proved himself a worthy disciple of St. Philip Neri by his learned writings, by his virtues, and by renouncing his bishopric that he might without disturbance prepare his mind for eternity. Sansedonio, in his hearing, said great things in praise of our society, and continually thanked God for having called him to an order of whose members St. Philip used often to say, in the familiar conversations he frequently had with him, "The sons of Ignatius who persevere in the society die saints." When St. Francis Borgia was at Rome, Father Marco, his companion, one day entered his room to see if he was in want of anything, and found him in prayer with his face beaming with joy and bathed in tears. He repeated three times over his question, what it was which so moved him with joy, and then he answered, "Know, brother Marco, that God has a great love for our society, and has conferred upon it the same gift which he formerly did to the order of St. Benedict, viz., that for the first three hundred years none who persevere in it to death shall be damned." Vincenzo Maresio of our society, the confessor of the Duke of Monteleone, viceroy of Catalonia, had this from the mouth of Father Marco himself, and the testimony of Father Marco is also one which cannot be impeached. Michele Carafa and Terza, pre-

fect of the house of the professed at Vagliadolid, and visitor elect of Sardinia, heard this from Matresio himself at Barcelona in 1607, and in 1628 he narrated it in the college of Alcalà. This account of the evidence is extracted from a MS. in our archives at Rome, in which it is said that it was compiled with great diligence by Father Giovan Batista Rossi at Milan. In the "Acta Sanctorum" I find that Rossi is greatly commended for learning, prudence, and religious virtue; that he was twelve years a master of theology, rector of the college at Turin, and for eighteen years general censor of the books and publications of the society. This, reader, is an historical account of the evidence in support of the revelation; judge of it as you think right. Whatever the truth may be it is our duty to walk worthy of the vocation wherewith we are called, and seek by our good works to make our election sure.

CHAPTER VI.

TEN MIRACLES OF ST. IGNATIUS NARRATED IN CONSISTORY BEFORE POPE GREGORY XV. IN PROOF OF HIS MERITS FOR CANONIZATION.

For the greater increase of the reader's devotion and confidence in St. Ignatius, though I have in the preceding books, and especially when speaking of his beatification, spoken of many miracles, I will here add some further examples,

selected out of great numbers which it would occupy too much space to recount. Amongst these the first place is claimed by those which the judges deputed for his canonization, esteemed after the most rigid scrutiny into the facts to be indubitable testimonials of the sanctity of Ignatius, and divine voices inviting the church to honour him as a saint.

Isabella Rebelles of Barcelona, a nun of the order of St. Elizabeth, in the year 1601, being then sixty-seven years old, fell down from a height, and badly fractured her thigh bone. All the care of the surgeons and physicians during a period of forty days produced no other effect than the torture of the patient. The pain of the fracture and the fever was unceasing, the thigh and leg were greatly swollen and were without power of motion, and a great difficulty of breathing came on, showing that she was near her agony, so that her life was despaired of and she was expected to die on that very day. The afflicted woman seeing that all human help was in vain had recourse to Ignatius. She removed all the bandages and dressings, and devoutly applied a relic of the saint to the fractured limb, reciting the Pater Noster and Ave Maria, and invoking St. Ignatius. She was at once healed, and could move her leg without any pain, and asked for her clothes to dress herself and get up. This was refused to her by the nuns, who could not believe the cure to be so entire; but the next day she got up without any remains of infirmity, and could walk with the same ac-

tivity as before, and never afterwards when the weather changed, nor at any other period, did she feel any remains of her accident.

Giovanni Leida of Majorca fell sick of a mortal fever in the year 1605, and in the thirty-first year of his age, and his stomach refused any nourishment either liquid or solid. After twelve days the disorder had reached a great height, particularly as he had not been bled at the proper time. Giovanni then sought out some better remedy, and together with his wife Anna fervently recommended himself to St. Ignatius. The following night Giovanni woke up from sleep, and saw the room filled with brilliant light, and he cried out, "Anna, do you not see that the blessed Ignatius is come to restore me to health?" Anna replied, "I see nothing, my husband, you are dreaming." She also forbid him to throw himself out of bed as he wished to do, but at day-light he rose up well and strong, and came to the church of the society, and heard a mass of thanksgiving, and after confession received the communion.

In the year 1601, a boy of ten years old, named Girolamo, son of Onofrio Etruschi of Gandia, received a horrible blow on the eyebrow towards the temple, so deep that a finger's depth of lint was laid into the wound, the eye was entirely swollen up, and a violent fever ensued. Pietro Manares, the surgeon who was called in, did everything in his power for a whole month, but all to no purpose, for the wound instead of healing began to suppurate, at which the surgeon was

greatly astonished, and was possessed with the idea that some of the bone of the skull must be fractured. Since it was a very dangerous operation to lay the wound entirely open, and examine what might be required, he called in Giovan B. Cuevas to a consultation. Accordingly both went together to visit the boy, and when the whole account of the case had been given by the former surgeon to his companion, they proceeded to remove the bandages from the head, when to their astonishment they found the wound perfectly healed. Not being able to understand the marvel, the mother of the boy revealed to them, that it was the work of Ignatius to whom she had made a vow for her boy's recovery. The two surgeons openly confessed the miracle, and all praised God who is wonderful in His saints.

In the same year and in the same city, God illustrated the sanctity of Ignatius by another miracle. Maddalena Talavera, after an obstruction of three years' duration, became dropsical, and so greatly was she swollen that she could hardly walk a step without great pain and fatigue. As it was a confirmed case, she was abandoned as incurable by the two doctors who attended her. The good woman then betook herself to God, and had recourse to Ignatius as her helper, and bound herself by a vow to say a Pater Noster and an Ave Maria every day as long as she lived in his honour, if she recovered her health. After making her vow, with great faith she applied an image of the saint to her swollen stomach. At the same moment she felt a nota-

ble relief, and at the end of three or four days the humours had all been dispersed, and she was as well as she had been before her illness.

In the year 1603 Ferdinando Pretel di Mendoza was taken on the 29th of September with a tertian fever, which degenerated into a putrid fever, and was accompanied by strange terrors and stupefaction of mind. No medical efforts were of any avail to diminish the force of the disorder, which went on increasing till they gave up all hope; he had already been anointed with holy oil, and was thought at the point of death. But this malady was not ordained by God to be fatal, but that God might be glorified in His servant St. Ignatius. On the third of December the sufferer took in his hand an image of the saint which he wore round his neck, and moved by a divine impulse he earnestly begged the saint to obtain his recovery. The malady then took a sudden change, and after a placid sleep of several hours, he awoke well and strong, and after ten days he was able in the middle of winter to travel on horseback over the mountains from Vagliadolid to Valenza, which is a nine days' journey. The reader should remark that whereas the cure is said in the "*Acta Sanctorum*," which recounts what took place before the consistory, to have taken place on the 3rd of December, and the journey to have been commenced on the 13th, which gives a period of ten days. Bartoli, on the other hand, says that the interval was five days. I do not know which account is in error.

Anna Barcellona, a woman of about sixty years of age, had been paralyzed for more than two years, and could only move a few steps on crutches with the greatest difficulty. After this she had an apoplectic stroke which deprived her of the use of one side, and compelled her to remain motionless on her bed. Moreover, she suffered such acute pains that eight days and nights passed without her being able to sleep. Still Anna did not lose all hope of recovery in this extremity, but had recourse to Ignatius, so that notwithstanding her inability to move, she forced herself with the help of her sticks and of her sister Margaret, to our church, which was close at hand. Here she made a vow of a novena, a mass, and a wax candle, and that she would come and confess and communicate in that chapel if she recovered her health. No sooner was her promise made than life came into her dead limb, and having finished her prayers, she walked with a free step to her own house, and the next morning went to the church with joy to fulfil her vow.

Giovanna Clara of Majorca, a widow of about fifty-six years old, was under the hands of doctors for a disorder in the eyes, and after a year of medical treatment she lost the sight of one eye entirely and almost of the other. After this she had recourse to a more skilful doctor, for she recommended herself to Ignatius, and made every body in the house say three Paters and three Aves in his honour, and then she touched her eyes with a relic of the saint and with his

signature. No sooner had she done so, than all the pain left her eyes, and the light began to return; by repetition of the same prayers and by the virtue of the same touch she recovered perfect power of vision.

Bartolommeo Contesti, also of Majorca, a surgeon by profession, in the sixty-second year of his age, was seized with such violent and obstinate pains in the head, that he used to dash his head against the earth in desperation. After this succeeded a violent inflammation in one of his eyes, which spread by sympathy to the other, and he was obliged to be kept night and day in a dark room, for he could not bear a ray of light. The acute piercing pains in the eye gave him such torture, that he said he would have the eye taken out of his head if he could find a surgeon clever enough to perform the operation. God had compassion upon this miserable sufferer, and brought to his ears the fame of St. Ignatius's miracles, and filled his mind with hope that he should also find relief from him, and he begged for one of his signatures. No sooner did this paper enter his room than the pain at once fled from his head and eyes. Bartolommeo in great joy quitted his bed, let the light into his room without its hurting him, eat food which he had not before been able to do without disgust, and fell into a tranquil sleep, after which he sent back the signature. But in order that it might clearly appear that it was the virtue of the relic which was the sole reason of his recovery, no sooner did the

paper leave the room than the pain immediately returned. He again sent for the signature, and these alternations happened several times over in the same way, till at length he kept possession of the paper, and thus after a few days his health was so established that he was able to restore it in safety.

Two years later, in 1599, the same miracle was wrought in the town of Majorca, on Colonna Cottei e Vic. She had so violent a pain in the head that she could not sleep day nor night, and for two or three months she endured such spasms in the eyes that she could not open them or endure the light, and sometimes she thought that one of her eyes was pulled out, insomuch that she told her husband to look for it and put it in again. At last she became quite blind. Whilst she was in this state the same signature which had been applied by Bartolomeo was sent for, and directly it was laid upon her eyes the pain ceased, and she was able to raise her eyelid, which the doctors had not been able to accomplish; she recovered her sight, and in three days was perfectly recovered.

In the same year the name of Ignatius was magnified at Naples by a miracle which was wrought on Donna Giovanna of Arragon and Pignatelli, Duchess of Terranuova, and widow of Charles of Arragon, Duke of Castelvetrano in Sicily. Whilst she was staying with Ettore Pignatelli her brother the Duke of Monteleone, a hard tumour formed in one of her breasts, and caused her the most acute pain, and all the care and skill of the

first physicians and surgeons in the city was employed in vain, during a period of four months, and the torture became at length so excessive, that she could not move hand or foot without being pierced with excessive pain. Seeing that nothing was to be hoped from mortal aid, the wretched lady placed her hopes in Ignatius, and having procured a picture of the saint from her mother, Girolama Colonna, she fervently commended herself to him. This she did in the morning, and when the evening came there was no swelling or hardness remaining, and she had entirely lost the pain.

CHAPTER VII.

THE RAISING OF THE DEAD.

BEFORE speaking of these miracles I must premise, that I have mentioned none which are not proved by the strongest evidence. All which are here given, and which are not contained in Bartoli, are carefully authenticated, and Bartoli himself says of those which I have taken from his pages, "The miracles which God worked after the saint's death are so numerous, that the number of those alone which are juridically proved amount to hundreds, and those which I here give, with the exception of a few which were already in print, are taken from the bull of canonization, the report of

the auditors of the court of the Ruota and other juridical acts, and from the public processes and public documents made in various places."

On the 7th of January, 1603, Captain Pietro Guiarro, returned with a company of soldiers from St. Jago in New Biscay to the Terra di Durango, and he brought with him amongst others a beautiful Indian girl as a slave. She carried in her arms a boy about three weeks old, but so feeble, that after a march of about three miles the captain stopped at a fountain by the way-side to baptise it, and no sooner had they resumed their march than the child died. The mother being a savage left the burden to lie on the public road, but the soldiers, out of reverence for the baptised saint, wished to bury the body, and the captain gave orders to carry it to Corrales di Morciglio, and there inter it in consecrated ground. As the woman refused to carry it they tied it to her breast, and so tightly, that the witnesses said that this was of itself enough to kill the child. Meanwhile God put into the heart of the captain a pious desire that the child might be brought to life, and having a great devotion to Ignatius he addressed himself to the saint with confidence and fervour, and invited his soldiers to join him. In these prayers the day was consumed, and at night they reached Corrales. Then the same Indian who had bound the child to its mother unloosed the cords, and finding it quite dead, as it had been before, he laid

it on the earth to be buried. The captain continued to commend the child to Ignatius, and the child immediately revived, to the great joy of the officer and of the mother, and great rejoicings were made in honour of the saint.

The saint manifested a still more wonderful act of mercy at Manresa in saving a child from both temporal and eternal death. The infant was born dead, the body was laid aside, and the care of all devoted to the mother, who was in great danger of death. When the midwife had done all in her power, she turned to the livid body of the child, and was moved with great pity to think that its soul should perish for want of baptism. She then knelt down, and addressing Ignatius, exclaimed, "By your love for this village of Manresa, where God bestowed such stupendous graces upon you, grant to this body at least a sufficient duration of life to receive baptism and salvation!" As she uttered these words, the child opened its eyes and began to move; those who stood by cried out that it was a miracle, and the baby was given in health to its mother.

In a village called Pardos a shepherd girl of twelve years old died of an issue of blood. The mother, in the utmost distress, prayed and wept, imploring St. Ignatius to restore her child to her, since it was as easy for him to recall to life by his intercession as to heal infirmities, which he did every day. The girl had been dead four hours, when she heard her voice crying out, "Mother, I am alive; St. Ignatius has quickened

me;" and she immediately rose up alive and strong, so that very soon she was able to resume her customary employment.

At Munebrega an infant of two or three months was suffocated by its food. So plain was it that the child was dead, that the father, who was the doctor of that place, gave directions for the burial. But the mother, who hoped that it might be brought to life by St. Ignatius, anointed the body with oil from the lamp which burned in his chapel, upon which the child was immediately restored to life and health.

At Tizzonazzo, in the country of Mexico, in the year 1645, a boy of fourteen died unbaptised. Father Diego Osorio, of our society, who was on the mission in that country, as soon as he heard of it hastened to the spot, bringing with him a relic of St. Ignatius, by which God has vouchsafed to work several miracles. He found the grave already dug in which he was to be buried, and turning to the Indians who were assembled there, he told them that the youth had brought this calamity upon his own head by resisting baptism, but that he still confided in the merits of the saint whose relics he had brought with him, that he would be restored to life, that he might have opportunity of believing the truth which was preached to him, and receive baptism. He then touched the body with the relic and signed it with the cross; upon this the boy opened his eyes and gave a painful sob, and then began to move. He afterwards came, accompanied by his parents and seven other relatives, to

receive baptism on the very spot where he had been restored to life.

Filippa Barnaba, of Trapani, wife of Giuseppe Guarnotta, was the mother of several children who were all either born blind or dumb, or in some way deformed; and being about to bring forth the ninth child, she was in great anguish of mind, expecting some new misfortune. On the 20th of July she was taken with the pangs of childbirth, and after four days of labour was brought to the point of death. All the efforts of the doctors were in vain, for the child in the womb gave no signs of life, and the midwife judged that it was dead and already began to grow cold. As all hope for the temporal salvation of the mother was given over, the last sacraments were administered; and as she lay at the point of death surrounded by her relations, there came into the mind of one of them named Anna Bagata a sudden confidence that Ignatius, who was such a wonderful helper of women in their pangs, would assist them in this extremity. She therefore implored his aid with great fervour, and laid a medal of the saint which she wore over the womb of the dying woman. Immediately she recovered strength and feeling, and was safely delivered. Great was the joy, but it was to be still more increased. The infant was quite dead, and partly corrupted. Still for an hour and a half the midwife and assistants, by fomentations and other methods, sought to discover some faint sign of life, till at length all who were there present, being eight in number, unanimously

agreed that it was a corpse, and that it would be wrong to baptise it. Upon this Anna Bagata, who still hoped when all the rest despaired, as she had before given confidence to the mother, so now, with her face and her heart kindled with divine zeal, she said to the bystanders, "Let us kneel down and once more implore the help of Ignatius." These words she uttered with a loud voice and accents inspired by the ardour of her spirit, and then laid the medal on the corpse. In a moment the child began to move, and opened its eyes full of light and joy, whilst every body wept for happiness, and exclaimed, "A miracle! a miracle!" It was baptised with the name of Ignatius, and two days afterwards clothed in the votive dress of the saint's order, and solemnly carried to his church amidst crowds who came to see the miraculous child. They could not cease from gazing on the spiritual beauty of the child, which seemed like a thing of heaven; and truly like a thing of heaven, in about a year and a half afterwards, the child was taken to its heavenly home.

