A Warning to America.

"FOREWARNED IS FOREARMED."

THE

Secret

INSTRUCTIONS OF THE

Jesuits.

THE JESUITS ARE THE SWORN ENEMIES OF AMERICAN LIBERTY.

Read this wonderful Book and be instructed.

Monita Secreta Societis Jesu.

The Secret Instructions

OF THE

Jesuits.

Table of Contents

Monita Secreta Societis Jesu....2
The Secret....2
Instructions....2
OF THE....2
Jesuits....2
REVISER'S PREFACE....4
PREFACE....4
Chapter I The manner of procedure with which the Society must be conducted when considering the commencing of some foundation....5
Chapter II The manner with which the Fathers of the Order must conduct themselves to acquire and preserve the familiarity of princes, magnates and powerful and rich persons....6
Chapter III How the Society must be conducted with the great authorities in the State, and in case they are not rich we must lend ourselves to others....7
Chapter IV Of that which we must charge the preachers and confessors of the great of the earth....9
Chapter V Of the mode of conducting the Society with respect to other ecclesiastics who have the same duties as ourselves in the Church....10
Chapter VI Of the mode of attracting rich widows....10
Chapter VII System which must be employed with widows and methods of disposing of their property....12
Chapter VIII Methods by which the children of rich widows may be caused to embrace the religious state, or of devotion....14
Chapter IX Upon the augmenting of revenue in the colleges....15
Chapter X Of the particular rigor of discipline in the Society....18
Chapter XI How we must conduct ourselves unitedly against those who have been expelled from the Society....19
Chapter XII Who may come that they may be sustained and preserved in the Society....20
Chapter XIII Of the youth who may be elected to be admitted into the Society, and of the mode of retaining them....21
Chapter XIV Upon reserved cases and motives that necessitate expulsion from the Society....22
Chapter XV How the Society must be conducted with the monks and nuns....24
Chapter XVI How we must make profession of despising riches....24
Chapter XVII Methods to exalt the Company....25

REVISER'S PREFACE.

This edition of the "Monita Secreta, or Secret Instructions of the Jesuits" is a Revision of a translation published in London in the year 1723 by John Walthoe. In addition to this there are the Four Oaths or Vows which must be taken by all Members of the Order. These form the third and fourth chapters of the fifth part of the Constitutions of the Jesuits, and are copied from a translation published by Messrs. Rivingtons', in 1838.

To these are added the "Oath of Secrecy" administered by the Jesuits in 1680, copied from a contemporary Pamphlet; and the Indulgence sold in Germany by the notorious Tetzel to raise money for the rebuilding of St. Peter's, at Rome. The original document from which this is copied may be seen at the British Museum.

PREFACE

THE Superiors must carefully preserve these private instructions and keep them in their own possession, and communicate them only to a few of the professed, and they may teach some of them to the non-professed when they may without doubt be used with great advantage to the Society, and that only under the seal of silence, not indeed as written by another, but as deduced from the experience of him who tells it; and since many of the professed are aware of these secrets, therefore the Society from its beginning has been careful that no one who is aware of them should be able to join any other religious order except the Carthusians, because of their perpetual seclusion and their inviolable silence; which also the Holy See has confirmed.

The greatest possible care must be taken that these Instructions do not fall into the hands of strangers, because being envious of us they may interpret them with a sinister purpose; but if this should happen (which God forbid), let it be denied that these are the principles of the Society, and let such denial be confirmed by those of our members, whom we are sure know nothing of them, and let them set in contrast to these, our general instructions and ordinances, printed or written.

Also let the Superiors carefully and cautiously enquire whether these instructions have been made known to any stranger, and let no one transcribe them, either for himself or for another, or allow to be transcribed, unless with the consent of the General or Provincial, and if there be any doubt concerning any one as to his preserving so great secrets of the Society, let the contrary be told him and let him be dismissed.

