

her noble kinsman, Baron Joseph von Lassberg; and now a handsome Gothic chapel rises over both.

Few poets have found a more picturesque resting place. Yet she doubtless would have chosen a grave in the north, near the stiller waters of Hülshoff, amid those Westphalian tilths and moors and sand-wastes that nurtured her childhood, and whose shyest charms she had the unique gift to interpret.

The specimens I have imperfectly rendered of her work have each one represented a different aspect of her genius; and the gallery, such as it is, is far from complete. She attempted, doubtless, too many things; but there were few departments of poetic literature in which she did not produce some excellent work. To attempt to summarize in conclusion so many-sided a genius, so unusual a character, were to make my epilogue too long and difficult. I am satisfied to have provided materials for forming a first estimate, and to have encouraged, as I hope, some few to make better acquaintance with a poet whose very merits have hitherto contributed to delay just renown, and (perhaps I may add) with a woman whose life-story, though uneventful, does not lack pathetic interest.

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THE SOCIETY OF JESUS AS ORIGINALLY FORMED AND APPROVED BY POPE PAUL III.*

DESCRIBING the condition of Europe contemporary with the military career of Ignatius Loyola, who, while suffering from serious wounds, was miraculously moved to the contemplation of Almighty God, the historian of the Society of Jesus outlines the ecstatic stages of progress of self-edification in the soul of the future saint.¹ His completion of his work on "Spiritual

* *Histoire Religieuse, Politique et Littéraire de la Compagnie de Jésus. Composée sur les documents inédits et authentiques. Par J. Chrétineau Joly. Ouvrage orné des portraits. 6mo., Tomes 1-6, pp. 2600. Paris, 1845.*

¹ J'entreprends une oeuvre difficile, impossible peut-être. Je veux raconter l'origine, les développements, les grandeurs, les sacrifices, les études, les mystérieuses combinaisons, les luttes, les vicissitudes de toute sorte, les ambitions, les fautes, les gloires, les persécutions et les martyres de la Campagne de Jésus.

Je dirai la prodigieuse influence que cette Société exerça sur la religion; par ses saints, par ses apôtres; par ses théologiens, par ses orateurs, par ses moralistes; sur les rois par ses directeurs de conscience et par ses diplomates; sur les peuples, par sa charité et par ses doctes enseignements; sur la littérature, par ses poètes, par ses historiens, par ses savants, et par les

Exercises" described by Père Jouveney, for which St. Francis de Sales claimed "won more converts than there were letters in the work;" his gathering around him French and Spanish young men who became his disciples in devotional work; his long and persistent efforts to obtain recognition from the Holy See, which met with such poor success as would discourage most men not inspired with heavenly zeal as was Loyola; the ordination and associating under his leadership of his disciples, their works of charity and pulpit eloquence, and their success in breaking down heresy, which was continually cropping out, finally won for Loyola and his companions that recognition which induced Pope Paul III., on September 27, 1540, to proclaim the Bull "Regimini Militantis Ecclesiae," for the institution of the Society of Jesus.

This Bull is one of those Papal historical documents which places on record the founding of a new order for religious work by the Holy See, and which relates at great length the work already accomplished by Ignatius Loyola and his companions, Peter Lefèvre, James Laynès, Claud Lejay, Pasquier Brouet, Francis Xavier, Alphonsus Salmeron, Simon Rodriguez, John Codure and Nicolas Bobadilla, all priests of the cities and dioceses respectively of Pampeluna, Geneva, Siguenza, Toledo, Viseu, Embrun and Placentia; masters of arts, graduates from the University of Paris, and for several years pursuing theological studies.²

A general of the society was now to be elected. Four only of the fathers with Loyola were present in Rome; the others were engaged in spiritual works in other cities. A day was appointed for the election of a general; the absent fathers were notified and all directed to spend three days in prayer and contribute under seal the name of the preferred.

écrivans d'un gout et d'un style si purs qu'elle a produit dans toutes les langues.

Je la montrerai à son berceau militant pour l'Église Catholique et pour les monarchies que le Protestantisme naissant se donnait déjà mission de détruire.

Je pénétrerai dans ses collèges, d'où sortirent tant des personnages fameux, la gloire ou le malheur de leur patrie. Je la suivrai au delà de mers, sur tous ces scénans inconnus où le zèle de la maison du Seigneur entraînait ses Pères qui, après être devenus la lumière des Gentils, élargissaient le cadre de la civilisation et des sciences, et apprenaient aux hommes assis à l'ombre de la mort combien sont beaux les pieds de ceux qui évangélissent la paix. J'étudierai son Institut si peu connu, et dont on a parlé avec tant d'amour ou tant de haine.

J'approfondirai cette politique, si ténébreuse selon ses détracteurs, si à découvert selon ses partisans, mais qui a laissé une ineffaçable empreinte sur les seizième, dix-septième et dix-huitième siècles, l'époque la plus célèbre du monde par la diffusion des idées et par l'importance des événements.

² Histoire, etc., de la Compagnie de Jésus. Par J. Chrétineau Joly. Tome I., p. 36.

Ignatius Loyola was elected the first general of the Society of Jesus. The vote was unanimous. He refused and demanded another election, which was soon after held; but his companions would have no other leader, and he had to accede to their choice. At this time he had reached his 49th year. His head had become bald; his complexion was of an olive cast, but his face had become emaciated from fasting and prayer; his forehead was large and prominent, while his deep-set and brilliant eyes gave a particular type to his physiognomy. His vivid complexion, his warm heart and active mind, which he controlled so well, would lead a casual observer to believe he was phlegmatic; but this was not so. He was of medium stature, and when walking managed to hide his lameness to a considerable extent. His general appearance indicated the saint as well as the great man; for Ignatius Loyola, by his virtues and by his works, had deserved the latter title more than had at the time many diplomats, soldiers and legists.

On Easter Sunday, April 17, 1541, he formally accepted the control of the Society of Jesus. On the 22d of the same month, after visiting the basilicas of Rome, he reached that of St. Paul without the walls. The general celebrated Mass at the altar of the Blessed Virgin. Before Communion he turned toward his followers. In one hand he held the Sacred Host, in the other the formula of the vows, which he read with a loud voice, promising obedience to the Sovereign Pontiff in regard to missions and the requirements specified in the Bull "Regimini Militantis Ecclesiae" of the Holy Father. Then placing five hosts on the paten and approaching Fathers Laynès, Brouet, Codure and Salmeron, who were kneeling at the foot of the altar, he received their professions and administered to each Holy Communion. This was the consecration of the society.*

The portrait of the founder and future saint which faces the title page of the first volume of J. Chrétineau Joly's historical work, which is a subject for the study of the interested reader, corresponds with the foregoing outline of his personal appearance.

