

He was born in 1491, a Spaniard, educated at court, and trained a soldier. From the first circumstance he got his bigotry, from the second his courtesy, and from the third his discipline. Then he was wounded in the legs, and through the fault of an unskilful surgeon crippled for life. Lying in his father's castle of Loyola, at Guiposca, nursing the broken limb, some friend put into his hand the "*Lives of the Saints.*" The book arrested his attention, fired his imagination, aroused his enthusiasm, and changed the current of his dreams, thoughts, and purposes. He will henceforth (1522) be a soldier of the church. To qualify himself for this mission he must undergo discipline, which he did after this fashion. He confessed his sins so minutely and with such outbursts of weeping that the business occupied three weeks; he scourged his flesh; he clothed himself in the loathsome rags of a beggar he met on the public road; he retired to a cave, where on one occasion he fasted from all food and drink for seven days; he made a vow to the Virgin Mary of perpetual poverty and perpetual chastity. But as a soldier of the church he must work, so he published a little book, *Spiritual Exercises*, a kind of guide to holiness, and then he went to Palestine to convert the infidels. From this expedition he returned a wiser man, for he concluded that a little learning would be useful in dealing with heretics, and he went to school in Barcelona for two years, where, a man of 34 years, he humbly sat on the same bench with little boys learning the rudiments of the Latin tongue. Hence he went to the University of Alcalá, where he was laughed at for his zeal and for his garments, where he was watched, persecuted and imprisoned, till weary of such treatment he fled, in 1528, to Paris. The nightingale of Wittenberg, as Luther has been called, was in the heart of Germany, singing in the coming spring, Calvin was studying at the University of Orleans, and they were burn-

ing Patrick Hamilton in St. Andrews, when Loyola, alone, in poverty and without a friend in the world, crossed the Pyrenees and entered Paris. Like a good student he continued at his Latin, and like a good soldier he aimed at rising in his profession. He is now but a soldier: he must become a general. He gathered a few young men around him,—Xavier, Le Fevre, Lainez, Rodriguez, and in 1534 he took of them a solemn vow to go to the Holy Land, (to which, however, they never went,) at the end of three years, telling them if any one asked, in the meantime, what religion they professed, they were to say that they belonged to the Society of Jesus, meaning by society, as Negroni explains, a military company.

It was only, however, in 1540, and in consideration of the fourth vow of implicit obedience to the Holy See, without remonstrance or expense, that Pope Paul (Farnese) issued his famous Bull constituting this a new order under the name of "*The Society of Jesus.*"

ITS CONSTITUTION.

It was in 1761 that the constitution of the Society of Jesus was given to the public, by order of the French Parliament. The Society, it appears from this constitution, is a kingdom divided into four classes, *Novices, Scholars, Coadjutors, Professed*, with a Head, absolute, and uncontrollable, from whose decisions there is no protection nor appeal. 1. Novices, who must be at least 14 years of age, must be in training two years before they can pass to the next highest class, and during that time they must devote a month to meditation and spiritual exercises, they must serve a month in some hospital, they must beg a month from door to door, (such is the rule at least in Italy), they must serve in the lowest offices of the House, and then, if approved of, take an oath that binds them to perpetual poverty, chastity, and obedience in the Society of Jesus, in which he promises to live for ever, under-