The text of the Secret Instructions of the Society of Jesus reproduced here was found beneath the pallet on an adobe bed in a cottage in the Andes Mountains of Peru about a century ago.

Chapter I The manner of procedure with which the Society must be conducted when considering the commencing of some foundation.

To capture the will of the inhabitants of a country, it is very important to manifest the intent of the Society, in the manner prescribed in the regulations in which it is said, that the Society must labor with such ardor and force for the salvation of their neighbor as for themselves. For the better inducement of this idea, the most opportunely that we practice the most humble offices, visiting the poor, the afflicted, and the imprisoned. It is very convenient to confess with much promptness, and to hear the confessions, showing indifference, without teasing the penitents; for this, the most notable inhabitants will admire our fathers and esteem them; for the great charity they have for all, and the novelty of the subject.

2. To have in mind that it is necessary to ask with religious modesty, the means for exercising the duties of the Society, and that it is needful to procure and acquire benevolence, principally of the secular ecclesiastics, and of persons of authority, that may be conceived necessary.

3. When called to go to the most distant places, where alms are to be received, they are to be accepted, no matter how small they may be, after having marked out the necessities of ourselves. Notwithstanding, it will be very convenient at the moment to give those alms to the poor, for the edification of those who do not have an exact understanding of the Society; and, “but we must in advance be more liberal with ourselves.”

4. All must labor as if we were inspired by the same spirit; and each one must study to acquire the same styles, with the object of uniformity among so great a number of persons, edifying the whole; those who do the contrary must be expelled as pernicious.

5. In a beginning it is not convenient to purchase property; but in case they can be found, some good sites may be bought, saying that they are to belong to other persons, using the names of some faithful friends, who will guard the secret. The better to make our poverty apparent, the property nearest our college must belong to colleges the most distant, that we can prevent the princes and magistrates from ever knowing that the income of the Society has a fixed point.

6. We must not ourselves go out to reside to form colleges, except to the rich cities; for in this we must imitate Christ, who remained in Jerusalem; and as he alone, passed by the less considerable populations.

7. We must obtain and acquire of the widows all the money that we can, presenting ourselves at repeated times to their sight our extreme necessity.

8. The Superior over each province is the one to whom we must account with certainty, the income of the same; but the amount to the treasurer at Rome, it is, and must always be, an impenetrable mystery.

9. It is for us to preach and say in all parts and in all conversations, that we have come to teach the young and aid the people; and this without interest in any single species and without exception of persons, and that we are not so onerous to the people as other religious orders.

Chapter II The manner with which the Fathers of the Order must conduct themselves to acquire and preserve the familiarity of princes, magnates and powerful and rich persons.

1. It is necessary to do all that is possible to gain completely the attentions and affections of princes and persons of the most consideration; for that, who, being on the outside, but in advance, all of them will be constituted our defenders.

2. As we have learned by experience that princes and potentates are generally inclined to the favor of the ecclesiastics, when these disseminate their odious actions, and when they give an interpretation that they favor, as is to be noted among the married, contract with their relations or allies; or in other similar things; assembling much with them, to animate those who may be found in this case, saying to them that we confide in the assurance of the exemptions, that by intervention of us fathers, which the Pope will concede, if he is made to see the causes, and will present other examples of similar things, exhibiting at the same time the sentiments that we favor, under the pretext of the common good and THE GREATER GLORY OF GOD that is the object of the Society.

3. If at this same assembly the prince treats of doing something, that will not be agreeable to all the great men, for which we are to stir up and investigate, meanwhile, counseling others to conform with the prince, without ever descending to treat of particulars, for fear there may not be a successful issue of the matter, for which the Society will be imputed blame; and for this, if this action shall be disapproved, there will be advertences presented to the contrary that may be absolutely prohibited and put in jeopardy, the authority of some of the fathers, of whom it can be said with certainty, that they have not had notice of the Secret Instructions; for that, it can be affirmed with an oath, that the calumny to the Society, is not true in respect to that which is imputed to it.