It remained for the founder of the Society of Jesus to formulate the conditions under which new members were to be received and to codify the rules for the government of the order. Primarily, ex-members of any other religious order were ineligible. Those accepted as novices voluntarily renounced family connection and all that men hold dear in this world, accepting the rôle of strict obedience. He created six degrees in the society. Novices were divided into three classes: those destined for the priesthood, for temporal work and *indifferents*; the latter were those who joined the order willing to serve as priests or as temporal coadjutors, as the superiors deemed advisable.

* Joly, Tome 1., p. 48.

The *frères temporels formés* were those employed in the service of the communities as sacristans, porters or cooks. After ten years of probation, and when they had attained 30 years of age, they were admitted to public vows. The *scholastiques approuvés* were those who had finished their novitiate, made to God the simple vows of religion and who continued their probation either in private study, in teaching or in other duties until making their final vows. The *coadjutors spirituels formés*, so called, who were not sufficiently proficient to receive the four vows, having merit and ability, were admitted to the solemn profession, and who served as directors of colleges and residences, could not be promoted before 30 years of age and ten of religion.

The *profès des trois vœux*, who were always of a limited number, were those not having all the qualities requisite for the profession of the four vows, who were admitted to solemn profession because of such merit as was useful. Their duties were similar to those of the spiritual coadjutors. The *profès de quatre vœux* composed the society in all respects. They only could be elected general, assistant, secretary-general or provincial. They only were entitled to form part of the congregation who nominated the general and assistants.⁴

In so far as the observance of vows and rules, *a la manière de vivre*, there was no distinction in these different degrees. In personal care, clothing, food and lodging all was based upon the principle of perfect equality, from the general to the latest novice. While novices were allowed to retain their personal wealth, they could not dispose of the same without the consent of their superiors. The Holy See and the Council of Trent had sanctioned this rule, which was adopted in all Catholic countries except France. If, however, novices before making their profession desired to bestow a part or all of their personal wealth on the society, they could do so; but it was neither an obligation nor a duty.

The term of probation lasted from fifteen to eighteen years. Vows could not be made by candidates before they had reached the age of 33 years. Notwithstanding the diversity of climates and of nationalities, all had to conform to the life prescribed by the constitutions. Strict poverty was enjoined on the professed. Their respective houses could not hold property. They were, moreover, obliged by a special vow never to consent to a modification of this rule, unless to make it more strict.

The professed were forbidden to aspire to any position in the society, nor to accept any prelacy or ecclesiastical dignity, nor to seek such directly or indirectly. They could not accept such unless constrained by the Holy See under pain of mortal sin. This was

⁴ J. C. Joly, Tome I., p. 48.

the most effective method to close the door to ambitions and to preserve to the society its distinguished members. The professed accomplished all that was intended by the founder. They instructed, preached and directed. For these functions they could not accept money but only receive compensation as alms. Such conditions, including many special regulations, which the founder compiled, became part of the monastic constitution and the code of laws of the society.

X The Institute of the Society of Jesus was unique. It had no model in the world, nor has it served as such for other organizations. It insists upon much perfection on the part of those who submit to its rule. It was founded at an epoch so exceptional that no surprise need be felt at the excitement created by the peculiarity of its discipline, which became its strength, while other associations were weak and languid.⁵

Having attempted to define the laws regulating the respective degrees of the society, it remains to explain in what manner its founder established his rule of authority. The government of the society was by a general in perpetuity. The general is chosen by the congregation and cannot decline his election. His residence is to be at Rome, the centre of Catholicity and of the society. He alone is authorized to make rules; he alone can dispense with them. His function is not to preach, but to govern. The general rules through the provincials and other superiors, according to his judgment. He nominates all functionaries for three years and longer, if advisable. The general approves or disapproves of the acts of subordinate officials. He selects those necessary for the administration of the society, the *procureur*-general and the secretary-general. He is authorized to withdraw one or more members of the society from their immediate superiors.

X No Jesuit may publish any book without having submitted the same to at least three examiners designated by the general. Each provincial shall prepare triennially a catalogue of his province to be sent to the general, indicating the age of each subject, the capacity of his strength, his talents, natural or acquired, and his progress in virtue and the sciences. An active correspondence is advisable between the general and the provincials, in order that the former may know what is passing in distant parts. Local superiors shall send weekly reports of their houses to the provincials, and the latter quarterly reports to the general.

The general should have courage and strength of soul to bear the infirmities of many and to undertake great works for the glory of God. When such appear necessary he shall persevere, even if

⁵ J. C. Joly, Tome 1., p. 50.

those in power oppose. Their commands or their menaces should never cause him to swerve from justice and Divine obedience. The general should be endowed with a profound sagacity and great intelligence to understand, theoretically as well as practically, the working of affairs. Science will be necessary for him as well as prudence.

The general only is empowered on his own part, or through those delegated by him, to receive into the houses or the colleges of the society those who may appear suitable subjects for admission. He may receive such on approval, as to the profession, as spiritual coadjutors or as approved scholars. He can also dismiss them forever from the society; but to inflict such punishment on a professed requires the sanction of the Holy See. He may assign postulants and professed such studies as seem advisable. Upon the conclusion of such studies he may send them to any locality for a fixed or undetermined period.

The general has the power to recall such fathers as the Holy See had designated for a mission for an undetermined period. He has also the right to create new provinces. The general has the power to stipulate in the interest of all houses or colleges the conditions of any contract of sale, of purchase, of loan, income bond or other negotiation relating to the funds or estates of such houses or colleges; but he cannot suppress a house already established without the concurrence of the general congregation, nor can he apply the revenues of any establishment to other uses. The general has the control and government of all colleges.

It is the general's duty to see to the observance of the constitutions. He has also the faculty to dispense or vary them according to persons, times, places or other circumstances. He can convoke the society in general. He can also convoke the provincial congregations. He has two votes in the assemblies, and in case of a tie has the casting vote. It is requisite he should know as far as possible the inner conscience of the members under his control, and principally the provincials, as well as all those holding positions in the society.

