

"All the devices and efforts of Luther are directed against it:—Ignatius consecrates to it, by a special vow, all his own labours, and all those of his companions.

"Luther has stripped the sacred rites of the church of all their venerable solemnity:—Ignatius studies to procure them reverence.

"The sacrifice of the mass, the eucharist, the virgin mother of God, the guardian angels, and the indulgences of popes, which Luther attacks with so much fury, are the objects which Ignatius and his companions exert themselves continually to celebrate, by new inventions and indefatigable industry.

"To Luther, that disgrace of Germany, that Epicurean swine, that curse of Europe, that monster destructive to the whole earth, hateful to God and man, &c., God by his eternal decree has opposed Ignatius."

"In truth, the new society acquitted itself faithfully in the new service to which it was destined from its origin.

"A great number of Catholic associations and fraternities, to which the general movement of the human mind gave rise at that period, appeared and eclipsed one another without glory—like those meteors which shine for a short time in the atmosphere, and leave no trace behind them.

"The Society of Jesus, however, rose above the horizon, like an awful comet, which scatters terror among the nations. While it was scarcely yet established, it rendered important service to the Holy See, during the sitting of the Council of Trent, and powerfully influenced the decrees of that Assembly. The ancient orders, especially the mendicant, conceived great envy against those new-comers, who set out with so much celebrity, and attracted all consideration, and all favours. This emulation redoubled the activity of all such as were not Jesuits, and in particular of the Dominicans, who wielded in a

more terrible manner than ever the sword of the Inquisition intrusted to their hands. The Jesuits, however, outstripped all their rivals, acquired the unlimited favour of the Pontiffs, and an immense power through the whole Catholic world. To them and to the Popes missions were the same as colonies to political governments, a source of wealth and power."*

Loyola died in 1556. Lainez and Aquaviva, the two next generals of the order, applied their powerful minds to the completion of its plan and organization, and eventually produced as finished a specimen of ingeniously devised subtlety as the world ever saw. The defence and advancement of the Romish faith are the ostensible objects aimed at by the Jesuits. In addition to the vows of poverty, chastity, and obedience, they take a fourth, by which they place themselves at the Pope's disposal, engaging to go wherever he may send them, at any risk or expense, and at a moment's warning. But in return for this they enjoy the most extraordinary privileges. They are exempted from the obligation to discharge those duties which occupy so much of the time and attention of the other monastic orders. "They appear in no processions; they practise no rigorous austerities; they do not consume one-half of their time in the repetition of tedious offices. But they are required to attend to all the transactions of the world, on account of the influence which these may have upon religion; they are directed to study the dispositions of persons in high rank, and to cultivate their friendship; and by the very constitution as well as genius of the order, a spirit of action and intrigue is infused into all its members."† Nor

* Villers's "Essay on the Spirit and Influence of the Reformation of Luther," translated by Mill, p. 374.

† Encyclopedia Britannica, art. *Jesuits*—an ably written paper.