In July 1680 a similar case occurred in Sicily, except that still greater graces were then bestowed. In the city of Vizzino Rosalia, wife of Domenico Baroni, after suffering the pangs of labour for three days, with great danger of her own life and that of her child, was, on imploring the succour of Ignatius, delivered from her pains, and gave birth to a child with safety. But the child was a deformed monster, cold and black, and without any sign of life. They had

recourse to the saint once more, and immediately the putrid flesh was imbued with life and feeling, the monstrous form was changed, and the child was baptised Ignatius. About a month afterwards the child fell out of the cradle and injured its head, which swelled up dreadfully. They again invoked the saint, and renewed the vow which had been before made; the head was swathed in linen moistened with wine, and an hour afterwards the swelling and marks and all pain had vanished. When the child had attained the age of eighteen months, and had not even articulated a single sound, the parents began to fear that it would be dumb, and once more Ignatius was implored to give him the gift of speech. A few days after this, as the child was standing before a picture of the saint in the presence of his mother and grandfather, his tongue was loosened, and he clearly uttered the words, St. Ignatius, and after this he quickly began to talk.

At Carpentras, a city of France, a noble lady was in great danger from the long duration of a painful labour. Whilst she continued in her pains, a canon who was related to her went into the Jesuit church to revere St. Ignatius; here he chanced to see a votive offering, made after a dangerous childbirth, and it seemed to him that God had shown him this in order that he might know where to seek for help. He therefore went back to the house and told them that they were to recommend the suffering woman to Ignatius, and heartily confide in him. After

this she was quickly delivered. But the joy was small; for she brought forth what appeared a monster rather than a human being, without motion, or any other proof of life, so that it was thought that they ought not to baptise it. The canon, who had again returned to the church, was informed of what had occurred, and encouraged by the grace already bestowed on the mother, besought the saint that he would succour the child also, and some of the fathers of the society joined in the same prayer. Very soon another messenger came, saying that the child was alive, and had become quite beautiful, they could not tell how. Thus were their prayers exchanged for thanksgivings, and the canon's devotion to the saint was ever afterwards immeasurably increased.

CHAPTER VIII.

THE SICK HEALED.

ALVARO DA MOLINA of the Order of Preachers, a most good and learned man, who was secretary of two provinces, prior of two convents, and preacher general and assistant of the order, was living at Lima, the chief city of Peru, having lost the use of his limbs by paralysis, so that he could move neither hand or foot, or utter a word so as to be understood. He was lifted from his bed into a chair every day by the hands of others like a corpse, and remained there

helpless and motionless. As the doctors were unable to alleviate his sufferings, he solaced himself by the practice of patience, and by reading holy books, to turn over the leaves of which he required the assistance of another. He had passed eight years in this manner, when Diego d'Oeda of the same order, a master of theology in that convent, who had a great devotion to St. Ignatius, and affection for the Society of Jesus, put into his hands the short Life of the saint by Pietro Ribadeneira, begging him to read it. This he did with great zeal and devotion, and felt the most vivid confidence in his help, so that when he read the account of the miracles wrought by him, not being able to speak, he said to God in his heart, "O Lord, since I firmly believe that the marvels related of Thy servant Ignatius in this book are true, I beseech Thee for the sake of his merits to restore me to health. If it please Thee to comfort me, I make a vow to fast on his vigil, and to say every day of my life at matins and vespers his prayer and antiphon, and to love him and his order." This prayer he made on the feast of All Saints, 1607, and repeated it all through the Octave. On the last day in the evening, he heard an inward voice say to him, "Arise and walk;" at the same time he felt an impulse to spring up from his chair. He made the attempt and found that his whole body was revived and strengthened, so that he walked with activity into the hall where the brethren were assembled for a public theological disputation. At first they were stu-

pified and in doubt whether it could really be him, but when they heard of the miracle their astonishment was converted into joy, and breaking up the meeting, they sang a *Te Deum* in thanksgiving to the saint. After this they hastened to carry the news to the fathers of the Society of Jesus, and furnished them with a full and authentic relation of the fact. This miracle prepared the way for another on the same day. Cristofero Mesa, a novice of the society, had received Extreme Unction, and was about to expire when the news of this prodigy was published in the house. When he heard the other fathers singing the *Te Deum*, to the wonder of those who attended on him to commend his soul to God, he asked to get up to join in their thanksgivings, and he did so, for at that moment he was cured, and in four days perfectly recovered his health.

Giuseppa Castelli of Gandia was miserably afflicted with the falling sickness; when under its influence she was out of her mind, and tore her own flesh and bit at others, and many persons were required to hold her down. After one of these fits she was left in deep melancholy and prostration of mind, with her body covered with wounds and bruises, and so weak that for two days she lay in bed and was unable to stand. After long and painful treatment it was judged impossible to cure her, and she was thus afflicted for a period of sixteen years. One day this poor creature heard of the marvels which were wrought by the invocation of St. Ignatius at Gan-

dia in that same year 1601, and a great confidence arose in her mind that she should be delivered by this means from her terrible infirmities. One night when she was taken with her disorder she began as soon as she came to herself, to pour out piteous prayers to the saint, that he who had shown mercy to so many others would not abandon her, whose need was as great if not still greater, since she had suffered so long. Then she said five Pater Nosters and five Ave Marias in his honour. No sooner had she completed her task than the weight of sadness was lifted from her heart, and the languor forsook her body, and she never afterwards had the slightest return of her malady. Sixteen days after this deliverance, she was seized with violent cramps in the stomach, and remembering the benefit she had already received, she again said the same prayers in honour of the saint, and was freed from all pain in a moment.

Maria Bonneri, daughter of Filippo Bonneri, and Anna Ondia, citizens of Antwerp, had for twenty years been extremely ill from obstructions in the bowels and liver, and in spite of medical treatment the disorder at length degenerated into scirrhus. Two years afterwards, she became so weak that she was compelled to keep her bed, and during the greater part of this time she could not move a foot, or lift her hand to her head. She often swooned, and remained in this lifeless state generally six hours, but often ten, and sometimes twenty and forty hours. Her legs and stomach were swollen,

which the physicians attributed to dropsy. Her body was marked all over with livid spots, and she suffered acute internal pain; the nerves of the legs and feet were contracted, and the palate ulcerated. The doctors had abandoned all hopes and looked for her death before many days were over. In the year 1635, the fourth of this malady, on the 25th of July, a father of the society who had heard her confessions for ten years, came to see her, and exhorted her to pray to St. Ignatius with confidence, that her health might be restored, and he gave her relics of the saint. God who had put these words in the mouth of the priest, also inspired the heart of the sick woman with great hope, so that she resolved in her own mind never to cease praying, or return the relics which had been lent her, till she was well. When the father was gone, the poor woman after great efforts, at last succeeded in hanging the relics round her neck. Immediately upon this a violent pain distracted her in every nerve of her body, by which it was God's will to make proof of her confidence. But she was by no means discouraged, and when her aunt came to visit her, and ask how she was, she said that she felt ready to die from the agony of her pains; but that in a few hours she hoped by the help of Ignatius to be quite well. Then she made this prayer to God: "O my Lord, I have now lain many years on this bed, doing Thy will, and now I pray that for the sake of the merits of Ignatius, Thou in turn wilt do my will. Heal me, O Lord, and I promise, hence-

forth, to serve Thee with more diligence than I have ever done before." Then she turned her prayer to Ignatius, and said, "O holy Father, thy image has often put the devils to flight, grant that the relics of thy sacred body may chase away this infirmity." After this, having before been eight days and nights without sleep, she fell into a tranquil slumber, and awoke perfectly cured, as many miracles having been wrought as she suffered from infirmities. She rose up, put on her clothes herself, climbed up a high staircase, and ran into the room of her father and mother, who could hardly believe their eyes. Then they all went with joy to the Jesuit church, to publish the miracle and render thanks to her deliverer.

A boy of eight years old, named Octavius, son of Benedetto Dandolo of Scio, was eating beans, and was told by his companions in joke, that if he put one of the seeds into his ear it would come out at his nostril; he tried the experiment, and after pushing in the seed as far as he could with his finger, he forced it in with a wire. In the evening he began to feel pain, and the next day this increased greatly. The surgeons endeavoured to remove the seed with instruments, but after putting him to such pain that he fainted away they left him in despair. He entirely lost the sense of hearing, and suffered acute pain in his head. In this state he lived seven years, when God inspired the youth with a wish to enter the Society of Jesus; this desire he revealed to his confessor. Since his deafness was a bar to this scheme, he

consoled him, and exhorted him to have recourse to the saint to whom all his family had a great devotion. This happened during the octave of the saint, who had been canonized only a short time before. The good youth did as he was told with all his heart, and according to the custom in those parts, he touched the saint's image with a piece of cotton and placed it in his ear. When he returned home, he was seized with such agonizing pain in the head, that it made him rave. This was attributed to the piece of cotton in his ear, and they drew it out, when the seed, which was grown larger, as if about to put forth a shoot, came out with the cotton, and at the same time the pain subsided and he recovered his hearing.

Another miracle was worked by Ignatius at Scio, on a girl named Theodora, seven years of age, who was very ill from confluent small-pox, and had lost the sight of one eye from it. On the same day the news of the canonization of Ignatius reached the island. The mother, who was in great grief on account of her daughter's calamity, conceived a hope that the new saint would succour them. She therefore went to the church of the society, and after praying fervently procured some cotton which had touched the saint's image. With this she returned to her house, and in the presence of all her family renewed her prayers to Ignatius, and placed the cotton over the child's eye, vowing at the same time to offer a candle and to keep his feast every year. When she took off the cotton she found

the eye restored and brighter than it was before. Upon this the girl in a childish manner said, "Mother, why have you been so long in taking off that dark thing which prevented me seeing?" Thus did the child's simple speech show her entire blindness.

Giovan Parenti, of Modena, was twelve years old, and had suffered long from hectic fever, accompanied by spitting of blood, and the doctors considered that he had not many days to live; he was too weak to turn in his bed, and each hour seemed his last. A priest of the society, who was his uncle, came, and exhorted him to place confidence in the help of Ignatius, and make a vow in his honour. Upon this the boy said, "O Blessed Ignatius, if by your means my life is spared, I promise that in case I have a religious vocation, I will join your order, and I will send a silver offering to your sepulchre." Together with his words the disorder left him, and in a short time he got up and began to play with his companions. Three years afterwards whilst at supper he was suffocated by swallowing a fish-bone. The mother in the greatest distress called out to St. Ignatius, and the boy did so in his heart; she also signed the throat with a relic of the saint, and immediately the boy exclaimed with joy, "Mother, St. Ignatius has taken away the bone and the pain." So indeed it was, for he neither swallowed it, nor did it come from his mouth, and yet it was gone.

At Campo Gaiana, a village of Modena, a young peasant girl went raving mad, and was

so furious that it was necessary to keep constant watch lest she should kill herself or some other person. A lady who one day saw her in an interval of calm was moved with pity, and told her to make a vow that she would say a Pater and an Ave every day in honour of Ignatius as long as she lived. This she did, and her mother did the same on her account. After this the lady signed her with a relic of the saint, and she returned to her right mind, and never had any such attacks again.

Peter Graffi, a boy of thirteen years old, native of a village near Munich, in the year 1628, had all the nerves of the legs hard and contracted, and the flesh was all withered and the feet drawn up, so that he was obliged to crawl on all fours, and in this way he went about Munich asking alms, sometimes by himself, and sometimes drawn on a sledge. A person of his acquaintance, moved with pity, advised him to have recourse to St. Ignatius, and told him of several miracles which had lately happened. The boy embraced this scheme, and the more readily because of a happy dream he had about it. He accordingly made a vow to go every day to our church for three weeks, and say a rosary before the saint's altar, and began his task without delay. He was drawn to the door of the church, and then crawled on his hands and knees to the saint's altar, repeated his vow, confessed, received the communion, and said his rosary. Meantime he felt his leg revived and the contracted nerves relax, and wishing to make the experiment, he asked

a woman kneeling beside him to lend him her hand. But he was healed, and needed no assistance. He stood up with the free use of his feet, and he and all who were present praised and thanked God for the miracle.

In the year 1630 the same church in Munich was the scene of another miracle on a young woman of the age of nineteen years, named Anna Wolffseherin; she had for two years lost the use of her right foot, and passed her life in the village hospital. In July, 1629, about the feast of St. James, St. Ignatius appeared to her vested as a priest, with the name of Jesus in one hand, and a book in the other. As she had not read the saint's Life, she did not know who it was, but when she had told the vision it was explained to her. The young woman then regarded it as an invitation to seek his help for her recovery; she therefore prayed earnestly to him, and made a vow to offer a foot in wax and a mass at his altar. She was prevented from fulfilling this promise for nearly a year, on account of her infirmities, and because she had no one to take her from her own village to Munich, and she could not walk. Nevertheless, she was at length impelled by a new impulse of zeal to begin limping along the road, but after going a short distance she was left by the way-side. In this condition she was seen by a peasant who was taking corn unto the town, and he from a motive of piety, lifted her into his cart and set her down at the church door. She then dragged herself up to the altar of St. Ignatius, and anointed the nerves

of her foot with some of the oil from his lamp which she begged for. The next day she confessed in the same church, and knelt down to hear mass; towards the end of it, she felt inwardly inclined to try her foot, she rose up with the help of two women, and immediately found that she was free, so that she left her crutch, and went to the high altar to receive the communion without any help. She still retained some of the effects of the evil, a shaking in the nerves, and a little pain and fatigue from her unaccustomed journey, but after repeating the same application a few times more, she was entirely delivered.

In the year 1598, a virgin named Reffreda de Flos, of Duai in the Netherlands, was given over, after a long illness. Whilst in this condition she one day saw in her sleep two fathers of the society, one of whom she recognised at once as Massimiliano Cappelli her confessor, who had lately died, the other she did not know. But Cappelli approached, and said to her, "This other with me is Father Ignatius. If you have anything to ask of God, make your prayer through him. What is it you require?" Reffreda, who had long had a great devotion to Ignatius, answered, that she wished to live until certain affairs in which she was involved were settled. Then she looked at the saint to see if he gave any sign of consent. He did not speak, but graciously inclined his head, and after giving her his benediction disappeared. Upon this the virgin awoke very happy at her dream, and still more so when she

found that she was quite well. She got up and dressed herself, and went in to the rest of her family, who were at first terrified, but when they heard of the miracle, they all returned thanks together to God and St. Ignatius for so wonderful a grace. So thoroughly was she strengthened, that she returned to her usual labours in the house.

A boy of four years old, named Giacinto, son of Stanislaus Filippoviz, proconsul of Warsaw, in the year 1611 was brought to extremity after a severe illness, so that his death was expected from hour to hour. A canon who saw him advised the mother to take him to our church and there offer her prayers and vows to St. Ignatius. She did so, although her husband told her that the child would die in her arms on the road, but he was most happily mistaken, for the child having been before the altar about the duration of a mass entirely recovered, so that when the mother placed him on the altar he stood up of himself, so that the mother shed tears of joy, as she had just before wept for grief.

Munébrega is a village of Spain, about two leagues from Calatajud, and in this village, in the year 1623, Valerio Piquer of the society was preaching the Lent. In the sacristy he found a half-length portrait of St. Ignatius holding a death's head in his hand, and he begged that this might be brought into the church for public veneration. The vicar consented, and on Easter Monday, April the 17th, it was solemnly translated in the presence of all the people, whilst

Father Valerio preached in honour of the saint, and narrated a number of his miracles. Maria Gascon, wife of Girolamo Ladron of Guevara, who was very lame on one leg, and could not walk a step without the assistance of others, on hearing these stories was filled with sudden and great confidence, and besought the saint to deliver her, promising that she would publish the miracle at once with a loud voice. Immediately she was healed, and got up and walked amidst the joy and astonishment of all, exclaiming, "A miracle! a miracle!" for all had seen the condition in which she entered the church. Amongst these was Maria Pariente, wife of Alphonso Buesso, who had a withered arm, which had been benumbed from cold, pieces of the bone had been taken away by the surgeons in their attempts at curing it, and then they had abandoned the case in despair. Encouraged by the mercy which the saint had shown to the other woman, she said, "O St. Ignatius, if you would heal me also, I too would show my gratitude!" Hardly had she spoken than she felt a sudden crack in the bone of her arm, and return of life into it, and so she also raised her voice, and exclaimed, "And I also am healed by the favour of Ignatius!" and threw her arm about as if it had never been injured, without feeling the slightest pain.