The power of the general is defined as above by the text itself of the constitutions. Ignatius Loyola was too wise to leave a door open through which scandal might enter. His conscience impelled him to prescribe precautions which in his wisdom he deemed advisable to prevent the abuse of clerical power. These were reduced to six.

The first related to exteriors, clothing, nourishment and the general's expenditures. It was left to the society to augment or diminish these latter expenses according as might be deemed advisable

to the society and the general. It was necessary for the latter to agree to this regulation of the society.

The second regarded the care and health of the general in order that his works and penitences might not exceed his strength.

The third concerned his soul. Placed near him was an admonitor elected by the society, who, with respectful moderation, was empowered to represent to the general whatever might be deemed improper in his person or in his government.

The fourth was to warn the general against ambition. If, for instance, a monarch sought to force the general to accept a dignity, the acceptance of which would lead to the resignation of his function, and if the Holy See consented to or authorized his acceptance, although without pain of sin, the general could not accept such without the consent of the society. The latter would never consent unless the Holy See insisted.

The fifth provided against negligence, old age or a serious malady apparently hopeless of cure; a coadjutor or vicar was to be named to perform his functions.

The sixth was adopted for special occasions, for mortal sin publicly known; for the use of revenue for his personal expenses or for his family; for the alienation of the estate of the society, or for perverse doctrine. In such cases the society, after convincing evidence, could and should depose him and if necessary remove him from the order.

Finally, Ignatius Loyola, in order to create another offset, provided for the appointment of four assistants, who, always present, were charged with the observance of the three first precautions provided against him, who were chosen by those who elected the general.

In the event of the death or of the continued absence of the general, and if the provincials of the society were not unwilling, a substitute might be chosen for the vacancy by a unanimous or by a majority vote.

The assistants, who were taken from each of the large provinces of Portugal, Italy, Spain, of France and of Germany, became the ministers of the general, with authority to become the judges. The general could suspend an assistant.

In case the general should fall under any of the cases designated for his deposition, the assistants of their own accord could assemble a general congregation, which might depose him in due form. If the evil was too urgent, the assistants would have the right of deposition themselves, after securing by letters the suffrages of the provinces.

The authority of the general, as shown by this analysis, was

unlimited so long as his method of governing the society was legitimate and his life was regular. To better understand this important point, Ignatius Loyola had decided that the provincial congregations should assemble every three years; but before any deliberation of such assemblage it should be ascertained whether it was advisable to assemble a general congregation.

The founder wished that the deputies from the provinces immediately after their arrival at Rome should reach an understanding on an affair so delicate independent of the general. In such an assembly secret voting in writing was to be the rule, in order that a secret vote might protect the liberty of the voter.

This is a resumé of the obligations, the charges and the duties which bound each member of the Society of Jesus. Such also were the rights and prerogatives of the general. All were inspired, all possessed of the desire to carry as far as possible self-renunciation and to extend to the utmost limit the principles of authority.

Such an order, appearing in Europe at a period when Protestantism on all sides had declared for the doctrine of free examination, soon found itself opposed by an immensity of dissidents. M. Guizot, who was a Calvinist, wrote: "Personne n'ignore que la principale puissance instituée pour lutter contre la révolution religieuse du seizième siècle a été l'Ordre des Jesuites."⁶

In his "Histoire de la Papauté" Dr. Léopold Ranke, although a Protestant, writes: "Ce qui caractérise évidemment l'institution des Jésuites c'est que, d'un côté, non seulement elle favorise le développement individuel, mais elle l'impose; et de l'autre, elle s'en empare et se l'indentifie. Voilà pourquoi tous les rapports entre les membres sont une soumission et une surveillance réciproques. Et cependant ils forment une unité intimement concentrée; une unité parfaite, plein de nerf et d'énergie. Voilà pourquoi cette congrégation a donné tant de force au pouvoir monarchique; elle lui est entièrement soumise, à moins qu'il n'abdique lui même ses principes."⁷

The great Council of Trent, convoked by the reigning Pope Paul III., was opened December 13, 1545. Although the Society of Jesus had but recently been established, the Holy See, recognizing its services already rendered and the celebrity of its members, deemed it advisable not to deprive the Church of the light which the members of the society might shed on theological questions in the Council, appointed Father James Laynès and Alphonsus Salmeron as theologians of the Holy See attached to its legates. Father Claud Lejay represented in a similar capacity the Cardinal Otho Truschez, Bishop of Augsburg.

⁶ Histoire générale de la civilisation en Europe, par M. Guizot, p. 363.

⁷ Histoire de la Papauté, par Léopold Ranke. T. I., p. 301.

Both Laynès and Salmeron were comparatively young men—the former 34, the latter 31 years. In selecting them for the important positions in the great Council, where they would come in contact with some of the most eminent theologians of the Universal Church, the general relied upon their prudence as well as upon their ability. But more fully to impress upon their young minds the course to be followed, he wrote the ever memorable instructions, which, coming from the hand of the founder of the Society of Jesus, may be accepted as the true ideal of what should constitute a Jesuit father in the rôle of a theologian.

“When discussing spiritual subjects,” he wrote, “in assemblies for the welfare of souls, the glory of God is accomplished if God is favorable. At the same time, if we do not watch over ourselves, and if God is not with us, we are the losers to the prejudice of those with whom we may be interested. But considering the life to which our vows bind us, it is not permitted us to abstain from such relations; the fruit which results therefrom in the Lord will be more prompt and more certain if we are prepared in advance under a rule of conduct clearly traced. I therefore offer you some suggestions which may be useful in the Lord. I desire ardently, speaking as your general, that in performing this new rôle you keep before you three points:

“First. In the Council, the greatest glory of God and the welfare of the Universal Church.

“Second. Outside the Council, your old rule and method to aid souls; a result which I anticipate principally by your efforts.

“Third. The particular care of your souls, to the end that you may not become careless or indifferent, but to make yourselves on the contrary by assiduity more worthy to perform your duty.

“In the Council be rather slow than prompt to speak; respectful and charitable in your suggestions upon subjects as they come up for consideration; attentive and calm while listening, so that you can understand the purport of the speakers and be more competent to speak yourself or to abstain from discussing the subject. In the discussions which may arise it is necessary to understand both sides of the question, so that it may not appear that you are self-opinionated. Endeavor as far as you are able to have no one retire after your discourse less disposed for peace than he might have been at the beginning.