4. To gain the good will of Princes, it will be very convenient to insinuate with skill; and for third persons, that we fathers, are a means to discharge honorable and favorable duties in the courts of other kings and princes, and more than any one else in that of the Pope. By this means we can recommend ourselves and the Society; for the same, no one must be charged with this commission but the most zealous persons and well versed in our institute.

5. Aiming especially to bring over the will of the favorites of princes and of their servants, by means of presents and pious offices, that they may give faithful notice to us fathers of the character and inclinations of the princes and great men. Of this manner the Society can gain with facility as much to one as to others.

6. The experience we have had, has made us acquainted with the many advantages that have been taken by the Society of its intervention in the marriages of the House of Austria, and of those which have been effected in other kingdoms, France, Poland, and in various duchies. Forasmuch assembling, proposing with prudence, selecting choice persons who may be friends and families of the relatives, and of the friends of the Society.

7. It will be easy to gain the princesses, making use of their valets; by that, coming to feed and nourish with relations of friendship, by being located at the entrance in all parts, and thus become acquainted with the most intimate secrets of the familiars.

8. In regard to the direction of the consciences of great men, we confessors must follow the writers who concede the greater liberty of conscience. The contrary of this is to appear too religious; for that they will decide to leave others and submit entirely to our direction and counsels.

9. It is necessary to make reference to all the merits of the Society; to the princes and prelates, and to as many as can lend much aid to the Society, after having shown the transcendency of its great privileges.

10. Also, it will be useful to demonstrate, with prudence and skill, such ample power which the Society has, to absolve, even in the reserved cases, compared with that of other pastors and priests; also, that of dispensing with the fasts, and of the rights which they must ask and pay, in the impediments of marriage, by which means many persons will recur to us, whom it will be our duty to make agreeable.

11. It is not the less useful to invite them to our sermons, assemblies, harangues, declamations, etc., composing odes in their honor, dedicating literary works or conclusions; and if we can for the future, give dinners and greetings of divers modes.

12. It will be very convenient to take to our care the reconciliation of the great, in the quarrels and enmities that divide them; then by this method we can enter, little by little, into the acquaintance of their most intimate friends and secrets; and we can serve ourselves to that party which will be most in favor of that which we present.

13. If there should be some one at the service of a monarch or prince, and he were an enemy of our Society, it is necessary to procure well for ourselves better than for others, making him a friend, employing promises, favors, and advances, which shall be in proportion to the same monarch or prince.

14. No one shall recommend to a prince any one, nor make advances to any who have gone out from us, being outside of our Society, and in particular to those who voluntarily verified, for yet when they dissimulate they will always maintain an inextinguishable hatred to the Society.

In fine, each one must procure and search for methods to increase the affection and favor of princes, of the powerful, and of the magistrates of each population, that whenever occasion is offered to support, we can do much with efficacy and good faith, in benefiting ourselves, though contrary to their relations, allies and friends.

Chapter III How the Society must be conducted with the great authorities in the State, and in case they are not rich we must lend ourselves to others.

1. The care consigned to us, that we must do all that is possible, for to conquer the great; but it is also necessary to gain their favor to combat our enemies.

2. It is very conducive to value their authority, prudence and counsels, and induce them to despise wealth, at the same time that we procure gain and employ those that can redeem the Society; tacitly valuing their names, for acquisition of temporal goods if they inspire sufficient confidence.

3. It is also necessary to employ the ascendant of the powerful, to temper the malevolence of the persons of a lower sphere and of the rabble against our Society.

4. It is necessary to utilize, whenever we can, the bishops, prelates and other superior ecclesiastics, according to the diversity of reason, and the inclination we manifest.