Not half an hour had elapsed after this when Maria Santius, wife of Pasqual Bueno of Muda, who was almost totally blind, so that she could not distinguish people's faces, came and prayed

before the picture saying, "O sweet saint, if it be God's will, restore me my sight, and I will have a mass said in your honour." Immediately she felt a sensation, as if her eyes were turned round, and she could see distinctly far and near.

Still more astonishing was the miracle wrought on Bernarda Bendid, a woman of thirty-two years old, wife of Filippo Gomez, both of Munebrega. For eight years she had been suffering from complicated disorders. She had ulcers on the arm and breast, her lungs were corrupted, and she spit blood and matter. She was tormented by great pains in the stomach, and for eight years had never been able to eat without rejecting the food soon afterwards. She was often taken with fainting fits, pantings and palpitations of the heart. Her sufferings had reduced her to a skeleton, and even with the help of others she had great difficulty in moving. Bernarda had a son called Filippo, who had seen these miracles, and he immediately told her of them, and implored her with tears to be carried before the picture in the church, and then she would doubtless be cured as the others were. The woman replied, "Would you carry me to the church to bury me?" Whilst this dialogue was going on Valerio Piquer came and exhorted her to place confidence in God and in St. Ignatius, and placed upon her some relics of the saint. The woman revered the relics with great devotion, invoking the saint, and her husband promised to have nine masses said at the saint's altar in case she recovered. The woman then fell into a swoon,

and perspired profusely, and on coming to herself she exclaimed, "I feel well all over, now I will go to the saint." The bystanders opposed her getting up from her bed, but at last Bernarda having escaped from their hands, went with strength and rapidity to the church to thank her benefactor.

This picture of St. Ignatius, which is said by many to have been painted by an angel who came there disguised as a pilgrim, has become celebrated for numbers of miracles, so that more than one hundred have been proved upon oath before six notaries, five royal notaries, and one of the Pope, all which took place in the course of a single month. But the number of cures wrought upon the souls of men, which are recorded in the public process, are still more wonderful than these bodily cures. Many hardened sinners had their hearts struck with contrition, and burst into tears, on merely entering the church and looking at the sacred image, and before they departed they cleansed their consciences by confession and made their peace with God.

At Recalbuto in Sicily there is another picture of Ignatius equally famed for miracles. It is painted on paper, and in 1666, on the 2nd of June, the first finger of the right hand sweated blood, which became a fountain of graces. This was legitimately proved in the year 1668, and published at Palermo. Amongst the number who were here benefited was Antonia Marrara, who for about a year had lost the use of her

hands and feet, and could hardly walk a step with the aid of crutches. When the fame of the prodigy was noised about in Recalbuto, she with great difficulty was carried before the sacred picture in men's arms, and after fervent prayers she devoutly touched it. In a moment she lost all pain, recovered the use of her limbs, left her crutches, and dismissed those who helped her, and walked freely back to her house. The next day came Maria Santoro, whose life had been for two years looked upon as lost, and on visiting the picture she was entirely healed. Giovanna Zapulla, a widow, had had her right shoulder crushed, so that she could not attend to her household duties, or even lift her arm to sign herself with the cross. She also repaired to the picture to be healed, and as she could not reach the picture itself, she touched the wall against which it hung, and was immediately cured. These miracles and numerous others caused the picture to be held in the greatest reverence and devotion, so that it was preserved in the principal church with the relics of St. Vitus, martyr, principal patron of the town, and a public decree was made that the picture should every year be carried in procession through the city, and that he should be honoured as one of their protectors.

In St. Jago, a chief city of Chili in America, A.D. 1607, Caterina Morales, a young lady of noble birth, had ulcers over her whole body, so that she was rendered quite powerless, and was forced to keep her bed. The worst of these

ulcers was so situated that she could not bear any other hand to dress it but that of her mother, who was not at all fitted for the task. At length, overcome by the solicitations of her mother, she consented to have it treated by an old and highly respected surgeon. The night before his expected visit, dreading the treatment still more than the malady, she had recourse to St. Ignatius, and with many tears and prayers begged him to have pity on her wounded modesty, rather than her disease. This was a petition most pleasing to the saint; the damsel fell asleep, and woke not only healed, but without a mark of her wounds remaining.

Gherardo Otmarsese, a priest of the society, fell sick at Cologne in the year 1612, and being in danger of death he made a vow to the holy father, and signed his head and breast with a relic of the saint. From that moment he was filled with a certain hope of his recovery, which continued firmly fixed in spite of his being assailed with a raging fever for ten days. After these days were elapsed, he fainted in the night, and on coming to himself felt a pain in the leg such as he had never experienced before; it seemed to him something unnatural, and he therefore looked upon it as a sign of approaching death. He then lost consciousness, and soon after he felt a sweet breath blow into his mouth, and at the same moment his soul was penetrated with such excessive joy that he knew his infirmity was gone; and with tears and sobs still more nu-

merous than his words, he began to sing aloud the *To Deum*.

In the year 1609, Antonia Maes, a girl of twelve years old, daughter of Alexander, a lawyer of the town of Burburgo in Flanders, had suffered from retention of the urine with acute pain. No expense was spared to relieve her, and the first doctors were employed in vain. At the end of nine days she could not be assisted even by the use of instruments. She had an insupportable pain in her loins, she could not endure even the sight of food; the body swelled, and fever ensued, so that the doctors said that death must shortly ensue. At this juncture, Teodoro Rosmer, a priest of the society, who had come on a journey from Berga, and was lodged in the house, saw the girl and was moved with pity at the sight. He commended her to God, and then exhorted all in the house to have faith in Ignatius, and showed them his Life and the narrative of his miracles. He also sent to Berga for some relics of the saint, which we possessed at the college. When these arrived the girl invoked St. Ignatius with all the fervour that she could, and made a vow to fast every year on his vigil, and receive the communion on his feast, if she was restored to health. After this, her loins, where the chief pain was situated, were touched with the relics, and she quickly fell asleep, she was woke after some hours by a new attack of pain, and then exclaimed with sudden joy, that she was well. She was relieved of all pain and uncesi-

ness, the fever and every other bad symptom left her, and on that same day, July 16th, 1610, she went to church to return thanks to God and to the saint.

At Guadiana in Mexico an Indian slave for two years had her spine so curved that she could not stand upright without putting herself to great torment, and her pains were unceasing. She was seen by a Jesuit priest who passed through that place, who was moved with pity, and prayed St. Ignatius to assist the poor creature by heavenly aid, since nothing earthly availed her. Then to rouse her faith, he told her of some miracles done by his intercession in those countries. After this he repeated prayers to the saint, and again asked his help. The slave was immediately healed. She rose up with lightness and activity, and lifted a heavy weight on her back. After the father had gone, the girl foolishly thought that for greater security of her health she had better take warm baths. No sooner had she plunged into the water than she was seized with the most violent pains, she screamed out, and they were obliged to carry her away and lay her in a bed. After this she perceived her folly, and with tears of shame asked the forgiveness of her deliverer, and recited prayers in his honour to regain her health, which the saint restored to her by a fresh miracle.

In the same year 1602 God worked three miracles at Guadiana to the glory of His servant all at the same time. After a long fever the

death of a little girl was thought to be at hand. The father, who was in great distress at the prospect of his loss, sent to ask the loan of our picture of St. Ignatius, in which the saint is represented kneeling before a crucifix. All in the house recommended the poor child to the saint with tender devotion, and then touched her head with the picture. Upon this, large coloured drops like gems distilled from the picture, and the miraculous nature of these drops was proved by their effect. A woman there present, who was afflicted with a large abscess, was healed by applying to it one of the drops, and the dying girl was at once healed.

William Guardeford, an English priest, came to Rome in the year 1594, to seek admission into our order; desiring to make his entrance on the feast of St. Augustine, the apostle of England, he concealed a fever with which he was on that day attacked. The next day he was very ill, and extremely weak. It grieved him that he should lose his life, which he valued still more now that he was to pass it in the house of the Lord. Raising himself on his bed he turned towards the wall, and with many tears prayed Ignatius as well as he was able, not to allow the fruit of his long desires and his weary pilgrimage to be taken away from him, but that since he had received him into the number of his sons, he would grant him time to do worthy deeds under his banner, so that he might gain a richer crown in heaven. In the night the holy

father appeared to him at that spot towards which he had turned when he made this prayer ; he was clothed in his indoor dress, and had his staff in his hand, and was accompanied by six or seven of his companions. He approached the bed, and beat about with his stick as if he were driving dogs and birds of prey from a dead body, then he retired, looking at him with a kind expression. One of the saint's companions also came to the bed, and William, who already felt himself quite restored, said to him, "And can you too do as much?" The man smiled, and taking him by the right shoulder turned him on his left side, drew the clothes over him, and made him a sign to sleep. Then he fell into a deep and tranquil slumber, and when he woke after many hours, he got up from his bed with joy, and commenced his ordinary labours on that very day.

In the year 1601 Vicenza Gotz of Gandia, a girl of seven years old, was attacked with quinsy ; the doctors could give her no relief, and after being three days without swallowing anything she gradually drew near her end. Her grandfather, who was by trade a carver, chanced to find a picture of St. Ignatius, which had been given him to frame. As the saint had wrought many wonders at Gandia, it seemed to him that it had come there for the sake of the sick girl, so he gave it her and told her to commend herself to the saint and he would cure her. The girl kneeled upon the bed, and after saying a Pater Noster and Ave Maria, applied the pic-

ture to her throat, upon which all pain, swelling, and inflammation vanished, and she was entirely healed.

In the year 1605 a pestilence prevailed in the province of Paraguay, and the family of an honourable gentleman was so afflicted by it, that two were already dead, and the rest all sick or dying. Two missionaries of our society were there, and to these the father went and told them of the state of affairs. They exhorted him to Christian fortitude, and gave him a picture of St. Ignatius, holding out to him hopes of safety if he had hearty recourse to his succour. The next day the good man returned to the fathers, and told them that he had no sooner entered the house with the picture than the pestilence fled, and all the sick and dying recovered.

During the same year, a nun at St. Jago in Chili had sores on her gums, which became putrid and bred worms; she had also violent pains in her teeth, and no remedies brought her any relief. One night when she was suffering more than ever, one of her companions brought her a picture of the saint. She took hold of it, and with many tears besought the saint to abate her pain, at the same time pressing it to her lips. In a moment all the pain vanished, and though the slightest touch had before convulsed her with pain, she could now gnash her teeth together. Some time after the simple woman began to doubt whether it was not rather an accidental than a miraculous recovery, for she

thought it too wonderful a cure to be wrought by a saint who was not then canonized. But her doubts did not continue long, for she was immediately seized with the same spasms as before, upon this she repented of her silly incredulity with tears, and asking mercy from God's servant she was again cured.

In 1603 Rocco Bonda, a Sicilian priest, was brought to death's door by fever, pleurisy, and copious expectoration of blood. After making fervent prayer to St. Ignatius, with full confidence he put a small picture of the saint into his mouth as if it were a sovereign medicine. It happened to him according to his faith. He fell asleep, and upon awaking the fever, the spitting of blood, the pain in the side, and every ill had fled.

At Macerata, in the year 1509, Isabella Moroni was given over by the doctors, when Lucrezia Aurispa, abbess of the monastery of St. Catharine, in which she was educated, was begged to pray for her. The abbess did so, and after passing a great part of the night in prayer she lay down exhausted. In sleep the two virgin martyrs, Catharine and Ursula, appeared to her, and told her that, thanks to the intercession of Ignatius, Isabella would recover; they also told her that they did not mean the martyr Ignatius, but the founder of the Society of Jesus. They bid her, moreover, tell this to the young woman, that she might render gratitude to her deliverer by her prayers. When the abbess awoke she was greatly astonished at her dream,

the more so as it had never occurred to her mind to think of Ignatius in this affair. In the morning Valtieri, the medical attendant, came, and she inquired how Isabella was; he told her that she could not be worse. She then bid him go to her with the news of her recovery, telling him the whole affair; but the message was useless, for at the same hour, when the two virgin martyrs appeared to the abbess in her dream, Isabella had a vision of St. Ignatius in her sleep, who appeared to her in light and beauty; he then approached the bed and took her by the hand, saying that she should recover, and therefore she was to get up from her bed and kneel down, and give thanks to God, who had granted her life at his request. The vision and the promise filled her with such joy that she awoke and called out to the mother and nurse who were watching by her, but they mistook her account of the vision for raving. At length the doctor came with the message of the abbess, and the two visions were compared with each other; the doctor felt her pulse, and said that the promise was fulfilled, for whereas she had been in a dying state before she slept, there was now no need for his services.

At Gandia, in the year 1601, Tommasa Baiona was brought to extremity by a hectic fever, and one night when she was taken with violent pain and palpitation of the heart, her soul was commended to God, as she was thought to be in her agony. In this extremity she prayed to St. Ignatius for her life, and her prayer was grant-

ed, for she fell into a sweet sleep, and on awakening the fever and every other bad symptom was gone, and there remained nothing but a slight pain in the side, which was soon got rid of by anointing the part with oil from the lamp which burned before the saint's image.

Three of our brethren from Portugal went on a journey to Rome, A.D. 1597, one died at Genoa, a second immediately upon his arrival at Rome, and the third would have followed him if it had not been for the intervention of Ignatius. This was an assistant brother named Paolo Carvaglio, and after travelling four days with the fever on him he stopped at Siena. It was a very malignant fever, and he had great pains about the heart, so that the doctors considered his life as lost. The dying man asked if they had in the house a signature of St. Ignatius, and when it was brought he sat up as well as he could in the bed, kissed it several times with great devotion, and pressed it to his forehead and his heart. After this he said, "I am well already, I am sure of life." The father who had brought the relic admonished him of the approach of death, by saying, "And if Father Ignatius wished to have you with him in heaven, are you not ready to go?" The sick man replied, "I tell you he will cure me, for if he has so lately restored sight to a sister of one of our fathers, will he not grant life to me who am his son?" then he again pressed the signature to his heart. His argument was proved sound, for though he had previously hated the

sight of food, he ate his supper with appetite, slept through the night, and was well the next morning.

Michele Ocolzer, an assistant brother and sacristan of our college at Sellia, in the year 1600 fell down from the top of the bell tower, and so great was the height that his not having been killed on the spot was itself a miracle. His skull was fractured, and his whole body shockingly injured, so that he was picked up quite insensible and carried away on a litter. When the surgeons had examined the head, the wounds were found to be so deep that they thought it was all over with him; from the injury done to the brain he had frequent convulsions, and had more than twenty epileptic attacks in a few hours. The sacrament of Extreme Unction was given him, and they devoted all their care to assist him in his passage from this world. Still it occurred to one of the fathers to recommend him to St. Ignatius; so he brought a picture of the saint and applied it to the head, and the religious by the bed-side, who were praying that he might make a happy death, changed their petitions, and besought the saint to grant him life. Their prayer was not in vain. He recovered his senses, and they placed the picture before him, that he might himself join in the same petition, asking him if he knew who that was. "Yes," he replied, "that is the image of our blessed Father Ignatius, but I have seen the saint himself." Certain it is that the man recovered, and shortly returned to his labour, and never afterwards suffered from the fall.

In the following year Filippo Lopez, of Villanova, had a quarrel at Milan with a certain man, who drew his dagger and struck him between the eighth and ninth rib under the right breast. The wound was followed by violent fever, cold sweats, fainting fits, and great difficulty of breathing. Two surgeons and a doctor of medicine who attended him said that he could not live more than forty hours. His confession was received first of all by the nearest priest, but as he did not understand Spanish a priest of our society was sent for, who advised him to make humble prayer to Ignatius for his cure, if it might be for the good of his soul. He did so, and made a vow to hang a votive offering in silver at his shrine. The following morning, when the surgeons attempted to put lint into the wound, they found, instead of five inches, it was only a finger's breadth in depth; they were greatly astonished at this, and supposed some abscess had formed; at last they determined upon waiting to see what ensued, as they did not know what to do. In the course of four days the wound was entirely healed, in a week the patient was up, and on the ninth day he resumed his journey into Flanders.

In the year 1605, Girolamo Maggi was afflicted with various maladies, each of them mortal, continual fever, cholic which brought on constant and long swoons, and confirmed dropsy; the doctors considered that he could not live above three days if he did not die suddenly before that period. When all hope was abandoned the suf-

ferer had recourse to Ignatius, he got a relic of the saint which he hung round his neck, and earnestly implored his aid. In the course of three hours after this all these complicated disorders had fled, without leaving a trace behind them.

