

priesthood, it became necessary that he should learn Latin. The Devil, well aware of what a formidable enemy he would some day prove himself, determined to prevent him, and so confused his intellect that it became impossible for him to conjugate the verb *Sum*. Loyola thereupon scourged himself unmercifully every day, until by that means the evil spirit was overcome, after which the saint was soon able to repeat *Amo* in all its tenses. The same miracle has often been repeated since, only in these degenerate times it is more usual for the schoolmaster to hold the scourge. However, if Loyola had not the abilities which distinguished Lefebvre and Lainez, or the pure-minded, whole-souled devotion of the martyr Francis Xavier, he had, what was most needed then, an enthusiasm which nothing could damp, and an iron will which neither poverty, nor imprisonment, nor even the world's contempt, could overcome. The supremacy of the Church of Rome was then contended for by the two powerful orders of the Franciscans and Dominicans, who were by no means anxious to see a third order come on the scene to compete with them in the struggle for power, and they therefore lost sight for a moment of their own feuds and differences to combine against the interloper. Their influence was very powerful, and there remained but one road to success; who suggested it shall never be known. Loyola put the order under the personal protection and superintendence of the Pope himself. The Jesuits bind themselves by a solemn vow to go instantly and unhesitatingly whithersoever the Pope may choose to send them, as missionaries, either among the infidels or the heretics. The danger was past, the bait was too tempting, the order was established, and from that day to this, the Papacy has never had such staunch, unswerving, indomitable defenders as the members of the Society of Jesus have always proved themselves. They

may be called the Pope's body-guard. They bow to no bishops, render allegiance to no other princes of the Church,—their obedience implicit and unquestioned is due to their superiors, from the superior to the general, from the general to the Pope,

The constitution of the Society is so peculiar as to merit some notice. For years it was kept a secret, and known only to the *professed Jesuits*, those who have a vote for the election of the General at Rome, and who are much fewer in number than people generally imagine. The facts which led to the publication of the constitutions of the Society of Jesus are somewhat peculiar and deserving of passing notice. In 1761, more than two centuries after the foundation of the Society, the Superior-General of Martinique, Father Lavallette, the owner, among other strange property, of two thousand slaves whom he employed to work his estates, entered into vast speculations with different maritime towns of Europe, and, among others, with the house of Leony, at Marseilles. Lavallette forwarded to the latter house two ships, with a cargo valued at two millions of francs. These ships fell into the hands of the British, and Lavallette refusing to make any indemnification for the loss, application was made to Father Ricci, the General of the order, for payment, and, on his refusal to recognize the debt, legal proceedings were instituted. The Jesuits were condemned and brought the matter before Parliament. The Supreme Court of Judicature ordered the production of the constitutions of the Society (which had so far been kept secret) before the Tribunal, the order was complied with, and they were made public. The Jesuits were condemned, but it is satisfactory to learn from Cretineau Joly, their apologist and historian, that though the debts of Lavallette amounted to two millions four hundred thousand francs, the houses and lands belonging to the