5. In some points it will be sufficient to obtain of the prelates and curates, that which it is possible to do, that their subjects respect the society; and that obstructing the exercise of its functions among those who have the greatest power, as in Germany, Poland, etc. It will be necessary to exhibit the most distinguished attentions for that, mediating its authority and that of the princes, monasteries, parishes, priorates, patronates, the foundations of the churches and the pious places, can come to our power. Because we can with more facility where the Catholics will be found mixed with heretics. It is necessary to make such prelates see the utility and merit that we have in all this, and that never will they have so much valuation from the priests, friars, and for the future from the faithful. If making these changes, it is necessary to publicly praise their zeal, although written, and to perpetuate the memory of their actions.

6. For this it is necessary to labor, to the end, that the prelates will place in the hands of us fathers, as confessors and counsellors; and if they aspire to more elevated positions in the Court of Rome, we must unite in their favor and aid their pretensions with all our forces, and by means of our influence.

7. We must be watchful that when the bishops are instituting principal colleges and parochial churches, that the faculties are taken from the Society, and placed in both vicarious establishments, with the charge of cures, and that the Superior of the Society to be, that all the government of these churches shall pertain to us, and that the parishioners shall be our subjects, of the method that all can be placed in them.

8. Where there are those of the academies who have been driven out from us, and are contrary; where the Catholics or the heretics obstruct our installation, we will compound with the prelates, and make ourselves the owners of the first cathedrals; for thus shall we make them to know the necessities of the Society.

9. Over all, we must be very certain to procure the protection and affection of the prelates of the Church, for the cases of beatification or canonization of ourselves; in whose subjects convened further, to obtain letters from the powerful and of the princes, that the decisions may be promptly attained in the Catholic Court.

10. If it shall be accounted that the prelates or magnates should send commissioned representatives, we must put forth all ardor, that no other priests, who are in dispute with us, shall be sent; for the reason, that they shall not communicate their animadversion, discrediting us in the cities and provinces we

inhabit; and that if they pass by other provinces and cities, where there are colleges, they will be received with affection and kindness, and be so splendidly treated as a religious modesty will permit.

Chapter IV Of that which we must charge the preachers and confessors of the great of the earth.

1. Those of us who may be directed to the princes and illustrious men, of the manner in which we must appear before them, with inclination unitedly “to the greater glory of God,” obtaining — with its austerity of conscience, that the same princes are persuaded of it; for this direction we must not travel in a principle to the exterior or political government, but gradually and imperceptibly.

2. Forasmuch there will be opportunity and conducive notices at repeated times, that the distribution of honors and dignities in the Republic is an act of justice; and that in a great manner it will be offending God, if the princes do not examine themselves and cease carrying their passions, protesting to the same with frequency and severity, that we do not desire to mix in the administration of the State; but when it shall become necessary to so express ourselves thus, to have your weight to fill the mission that is recommended. Directly that the sovereigns are well convinced of this, it will be very convenient to give an idea of the virtues that may be found to adorn those that are selected for the dignities and principal public changes; procuring then and recommending the true friends of the Society; notwithstanding, we must not make it openly for ourselves, but by means of our friends who have intimacy with the prince that it is not for us to talk him into the disposition of making them.

3. For this watchfulness our friends must instruct the confessors and preachers of the Society near the persons capable of discharging any duty, that over all, they must be generous to the Society; they must also keep their names, that they may insinuate with skill, and upon opportune occasions to princes, well for themselves or by means of others.

4. The preachers and confessors will always present themselves so that they must comport with the princes, lovable and affectionate, without ever shocking them in sermons, nor in particular conversations, presenting that which rejects all fear, and exhorting them in particular to faith, hope and justice.

5. Never receive gifts made to any one in particular, but that for the contrary; but picture the distress in which the Society or college may be found, as all are alike; having to be satisfied with assigning each one a room in the house, modestly furnished; and noticing that your garb is not over nice; and assist with promptness to the aid and counsel of the most miserable persons of the palace; but that you do not say it of them, but only those who have agreed to serve the powerful.

6. Whenever the death occurs of any one employed in the palace, we must take care of speaking with anticipation, that they fail in the nomination of a successor, in their affection for the Society; but giving no appearance to cause suspicion that it was the intent of usurping the government of the prince; for which, it must not be from us that it is said; take a part direct; but assembling of faithful or influential friends who may be found in a position of rousing the hate of one and another until they become inflamed.