Still more rapid was the cure of a child of a year old, son of Alberto Fontana, during this same year at Modena. It had a burning fever, its head was enlarged, and the neck so swollen that it could not swallow liquids, and was almost suffocated for want of breath. The mother who could give it no relief did nothing but weep, when Livia Fontana, who had come to console her, confiding in St. Ignatius, for whom she had a great devotion, began to pray to him for the little innocent. She then signed him over the throat with a relic of the saint which she wore inclosed in a silver cross; the fever immediately abated, the swelling went down, and in less than an hour there was nothing left to wish for.

Ippolita Bartolommasi, a nun of St. Geminiano at Modena, had her nose, her mouth, and palate, eaten into by a horrible wound, the face was shockingly deformed, and the offensive smell made her offensive to others as well as to herself. Since every other remedy had failed, the knife and cauterization were at last resolved upon. A sister of this poor woman, horrified at the thought of this dreadful alternative, had recourse to St. Ignatius, and on the evening before the day fixed for the operation, there came from her a large lump of hard gristly flesh, and after this she got quite well.

At Gandia a poor girl of fifteen years old was so terrified by some vision, that she lost her senses, and used to faint away for four or five hours together; sometimes she used to rave, and bite her own flesh in a manner shocking to behold. At first these attacks seized her only once a week, but they went on increasing in frequency till she had them eighteen times in the same day. Her mother-in-law was in great distress, and as all other aid was vain she had recourse to St. Ignatius, of whose power with God she had heard many wonderful accounts. As the girl lay lifeless on the ground, she made suit for her with fervent tears, when she opened her eyes, and getting up said with a reverential manner, "Give seats to those two fathers, one of them is St. Ignatius, who has brought me to myself, and lifted me up with his hand, and promised me that for the future I shall be free from this malady." At first the mother-in-law thought she was raving, but her minute description of the saint, and still more the perfect cure which followed, removed all doubt of the miraculous intervention.

In the year 1606 Girolamo Falconi was called by God to serve Him in the Society of Jesus, but his father, Michael Batista, who had high hopes for the youth, opposed his design by every means in his power, and at length to the future regret of both father and son he succeeded. For when Girolamo had been sent by his father into Lerida on a certain commission, his throat swelled up to such a degree, and his tongue became so

black, that the doctors said that not one in fifty ever recovered of this disease. A messenger was despatched to the father, who acknowledged that it was right that he should be deprived of a son whom he had taken away from God; then he earnestly asked pardon of God and of St. Ignatius, making many vows if his son's life was spared, and putting him under the saint's protection. Then he hastened to Lerida, where he found his son quite recovered, and on comparing the hour, he found that the fever and inflammation stopped at the exact hour of his prayer. The doctors, who judged only by the rules of their profession, said that a fever and inflammation which went off without any purging, would return with more dangerous violence; and in truth this was not a cure, but only a promise of a cure. Twelve days afterwards the fever returned in a still more aggravated form, and in five days he was in extremity; and he could hardly breathe from the accumulation of phlegm in his throat. Moreover, in the middle of the night there came on such a violent fit, that the doctors did not doubt that he was at the point of death. Still the father did not lose his hopes, he reiterated his prayers to Ignatius, and sent for a signature of the saint, which one of the brethren at our college had in his possession, but this could not at the moment be found. Meantime the pulse could not be felt, a cold sweat burst forth, and his agony began, so that the wretched father supposing that all was over, gave his last blessing and departed. As he

went out a priest of the society came with the signature, and his hopes being again revived he came back with him to the chamber, and prayed with confidence to the saint for his son's life, and gave him the signature to kiss. At the very moment the sufferer seemed to revive. The fever and all the fatal symptoms abated, and soon afterwards he left his bed, and was restored to perfect health, giving a notable example that all counsel is vain against the Lord.

Speranza Castiglio, of Majorca, was afflicted with gout, and besides great torments of pain, which deprived her of sleep; she was so crippled by it in the right hand, that it was of no service to her. Moreover, she had an ulcer in the breast which showed signs of cancer, and the doctors after many experiments had given her up. She had then recourse to God through the intercession of St. Ignatius, promising to visit his altar for nine days if she was cured. Three days after this, on the 9th of August, 1601, both her hand and her breast were entirely cured.

Rafaello Valcanera, of Majorca, was brought to extremity after a long illness of four years' duration; for four days he had taken no nourishment, he had received Extreme Unction, and a priest of our society was sent for to assist him in his passage. When the Jesuit father came, he found him without sense or consciousness, and having signed him with a relic of St. Ignatius, he commended him to his protection; the man's wife did the same, and made a vow

to keep the feast of Ignatius every year, and to feed three poor men at a table in her house on that day. This done, the husband who had previously appeared like a corpse, recovered at once both the powers of perception and motion; the fever left him and he recovered. A sister of Rafaello, who for two years had had an incurable cancer, was filled with hope at hearing the news, and promised to visit the saint's chapel for nine days. Then she procured a picture of the saint from one of our fathers, and laid it over the spot, and her faith was rewarded, she immediately began to get better, and in a few days was quite recovered.

Agnesa, daughter of Giovan Tibau, of Manresa, in the year 1603 was so inflated with dropsy, that she was said by the witnesses to be like a barrel. The doctors tried many painful cures for more than a year, and at length acknowledged that she could only be saved by a miracle. The mother was urged to ask this miracle of St. Ignatius, who had shown himself so liberal to those who sought aid from him, and accordingly she consented, and with the help of five other country-women, carried her daughter to the saint's cavern. When they arrived there, they had hardly commenced praying when the swelling began to go down, and the girl's colour to change, and before long she had entirely recovered.

Vittoria Delfina, of Rome, wife of Lorenzo Altieri, and mother of Pope Clement X., in the year 1603 was near the time of her delivery,

when she was taken with frequent fainting fits and flowings of blood which brought her to the point of death. A priest of our society was sent for to confess her, and assist her in this extremity. Having heard her confession, he gave her a picture of St. Ignatius, promising her life and health if she committed herself to him in confidence. Then he consoled her husband who was in the greatest grief, exhorting him to make a vow to visit the saint's sepulchre three times, which was also done by the wife. Still the fainting fits and the flowing of blood, to the amount of about thirty pounds, continued, she became so weak that she could hardly utter a word, and already she was cold, and laid as if about to die. But her confessor did not lose confidence, but said that her malady increased to this point only as a firmer proof of the miracle which would ensue. He was right, for whilst our society, who had great debts of gratitude to the family of Altieri, were making prayer for her, the pains of labour came on, her strength revived, and in less than half an hour she brought forth a large and beautiful, but a lifeless child, which was born with the head foremost as it would have been if it were alive, and she recovered from this confinement more rapidly than from any former one. She was also free from certain indispositions which had always followed after other births. Marsilio Cagnati, and Angelo Vittori, both celebrated doctors, firmly believed her recovery to be miraculous. She herself attributing

her life to St. Ignatius, devoted it to his honour, and passed several hours every day in prayer at his sepulchre. She was on other accounts revered in Rome as a matron of distinguished goodness, and as a model of virtuous conduct.

Rosanna Benedetta Viandoli, a nun of St. Stephen of Ravenna, had from a girl had a great devotion to Ignatius, and having been preserved from imminent death by a relic of the saint she used to fast upon his vigil and honour his festival. Her gratitude provoked the saint to bestow upon her a still greater benefit. On the 26th of August, 1678, she was seized with a fit, which deprived her of all sensation and power in her right side. She could not walk even with crutches, and all remedies were useless. She also fell into long swoons. After one of these fits she got into her hand a relic of St. Ignatius, kissed it affectionately, and laid it on her heart, recommending herself to him. When asked why she did not also ask the aid of other saints, she only answered, "I place my trust in God, our Lady, and St. Ignatius." On the night of the 28th of September, having been occupied in these petitions for three hours, as she lay awake she heard her name called by Sister Alba Cecilia Arrigoni, who had died in that convent two months before, and who had been her companion and confidant in many good works. Sister Alba placed her hand on her forehead and said, "Rejoice, for you will be

made whole ;” these words she repeated three times over, each time more loudly ; then again calling her by name she exclaimed, “ Jesus and St. Ignatius ! rise up, for you are healed.” She rose up immediately, and sat up in her bed, where she had been lying motionless, astonished at this marvel. She was thinking in her heart that this sudden recovery would not be credited, when Sister Alba told her to discard her crutches, and bidding her be good, and thank Jesus and St. Ignatius, she took them away with her. Then the saint himself appeared to her, and looked kindly upon her, and infused life, heat, and vigour all through her frame, so that she cried out, “ O Jesus ! O Ignatius ! I am healed.” The saint disappeared, and she dressed herself and ran to the church, and other nuns quickly assembling they returned thanks to God and the saint with inexpressible joy.

The convent of the Annunciation at Saluzzo was in like manner visited by the saint. A nun there, named Barbara Cristina, daughter of Count Giovanni Antonio Castelli, president of the senate of Nice, fell sick of a tertian fever, accompanied by vomiting of blood, fainting fits, difficulty of breathing, sleeplessness, and complete prostration of strength ; she soon lost the power of speech, and was in the agonies of death. It was the vigil of St. Ignatius, and a picture of the saint was brought to her, and she was exhorted to ask his prayers. The dying woman whilst she prayed felt a kind of bubbling sen-

sation in her side, but without pain. During the night the fever raged to such a degree that it was thought she must shortly expire. The next day, which was the saint's feast, about eight in the morning she began to repose a little, but did not sleep. In this state she heard a loud and joyful voice at her ear, saying, "Render thanks to Ignatius, you are healed;" and from that moment the disorder fled.

About ten years from the date at which I am now writing, the saint made his feast memorable by a similar miracle at Faenza. Giulio, of the noble family of Pasi, (by which family the college in that city was founded,) a priest aged thirty-six was brought to death's door by a slow fever of ten months' duration. In July, 1736, he got so much worse that the servants hourly expected his end, for he vomited quantities of blood, and after each attack seemed in extremity. Not long before he had sought admittance into our society, and though his age and still more his ill health were considered great obstacles, he continued urgently to press his suit upon the general, Michael Angelo Tamburini, and begged that if the doctors declared his death was certain, he might then make the three simple vows, so that he might be buried in our habit, and have the benefit of the prayers of our order. Towards the end of July he made these vows, and on the last day of the month, the saint's feast, the idea of asking the holy father to grant him health suddenly occurred to him, with great hope that he should obtain it.

He persevered in this prayer all through the octave, and on the last day of it, August 7th, two hours before nightfall, as he was praying more earnestly than ever, he seemed to hear an inward voice bidding him get up at once, for he was healed by the intercession of Ignatius. This was quickly proved to be a divine voice, for he rose up from his bed sound and strong, and appeared before the other inmates of the house to their terror and astonishment. The next morning he came to the Jesuit Church, and offered his mass of thanksgiving at the saint's altar, amidst the joy of all the inhabitants, who saw their noble fellow-townsmen, as it were, raised from the dead.

CHAPTER IX.

OTHER INSTANCES OF DELIVERY FROM BODILY MISFORTUNES.

IN the year 1618 Maria Nateri of Arassio was going with her mother to visit our Lady of Mount Carmel at Loano near Genoa, and as the other road was impassable, they went by the sea-shore. Maria was walking a few yards before her mother when she entered into the dry bed of the torrent Antognano, not perceiving that the water was just coming furiously down upon her, and prevented by the noise of the sea from hearing the cry of her mother to come back. In a moment the torrent was upon her,

she was dashed down to the ground, and borne away into the sea. The mother seeing this, called upon our Lady of Mount Carmel, and the daughter did the same, when she rose for the third time to the surface of the water. This young woman had a great devotion to our Lady, and had a great desire to know whether her services were acceptable to her; the day before she had said in the confessional, rather from an impulse of affection than from any feeling of presumption, that she did not think our Lady loved her as much as she loved our Lady, or that her favours equalled our services; but, however this might be, she could never imagine that the Blessed Virgin would ever appear to her upon earth. After invoking her as I have described, she was immediately helped, for she found herself extended on the water with her arms spread out, her face turned up to heaven, and her feet close together; as she was thus floating on the surface, she rejected without any effort all the water she had swallowed in great quantities. She redoubled her prayers to the Queen of Heaven, because she felt that the torrent was sweeping her out from the shore, and because the words she had said the day before came back to her mind, and she looked upon her present condition as her punishment for having so spoken. Moreover, she prayed also to all the saints that came into her mind, and she particularly felt great confidence in St. Ignatius, because she had two brothers in the Society of Jesus, and because

she had dreamt six days previously, that she had fallen into the sea, and that our Lady of Mount Carmel and St. Ignatius had drawn her out upon the shore. This vision she had disregarded as a mere dream; but now it filled her with a tender confidence in the saint, and she prayed to him in these words: "O blessed Ignatius, save me, for you know that I have two brothers in your religion." After speaking these words, (and she had now been drifted out a full mile,) she saw a most beautiful vision. She was surrounded by a great cloud which appeared to reach up to heaven; it was of a marvellous whiteness, and filled with light like that of a sunrise, and though it was far more bright, she could still gaze upon it with her eyes; in the midst of the cloud she saw all the angels standing in order, beautiful and more dazzling than the sun, so that she could not gaze upon them; then she took courage to look up higher, and she saw at the very summit of the cloud a Lady of wondrous fairness, from whose bosom there proceeded so bright a river of light that she could hardly look upon her face. Then she called on St. Ignatius that her sight might be strengthened to enjoy this beautiful object. Hardly had she finished her petition, when she saw her above all the angels with her arms extended, with a beaming and joyful countenance, and after looking upon her for a few moments without speaking, she approached her so that she could distinctly see her features. Then our Lady made a sign to the saint as much

as to say, "She has invoked you and to you I commend her." But with a fresh remorse of conscience the girl exclaimed, "O blessed Ignatius, pardon me, for I now recollect that I have spoken many times as if I were incredulous of your sanctity, when Father Giovanni Antonio reproved my brother for entering an order whose founder was not canonized." Upon this the Blessed Virgin answered, "Do you not see now what a saint he is, and how he alone of all that you have invoked has come to succour you? thanks to him you shall be saved." The girl understood this word saved of her soul, for she had quite forgotten that she was in danger of drowning, and she prayed him to save her with all her strength. The saint looked upon her in silence with a sweet smile that gave her great consolation. During this vision, which seemed to her but a moment, but which in reality lasted about four hours, the afflicted mother was running everywhere to seek help for her daughter. At length she found a celebrated swimmer, who threw himself into the water, and with great fatigue and danger, for the sea was rough, he succeeded in taking hold of her. At the same moment the vision disappeared and she came to herself, and trembled at the perception of her danger. When the man seized her by the arm she thought at first that it was a devil, as she sunk together with him beneath the waves, and she called out to our Lady and St. Ignatius to save her from the devil. The swimmer who had let go his hold when he saw her floating above the surface of

the water in a supernatural way, determined to push her forwards to the shore, as he would have done a floating board, and he did this with a lightness and swiftness which appeared to him miraculous. The cries of the mother had assembled a crowd on the shore, amongst whom was Pier Maria Torre of Albenga, who saw a bright light over the girl in which stars appeared like shining pearls, and he sent off a distance of two miles for Tommaso Moreno the swimmer. When the girl came to shore she knelt down with all the rest and thanked the Blessed Virgin and St. Ignatius for her preservation. When she was asked what light it was which they had seen above her, and if she had seen any vision, she answered nothing. Only afterwards when her mother had gone into the church of S. Francesco di Paola, she told her how her dream of the week before had been fulfilled. When the miracle was noised abroad, the Carmelite fathers of Loano had a juridical deposition made, in which she affirmed that she was saved by our Lady of Mount Carmel and by St. Ignatius, but she was silent concerning the vision, because she would not venture to affirm that she had seen the Mother of God from a fear of vain glory. But she revealed it to certain religious under a promise of secrecy. Not many nights afterwards as she was in prayer, thanking God and her two deliverers, our Lady again appeared to her, but with marks of anger, and holding up her finger in a threatening manner. The poor girl in great alarm, and not knowing the

reason of this change, began to weep bitterly, imploring her to tell her of her fault, but she departed without speaking. She then began praying to Jesus, and persevered in her petitions for three hours, till at last overcome with sorrow and fatigue she laid with her head upon her hand to rest. Then she heard a voice which filled her with joy and consolation, saying to her, "My daughter, tell all the truth of your vision of My Mother." This was repeated three times. This she did, and the above story is taken from her deposition, and that of her mother, and of the other witnesses.