“If the subjects discussed are of such a nature as may oblige you to speak, express your opinions with modesty and calmness. End always with these words: ‘According to the extent of my information.’ Finally, rest determined on one thing, which is: to treat properly the important questions of divine and human sciences. It

is advisable to remain seated when speaking. Speak calmly. It will not be advisable to arrange the order and the time for discussion to suit your own convenience, but adopt the time of him who would confer with you, to enable him to go where God pleases.

“Outside the Council neglect no efforts to merit good will. Seek, moreover, the occasions to hear confessions and to preach, to give retreats, to instruct youths, to visit the poor in the hospitals, so that the grace of the Holy Ghost may descend with more abundance upon the fathers of the Council influenced by your works of humility and charity.

“In your sermons do not discuss questions mooted by heretics, but always advocate the reform of life and insist strenuously upon the obedience due to the Catholic Church. Speak frequently of the Council and solicit the prayers of the faithful for its favorable results. In hearing confessions remember that what you may say to your penitents will be publicly repeated. For penances impose prayers for the Council. You will visit the hospitals in their turn each week, but at such hours as may be convenient for the sick. You will console their sufferings not only by your words, but also by the bestowal of such little gifts as may be available. In deciding questions your words should be brief and well considered. But to excite piety speak decidedly but in a kindly manner.

“There remains the third consideration, which relates to your self-protection against the dangers to which you may be exposed. While we should never forget our own rule of life, we should remember above all to preserve among ourselves the most perfect union of thought and judgment. But no one should rely upon his own prudence; and as in a few days Claud Lejay, whom the Cardinal of Augsburg sends to the Council as his assistant, will join you, you will arrange for a conference each evening upon the events of the day and as to what should be done on the morrow. In the morning you will consider together on the work before you. Besides, examine your conscience twice each day. You will carry out these points not later than five days after your arrival at Trent.”

These instructions of the general were observed to the letter. In the midst of the court of Cardinals, of Princes, of Ambassadors, of prelates and of abbés, where luxury prevailed, where were displayed the richest ornaments and where each nation sought to acquire splendor and renown by its prodigality and by its intrigue, the three Jesuit fathers gave their attention to more important cares. They preached, they heard confessions, they catechized, they begged alms to distribute to the poor and they served in the hospitals. They were poorly clad, for, although theologians of the Holy See and

speaking under her authority, they had not renounced their original humility.

This appearance of poverty at first wounded the prelates of the Council, but after acquiring a knowledge of their mode of life, but especially after hearing them preach, the majority of the prelates were no longer scandalized at the indigence which obscured so much brilliancy. But the legates would not accept the situation; they compelled Fathers Laynès, Salmeron and Lejay to accept new vestments.

On the 3d and 4th of December, 1563, were held the final sessions of this great Council. The Society of Jesus during its last deliberations received this tribute:

“Per hæc tamen Sancta Synodus non intendit aliquid innovare aut prohibere quin religio clericorum Societatis Jesus, juxta pium eorum Institutum a Sancta Sede apostolica approbatum, Domino et ejus Ecclesiae inservire possit.”

This declaration was an indorsement of the Society of Jesus. In the meantime the so-called Reformation had ensued. England was lost by the apostasy and lust of “The Defender of the Faith.” Her splendid temples, her monasteries and convents with their rich foundations became the spoil of the favorites of Henry VIII. The blood of the Catholic nobility of England flowed upon the scaffold, while the wealth of the titled victims was confiscated. The ill-gotten capital thus acquired from the convents alone, according to the historian, Dr. Lingard, yielded an annual income equivalent to \$7,000,000.

When the recreant monarch turned his attention to Ireland the result was the debauching of some of the hierarchy; but the Irish Bishops as a rule could neither be purchased nor intimidated, while the Irish people remained steadfast in the faith of St. Patrick. Then ensued in that unfortunate kingdom the most cruel war of persecution against the Irish race known in modern history; but Ireland could not be made a Protestant country.

The venerable primate of Ireland had sought refuge in Rome. Through him the details of what was passing in that unfortunate country reached Pope Paul III., who decided that the people of Ireland deserved a testimonial of love, of compassion and of encouragement from the Holy See. Those who should carry such should expect to face the dangers resulting from the war waging against the Catholics of Ireland. The Holy Father had recourse to the general of the Jesuits, who designated for the perilous service the Fathers Paschal Brouet and Alphonsus Salmeron. The Holy See invested these fathers with the titles of Nuncios Apostolic. They were carefully instructed by the general and immediately left Rome

to fulfill their mission to the people of Ireland. Their adventures were curious, while it is agreeable to add that they accomplished their mission and returned in safety to Rome.

Scotland was also lost to the Holy See, while her religious foundations and institutions were despoiled and her temples wrecked by Knox and his malignant followers.

It should be noted here that the moral standard of the religious communities wrecked under Henry and Knox was far above reproach. This could not be claimed for the inmates of the religious houses of the Continent when the so-called Reformation started by Luther, Calvin and their satellites disrupted religious peace.

The condition of affairs from a religious standpoint in all the kingdoms of Germany and Italy had become most deplorable, while France could not be excepted. The members of the secular and regular clergy included many who were tainted with immorality, while the conventual communities, from the mother superior to the lesser ranks, were not above reproach.

The leaders of the anti-Catholic crusade had anticipated from the general situation an easy victory, for heresy had already gained a startling foothold. The Holy See appealed to the general of the Jesuits to combat the menacing evil. The available fathers of the Society of Jesus in Europe at the time were marshaled for service. Salmeron, Brouet, Laynès and Lefèvre departed for Germany and were the first members of the society who had been seen in that nation. They were subsequently joined by Bobadilla and Lejay. They were all soon engaged in a fight for the reformation of morals and the establishment of virtue. They were so victorious that much of Germany and nearly all of Austria were saved to the Catholic faith.

This did not prevent, however, many of the rulers of German principalities from following the example set them in England by Henry in apostatizing and in despoiling religious foundations for personal greed.

In the meantime the general had continued his apostolate among the poor of Rome. In his experience in preaching to the poor in the streets of Rome he had found many Jews anxious to become Christians, but who withheld their open avowal of Christianity from the fear of the consequences from the persecution of their patrons. The general determined to found an institution for the shelter of all his catechumens. In this work he was aided by the Holy Father and some of the wealthy Cardinals. The edifice was completed and called the House of the Catechumens. Its records have been kept only since 1617. Between that year and 1842⁸ the names of con-

⁸ The year when M. Joly began the compilation of his great work.

verts, of Jews as well as of all other nationalities, who were converted and who found a temporary refuge in this charitable institution originally founded by the general of the Jesuits numbers 3,614.