Chapter V Of the mode of conducting the Society with respect to other ecclesiastics who have the same duties as ourselves in the Church.

1. It is necessary to help with valor these persons, and manifest in their due time to the princes and lords that are always ours, and being constituted in power, that our Society contains essentially the perfection of all the other orders, with the exception of singing and manifesting an exterior of austerity in the mode of life and in dress; and that if in some points they excel the communities of the Society, this shines with greater splendor in the Church of God.

2. We must inquire into and note the defects of the other fathers (non-Jesuit priests), and when we find them, we must divulge them among our faithful friends, as condoling over them; we must show that such fathers do not discharge with certainty, that we do ourselves the functions, that some and others recommend.

3. It is necessary that the fathers of our Society oppose with all their power the other fathers who intend to found houses of education to instruct the youths among the populations where ours are found teaching with acceptation and approval; and it will be very convenient to indicate our projects to princes and magistrates, that such people will excite disturbances and commotions if they are not prohibited from teaching; and that in the last result, the damage will fall upon the educated, by being instructed by a bad method, without any necessity; posting them that the Society is sufficient to teach the youth. In case the fathers bear letters of the Pontificate, or recommendations from the Cardinals, we must work in opposition to them, making the princes and great men to point out to the Pope the merits of the Society and its intelligence for the pacific instruction of the youths, to which end, we must have and obtain certifications of the authorities upon our good conduct and sufficiency.

4. Having notwithstanding to form duties, our fathers in displaying singular proofs of our virtue and erudition, making them to exercise the alumni (graduates) in their studies in methods of functions, scholars of diversion, capable of drawing applause, making for supposition, these representations in the presence of the great magistrates and concurrence of other classes.

Chapter VI Of the mode of attracting rich widows.

1. We must elect effective fathers already advanced in years, of lively complexion and conversation, agreeable to visit these ladies, and whence they can promptly note in them appreciation or affection for our Society; making offerings of good works and the merits of the same; that, if they accept them, and succeed in having them frequent our temples, we must assign to them a confessor, who will be able of guiding them in the ways that are proper, in the state of widowhood, making the enumeration and praises of satisfaction that should accompany such a state; making them believe and yet with certainty that they who serve as such, is a merit for etemal life, being efficacious to relieve them from the pains of purgatory.

2. The same confessor will propose to them to make and adorn a little chapel or oratory in their own house, to confirm their religious exercises, because by this method we can shorten the communication, more easily hindering those who visit others; although if they have a particular chaplain, and will

content to go to him to celebrate the mass, making opportune advertencies to her who confesses, to the effect and treating her as being left to be overpowered by said Chaplain.

3. We must endeavor skillfully but gently to cause them to change respectively to the Order and to the method of the House, and to conform as the circumstances of the person will permit, to whom they are directed, their propensities, their piety, and yet to the place and situation of the edifice.

4. We must not omit to have removed, little by little, the servants of the house that are not of the same mind with ourselves, proposing that they be replaced by those persons who are dependent on us, or who desire to be of the Society; for by this method we can be placed in the channel of communication of whatever passes in the family.

5. The constant watch of the confessor will have to be, that the widow shall be disposed to depend on him totally, representing that her advances in grace are necessarily bound to this submission.

6. We are to induce her to the frequency of the sacraments, and especially that of penitency, making her to give account of her deeper thoughts and intentions; inviting her to listen to her confessor, when he is to preach particular promising orations; recommending equally the recitation each day of the litanies and the examination of conscience.

7. It will be very necessary in the case of a general confession, to enter extensively into all of her inclinations; for that it will be to determine her, although she may be found in the hands of others.

8. Insist upon the advantages of widowhood, and the inconvenience of marriage; in particular that of a repeated one, and the dangers to which she will be exposed, relatively to her particular businesses into which we are desirous of penetrating.