In Florence, about midnight on the 26th of February, 1601, a house took fire, and as there was a strong wind blowing, in the course of an hour the flames had spread from house to house till they reached the house of Donato Francesco Galligai. Having placed all his most valuable property in safety as far as time permitted, he went up to a terrace to see what was the extent of the damage and what could be done. He here saw the flames curling high above his house and the roof covered with burning fragments, and what was still more alarming, the wind drifted the flames directly upon it. He had a great devotion to St. Ignatius and St. Francis Xavier, and in this extremity he knelt down with his arms crossed on his breast, and earnestly implored their help, promising that if his house were saved he would never more offend the Divine Majesty. Hardly had he ended his prayer when he saw both these saints in the air at a distance of two

yards from him, and St. Ignatius said to him, "Go, and be comforted." Immediately the flames sunk down, and confining themselves to the house already burning, they consumed it entirely without in any way injuring his.

In the same year, 1601, the ship *St. Tommaso* was on its passage to the Philippine Islands, having on board some fathers of the society sent from Manilla. At the end of sixty-two days land was discovered, which the pilot took to be the Cape of Spirito Santo. Whilst the boat was away to make observations thick clouds arose, and the ship was borne away by strong currents and surrounded on three sides with rocks; nor was it possible to sail out of the narrow opening into which they had run, so that they were cast on the rocks. Here they passed the night recommending themselves to God. At early dawn the wind increased, and they despaired of escape, so they fired signal guns for the boat to return to their assistance. The day before a discussion had arisen among some of the passengers on the sanctity of Ignatius, and some irreverent expressions had been used. This occurrence suggested to the mind of Antonio Maldonato di Ribera, the captain, to have recourse to the saint in this peril, so that his power with God might be made manifest; and in order that his miraculous intervention might clearly appear, he prayed that a prosperous wind might rise at ten in the morning, by which they might extricate themselves from their position and gain their port in safety. Then one of the fathers suspended an image of

the saint to the rudder. This prayer was made at six in the morning; after exactly four hours had elapsed the wind shifted to the other side of the compass into such a position that the pilot said it would have been impossible to get clear of the rocks with any other wind, and so they hoisted their sails with joy, and eventually reached the port in safety.

Giovan Luzzano da Olbes, with two or three companions, was travelling at night on a cart, and at a place called Torriglio, where the road was very bad, the cart was upset down a high bank, and they were thrown to the ground. Giovanni exclaimed at the moment of falling, "St. Ignatius, help me!" The cart was broken to pieces, and he was beneath it. His companions hastened to his relief, thinking to find him crushed, but neither he nor the mule was hurt, evidently showing the interposition of the saint.

On the evening of the 30th of July, 1620, the vigil of St. Ignatius, Paola Sbarbagli of Ferrara, was holding in her arms a child named Luigi, six months old, son of Giovanni Oltramari her relative. Meanwhile there came on a violent storm of wind and rain, and she went up stairs to close the windows; she was obliged to raise her arm to reach the shutter, and stretch herself out of the window, when the child which was not in swaddling clothes sprung out of her arms and fell about twenty feet. The woman gave a cry and called out Jesus and St. Ignatius, and then overcome with terror she threw herself down on a chest which happened to be close by.

When she recovered herself she saw St. Ignatius standing beside her with the child in his arms, and he laid it in her bosom; and as she had no strength to clasp it, he held it there himself till her strength returned. The saint appeared in the customary dress of the order, with his cloak; his appearance was very bright, and did not resemble any picture of him she had seen at Ferrara. The child was full of joy, and began to play with her, and the cloth in which it had been wrapped lay beneath the window where it had fallen.

A young man named Benedetto Lopez, superintendent of mines in Peru, went in search of a run-away slave. At a deserted spot he was attacked by five armed highwaymen who lay in ambush. They pulled him off his horse, and left him for dead covered with wounds. The young man invoked Ignatius on first seeing his danger, and afterwards saw the saint protect him from their blows with his mantle. When they had gone, he rose up and found his hat and all his clothes pierced with their knives, but he himself had not been touched.

St. Ignatius delivered another client of his named Giulio Montalto in a similar way. On the 10th of September, 1673, he was riding from Forli to Cesena, when an enemy with a gun in his hand met him on horseback, and after terrifying him with abusive language, he said, "Now you are in my power." Desiring to accomplish his wicked purpose, and seeing that he was in some strange way prevented, he said in mockery,

“You must have some saint to help you.” These words reminded Giulio of St. Ignatius, and he called out to him to help him. Immediately he saw the saint in the air vested as a priest, approaching him with extended arms, and encouraging him. Meanwhile his enemy fired at him three times, and each time he heard the click of the lock, and was enveloped in the flame, but was not hurt. His enemy then came close to him, and he did not see how he could escape. Having reached a chapel of our Lady on the confines of Forli and Forlimpopoli, he saw there St. Ignatius with a number of angels, praying on his knees to the Mother of God, and there he stopped. The furious man then began to beat him with the butt end of his musket to take away his life, but still he received no injury, and felt no pain. At last, either constrained by some superior power, or despairing of hurting a man so evidently under Divine protection, he went off on the road by the river Ronco, and Giulio proceeded with safety on his journey.

In the year 1626 packs of wolves descended from the mountains and ravaged the flocks in several valleys of Piedmont, particularly in the vale of Lanzo. Not long before a chapel had been erected in the principal church of Mezzinile, in honour of St. Ignatius. This put into the minds of the inhabitants to have recourse to him to free them from this calamity, and they determined to have a procession for nine days every morning to this new chapel, and to have high mass sung there. This they did, and they were quickly help-

ed by the saint, for the wolves fled, as it were, in obedience to a royal command, and if they fell in with any child or animal they did not touch it, but fled from it as if in fear. There were only two exceptions, which served to prove the miraculous nature of the case. A wolf attacked a little boy of five years old, who was watching a flock with his sister, a girl two years old; the savage animal threw the child down, and turned him over with his nose, but without biting him. So evident did the miracle appear, that his little sister tried to beat the wolf away with a stick, and not succeeding in this, as the boy continued screaming, she drew it off by the ears, and drove him away to the mountains. On another occasion a wolf entered a barn where some children were playing, and carried off one by the neck into the wood. The cries of the others attracted the mother who was hoeing in the field close by. When she heard of the loss of her child, she first of all knelt down and invoked Ignatius, and then ran in pursuit of the wolf; she had gone some distance without finding any trace, when she heard her child's voice exclaiming gladly, "Mother, I am here and alive!" Then he told her how the wolf suddenly dropped him, and after looking fixedly at him gave an angry snort, and fled away into the wood. On comparing the time it was found that this took place at the moment of the mother's having invoked St. Ignatius.

In two villages in the same valley of Lanzo

in the year 1629, there was a pestilential disorder among the cattle, which killed numbers, and greatly impoverished the peasants. Remembering how they had been delivered from the wolves, they had recourse to the saint, and made a public vow to build a chapel to him, on the neighbouring hill of Tortore, on a spot called la Bastia, where were the ruins of an old castle. After this vow the disease stopped, and they began to build directly. So did the devotion to the saint increase after this, that it was necessary to open a new road to the chapel across the mountain, and besides this, as the building stood on an eminence, and was seen from a distance, they used to direct their devotions thither from their own houses. The saint repaid the devotion of these simple people by frequent graces and miracles; he showed himself to Paola, wife of Tommaso della Mussa, of the village of Tortore, after having cured her son of a rupture. She was one day about to say certain prayers which she had promised on account of her son's recovery, and was on her way to the chapel for that purpose, when she saw the saint sitting on a high rock where it was proposed to erect an altar. He was dressed in the habit of his order, only it was more beautiful and adorned; and looking up to heaven, and a little lower down in a less conspicuous place, sat another also of the Society of Jesus. She was filled with unbounded joy, and an inward voice told her who it was. She went to inform the curate of Ceres, a neighbouring ham-

let, who exhorted her to redouble her devotions to the saint, and to communicate several times in his honour, as by this means he hoped that her first vision would be confirmed by a second. Accordingly, on the 20th of December, when Paola was in great distress of mind on account of a certain calamity, and as she was fervently commending herself and her affairs to the saint, she saw him a second time, in the same habit and on the same spot, and after that her sorrow was turned into joy. The news soon spread over the whole neighbourhood, and in the villages around the devotion to St. Ignatius was greatly increased, chapels and altars were built in his honour, they used to fast on his vigil, and observe his feast with great devotion.

Maria, wife of Dr. Girolamo Berardi of Majorca, having been for four days in the pains of labour, was reduced to extreme weakness, and the midwife and doctors affirmed that it was impossible she could bring her offspring into the world, which was already dead. Recourse was had to many saints and to their relics; amongst others an arm of St. Leonardo which was preserved there was brought, but her preservation was reserved to the honour of St. Ignatius. Some one remembered the particular succour given by the saint in cases of dangerous parturition, and sent to our college for one of his relics. Meantime the poor woman prayed earnestly to the saint, and immediately the relic was laid over the womb, and in the course of one short hour she was delivered of her child, not only dead but cor-

rupted; she was in no way injured, though the danger had been so imminent.

I might give numberless instances of dangerous deliveries which were succoured by the saint, as also of sterile persons who obtained the blessing of children by his means, and there are some cities where his signature is passed about perpetually, being continually asked for because of the numberless miracles wrought by it. This is asserted by Bartoli.

Let me be here allowed to relate a gracious miracle which was prefaced by the protection of Ignatius at the time of a birth, though not in a miraculous way. The wife of Gaspare Marescanti, a poor advocate in Catanzaro, was with child, and an assistant brother of the Society of Jesus happened to come to their house, whose prayers she asked that she might have a prosperous delivery. The brother consented, and at the same time told her that St. Ignatius was glorified by God daily in these cases, bidding her commend herself to his protection, and promise to name her child Ignatius, if it proved to be a boy. The woman promised, and having given birth to a boy in safety wished to fulfil the vow. But the father who had given the names of two of the three protectors of that city to his two sons, viz., Vitaliano and Fortunato, wished to name the boy Ireneo after the third. Neither would give way, and they could not even agree to call him by both names, for each contended that their name should be given first. Thus an obstinate strife ensued, the father always calling

the child Ireneo, and the mother calling it Ignazio. At last by a divine inspiration they agreed to leave the child to determine the matter, so the father turned to the child and said, "Tell me, my son, which name will you have?" Though it did not even lisp for months later than this, it answered distinctly and immediately, "Ignatius."

CHAPTER X.

THE PUNISHMENT OF THOSE WHO OFFERED INJURY TO IGNATIUS.

I HAVE already given some terrible examples of the vengeance of God upon those who injured Ignatius during his life-time; I will now speak of cases which followed after his translation to heaven. A certain monk was preaching at Arboes near Borgogna. He was asked to dinner by Dr. Gillabos, a learned and pious man; and when the conversation turned on the miracles and sanctity of Ignatius, the monk laughed, and said in mockery, that the founder of the Jesuits might cure a tooth-ache, but nothing more. Such words from a religious and a preacher caused great offence, and as all in the house bore a great devotion to the saint, they were grieved and kept silence. This occurred about midlent, and the preacher concluded his course of sermons. But God waited to repay his impiety. On Easter Monday the doctor invited him a second time. As he sat at table with a glass of wine in his hand, he cried

out with terror, that his teeth were splitting, and that he could not open his mouth any more. Immediately afterwards it was fixed, he cried with pain and desperation, went into convulsions and maniacal ravings, so that five or six men could hardly hold him. Medical aid was in vain, for it was the visitation of God; and after living three days in this torment he died a horrible death.

In the year 1610 this wretch was exceeded in rashness by another lay religious. This man met an assistant brother of the Society of Jesus, and began to mock him and say all kinds of abusive words of his order and of its founder, who had just before been beatified by the Holy See. Afterwards he took off his clothes to swim in a great river close by; he was a strong swimmer, and whilst he was in the water he again saw the brother he had insulted. "Oh!" said he, "here we have Father Ignatius, and I'll make him drink so that he will never be thirsty again." These were his last words, for in a moment he sank to the bottom like a stone, and never rose any more.

In the year 1611 the saint chastised another injury with less severity. At Gironda, in the kingdom of Arragon, another monk wrote a biting satire against the saint, and as he was writing on the paper he discovered on reading it over that his hand had played false to his mind, and that instead of ridicule he had written eulogies. He thought this was some fantastic error, so he scratched it out and went on in the strain he

wished; but the words were again words of praise. Still the man was so blinded, that without regarding it he began again the third time, but with the same effect. Again he commenced, when the pen was struck from him, and his own hand struck him in the face. Then at last, in trembling astonishment, he changed his design and his opinion of the saint.

The picture at Munebrega, which I have before written of, was not celebrated only for the graces there bestowed upon the devout, but also for the punishment of a wicked mocker. The miracles wrought at this shrine were continual subject of conversation in the country round, and a pious man of the village of Calataiud was relating one which happened to a peasant whom he knew. One of the listeners derided his friend as a credulous person, and said, "Miracles of St. Ignatius at Munebrega! what miracles can a board work?" Then turning to a great plank which was leaning against the wall, he knelt down as if he was praying to it, and said, "Since the board at Munebrega works miracles, you, board of Calataiud, work one too." His prayer was granted; the board turned and fell on him with such violence, that it fractured his skull and crushed his whole body.

Amongst those who offered outrage to Ignatius, must be numbered a priest, who had been a famous preacher in his own order, and afterwards abandoned it, having deservedly lost the grace of perseverance. A disorder in the eye came upon him, and in time he went blind

of one eye. An assistant brother of the society took him a signature of the saint's which had worked many miracles. The sick man wished to try its effect, and prayed to the saint to restore his sight; but the saint regarded his merits instead of his prayers, and when he removed the paper he found that he had lost the sight of both eyes, though the other had previously been perfect. This took place in Rome, A.D. 1599.

CHAPTER XI.

POSSESSED PERSONS SET FREE BY IGNATIUS.

FOUR noble ladies named Lodovica Fontana, Francesca, and Anna Brancolini, and Livia, daughter of Alberto Fontana and their nephews, all connected both by blood and friendship, lived in Modena. Ludovica was married to Paolo Guidoni; Anna was unmarried, and Francesca and Livia were virgins of the society of St. Ursula. By their virtuous examples they had gained the esteem of the whole city, but this admiration was converted into pity when the devil grievously tormented their bodies, which he had got possession of. Their possession began with terrible maladies, which changed their character, and altered into other and different disorders to the astonishment of the doctors. Sometimes they got quite well and strong, and then again they were brought to the point of

death ; sometimes by the application of blessed water or oil the disorder forsook one part and fastened on another. They were tempted to self-destruction. They fled to retired parts of the house, and dashed their heads against the walls or the ground, till the noise of their blows brought some persons to the spot. Once Lodovica ran to the top of the house intending to throw herself down, but when by God's mercy her husband perceived it in sufficient time to frustrate the design, the devil dashed her on the ground so that she remained for some time as if dead. Whereas their chief pleasure had formerly been placed in prayer, they could not pray now without the greatest difficulty, and if they went to hear mass, they generally fainted when it began. When they went to confession they lost the power of speech, and put out their tongues to ridicule the priests. Sometimes also they broke out into blasphemous or unseemly words. What is still more painful to modest women, they were strongly tempted to lasciviousness, and the devils confessed themselves the shameful expedients to which they had recourse in vain to defile their modesty. It was thought expedient to have recourse to exorcisms ; for which purpose Benedetto Merla, of the Order of Preachers, greatly skilled in the cure of spiritual disorders, and Girolamo Fontana, a priest of our society, brother of the three first, and uncle of the latter, were sent for. But they could not with all their endeavours find out whether they were really moved by the devil, or by themselves,

as often occurs in such cases among women. One day whilst they were endeavouring to discover this, Girolamo Bondinari of the society, confessor of these women, came in, and without any of them perceiving what he did, he hung up a picture of St. Ignatius. The devils now discovered themselves, horribly tormenting the women's bodies, and with dreadful cries asking Bondinari why he had brought their cruel persecutor there. Then they turned upon the saint with abusive words, at the same time encouraging each other, and saying, that they would never yield to a bald-headed, limping old man half blind, by which words they described the saint's person. Nevertheless, one of the devils, who was the chief of the band, could not refrain from fleeing away, leaving the woman on the ground half dead. When she came to herself, she said that she had seen a vision of St. Ignatius, who had encouraged her and promised her deliverance. After this event the devils showed themselves by manifest signs. They spoke in various tongues which the women had never known. They related things which were then happening in distant countries, and divined other things which took place afterwards. They walked on all fours with their knees fastened together. They knew and recognised the presence of hidden relics. Various parts of their bodies suddenly swelled, and the swelling as quickly subsided, with other strange things. They were taken to the church of our Lady of Reggio, to St. Agatha of Sorbara, and to St.

