

often attempted, of forging hundreds of individual wills into so true a continuity of substance that the volitions of a single mind should pass, like galvanic currents, through the whole, and become intelligible and effective at the remotest distances.

It is easy to fall into the error of supposing that Jesuitism, which at the first so signally came in to the aid of the Romish Church in its time of need, and which has made so many professions of devotedness to its service, is itself a mere appendage of that Church; or that it is a sort of emphatic Romanism; or that it stands on level ground along with the other religious orders, and that it is related to the Papacy nearly as they are. Such an idea of the Society as this is not merely contradicted by every page of its history, but is incompatible with its spirit and its rudiments.—Jesuitism may outlast Romanism; or it may be wholly severed from it, and yet may live and grow. Often as the Society has been seen prostrate at the foot of the Sovereign Pontiff, venting itself in vehement professions of loyalty, it has, in fact, always hung loose upon ecclesiastical Catholicism, and has shown itself to be organically independent, living by its own sap, drawn from the soil by its own root and fibres. Jesuitism has its own purposes to secure, and its own law of self-preservation; and should the day come when it could not save both itself and the Church, or could save itself only by conspiring against her, its past history would warrant the belief that the Papacy might, at such a conjuncture, fall—set upon by its professed friends, and with Caesar's last words on its lips, while it looks to "the Society."

Not only, however, did Loyola take care to give his Institute an organization that should render it independent of that of the Church, so that it might stand firm on its own basis; but, with a sagacity which must be admired, and a boldness of which there is perhaps no parallel example, and with a far-reaching perception of the occult relations of things, equally rare, he set his new polity as clear as possible of any entanglement with the emasculate pietism of the regular and ascetic orders. The Society of Jesus was made to stand comparatively exempt from the trammels and disparagements that are connected with excessive austerities, with debasing superstitions, and with liturgical burdens. It stood clear of the seclusive anchoritic temper and practice; it made no show of celestial simplicity; and, in a word, it threw aside, or would not encumber itself with, any professions or practices which might clog the movements of a machine constructed for grasping, and crushing, and converting to its own use, the most substantial things of earth.

Loyola seems himself, at least as early as the second stage of his religious course, to have felt the unprofitableness and vanity (if he did not clearly discern the utter absurdity) of ascetic extravaganzas. He would not, indeed, scandalize the Catholic Church by denouncing them, or by laying them, altogether aside in his own practice; but there are indications of his secret opinion that the self-tormenting "philosophy," though it afforded a fit amusement for the crazed dwellers in cells and caves, could be no proper occupation for men busied with the weighty interests of the real world. As an instructor, Loyola first bowed to his reverend predecessor—the Anchorite; and then warily passed him by. For himself and his followers, he had high matters to transact—he had a world to vanquish, and to govern.

The palid spiritualism of the ascetics, with its rapid anilities, its meagre results, its ghost-like movings to and fro to no purpose, its mispishness, its shyness, its egotism and its self-seeking, were not qualities that could engage more than a commonplace obedience from a mind filled with vast conceptions of a bold enterprise, and arduous labor. Loyola paid his compliments to monkery, and to its gew-gaws, in much the same manner as that in which a monarch, full of state affairs, gives a half hour of heartless courtesy and ceremony to a divorced consort.

The leading facts of Loyola's life are familiar to all who have read the tenth book of D'Aubigne's History of the Reformation. He was born in 1491, the descendant of a noble Spanish family. His youth was spent in attendance on the court of Ferdinand and Isabella, and in martial enterprises. It was in his thirtieth year, when stretched on a bed of pain, in consequence of severe wounds received in defending against the French the fortress of Pampeluna, that the conversion of this remarkable man took place. But a conversion it was, altogether independent of the Word of God. There was nothing correspondent to the apostolic declaration—"Of his own will begat He us with the word of truth."

"The Life of Christ," which is said to have been put into the hands of Loyola at this time, along with the "Lives of the Saints," was probably one of those meagre and decorated compilations from the Evangelists which the Church of Rome has thought it safe to afford to the laity.—Not only is this supposition the only probable one, in such a case, but it is even indicated by the paucity, or rather the narrow range of those references to the New Testament, which occur in the writings of the Jesuit Founder.

The ambition of Loyola's soul was aroused. "Why should not I," he exclaimed, "with the help of God, emulate the holy Dominic, or the holy Francis?" Visions of the Virgin, personal flagellations, and all manner of penances followed. At last, he extricated himself from the burden of his sins, not by repairing to the cross of Christ, but by a determined effort of his own will,—he resolved to consign the entire delinquencies of his past life to perpetual oblivion." In the year 1522, Loyola began his career as a "Knight of the Virgin."