The apostolate of the general and of his associate fathers had been continuous among the poorer classes of Rome, as it had been by the latter in other cities where they had labored. It will, perhaps, read strange to some that in the city of the Popes these physicians in their ministrations for the cure of souls and the reform of morals found vice prevalent to a remarkable extent. Women who led dissolute lives were numerous in the poorer quarters of the city. This class, when their attractions had faded, suffered for food. Their condition excited the charitable soul of the general. For a refuge for this class of unfortunates he found means to build and endow the House of St. Mary Magdalen. In order to save young girls in poor circumstances from seduction and a life of shame he had built and endowed the House of St. Catharine.

But there were found also in Rome many abandoned and orphaned children of tender age. These needed care as well as did the unfortunates of more mature years. But they were of both sexes. Two asylums were necessary. To build these, to provide the land, to equip and make ready for occupation these places of refuge required much money. This the general begged, and indeed he had to labor hard and to put the rich families of the city, the Cardinals and even the Holy Father under contribution before he succeeded. These five endowed charities still exist in charge of religious communities. Every year, on the festival of St. Ignatius, a Mass is celebrated at the church of the Jesuits for the soul of the general. The boys of the asylum he had founded assist in serving this Mass.

Pope Paul III. had bestowed the Cardinal's hat on the veteran ecclesiastic, Don Michael de Silva, Ambassador of the King of Portugal to the Holy See, without consultation with the latter monarch, who would not have objected. It was a breach of etiquette and caused serious trouble. The general, after considerable effort, restored peace.

The most distinguished of the fathers composing the immortal ten companions of the general was Francis Xavier, the "Apostle of the Indies," and the subsequently canonized saint, the first member of the Society of Jesus to be thus distinguished by the Church of Rome. To show the manner of men these first fathers were, an outline of the apostolate of this saintly missionary is here given in an abbreviated form.

Francis Xavier was born in Navarre April 7, 1506. At the age of 22 he had already filled the chair of philosophy in the University

of Toulouse, when he was won by Ignatius Loyola to the work of salvation and became a member of the Society of Jesus.

In 1540 King John III. of Portugal solicited the Holy See to assign six missionaries to spread the Gospel among the people of the Eastern nations who had fallen under Portuguese rule. The Holy Father consulted the general, who could give him but two from his band of ten. These were Simon Rodrigues and Francis Xavier.

March 14, 1540, these young priests were presented to the Pope, who accorded them a gracious reception and his benediction. The next day they started for the field of their missionary work; but Father Xavier was so poorly clad that the general forced him to accept his own warmer habit.

Neither of the young fathers possessed a change of clothing. They arrived at Lisbon in June, but their embarkation for the missionary field was delayed until the following spring. They spent the winter in charitable visits to the hospitals and prisons, in the instruction of children and in giving retreats to adults. In time they preached and exhorted in the churches and the cathedral, to the King, his nobles and to the people. The wealth coming as tribute from the recently conquered countries was spread in Portugal, but more generally in Lisbon. Luxurious habits ensued to a great extent.

Rodrigues and Xavier opposed the evil so vigorously that the nobility abandoned such habits for spiritual exercises and led a more Christian life. Moved by this conversion, the King sought to retain at the capital the two missionary fathers, but by the advice of his son as well as of a majority of his ministers, this project was abandoned for a time, but again considered, when the Portuguese Nuncio at Rome asked that the two missionaries who had in so brief a time changed the religious status of Portugal might be allowed to remain in the kingdom. The Holy Father, who could not well refuse and was embarrassed, consulted the general, who proposed as a compromise that Father Rodrigues remain, while Father Xavier should continue his journey to the Indies. This arrangement was sanctioned by the King of Portugal, who solicited and obtained for Father Xavier the appointment of Apostolic Nuncio to the East Indies.

At this period the number of professed Jesuits was only ten, while Francis Xavier became the fourth Ambassador from the Holy See who had been appointed from their ranks.

April 7, 1541, the Portuguese fleet sailed from the Tagus under the command of Don Alfonso de Sousa, Viceroy of the Indies. After a voyage of five months, retarded by tempests and shoals which were poorly indicated on the charts, Father Xavier disem-

barked on the coast of Mozambique in the latter part of August. The extreme heat became insupportable even for the Portuguese. Father Xavier had attracted to his personality Paul de Camerino and Francis Mansilla, who became his assistants in his spiritual work. The missionary was now in the prime of life—35 years of age. He was of medium height, of a sound constitution; his appearance was commanding, inspiring respect and confidence; his forehead was large, his eyes blue and expressive; his gait denoted the gentleman, which completed an *ensemble* of gravity and kindliness which was attractive.

After landing he continued on the African coast the work of regeneration, to which while on the fleet he had given all his attention. He had evangelized the sailors and soldiers at sea, while on the coast he imparted to the Negro inhabitants the consoling knowledge of Jesus Christ.

Mozambique is an island which formerly was controlled by the Saracens and near the territory inhabited by the Caffirs. The sailors and soldiers were in a deplorable state. The sea voyage had exhausted their strength, while the insalubrity of Mozambique completed the destruction of what remained of their vitality. This region had already been fatal to the Portuguese.

Father Xavier and his two assistants had been physicians to the souls of the Portuguese while at sea. They now became nurses to the sick on the insalubrious coast. He preached and exhorted by day, while at night he watched by the couch of the sick and of the dying. He comforted and administered. Sleep for him was not even rest, for he would be near the sick, whose slightest moan or restless complaint quickly reached his ear and brought him to their side to console or administer.

The most robust physique could not hold out against the consequences of such excessive zeal. Nature conquered, and the missionary became a victim to the African fever. But his constitution must have been miraculously strong, for it is said of him that while weak and suffering he allowed himself no relaxation in his attendance on the sick and agonizing.

Finally, after remaining in port six months, the fleet sailed from Mozambique. Camarino and Mansilla remained ashore to care for the sick who had been left on the island, while Father Xavier accompanied Don Alfonso de Suosa. After an agreeable voyage the fleet anchored at Socotra in the Mecca.