Geminiano, all famous for the liberation of demoniacs. But all was to no purpose, for the glory of the act was reserved to St. Ignatius. The women, who understood this from what they had witnessed before, placed all their hope in him, and vowed that they would keep his feast, and fast on his vigil if they were delivered. Meantime a relic of the saint was brought from Rome, and though it was conveyed secretly into the house, the devils immediately declared it, and where it was got, and from whom, and they said that he who could drive them out had now entered the house. The same day one of the fiercest of them, who had boasted that he would not budge a step for Ignatius, and other such sayings, began suddenly to tremble, and exclaimed, "Ah, but it is not so; there goes forth a flame from his mouth which burns me. St. Ignatius, St. Ignatius drives me away!" Then he said that they would soon see other miracles of his, so that the devils themselves would be forced to cry out before the Pope, for his canonization was hastening; and then he went out. After him another of the principal of them, who had abused and mocked the saint, and ridiculed his own companions who had fled, swearing that he would stop at all events, was also expelled. To cover the shame of his defeat, he threw himself on his knees before a thorn of our Lord's crown, and said, "I leave this body through the virtue of this thorn, but not because of Ignatius, who has not such power." Then he uttered a horrible shriek, and went on his knees before the

image of the saint, and falling down with his mouth to the earth, he said, "Whether I will or not, I am forced to confess. It is Ignatius that expels me;" so saying he went out. Many others tried the same deceit, some saying that they yielded to one saint, and some to another, and afterwards they came and licked the ground beneath his image, and confessed that it was by his force that they were sent back to hell. There was one who cried out in a rage, "O Lucifer, where is your power! here you are destroyed by a piece of paper with the picture of this priest upon it, and you have no force to resist!" As the picture and relics of the saint had such virtue over the devils, so they were also driven away when the possessed person was given his Life to read. No sooner was a word uttered, than troops of them who possessed their tongues cried out, that sooner than read that cursed book they would go. Others as they fled away exclaimed, "O God, Thou hast stripped us of our glory to give it to a lame, wrinkled old priest." Such were the strange events which accompanied the deliverance of these four women till they were entirely free. Bartoli says that they were invaded in the year 1598, and Ribadeneira places their deliverance in the year 1600. As God rewarded Job after his afflictions, so did He also these patient women, who had continued faithful to Him; not only did He give them back health, peace, and devotion, but He redoubled their graces, and especially to Lodovica, who had a rare gift of prayer and of

union with God, so that she could think and speak of nothing else. She lived most rigidly, and if she had not been restrained by her confessor would have exceeded in this respect. She lived thus for five years, and died on the vigil of St. Ignatius, and (if we believe the testimony of a devil,) was introduced by him into Paradise as his daughter. Certain it is that she one morning appeared to her daughter Daria, in a shining white garment, and exhorted her to persevere in the way of perfection, and also revealed to her some of the glories of Paradise. Two years after their deliverance, Livia, the youngest, showed renewed signs of possession. The evil spirits cried out that they would not leave Ignatius any peace, and that they would repay him his former insults; then followed frightful bursts of fury, she tore her face and her hair, and spoke in various languages. Out of the house they did not molest her, for they said it was the will of Ignatius that she should enjoy the sacraments and the word of God in the church without being molested. In the house a little girl, who was her cousin, used to make the sign of the cross over her, and command the devil to be still in the name of Ignatius, and then she could lead the poor woman about by her dress where she would. Another devil laughed at this, and said that it was like an ant leading an elephant; but the other defended himself by saying, that he did not yield to her but to St. Ignatius and his guardian angel, who sent her to do it. And a band of

them who were expelled by the exorcisms of the Church, cried out as they fled, that the great archangel who was the guardian of St. Ignatius drove them out. Many times the saint showed himself to the young woman with a most majestic figure, bearing a scourge in his hand, with which he struck the devils. Thus at last she was restored to peace.

An Italian princess of a ducal house was discovered to be possessed on the 2nd of September, 1605. The effects had long been visible, she remained motionless and stupid for weeks and months together, without speech or any sign of consciousness; she went for days together without food, and spit it from between her teeth; she was wasted almost to a skeleton, and broke out into passion against any that approached her, and against her own self, so that it was necessary to watch her that she might not wound or kill herself. This was attributed by the doctors to an excess of melancholy; but after a year of constant care and medical treatment, seeing that she was so wickedly inclined in the midst of such exhaustion, and that she did not die, they began to suspect what it was, and informed the duke her father, who accordingly sent for a priest of the society to exorcise the devil and invoke St. Ignatius. Upon this the devils showed their presence by manifest signs. They said that they were there in a multitude, and occupied her body in all parts from head to foot; that they had tried in every way to kill her secretly, and should have succeeded if it had not been

for Ignatius, who compelled them to declare themselves. Then they exhorted each other not to yield to any force brought against them. Still from that time forward she had less fever and more security of mind, and was less obstinate about eating, though the meat was blessed, which she could distinguish from other meats and showed aversion for. Before attempting the expulsion of the devils, the parents and the young woman herself made vows to visit the sepulchre of Ignatius at Rome, and offer gifts of thanksgiving for her delivery; whenever exorcism was used and the saint invoked, many wicked spirits fled from her. As they fled they gave the sign they were commanded, saying, "Jesus, Mary, and Ignatius expel me;" and though other saints were invoked by different priests, they never confessed the power of any except Ignatius. One made a great resistance, and threw the princess into mortal agonies, still he was compelled to fly, and he showed himself to her under a form so dreadful that she shuddered whenever she remembered it. After twenty days of continual contest, the last devil with all his band was cast out on the feast of the Immaculate Conception, the lady was restored to perfect health, and a *Te Deum* was publicly sung.

At Ostrog in Poland, A.D. 1627, a noble lady belonging to the sect of Calvin was delivered from satanic possession to the great glory of the Catholic faith. The evidence of her possession was unmistakeable; for though she knew no

other than her native tongue, she replied to questions in any language she was addressed by. The heretics had not courage to attempt her cure, and were constrained by necessity to put her into our hands, and accordingly made their petition to the rector of our college. He first demanded whether they were entirely convinced that she was a demoniac: they answered, yes. The man who was most urgent in his entreaties was a most obstinate heretic, and used to say that he would sooner be a dog or a pig than a Papist, and to him the rector said, "Do you not consider our ceremonies as superstitious, and our exorcisms as vanities? Why then do you come to us? is it faith or necessity which brings you? Send for your own ministers, and your schismatical priests, and see what power they have over the devil, and then come to us; for it is only fair that the trial should be considered as a proof of the reality of the two religions." The heretics excused themselves, saying that their ministers did not possess power to expel devils, and that if we succeeded they should judge quite differently of the Roman faith. After this a visit was made to the woman to see if she were really possessed, and of this they were soon assured; for hardly had the rector sprinkled her with holy water, and put a relic of St. Ignatius upon her by stealth, than she began to writhe and twist about her body, saying that a bone of St. Ignatius tormented her. As the rector was more anxious to heal the souls of the heretics than the body of the woman, he bid them

bring the book of Calvin's Institutions, or some other book containing their own dogmas, and give it to the woman. This was accordingly done, and the devil began to kiss and caress it with great marks of joy. The rector then took it and hid between the leaves a picture of St. Ignatius, and presented it to her again. The devil then drew back screaming with anger, and would not even touch it. Being compelled to acknowledge what it was he feared, he answered, "The picture of St. Ignatius which you have placed there." The heretics were greatly confounded at this, and one of them said in anger, "You papists have a good understanding with the devil, and so you can do what you will with him." One of the fathers then said, "Since this evidence does not content you, let us try this. I will pray to God that if yours is the true faith, the devil may pass into my body and torment me, but if the Catholic faith be true, that he may enter into you for the space of one hour only. Will this satisfy you?" Not one of them would consent, and all were silent. Then they earnestly begged the rector, that if he could assist the poor woman he would do so. This he promised and then went away. Then the rector ordered a three days' fast in the college, and other penances, and offered alms and many masses. Then one of our brethren went to visit the possessed, and on seeing him she flew into a passion, but if a heretic presented himself she called him her dear friend. The following facts ensued upon his being conjured to speak. First, the devil confessed

that the Jesuits at Ostrog were his most hateful enemies, and that he endeavoured by every means in his power to render them odious in the city, and to counterwork the good they did. Secondly, that he had once tried to burn down the college, but that he had not been able to conceal the fire long enough to insure his success. Thirdly, that he tried to enter the rooms of the fathers to do them some evil; but that he was repulsed by Mary and Ignatius. In proof of this he described to one of the fathers all the articles in his room and their arrangement, and he added that a certain candle he had prepared ready for the feast of Candlemas would not be broken because it was put near the crucifix. As mass was being said in our church for the liberation of the woman, the devil from time to time uttered horrible cries and said, "Now they are raising the Most High!" The solemn exorcism was fixed for the feast of the Purification. The heretics begged that it might take place privately in the house, but the faith was not to be defrauded of so signal a testimony to its power over the devil, and our church was the place fixed upon. The woman was brought into the church in the presence of a vast multitude, she was tightly bound, and dragged by men before our Lady's and St. Ignatius's altar, and sent forth horrible and terrifying cries. Before commencing the rector addressed the people, and exhorted them to repentance, and they wept and showed great emotion. The devil was asked who he was, and how he had entered there after great resistance. He said

that he was Ruteno, and that an old sorceress, named Rutena, had introduced him into that body by means of a thread with which a garland of flowers was bound, and that she had heedlessly put it on her head, as is the custom in that country. He was then conjured to say who had most power to cast him out after God. After writhing about, gnashing his teeth in spite, and shrieking out, he answered, Mary and Ignatius. Exorcisms were continued for two hours before the image of the saint, with invocation to the Blessed Virgin. Then the devil snatched the woman out of the hands of those who held her, and throwing her on the earth, as if dead, he left her. In a little time she came to herself, and being assisted to rise, she was led before the blessed Sacrament, weeping herself, and amidst the tears of all, and there she solemnly abjured her errors and professed the Catholic Faith.

A certain woman of Seville, after seven years of lascivious connexion with a devil, went to seek advice from a priest of the society, who exhorted her to take courage and make a contrite confession. As she returned home to prepare herself by a diligent examination into her sins, she met an aged hermit, who after looking pitifully upon her for a little time, asked her why she was so sad. The woman answered, "What is it to you whether I am sad or happy?" He replied, "I ask for your own good. I come on a pilgrimage from Rome, and have with me indulgences for the hour of death, which even if you continue to live as you have hitherto done will insure your dying

a holy death. Silly woman that you are, do you think that your salvation depends on your own works, instead of on God's mercy alone and the merits of His blood! Why then do you trouble yourself to confess? Trust in God's mercy and live according to your own pleasure." The woman seeing that the hermit knew a thing which she had never breathed to any mortal except the confessor, and instructed also by the nature of his advice, perceived who he was, and recommending herself to God, she said, "Begone, I know who you are, your dress does not conceal you." On this he made a dreadful face, and said, "I will prove who I am in the way that you deserve, for I will publish your shame and have you burnt alive." Then he disappeared. At this the poor woman was in such dreadful fear that she dared not go on, and returned to tell her confessor what she had seen and heard. He consoled her, telling her it was a trick of the devil's to frighten and reconquer her, but that God would not suffer him to succeed. Perceiving plainly that the deceiver would return with some new assault, he armed her with fitting instructions and devotions, and gave her a picture of St. Ignatius, which he bid her not to part with for a moment, and so dismissed her in God's keeping. When she was alone in her chamber she began to search out her sins, and immediately the devil came and stood on the threshold, but without entering the room. Here he laughed at her for defending herself with a piece of paper; then begged her to throw away the hate-

ful thing; then resorted to threats, then to prayers, reminding her of their former delights, and offering to return and be a friend to her as before. When she refused to listen to him, and pressed the picture still closer to her heart, commending herself to the saint's protection, the spirit departed with a horrible noise. The next day he appeared as an old woman who was a penitent of the same confessor, and informed her in his name, that as he was praying for her, God had revealed to him that she was irremediably damned; after delivering the message, she added, "So, my sister, you had better make the best of your time here, for you will have no other opportunity." But she was instructed by her confessor and helped by God, so that she detected the fraud and dismissed her enemy with rough words. Then the devil in a rage seized hold of the picture and cast it into the fire; but instead of being burnt it leaped from the flames again into her lap, and her devotion to the saint was increased by seeing the power of his protection. After confession she had permission to receive the communion, when the night before she was assailed with still greater violence. It was no longer an apparition, but an inward view of the depth of her wickedness, which urged her on to despair. This temptation she did not firmly resist, and the devil tied a halter round her neck, but as often as he tied it it slipped off. At length she saw that this was done by the saint who protected her, and taking courage she went at day-break to her confessor

to tell the fiendish suggestion and confess her own sin, and after absolution she received the communion. The next day the devil appeared to her in his usual form of a young man, but melancholy and angry; he told her that her cursed confessor and cursed picture had constrained him to abandon her, and then he disappeared for the last time with a dreadful noise.

A girl of eight or nine years old, named Speranza, daughter of Vincenzo Callo, an artilleryman of Malta, dreamt a great many times that some men offered to make her very rich. When she awoke she described her dream and the features and dress of the men, who were always the same. At the end of a month these men began to show themselves to her in the day-time when she was awake, first one, then two, then many together, with women amongst them. They called each other by their names, as Giovanni, Bernardo, &c. and renewed their former promises. Nobody in the house except the girl saw or heard them, only they saw the presents of money, or fruit, and little things which they gave her. At first she was afraid of being deceived, and did not like to accept them, or to allow the men to approach her, but gradually she got used to them and felt secure, saying she was not afraid of them, that they were creatures of God like herself, and had the charge of some subterranean treasures, with which they were going to enrich her. They named three deserted churches in which they said she would

find a great quantity of gold and jewels, if in the church of St. Catharine, the first of them, she would kill a white hen, and bring apples to St. Sophia's, and fish to St. Andrew's. Meanwhile they continued to appear to her, and to win her favour by childish presents; once they brought her fresh figs in the month of January, and often they prepared a table in the country and seemed to eat with her. They also cured her of an abscess on the head by applying a poultice. This continued for two years, and once the girl's father sent them a message that he should like to see them, to which they sent word back that he could not see them now, but that he might at his death. Speranza had a brother in minor orders who served every day at mass. This was the only one in the house whom the wretches could not endure, and whenever they met him they wrung his nose, or played him some insulting trick. In consequence of these proofs of malice, and because his daughter was increasing in age, the father began to think more seriously of the affair, for he could not comprehend whether they were men or devils; he therefore loaded his arquebuse with ball, and told his daughter, as she was going to the accustomed place of rendezvous, at the foot of a tree in the garden, to give him a signal when they came. They returned to her with great looks of displeasure, and complained that her father wished to offer injury to friendly people like them, and they showed her the key of the gun which they had stolen. This convinced

the father that they were spirits, so he told the whole story to a priest, and had the house exorcised. Whilst this was going on the girl saw them running about, and saying, "Ah, Speranza, Speranza!" and they threw themselves headlong out of the house into the garden. At the Lent of 1603 a priest of the society went on a mission to the parish of Zurrico, where the father lived, and having heard the story he recommended him, and the girl especially, to confess, and afterwards he gave her a picture of St. Ignatius, telling her to show it to the devils when she next saw them, and saying that if they did not then flee away he did not know what they were. She did as he told her, upon which these spirits began to utter horrible cries, cursing the Jesuits, and saying that they were worse than devils, and then they fled headlong. Before long they again appeared to her under the form of horrible horned monsters breathing out flames. She again showed them the picture, upon which they vanished with loud bellowings and never showed themselves again. This dreadful vision so terrified the girl, that she had a violent attack of illness for a month, and the house was afflicted by many misfortunes in punishment for her sinfulness.

