

"Vitelleschi was by nature mild, indulgent, and conciliatory; his intimates called him the angel of peace; and he found consolation on his deathbed from the conviction that he had never injured any one. These were admirable qualities of a most amiable man, but did not suffice to fit him for the government of an order so widely extended, active, and powerful. He was unable to enforce strictness of discipline, even with regard to dress; still less could he oppose an effectual resistance to the demands of determined ambition." Daurignac, in *History of the Society of Jesus* (Clément's tr., Baltimore, 1878), vol. i., p. 398, says that he was designated "the Angel" by Pope Urban VIII., on account of his docility and humility. It was under his generalship (Feb. 12, 1622) that Loyola, the founder of the Jesuit order, and Francis Xavier, were canonized by Gregory XV.; that the first centenary of the society was held (Sept. 25, 1639), when its reports showed that it occupied 36 provinces, and had 800 houses and 15,000 members; and that the great controversy between the Jansenists and Jesuits began. Even more important, according to Ranke, was the change which occurred, during this administration, in the government and discipline of the society, by which the "professed" members attained supremacy, and occupied positions in business, administration, and other affairs of the world, which before had belonged mainly to the coadjutors,—those of provincials, rectors, and superiors of colleges. The former ascetic strictness of discipline was relaxed; and the society became less ardent in its devotion to the interests of the Holy See. Vitelleschi and his immediate successors strove, but with little success, to correct these tendencies.—See Ranke, *ut supra*, pp. 387–393; he obtains most of his information from a MS. in the Corsini library at Rome, entitled *Discorso sopra la religione de' padri Gesuiti, e loro modo di governare* (1681–86, circa). Cf. Daurignac's account (*ut supra*, pp. 324–398) of the order under Vitelleschi's administration.

29 (p. 177).—During the seventeenth century, all navigated seas were infested with pirates. Lescarbot mentions (vol. ii. of the present series, p. 131) that Poutrincourt met, in the English Channel, a ship of "Forbans" or pirates; the word "forban" means, literally, one banished, an outlaw, and characterizes most of the European pirates of the time. Sagard (*Canada*, 115, 120, 121), relates that, on his journey to New France, his ship was threatened by a Dutch pirate, in the very harbor of Rochelle. Sulte (*Can.-Français*, vol. ii., p. 20, note) cites the case of one of De Caen's vessels, which was captured (September, 1624) while en route from Gaspé to Bordeaux, by Turks, near the coast of Brittany; the Frenchmen were carried away as slaves.

Brown (*Cape Breton*, p. 110), who says he obtained his informa-