

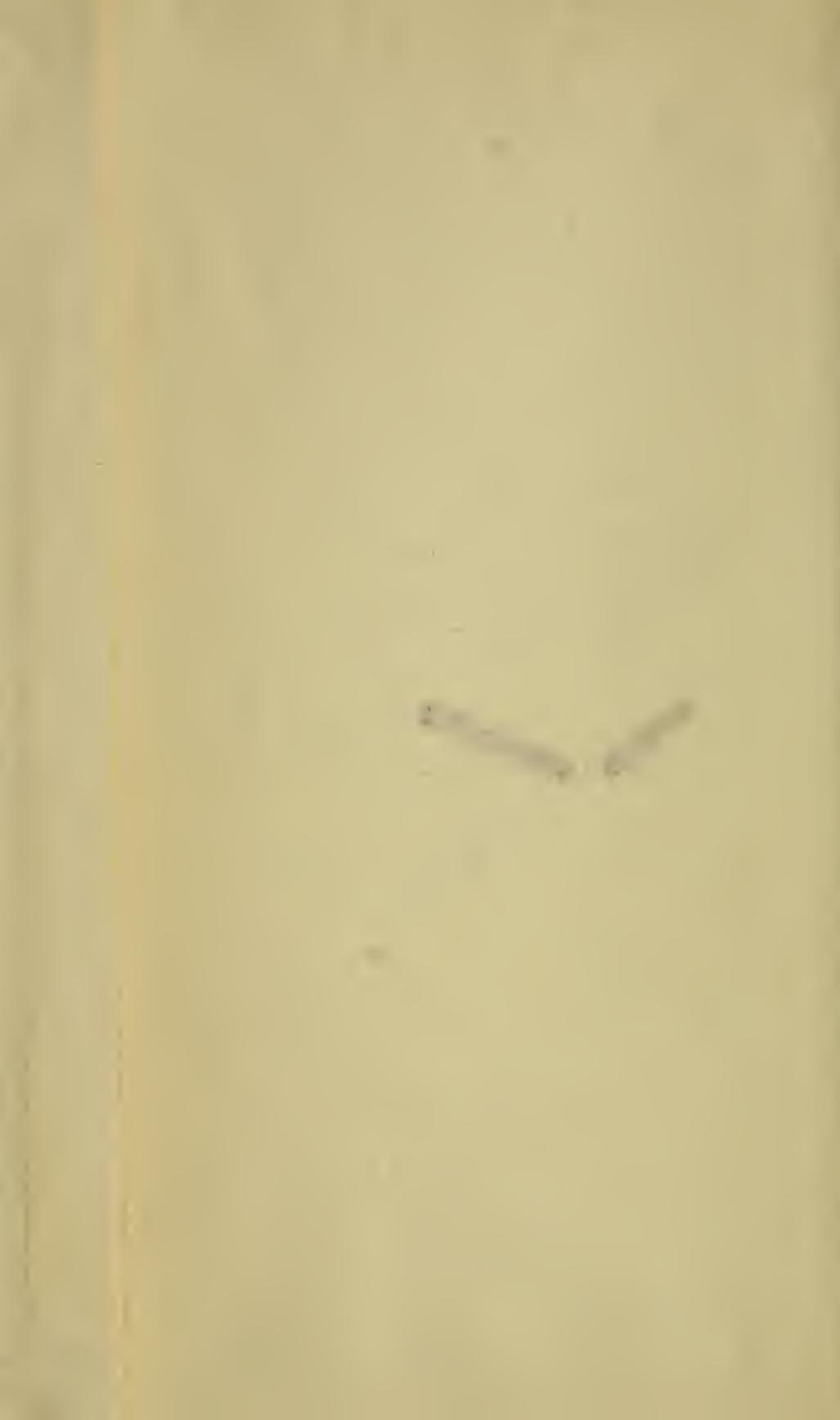


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The Saints and Servants of God.

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

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

*PERMISSU SUPERIORUM.*

VOL. I.



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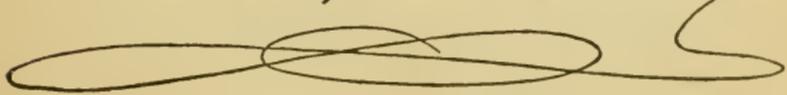
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We hereby approve of this Series of Lives of the Canonized Saints and Servants of God, and recommend it to the faithful of our District, as likely to promote the glory of God, the increase of devotion, and the spread of our holy Religion.

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

*Thomas*  
*Bishop of Combyopolis*

*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.

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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.*



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THE LIFE  
OF  
SAINT IGNATIUS.

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BOOK I.

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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.

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### 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.

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## 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.

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## 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.

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## 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.

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## 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 Alcalá, 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.

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## 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.

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## 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.

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## 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 Alcalá. 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 Alcalá, 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 Alcalá, 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.

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## 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.

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## 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.

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## 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.

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## 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 re-kindled 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.

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## 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.

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## 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 Arbense, 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 an-

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.

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## 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.”

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## 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.

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## 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.

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## 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."

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## 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.

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## 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.

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### 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.

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## 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 ministrations 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.

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## 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.

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## 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.

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## 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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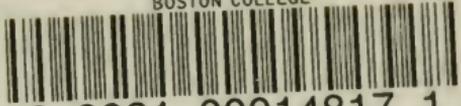








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