In the year 1574, Paolo Achille, rector of our college at Palermo, an able and a holy man, had gained many souls by his apostolic labours, and converted many sinners. The devil in a spirit of revenge put it into the heart of four abandoned women who were witches, that they

should introduce themselves into the college and endeavour to tempt some one to sin. So one night all four entered the courtyard, each riding on her own devil under the figure of a goat, and came to the stairs. But at the entrance of the passage from which the rooms opened, they were checked by some occult power. The women urged on their devils, but after many efforts they confessed that they were restrained by a strong arm, against which all their power was vain, and they were compelled to return back. Nevertheless one of them, who was more fair, more impudent, and more daring than the others, angry at being foiled in this unusual way, proposed to try the undertaking again; and she began making confessions first to one father and then another, endeavouring to put unclean thoughts in their minds, and that she might find some one to admit her. But being here again frustrated, she abandoned this design, and again went with her companions to the college. But no sooner were they come, than St. Ignatius appeared to them beaming with vivid light, and the devils in affright hurried away with the women. One of them was converted to God, and from her this narrative is taken, the truth of which she proved by minutely describing the court and the stairs whither she had penetrated.

Michele Lodovico, a noble German youth, was sent by his father to the court of Lorraine to learn the French language, and he was there instructed in evil habits and became a gamester. One day when he had lost all his money he was

walking alone and sorrowful, and he thought to himself that if the devil would give him real money, as he had heard in stories, he would not refuse to make a bargain with him. Upon this he was immediately met by a young man gaily dressed like himself, and handsome, who addressed him in a pleasing manner. Nevertheless Michele shuddered when he saw him, for he knew it was the devil. The young man then smiled, and laying his hand on his shoulder said, "Who are you afraid of? Are you pretending to be afraid? Well, do you want money?" Michele was reassured by this familiarity, and said, "What sort of money? false money, which is worth nothing?" "No, real, I tell you," said the devil, "and as much as you like. Take this;" and he filled his hands with good gold; "try it, and make use of it; you will find it the best in the world. Come back, and we'll conclude the bargain." The young man then took the money and went to play with his companions, and very soon gained everything. Greatly rejoiced, he went back to the spot where the devil was waiting for him, and he advanced to meet him, boasting of the goodness of his coin and his good faith in his bargains, and he offered him great wealth if he would give him some pledge as an acknowledgment. Michele excused himself by saying that he had nothing. "A few drops of your blood will suffice," said the devil; "will you give me that?" Then he made him hold out his left hand; he took out a muscle from him, or seemed to do so, and collected a few drops of blood in

the cup of an acorn; then he put pen and paper before him, and made him write ten letters, most of them Greek ones, but which did not make any intelligible word. Then he made him write more letters of the same sort on another paper, but more than the first, and said to him, "This paper is yours, and I will put it into the wound in your hand and close it up, so that only a mark shall remain. In virtue of this paper I will give you all that you can desire and that it may please you to command, and this for seven years, after which you shall be mine. This other paper is your promise to me, which I will keep; do you agree to this?" The wretched man sighed, but gave his assent, and then the devil vanished. The next morning he came to him again, and persuaded him to leave off saying some short prayers which he used, and to give him some spiritual books to keep for him, telling him that they might then meet oftener and more happily. After this he continued to serve him day and night in everything he required, and showed him wonderful secrets, but all of some noxious kind, and he taught him a great deal of wickedness and ribaldry. The greater part of the time had now elapsed and he was now twenty years old, when his father recalled him, expecting to find him an accomplished cavalier. But there did not exist in the world a more licentious and abandoned young man. A few months more and he was to fall into the hands of the devil; and under his persuasions and the influence of despair, he plunged into the extreme of insane

wickedness. He tried to poison his father and mother, and burn down his own castle; the powders were all prepared for him by the devil, but God overruled the matter so that he could not succeed. In like manner when he tried to shoot himself, the powder only flashed in the pan. This despair and fury of the young man was the cause of the secret being discovered. Two of his sisters were present, and tried to prevent his making a third attempt, and one of them said with tears, that no man was so cruel as to destroy his own life. He answered, that they would shortly witness the death which was then frustrated, for that it was beyond his power, if he would, to go on with his miserable life. These words were repeated to his mother, and she was curious to know their meaning. He then told her everything, and she was nearly struck dead with sorrow. Still being a heretic, she only wept over his misery without seeking any remedy, when one day she saw him seized upon by the devil, who doubled him up and crushed him, as if he would break his neck. The wretched woman ran to his aid and commended him to God. Being then driven by necessity she consigned him to the care of certain monks, but from them he soon fled in disgust, and lived at Eistad worse than before. From hence he was brought back in chains by his brother, the canon of Erbipli, and taken to our convent at Molsemio, that with the aid of Ignatius, who wrought such marvels, we might do what was possible for his lost soul. The devil seeing that

we wished to rob him of his prey which he held in his teeth, tried to prevent this by threats and flatteries, as well as by terrors and delusions. He came as a black lion or some other wild beast, and sprung upon him to tear him, whilst the wretched man ran screaming into the arms of the fathers; no one but him saw the form of the monster, but sometimes his roaring was heard. The cure was commenced by preparing him for a general confession, and he was made to go through the Spiritual Exercises. But the devil filled him with aversion to the fathers, so that he could not endure to see them or hear them speak, and if he ever gave his mind to meditation, the devil was immediately at his ear telling him it was waste of time. At last he appeared to him as a hairy savage, who persuaded him to write with his own blood a paper similar to the first, and throw it into a place where it would be sure to be discovered. Whereupon he was dismissed without further trouble, it being supposed that the devil had restored the original paper and cancelled the agreement. But a servant who never quitted the young man informed the rector, who scolded the young man and brought him to a better mind, so that he seriously prepared himself and made his confession. Certainly this cost him great efforts, and many times he nearly fainted, so terrible were the assaults and the apparitions of the devil. Still with the help of exorcism, holy water, and prayer it was accomplished, and he felt marvelously invigorated and strengthened against any

temptation. On the 12th of October, the solemn exorcisms were begun in the chapel of St. Ignatius, with invocations to the saint, by means of which the devil was compelled to take the paper from his hand and to deliver up the one he had taken away. Michele was prepared by fasting and penance, the rector offered a votive mass to the saint, and the young man in the presence of many witnesses professed the Catholic faith and renounced his compact with the devil; he gave up both the papers to the rector, who laid them on the altar and offered them to God, after which he gave him the communion. At this moment Michele cried out in horror that two devils were standing at his side. They appeared as goats standing against the altar on their hind legs, and holding the papers in their paws. The young man was encouraged and the mass ended, after which the exorcisms chased the devils away. The papers were then searched for, and the short one which the devil had kept himself was found at the feet of the exorcist. When he saw it the young man wept for joy, and this was increased when he found that the mark of the wound on his own hand had almost disappeared. To obtain possession of the other paper exactly the same methods were resorted to, and the same ceremonies practised. After which the devil appeared with it in his mouth in the form of a monstrous animal to the terror of the exorcist, even more than Michele, who had been strengthened by God. When the exorcisms were repeated he appeared to drop it from his mouth and van-

ish. After searching about on the ground it could nowhere be found, until at last it was discovered on the altar lying on the exact spot where the rector had laid the writing by which Michele had renounced the devil. Thus was he delivered from his wicked compact, and from the torments of the devil, and from temptations to murder; he was reconciled to the church, and ever afterwards lived a Christian life, and had a great devotion to the saint who delivered him.

Another young man named Michele Scrammeo, was also delivered by Ignatius at Molsemio in the same extremity. At seventeen years of age he was sent by his father to study at Erbipoli, and as so often happens he was led away by bad companions. One of these students, who was the disciple of a great magician, took Michele and another young man of the same age to his house. As they were drinking, the magician vaunted the wonders of his art, and especially of an enchanted root which worked the will and commands of any person who had it on his tongue, or touched it with his finger. By means of this a man who wished to become rich might break open doors, or chests, or chains, and get hold of buried treasures. To possess this treasure all that was requisite was to see the devil once under a not displeasing form, and make over your soul to him by a paper written on in your own blood. The foolish youths were so fascinated by this account of the root, that they agreed to the contract, only they bargained that when they gave up the root the contract

was to be annulled. The magician agreed, and drawing a little blood from their fingers wrote out the contract. He took them to a place where two roads crossed each other in the country, carrying with him the paper and a rod, and there he described a circle with mystic words and ceremonies, upon which the devil appeared in the midst in the form of a delicate youth. At this vision Michele and his companion turned pale and looked at each other, and wished to escape, but the sorcerer foreseeing this, had bound them up invisibly, so that they could not escape. A long dialogue then ensued between the sorcerer and the devil in a tongue they did not understand. Then he touched the middle finger of their right hands, whence the blood had been drawn with the root, and then the devil disappeared. When they returned to the city, they went to the house of the sorcerer to try the virtues of the root, which fulfilled all their expectations. Every lock which they touched with their fingers opened, and a silver piece buried deep in the earth came to the finger like iron to a loadstone. They signed a bucket of water with the finger, and the water hung suspended in the air as if it were frozen, and on another sign it fell to pieces at their feet, so that the youths were delighted. Michele soon after this returned home, and like a boy he exhibited his skill especially in opening locks; he was arrested on suspicion of a great theft, and with difficulty escaped the gibbet. He encountered another danger, for his companions took

him to a desert spot, and threatened to kill him if he would not show them the marvellous root which they thought had natural power to discover hidden treasure, and if he had not pointed out to them some root with which he pretended to work some marvel by, he would not have escaped. He now began to discover the effects which this gift produced on his body as well as his soul, and desiring to break his compact with the devil, he confided the whole affair to a good priest, who, after severely rebuking him, promised to assist him out of his miserable position by all means possible. He then sent him to our college at Molsemio, where St. Ignatius had manifested his powerful aid in such extraordinary cases. The youth was kindly received, and during ten days prepared by various penances to make a general confession, and break his compact with the devil. On the appointed day the youth was taken into the chapel of St. Ignatius in the presence of the suffragan of Argentina and many others, and commended to the saint's help; then the rector said a votive mass in honour of Ignatius, and the youth made his profession of faith. But when he began to renounce the devil, he was seized with such terror that his hair stood on end, and after getting out the words, "I renounce," it seemed as if his jaws were locked. The father to whose care he had been entrusted stood at his side, and when he had signed him with the cross and invoked St. Ignatius, the youth was enabled to finish reading the paper, which he

presented to the rector, who offered it to God and laid it on the altar. Still the devil did not appear, nor was the writing he had received restored, so that the same method was again repeated, and mass again said, and the saint invoked on the 30th of January, 1613. When the rector came to the canon of the mass, a noise like the crackling of paper against the wall was heard by all present, but nothing was seen except by the youth, who saw the devil standing to the right of the altar, and after showing him the paper, he threw it down and disappeared. When the mass was over, search was made, and it was found under the altar cloth to the joy of all, who rendered thanks to God and to St. Ignatius.

CHAPTER XII.

OTHER EXAMPLES OF SPIRITUAL ASSISTANCE.

JAMES TIRIO, a young Scotchman of good abilities, and a member of our society, whilst a student at the Roman College, used to consume all the hours devoted to prayer and meditation, &c. in philosophical speculations. The devil left him in peace whilst he was engaged in stripping himself of virtues, and when a fitting time arrived he came upon him with a furious temptation. As he was in other respects well disposed, he resisted as he best could, and prayed to God for help. One day when

he was assaulted more than ever by evil thoughts and on the brink of a precipice, St. Ignatius, who had died about ten years before, appeared to him, and rebuked him sharply for having thought more of advancing in learning than in virtue. He told him it was not for this that God had called him out of the world, and concluded with the words, "Less learning and more of the spirit." He was not only reprov'd, but was also 'strengthened by this vision. From that moment the force of the temptation was broken, and he was filled with ardent love for spiritual things, so that he became a great servant of God, and was invested with a high authority in Germany, where he died on the 21st of March, 1587, and three days previously revealed these facts to Antonio Menageo, to whom he made his last confession in preparation for death.

The devil, that he might induce Alphonso Vela, an assistant brother at our college at Baezza, to abandon his vocation, persuaded him to spend a great many hours every day in prayer. By this means he was filled with disgust at the light tasks which it was his duty to perform, and proposed leaving our society and becoming a Barefooted Franciscan monk. Many wise men tried to convince him that this was a snare of the devil, who wished to withdraw him from the duties which God had assigned to him, and if he succeeded in the attempt, he would soon find other pretexts for making him abandon the other institute. But he was self-willed, and wrote to ask a license from the general. This done he

began reading the History of Father Francis, turned out of his cell the rules of the society and the Life of its holy founder, whom he recollected only with indignation, and though he was forsaking us because he had not time enough for prayer, he hardly devoted to it the single hour to which he was bound by the rule of the order. The superior accordingly reproved him for wasting his time in jesting with the students, and he withdrew from him in anger, and changing his dress he went again to the superior, and said that since he had already applied for a license to depart, he wished to stay the remainder of his time in the house, but not as a servitor. This seemed like a piece of madness rather than a temptation, and moved the fathers to compassion, and one of them felt impelled to recommend him to the care of St. Ignatius, as the best means for his recovery. So he begged that only to please him he would say a Pater and an Ave each day in honour of the saint. With great difficulty he persuaded him to undertake this wearisome task. He said the prayers that day in a heedless way, as if he expected punishment rather than favour from the saint; and when the short prayers were over he felt the great hardness of his heart somewhat mollified. The foolish man felt angry with himself, and tried to act firmly on the resolution he had formed; still it kept gradually growing weaker, and against his will his love for the society came back. This internal strife continued great part of a sleepless night, till at

last he leaped out of bed and went beating himself and screaming in the garden like a maniac. At this moment he saw St. Ignatius standing within arms-length of him, in brilliant light. Struck with confusion and remorse, he said, "O most holy father, do you grant me this grace for a single Pater and Ave?" "My son," replied the saint with a countenance beaming with love, "I am content with a little," and so saying he vanished. Alphonso lay prostrate on the ground till the hour of rising, weeping tears of joy and contrition. Then he went to the superior to seek for pardon, and performed rigid penance; and all his life long he could never think of that vision and those words of the saint without shedding tears.

Many other times has the compassionate hand of Ignatius held back his children when they were urged by the devil to forsake his house, and Bartoli tells us of a college in a great city of Ireland, where if any were so tempted they used to press the saint's relics to their heart, and they received strength.

At Burgos, A.D. 1592, Maria d'Alava, a Franciscan lay-sister, was greatly tormented by spiritual temptations, and with all her tears and prayers could find no remedy. She then imparted her grief to Francesca di Bernui, a nun in a convent outside of the town, from her she received a picture of St. Ignatius, and was told of many miracles which the saint had worked by that very picture, so that she was inspired with great confidence. But she forgot the name of

St. Ignatius, which was new to her, so when she returned to her house she knelt down before the picture and said, "O Father Atanagio, thou who art so ready to succour those who humbly call upon thee, hearken to me also who am still more worthy of thy pity, as it is more dreadful to sin than to die. Father Atanagio, hearken to me." On this she heard a voice which distinctly said to her, "He is called Ignazio, not Atanagio, as you say it. But be comforted, for you will obtain by his intercession the grace you ask for;" and at the same moment her mind was filled with peace and joy. Then she cried out in astonishment, "And why is this man, who is so powerful with God, not canonized?" The same voice replied, "If he is not canonized on earth, he is in heaven." Thus was she set free from all spiritual molestation, and her soul was comforted.

A woman of Bazzain in India who was an idolater, being very much enamoured of a Christian youth, received baptism, thinking that she should better be able by this means to satisfy her passion. An honourable lady took her into her own house to give her instructions in the faith she had professed; but the hypocrite gradually threw off the cloak of piety and revealed the true state of her mind, and so furious did she become at the constraint under which she was kept that she one day threw herself from a wall into the garden, and when they came to take her she threatened to fire the house if they would not leave her to do as she pleased. Her obstinate perse-

verance in her propensities began to overcome the patience and charity of the lady, but before dismissing her she went to seek counsel of a Jesuit priest, who gave her a relic of St. Ignatius to hang round the woman's neck, and at a time when she was more furious than ever, and uttering threats of vengeance, her mistress addressed her kindly, and held out hopes of her speedily being comforted, saying that as a pledge of what she promised, she would give her a precious jewel, and so saying she hung the relic round her neck inclosed in a purse, and suspended by a silken cord. She stood for a moment in astonishment, and then burst into tears, and confessed the wicked intention with which she had received baptism. The good lady wept also, and threw her arms round her neck, telling her to whom she was indebted for this change, and that the jewel was a relic of St. Ignatius. The woman made confession, and the man on whose account she had been raving no longer possessed her mind. Another woman at Gandia, A.D. 1602, was also set free by the saint from the dominion of the same brutal passion. She had for a long time lived in impurity with a certain man, and was so besotted by her affection, that she said that even if she desired to separate from him it was an impossibility. The person who had given her this advice then hung upon her bed a picture of the saint, and the spell which bound her was immediately broken. The love she had for her evil companion was changed into such loathing that she could not endure his

sight or company. To another woman who had made an imperfect confession, he appeared and told her of five mortal sins which she had omitted through culpable negligence. A certain captain in the service of the Orsini family at Rome invoked the saint and procured his signature to heal a broken leg. St. Ignatius succoured him at once, but the cure was wrought upon a worse malady which he thought nothing of. He began to lament his sins, and instead of praying for bodily health, he began to pray for the cure of his guilty soul.