According to the Moors who inhabit Mecca it is the island where the Amazons once held sway and where women still rule. The locality is barely habitable. The inhabitants profess a creed part Mahomedan, part Christian; the latter probably a relic of the religion

prevailing in ancient times. Father Xavier did not understand their language, which differed from any in Europe, but he hoped to revive in their souls the love of God, who had died for all mankind. He exhorted them in a figurative way, although he had already received from on high the gift of tongues. The conviction so apparent on his countenance reached their hearts and they crowded around him. Some offered, others presented their children that they might be purified by baptism. All promised to live and to die in the faith he taught, on condition that he remained among them. Moved to tears by their fervor, he would have consented had not the Viceroy reminded him that greater missionary fields than Socotra awaited his apostolate, whose nations offered more zealous and perilous exertion.

Father Xavier yielded, and, tearing himself from the weeping crowds of his first converts, he from the ship's deck extended his blessing upon their heads.

May 6, 1542, the fleet arrived at Goa, near the Ganges, a commercial centre of India, which Albuquerque had conquered from the Saracens in 1510 and which was governed at the time by his relative, a Bishop. Although Father Xavier was Apostolic Legate from the See of Rome, with all the attributions and powers conferred by the Holy See, he preferred the rôle of a missionary submitting to episcopal jurisdiction and receiving protection and aid in his apostolic work.

The Portuguese had established Christianity in India on a solid basis. But the zeal of the conquerors weakened under surrounding temptations. Ambition, avidity and unrestrained passion made them restive under Christian rule. Throwing aside all restraint, virtue was ignored to that extent that to be a Christian became in the eyes of the native synonymous of all that was vile and degraded. Masters submitted their slaves to prostitution, and from this vile traffic acquired colossal fortunes. What was most deplorable was the apparent acquiescing of the priesthood in this immoral traffic.⁹ The moral effect upon the natives was so bad that they returned in crowds to their idolatrous customs.

Such was the situation when the Jesuit father arrived. His first care was to reform the Catholics and lead them to the practice of Christian life. Following the custom of Ignatius Loyola, his first apostolate was in behalf of the children. With bell in hand he traversed the streets of the city calling upon parents to send him their children, and when he had gathered a crowd he led them to the

⁹ *Ut sic spoliati et subjecti facillius perprædicatores suadeatur his fides. De Justis Belli causis. Par Sépulvéda, chanoine de Salamanque et historiographe de Charles Quint. Quoted by Joly, T. I., p. 157.*

church. With persuasive methods he taught them to pray and explained the commandments of God. These children became missionaries in their parental homes, while the seed of Christianity thus sown bore abundant fruit. Crowds flocked to hear him preach. He abandoned his classic idiom and addressed the people in a familiar language. His expressive countenance, animated by the sincerity of his soul, his expressions of remorse and penitence touched the hearts of his hearers, who were moved to return to a state of grace. Even the most hardened sinners succumbed. Father Xavier persevered in his apostolic work.

The life of the people changed as if by enchantment. Usury was abandoned. Ill-gotten wealth was restored; the chains of slaves illegally held in bondage were broken; concubinage was suppressed, and the habits of life reformed and replaced by a virtuous standard. The passion for the accumulation of wealth had been the cause of the moral ruin of the Portuguese. This wealth, to a large extent, was placed at the disposition of the missionary, to be devoted to good works. Their wishes were accomplished with the knowledge of the Viceroy, who was made happy by such results.

This reformation had changed the moral aspect of the city of Goa. The Vicar General of India, Michael Vaz, induced Father Xavier to extend his apostolate to the Pechérian coast, between Cape Comorin and Manar Island, whose inhabitants were Christian by baptism only. It was a sterile region, and so hot that no priest had been able to live there, while strangers were generally attracted there by the pearl fisheries. The recital of this spiritual and temporal situation moved the heart of Father Xavier, and he resolved to go to Pecheria. Securing the services as assistants of two young ecclesiastics of Goa who were proficient in the Malabar dialect, exclusively used in that locality, but refusing all the money offered him, but taking such clothing as was essential to that climate, which Don Alphonsus de Souza had provided, he embarked for this new field of missionary work October 17, 1542.

Father Xavier found that no converts to Christianity could be gained unless the preliminary missionary work had been authorized by the reigning Queen. She was a young woman who at the time had been for three days in the labor of child-birth which would apparently have a fatal termination. She received the visit of the missionary, who exhorted her to embrace Christianity and to invoke assistance for relief from the Virgin Mary, and to have confidence in her intercession. The young Queen consented to be baptized, and soon after the ceremony was safely delivered of a son. The whole household submitted and were baptized. This event crowned the missionary's work with success in that locality, and he and his

two assistants resumed their journey toward Tucuran, where were thirty villages. Acquiring a partial knowledge of the dialect of the people, he converted them by the methods he had before made use of. His great success and miraculous progress, however, excited the bitter opposition of the idolaters. They were powerful and lived luxurious lives.

To overcome this class the Brahmans had to be converted. These were the priests who administered to the idolaters and interested in the maintenance of their impostures. He succeeded so well that in Travancor forty-five chapels were erected; but the opposition was very bitter and the converts were made to suffer outrages and deadly persecution.

The territory of Travancor was invaded by the mountain tribes of Bisnacor, whose object was plunder. Their number was considerable. They were opposed by the King of Travancor, whose army would have been defeated with deplorable consequences had not Father Xavier intervened and by a miracle caused the dispersion and flight of the robber hordes. The King thereupon granted full liberty to the missionary to propagate Christianity in his dominions. At Coulon, a commercial centre on the coast of Comorin, the apostle had been preaching to an unbelieving assemblage of residents, who would not be convinced without miraculous demonstration. Calling God to his aid, he said to them: "Yesterday you placed the remains of one of your friends in the tomb. Remove the body and carefully see if it retains any signs of life." It was removed and brought to where he was exhorting. It had already commenced to decay. Kneeling in prayer and meditation, Father Xavier suddenly said to the dead: "By the holy name of the living God, I command you to rise and to live, in proof of the religion which I preach!" The act of canonization of the Jesuit missionary cites this miracle and adduces testimony proving that the dead man was restored to life with health and vigor.

The people of Coulon no longer doubted or hesitated. They became Christian.¹⁰ The fame of the missionary spread to all the nations on the coast, and deputations without number followed, inviting in earnest terms his visit to their respective localities. Persecutions ensued in some localities, with the result of the martyrdom of men, women, children and even infants. But the blood of the martyrs became again the seed of Christianity.