"At the same moment, two men, whose influence has been co-extensive and permanent, present themselves on the stage of European affairs, and each of them formally or virtually professes to be 'sent of God' for the restoration or the maintenance of the most momentous truths.—There is however a circumstance attaching to the ministry of each which cannot be regarded as of no significance, bearing, as it does, upon their several pretensions. It is this, that while one of these professed 'servants of Christ' declares his willingness to stand or fall by Christ's own word, the other makes no such appeal to the authority of Scripture; but, instead of doing so, sets forward on his course as the champion of Mary, placing himself under her guardianship, and looking to her for grace and help. Presenting themselves therefore under these conditions, undoubtedly Luther must be condemned if the rule to which he himself appeals condemns him; but Loyola's divine legation falls if Mary be not in truth the arbitress of human destinies, and the source of grace to the world."

Fired with zeal, Loyola made a pilgrimage to the Holy Land, with a view to convert the Mahometan world; but the Romish authorities denied him permission to remain in the East, and he returned with all humility to Spain. At Barcelona, he now resolved to go to school, and pass through a course of elementary instruction. The character of the man is amusingly displayed in the following paragraph:—

"Near to the school which he attended there was a church dedicated to the Blessed Virgin, where, after having duly poured forth his petitions to God and the Virgin, he opened all his mind and purpose to his friend and master Ardebal; he professed anew and more explicitly his determination to persist in his studies through two

years, or longer if needful, and to yield himself, without distinction to every task, and to submit to every chastisement which, according to the usage of the school, would be inflicted upon boys not making more progress than himself. This profession, made in all sincerity by Loyola, was accepted, and, it is affirmed, was acted upon by his master; and it has been thought an edifying device to place before the world, some touching representations of the scene, when the great founder submissively, and with tears, was yielding his adult person to a smart infliction, administered by his faithfully wrathful pedagogue! "Saint Ignatius, whipped at school!"

After leaving school, this resolute student attended the Universities of Alcalá and Paris.—And now he began to develop the world-conquering scheme that engrossed his soul. At Paris he attached to himself the first fathers of Jesuitism—among whom Peter Faber, Francis Xavier and Laynez, are worthy of note. Soon the indefatigable labours of this little band, numbering eleven in all, attracted general attention. The Pope gave them his benediction; and their open-air preaching in Venice, and various towns in the North of Italy, produced a powerful impression. In 1537, Loyola, Laynez, and Faber, proceeded to Rome to obtain the formal sanction of the Pope, with a view to the organization of the new Society; and, though encountered by no slight opposition, ultimately succeeded in their object. It was from an incident, which is blasphemously asserted to have happened during this journey to Rome, that Loyola arrogated to his order the title of the "Company of Jesus."

"We are assured that, on this pilgrimage, and 'through favour of the Virgin,' his days and nights were passed in a sort of continuous ecstasy. As they drew toward the city, and while upon the Sienna road, he turned aside to a chapel, then in a ruinous condition, and which he entered alone. Here ecstasy became more ecstatic still; and, in a trance, he believed himself very distinctly to see Him whom, as Holy Scriptures affirm, 'no man hath seen at any time.' By the side of this vision of the invisible, appeared Jesus, bearing a vignet cross. The Father presents Ignatius to the Son, who utters the words, so familiar to me now, 'I will be favourable to you at Rome.'

"From this vision, and from the memorable words, 'Ego vobis Romæ propitius ero,' the Society may be said to have taken its formal commencement, and to have drawn its appellation. Henceforward it was 'the Society of Jesus';—for its founder, introduced to the Son of God by the Eternal Father, had been or illy assured of the divine favor—favor consequent upon his present visit to Rome. Here, then, we have exposed to our view the inner economy, or divine machinery, of the Jesuit Institute. The Mother of God is the primary mediatrix; the Father, at her intercession, obtains for the founder an auspicious audience of the Son; and the Son authenticates the use to be made of His name in this instance; and so it is that the inchoate order is to be—'The Society of Jesus!'

An inquiry, to which, in fact, no certain reply could be given, obtrudes itself upon the mind on an occasion like this, namely—How far the infidelity and atheism which pervaded Europe in the next and the following century sprung directly out of profanations such as this? Merely to narrate them, and to do so in the briefest manner, does violence to every genuine sentiment of piety.—What must have been the effect produced upon frivolous and sceptical tempers, when, with sedulous art, such things were put forward as solemn verities not to be distinguished from the primary truths of religion, and entitled to the same reverential regard in our minds?"