A certain woman in Catanzaro, named Beatrice, lived a life of rare Christian perfection. She spent a great part of her time in prayer, and God repaid her with an abundance of spiritual delight. But this river of pleasure seemed at last exhausted, and her soul was left in dryness and obscurity, so that prayer became a torment to her. She tried with all her power to regain her former tenderness of devotion, but without effect. Whilst in this condition she one day cast her eye on a picture of St. Ignatius, which she had on the little altar in her oratory, and touched by divine inspiration she asked him to have pity on her, since he had tasted so largely of divine joys here on earth. In a moment, as if heaven had been opened, there was poured upon her soul such fulness of light and joy that she remained two hours rapt in God, and all the rest of the day enjoyed the most marvellous spiritual delight, which during many

months was renewed so often as that day's history returned to her memory.

In Cuenca, in the kingdom of Granada, a noble matron seeing her child dying, turned towards a picture of St. Ignatius, and earnestly implored the saint to preserve the child if it might be God's will. Upon this she saw the saint's face beam with light, and he stretched out his arms to the child, as if to embrace it, and the child did the same towards him, and at the same moment the child expired. The sorrow of the mother at this sight was converted into joy, just as if she had seen Ignatius himself carry the child to Paradise in his bosom out of this world of perils.

In a village of Paraguay, called after St. Ignatius, a young man was falsely accused of some misdeed, and expelled out of the Congregation of our Lady and put into prison. Overcome with shame, the young man wished to strangle himself, but he did not succeed according to his intentions. In the middle of the night when he was fixed in his resolve he saw a light through the prison door, and supposed it was some friend coming to visit him. This friend was Ignatius, who appeared in light and beauty, and he mildly said to him, "God preserve thee, my son;" then he laid his hand upon his head, and said, "Do not afflict yourself, for you are innocent and will soon be set at liberty." Upon this the young man uttered a cry of joy, which brought the gaoler to the cell, by whom the door was found

locked. Very shortly after this, he was released as the saint had told him.

At Condon in Guascogna, a man of high station took such an aversion to our society that he could not even bear to hear us mentioned, and though our holy founder had just been beatified by the Church, he railed at him as a hypocrite. He read the saint's Life to find out some support for his accusation, or some false accounts, and whatever he read therein of noble deeds he treated as fables. St. Ignatius, who looked upon him from heaven with an eye of pity, appeared to him in a vision in glory, accompanied by a train of angels, and without speaking a word he let him gaze upon the sight, and then with an expression of ineffable benignity he disappeared. This look pierced him to the heart, and he threw himself out of bed with his face to the ground, weeping tears of shame, and asking pardon for his mad impiety, promising to reverence and love his order as he had previously hated and despised it.

A young woman of Cazzorla, in the diocese of Toledo, had made a vow of perpetual virginity when quite a girl; and passed her time in continual prayer and penance. She found favour with God, and as he sent blindness upon Tobias because he pleased him, so he visited her with deafness, so that she could not hear a word though people shouted quite close to her. Under this severe trial she humbly submitted to the Divine Will, and grieved only because she could never hear sermons or exhortations from

her confessor. She had a great devotion to Ignatius, and used to pray before his image, and have recourse to him in all her necessities. One day she had lost the key of her desk in which she kept her money, and invoked the saint that she might find it; upon this he appeared to her, calling her by name, and showing her not only the key but an important paper which she had long searched for in vain. After this she prayed to the saint to heal her deafness; and one day particularly she took the saint's image, and protesting that she cared not for the body, she prayed that she might at least hear the things of God. She then kissed it, and touched her ears with it as she was accustomed, and went to church; directly she entered she heard the voice of the priests who celebrated, and of the preacher, with the utmost distinctness, but what was still more strange she heard nothing out of the church, and the miracle was repeated whenever she entered the house of God. In the year 1603 when this account was written this had continued a whole year.

This appears to me to be the best place for relating certain miracles where the bodily cure was evidently wrought for some spiritual advantage. A young man from Seville entered the society as an assistant brother; but as men value the prize that they are seeking after more than when they obtain possession, so the zeal of this young man waxed cold after his admittance into the society, and it was judged right to prolong the period of his probation before he took his

vows. This treatment, which was designed for his soul's good, he considered as insulting to him, and he returned to the world. Moved either by shame or the desire of gain, he determined to go over to America, and had already agreed with the captain of a ship for his voyage, when he was struck in the back by an assassin with a dagger. A priest was summoned, to whom he made confession as he best could, and received the Viaticum. When the surgeon came to examine the wound, he found it was so deep that he looked upon him as a dead man, and that he might not seem to neglect the case, but without a thought of doing him any good, he applied a simple plaister, and left him in the hands of the priests to attend to his soul's health. The wretched man perceived from whose hand the wound had really come, and grieved over his sin, vowing that if he should escape by some miracle, he would again seek the order he had forsaken and serve God in it all his life; he made the same vow to St. Ignatius, and with a feeling of shame he invoked him as his father. Thus did this night, which in the natural course of things would have been his last, pass in tears and contrition. The saint had compassion on him, for the next morning there was found nothing but the scar; he begged to be again admitted into the society, and after long and severe probation was received.

A German priest, named Giona, after remaining a short time in the society, fled, and went to the archbishop of Treveri. Whilst living in his

castle he was seized with a dreadful pestilential disease, so loathsome that there was not even a compassionate woman in the place who could so much as look at him. The force of the disease sometimes deprived him of his senses, and he was filled with horror and despair when he contemplated the state of his body and of his soul. He attempted to cut his throat, but a woman snatched the knife from his hand; but this did not shake his resolution, and he threw himself out of a window, and his body was terribly bruised by the fall. After this God touched his heart with salutary contrition at the thought of his wicked life and his death of despair; and he took courage to appeal to the father he had abandoned, and promised that if he would deliver him in this extremity, he would go on foot to Rome and throw himself at the feet of Francis Borgia, who was then vicar-general; submit himself to any penance if he would only receive him again, or if unworthy of such honour, receive him as a servant to work for the fathers. After this prayer he was delivered from all danger, either from the fall or the disease, and soon after he went to Rome and fulfilled his vow.

A vicar of Avignon from a child had always had a tender devotion to the Mother of God, and a great affection for our society, but his life had never been good, though God from time to time had touched his conscience. In the year 1600 he fell ill and was brought to extremity, so that the doctors despaired of his

life. In this state he had recourse with many tears to the Queen of Heaven, reminding her of his service to her, and promising that if she granted him his life he would spend it far otherwise than before; whilst thus praying our Lady appeared to him with an indignant countenance, and rebuked him sharply for his wickedness and his hardness of heart against so many divine inspirations, by which it was evident that his present promises arose from fear of death instead of hatred of sin; and as to the services he spoke of they were not acceptable to her, because they proceeded from an obstinate sinner; so saying she disappeared. The wretched man overcome with confusion lost all hope of recovery, and thought now only of dying a Christian death. He sent for a priest of the society and made a general confession, but he was interrupted in the midst of it by a violent paroxysm. When he was again alone he had another vision of our Lady, who still appeared angry, and covered with her hand the wound in the side of her Son, and St. Ignatius was kneeling at her feet. This filled his mind with great fear, for though he saw St. Ignatius fervently interceding for him, yet he interpreted the act of the Virgin as if she was closing up against him the fountain of divine grace. Then he repeated his former promises as he best could, till at length the Blessed Virgin seemed to yield to the prayers of the saint, and turning to the sick man with less severity she asked how he would live if she prolonged his life.

Trembling and weeping he replied, "I will faithfully observe whatever the saint shall promise for me." Then it seemed to him that our Lady took some of the blood from her Son's side and anointed his body with it, after which she disappeared, and he found himself quite recovered. After this he led an exemplary life; he came to our college and left this account in writing with the rector, and he begged to have a picture of St. Ignatius who was not then beatified, and this picture he exposed in his church for public veneration.

Girolamo Zuccari of Messina, a priest of the society, during a period of six years had several attacks of apoplexy, by which he lost the use of his right side, with his hand and arm, but recovered the use of them five times by the use of the baths at Lipari. On the 7th of May, 1665, he had a still more severe attack, and though the doctors did their best they said he must soon die if he could not be restored to his native air, for an evil humour mixed with blood dropped from his breast. Since he was prevented from returning home, he grew discontented, as sometimes happens, and it seemed as if the malady had affected the spirit as well as the body. At last on the 5th of July he was so overcome with the desire of life, that he resolved to try the general to give him a license to leave the society, as he was not yet bound by a solemn profession. He took the pen in his left hand which he still retained the use of with this intention, but he became so stupified that

though he tried all the morning he could not form a single letter. Still he did not change his design, and so was his mind absorbed with it that he thought nothing of the warning. It was a pious custom at Sicli, a small town of Sicily, where he then was, that on the day before the feast of Ignatius there should be a sermon in his honour, and Girolamo was to preach. He therefore took up Bartoli's Life of the saint to make some preparation, and was guided by God to read examples of the saint's charity towards those who were tempted as to their vocation. His eyes were now opened, the saint's virtue showed him his own fault, and he wept bitterly. He went to the saint's altar and a hundred times implored pardon for his lukewarmness in religious discipline, his unmortified behaviour in his illness, and his excess of love for life and health, and he resolved, whatever trials it might cost him, that he would persevere to death in his order, and that he would bear any reproach or injury without a word of complaint. He spent about an hour in such fervent prayer and contrition, and God, as He is wont in His mercy, filled his mind with a happy serenity, took from him all his evil thoughts, and cured him of the issue in his breast. Soon after this God saw fit to put the seal upon these great offers of his, for Antonio Casaletti, who was preparing to give the panegyric on the approaching feast, fell ill, and Girolamo was begged to undertake it in his stead. At first he excused himself on account of his

arm, but he afterwards consented. The fatigue of this exertion in the heat of summer was too much for his strength, and on the 4th of August he ruptured a blood-vessel on the chest, and as the bleeding could not be stopped his life on the third day was despaired of. It was a miserable spectacle to see him lying exhausted, his stomach swollen, and full of stagnant blood which sent forth an odour insupportable even to himself; he shuddered at the sight of food, and was in such pain that he could not endure the gentlest touch from the hand. On the 8th of August the rupture enlarged, and for eleven hours the flow of blood was unceasing. Accordingly, seeing that his end approached, he made a general confession of his whole life to the rector, and invited him to rejoice with him for the greatest of all graces which St. Ignatius could bestow upon him, viz., that of dying in his holy society, and he protested that he looked upon each drop of blood which he shed as a favour from God, because they brought him to die in the Society of Jesus. The rector bid him confide in his Father St. Ignatius, whose image he had before him, and he vowed that if it pleased God to prolong his life, he had rather live in patience a useless and dishonoured life in the society, than have health and honour elsewhere. When the rector had left the room, he reposed for a quarter of an hour, after which, as the doctors had expected, his whole frame was seized by a violent apoplectic fit, which came upon him as he was repeating over in a low voice to himself

the form of words which contained his vows ; immediately his countenance changed colour, his eyes closed, the pulse vanished, his teeth were set so close that one of the fathers who tried to open them with a silver instrument to give him the Viaticum was unable to do so. As it seemed that he was about expiring, they were hastening to administer to him the sacrament of Extreme Unction, when they saw the dying man lift his right arm, which he had not moved for three months, as if to put something near his mouth to kiss ; then he sat upright in his bed, and cried out, " St. Ignatius, St. Ignatius has healed me ! " The face was no longer pale, the swelling of the stomach subsided, the eyes were bright, the pulse strong, and the limbs free, and not a trace of disease remained. He immediately dressed himself, repeatedly kissing his religious habit ; then he went to the church followed by all the fathers, who could not recover from their astonishment, and there he prostrated himself with his face on the ground, giving thanks to the saint. After this he returned to his room, and making the fathers sit down he himself knelt in the midst of them, and after asking permission from the rector, he told them how after he lost consciousness, he saw St. Ignatius at the foot of the bed, with rays of vivid light beaming from his face ; he was vested as a priest in scarlet and gold, and his head was bare ; his right hand was on his breast, and in his left a short rod, and a vessel with a feather in it which seemed to distil a celestial liquor. He began to tremble with fear, for the saint

stood in the air and his figure was majestic and severe, and he exclaimed, "O my father, remember that I am your son, and if you reject me, whither shall I turn in this extremity?" The saint replied, "I do not acknowledge him as a son who does not honour me as a father, but despises the inestimable gift of a religious vocation, and hazards the loss of it for lack of patience under sickness." Then he confessed the truth of this, but said that he deeply lamented it, and that he had vowed at his altar only an hour before as he knew. The saint then smiled graciously, and said, "Be of good courage," at which words all fear fled from his heart. Then he said, "I wish to make proof whether you are my son or no. Do you remember your vow, and are you ready to renew it?" Then he bid him repeat it, and he suggested it to him word for word, imprinting it on his heart. This done, he again said, "Now I accept you for my son, and know that the end of your life is at hand; three hours after midday you will die." Girolamo replied, "O holy father, will you suffer your son to die without the sacraments?" "Not without sacraments," said the saint, "for you have made a general confession, and that is sufficient for your salvation, although by receiving the Viaticum and Extreme Unction you would have had greater grace and indulgence for much of the pains due to you in purgatory." Then with a greater look of cheerfulness he went on to say, "Do not be frightened, for if you desire a longer

life you shall have it, provided you spend it as a worthy member of your order, labouring according to your talents for the glory of the Lord and the good of your neighbour, and ever keeping in mind your good resolutions, and your vow which is so dear to me. On the other hand, if you choose to die this day, you may be assured of your eternal salvation." To this great offer he made answer, that he was a son of obedience, and that he put himself into his father's hands to live or to die. "It is well," said the saint, "you shall therefore remain in this life a short time, since this is the will of God, and I give you back your former health, that you may employ it as a true son of mine in the service of the society." Then he took the rod into his right hand, and struck him lightly three times on the head, the hands, and the feet, and these blows gave relief to his agony. Then putting back the rod into his left hand, he took the vase with the feather in it full of celestial liquor, and marked with crosses the same parts he had struck, saying, at the same time, "Ego percussam, et ego sanabo." Then he assured him that he was healed, and bid him say three masses of thanksgiving, the first in honour of the most Holy Trinity, the second in honour of the Blessed Virgin, and the third in honour of himself. Moreover, he told him that three virtuous actions which he had done during his illness, were so acceptable to God that He had rewarded them by three signal graces, the least of which Giro-

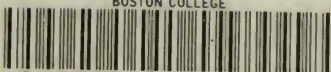
lamo always declared was his recovery of health. This was indeed true, for after his death it was made public that the second grace granted to him was that he should be free from all temptations to impurity till he drew near to the close of his life, and when the evil spirit was again permitted to assail him, he might take it as a sure sign that death was approaching. And so it happened, as the authentic record I have consulted attests. The third grace was the highest which can be granted to a mortal man, his name was inscribed in the number of those elected to life eternal. Then he saw that the saint was about to return to heaven and he begged that he would bless him. With a glad countenance the saint held him out his hand to kiss, but not being able to bring it to his mouth he begged the saint to come nearer; the saint replied, "Stretch out your hand," at these words the apoplexy fled from his whole body and he lifted his arm, and taking hold of the saint's hand he kissed it humbly, whilst he received his blessing in these words: "Dominus te benedicat, et ab omni malo defendat, et perducat in vitam æternam." So ended the vision. Girolamo was restored to perfect health, for besides going as we have described and remaining for a long time in prayer both on his face and kneeling down before the altar, he fasted that whole day, and publicly gave himself the discipline in the refectory, giving thanks to the saint, and till night-time he was receiving multitudes both of

small and great who were attracted by the fame of the miracle. At the third hour after midnight, at the precise hour when his death would have ensued, the noise of artillery, and of music, and of church-bells resounded through the town of Sicli to publish the miraculous cure; whilst all the citizens with happy voices proclaimed the praise of God and of St. Ignatius.





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