The missionary directed his steps to the city of Cambaye, where at the time the Viceroy resided. The course of the latter being equivocating, he journeyed to Cochin, where he arrived December 15, 1544, and there met Michael Vaz. The policy of the Viceroy was considered. The conclusion was a communication to John III.,

King of Portugal, embodying the disappointing experience of the missionary in his apostolic work and praying for the removal of de Souza. The King removed the latter and appointed Don Juan de Castro in his place, with orders to coöperate with the missionary in his work.

On September 25, 1545, he arrived at Malacca, a city located beyond the Gulf of Bengal, not far from the Island of Sumatra and near the equinoctial line. Its climate is temperate, while all, even to the language of the people, who are the most harmonious in the East, tends to inspire a luxurious existence, which the activity of business affairs had not overcome. This climatic effect influenced the blood and neutralized daily life.

The missionary hoped to open relations with Macazar, but the universal corruption prevailing in Malacca determined him to regenerate this city. Too great an austerity would be out of place. With souls so effeminate gentle methods would succeed, while their pleasures should not be too severely criticized. Confidence could be inspired by an agreeable deportment and a smiling countenance.

The missionary was fine looking, his voice agreeable and his spirit buoyant, while he had already become renowned by the miracles he had wrought. He instructed the children and taught them obedience. He taught young girls modesty and virtue, which in such a climate was not known by name. He induced men to approach to the tribunal of penance. He reformed their habits and taught the people the happiness of family life. After many well occupied weeks he began the study of the local language and composed his instructions.

It was at Malacca that he heard of the arrival at Goa of three Jesuits whom the general had sent to his assistance. These three fathers were Anthony Criminal, John Beira and Nicholas Lancilotti. They were eager for work. He appointed Father Lancilotti professor of Latin in the College of Sainte Foi, at Goa, and sent to Pecheria Fathers Beira and Criminal. January 1, 1546, he embarked for Amboyne, which he reached February 16.

This island contained seven Christian villages, the remainder of the inhabitants being idolaters. His first effort was to revive the faith in Christian families whom he sought out and instructed in the performance of their religious duties. The Portuguese and Spanish fleets rode at anchor in the harbor. A pestilential fever broke out among the Spanish sailors. Terror had paralyzed those who might have assisted the stricken ones. Even the physicians dared not combat the plague.

¹⁰ J. C. Joly, T. 1., p. 166.

Lying on the decks of their vessels or stretched along the beach, the sick received no aid or care. Father Xavier heard of the situation. He was giving instructions at the time, but hastened to assist the deserted sick. Seeking the most dangerously afflicted first, devoting himself to the aid of their bodies as well as to the cure of their souls, he attended the dying in their agony, and when their spirits had passed to eternity he buried their mortal remains because money could not tempt others to place them in their graves.

But his humanity did not rest with the performance of this work. Among the natives were some of the sick who needed nourishment or medicine. The Jesuit father begged assistance from door to door, imploring compassion for their brothers in the faith, for men whom the hand of God had stricken down. His words of mercy were so irresistible that he succeeded in organizing assistance and rendered more tolerable the existence of the Spanish fleet.

The plague diminished gradually, and the Spanish fleet was soon enabled to put to sea, while the Jesuit fathers, relieved from their charitable work, resumed their ordinary avocations and visited the environs of Amboyne, carrying the Gospel to Baranura and Rosalao. The missionary then proceeded to the Molucas, a group of small islands in the Eastern Ocean near the equator, and landed at Ternati. The field was ripe and a great reform was effected.

The most important convert was the Queen Neachiti, who became a zealous Christian worker. About 200 miles from Ternati was a group of small islands inhabited by cannibals. The soil was sterile, the climate volcanic and fatal to Europeans. Father Xavier determined to visit this group, although he was advised to the contrary. He wrote the general of his intention, saying: "The country where I am going is dangerous to European life; the people barbarians, and the food available is more or less poisonous. This has deterred other priests heretofore from attempting the conversion of this race. But I am in duty bound to rescue these imperiled souls from eternal death, even at the peril of my existence. My dearest friends have begged me not to undertake this mission; but I feel that I can accomplish it and save many souls."

After several days at sea he disembarked and found the bodies of nine Portuguese left on the beach as a warning of the fate of others who would attempt to land upon the island. The islanders fled to the forest, fearing the vengeance of the whites, but the missionary followed and persuaded them to hear him. He addressed them in the Malay dialect, and in an agreeable manner explained the object of his coming. His apostolate in this locality was a success. He returned to Goa in July, 1547. Other missionaries for the East had in the meantime arrived, who had been sent to Father

Xavier from Rome by the general. These were Fathers Ribera, Nunez and seven others.

About April 15, 1549, Father Xavier wrote the general: "Before sailing for Japan I wish to express to you my satisfaction in undertaking this long journey, which is attended with great perils. If with four vessels two are saved, this result is considered fortunate. Although more hazardous than any journey I have yet undertaken, I have not been deterred. Our Lord impresses me with the belief that the cross when well planted produces abundant fruit."

August 15, 1549, Father Xavier landed on Japanese soil, after four months of perilous navigation, four centuries before Commodore Perry, of the United States navy, had unfurled the Stars and Stripes in a Japanese port and opened to the commercial world this comparatively unknown region. After the missionary had acquired a partial knowledge of the Japanese language he began to preach in public. He visited the bonze priests, with whom he opened amicable relations and who heard with respect his explanation of God and of the immortality of the soul. They could not believe that one who had traveled so great a distance from their country could deceive them; but the words of the missionary went no farther than their ears; their hearts were inaccessible.

However, two bonze priests could not resist his eloquence. They avowed themselves Christians. Their example was followed by multitudes, who surrounded the missionary, asking for baptism. Curiosity had moved the bonzes to be friendly to the missionary, but self-interest caused them to persecute him. They asserted he did not practice their austerities. Thenceforward he abstained from all food derived from animal life.

Miracles were necessary to convince such skeptical communities. These prodigies were not wanting. Father Xavier restored the sick to health and the dead to life! Before such miracles active opposition ceased, and the first city in which the missionary had resided in Japan was won to Christianity! With Fathers Come, de Torrez and Fernandez he left this city, bearing upon his shoulders his vestments and the sacred vessels of the Mass. These composed his entire possessions, while his companions were no richer. The missionaries arrived at Firando, in whose harbor were anchored several Portuguese vessels. These ships saluted the man of God. With the roar of cannon and the display of flags the sailors cried out with joy. He was conducted with such favorable manifestations to the King's palace.

His poor appearance was not in his favor, but on learning that this humble-looking priest was all powerful with the King of Por-

tugal, whose ships dotted the Japanese seas, the people were filled with admiration.

Father Xavier asked for power to proclaim the law of God in the kingdom, which was accorded him. That same day he commenced his missionary work. His exhortations were so effectual that within a month Christianity triumphed over vice. This conquest of the missionary had for him been too easily won. His soul desired more ardent combat. Father Torrez was left at Firando to confirm the people in the faith, while, on October 27, the missionary directed his steps to Meaco, at the time the capital of Japan.

The rich city of Amanguchi was on his route. It was full of strangers and traders, attracted by pleasure and commerce; but the city was a Sodom, with the luxury of Babylon. Fathers Xavier and Fernandez preached the Gospel in the streets and condemned the voluptuous life of the people, but without result, and they continued on their way to Meaco.

The cold was intense and the ground covered with snow. The missionaries were thinly clad and barefooted, while their only food was parched rice. The Portuguese merchants made up a purse of 1,000 crowns and presented it to them, but this money was distributed to needy converts. Not a single crown was used by the missionaries.

After two months of painful travel the missionaries reached Meaco, but on account of political disturbances no missionary work was possible in this city, and they retraced their steps to Firando. By this time Father Xavier's clothing had become so dilapidated that he was forced to accept a more decent apparel from the charitable. Meantime Father Antoine Criminal had met a violent death at Pécherie, and thus became the first martyr of the Society of Jesus.¹¹

The Christian converts in the Islands of More, the Moluccas, Méliapor, Bazain and Coulon numbered more than 500,000 souls. Before leaving Goa Father Xavier organized the missions under one head. Father Barzée was made superior general of all the missions in the new world; Father Nunez was stationed at Bazain, Father Lopez at Méliapor, Father Roderigues at Cochin and Father Meridez at Pécherie. Father Xavier assumed the title of Provincial of India and of all the kingdoms of the East under the authority of the Holy See, as Nuncio Apostolic. He then commenced his preparations for his mission to China, which in its progress encountered vexatious obstacles. He finally arrived on Chinese territory, but so weakened was he by the voyage that he expired December 2, 1552.¹²

¹¹ J. C. Joly, Tome I., p. 185.

¹² J. C. Joly, Tome I., p. 190.

In all the kingdoms which Father Xavier had won to Christianity the news of his untimely death was learned with the most profound sorrow. The body of the venerable missionary was buried in quicklime, in order that the flesh might be consumed. The remains were sent to Goa, where they arrived March 16, 1554. They were found to be in a perfect condition, fresh and life-like. In 1612 Claud Aquaviva, general of the Society of Jesus, directed that the right arm of the missionary, with which he had performed so many miracles, be detached from the body and sent to Rome. In this process the body was found in a natural condition, exhaling an agreeable odor. Alban Butler, in his "Lives of the Saints," states: "In 1744 the Archbishop of Goa, accompanied by the Marquis de Castel-Nuova, Viceroy of the Indies, by order of John IV., King of Portugal, visited the relics of St. Francis Xavier. He found the body perfectly preserved, no unpleasant odor evident—the face, the hands, the chest and the feet showing no trace of corruption."¹⁸

Historians of all modern nations offer their tribute to the life and works of St. Francis Xavier. In his Bull dated August 6, 1623, Pope Urban VIII. placed among the number of the saints this Jesuit, as God had the patriarch Abraham, father of nations. Xavier, recites the Bull, had seen his children in Jesus Christ so multiply as to exceed the stars of heaven and the sands of the sea. His apostolate was that of a divine vocation, the gift of languages, the gift of prophecy, the gift of miracles. The Church appreciating, therefore, presents to the veneration of the faithful his merits, less as a model for imitation, but more as a vessel of election to be glorified.

In the meantime the Roman Catholic Church in Europe had been menaced with disintegration. In Italy, in Germany, North and South; in Austria, with her mixed races; in Spain also; in the northern maritime kingdoms as well as in France demoralization among the Catholic communities had resulted from the scandals which had disgraced the priesthood as well as the members of the religious orders and communities of men and of women. The rulers of some German kingdoms and principalities, following the example of Henry VIII., had laid sacrilegious hands on religious foundations and had become besides adherents of heretical leaders. It was a sad situation for the Holy Father to contemplate. He had recourse to the general of the Society of Jesus. The crisis was momentous, the future ominous with peril for the Church.

¹⁸ Every twenty years the chasuble enshrouding the remains of the saint is removed. The Queen of Portugal embroiders the new vestment, while the one removed is cut into pieces which are distributed as relics. Note of M. Perrin, Tome I., p. 191.

The general acted with promptitude. Of his ten companions six were providentially available. The Fathers Brouet, Laynès, Lejay, Lefèvre and Salmeron were first sent to Germany and were soon followed by Father Bobadilla. It became a contest for the reform of life and the establishment of virtue. The Jesuit fathers won the battle.

Much of Germany and all of Austria were recovered from Lutherism, while in Italy, Spain and France moral reforms succeeded where irregularities and scandals in certain quarters had formerly prevailed. In the low countries and in the maritime kingdoms and principalities of the north Calvinism and heresy still remained.

July 31, 1556, Ignatius Loyola, founder and first general of the Society of Jesus, was called to his eternal reward, aged 65 years. At the time of his death the number of Jesuit fathers in the world exceeded 1,000, comprising nine provinces in Europe and one each in South America, the Indies and Ethiopia. There were only thirty-five professed fathers in the institute, which controlled over 100 colleges, while it had existed only sixteen years. Father Laynès was appointed vicar of the society pending the meeting of the conclave, which subsequently elected him second general of the Society of Jesus.

Of the immortal ten companions who comprised, with the general, the society as authorized by Pope Paul III., there survived at the time of their leader's death Fathers Laynès, Codure, Lefèvre and Bobadilla.

Subsequently Ignatius Loyola was canonized, as was also the third general, Francis Borgia. Other members of the order were subsequently included among the saints of God.

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AN OLD MONARCHY AND A YOUNG REPUBLIC.

BEFORE Bonaparte, as First Consul, fought the battle of the Pyramids, he endeavored to rouse the enthusiasm of his troops by pointing to those hoary memorials, standing like petrified giants on the dim limits of the field to watch the great struggle of modern arms, as they had watched countless other struggles in the far-stretching past. "Frenchmen," he said, "behold, the eyes of forty centuries look down on you to-day!" It is not easy to see what relevancy appeared to the conqueror's mind between the Egypt of the past and the France of his day. There