9. We must cause her to talk of men whom she dislikes, and to see if she takes notice of anyone who is agreeable, and represent to her that he is a man of bad life; procuring by these means disgust of one and another, and repugnant to unite with anyone.

10. When the confessor has become convinced that she has decided to follow the life of widowhood, he must then proceed to counsel her to dedicate herself to a spiritual life, but not to a monastic one, whose lack of accommodations will show how they live; in a word, we must proceed to speak of the spiritual life of Pauline and of Eustace, &c. The confessor will conduct her at last, that having devoted the widow to chastity, to not less than for two or three years, she will then be made to renounce a second nuptial forever.

In this case she will be found to have discarded all sorts of relations with men, and even the diversions between her relatives and acquaintances, we must protest that she must unite more closely to God. With regard to the ecclesiastics who visit her, or to whom she goes out to visit, when we cannot keep her separate and apart from all others, we must labor that those with whom she treats shall be recommended by ourselves or by those who are devoted to us.

11. In this state, we must inspire her to give alms, under the direction, as she will suppose, or her spiritual father; then it is of great importance that they shall be employed with utility; more, being

careful that there shall be discretion in counsel, causing her to see that inconsiderate alms are the frequent causes of many sins, or serve to torment at last, that they are not the fruit, nor the merit which produced them.

Chapter VII System which must be employed with widows and methods of disposing of their property.

1. It will be necessary to inspire her to continue to persevere in her devotion and the exercise of good works and of disposition, in not permitting a week to pass, to give away some part of her overplus, in honor of Jesus Christ, of the Holy Virgin and of the Saint she has chosen for her patron; giving this to the poor of the Society or for the ornamenting of its churches, until she has absolutely disposed of the first fruits of her property as in other times did the Egyptians.

2. When the widows, the more generally to practice their alms, must be given to know with perseverance, their liberality in favor of the Society; and they are to be assured that they are participants in all the merits of the same, and of the particular indulgences of the Provincial; and if they are persons of much consideration, of the General of the Order.

3. The widows who having made vows of chastity, it will be necessary for them to renew them twice per annum, conforming to the custom that we have established; but permitting them notwithstanding, that day some honest freedom from restraint by our fathers.

4. They must be frequently visited, treating them agreeably; referring them to spirited and diverting histories, conformable to the character and inclination of each one.

5. But that they may not abate, we must not use too much rigor with them in the confessional; that it may not be, that they by having empowered others of their benevolence, that we do not lose confidence of recovering their adhesion, having to proceed in all cases with great skill and caution, being aware of the inconstancy natural to woman.

6. It is necessary to have them do away with the habit of frequenting other churches, in particular those of convents; for which it is necessary to often remind them, that in our Order there are possessed many indulgences that are to be obtained only partially by all the other religious corporations.

7. To those who may be found in the case of the garb of mourning, they will be counselled to dress a little more agreeable, that they may at the same time, unite the aspect of mourning with that of adornment, to draw them away from the idea of being found directed by a man who has become a stranger to the world. Also with such, that they may not be very much endangered, or particularly exposed to volubility, we can concede to them, as if they maintained their consequence and liberality, for and with the society, that which drives ensuality away from them, being with moderation and without scandal.

8. We must manage that in the houses of the widows there shall be honorable young ladies, of rich and noble families; that little by little they become accustomed to our direction and mode of life; and that they are given a director elected and established by the confessor of the family, to be permanently and

always subject to all the reprehensions and habits of the Society; and if any do not wish to submit to all, they must be sent to the houses of their fathers, or to those from which they were brought, accusing them directly of extravagance and of glaring and stained character.

9. The care of the health of the widows, and to proportion some amusement, it is not the least important that we should care for their salvation; and so, if they complain of some indisposition, we must prohibit the fast, the hair cloth girdle, and the discipline, without permitting them to go to church; further continue the direction, cautiously and secretly with such, that they may be examined in their houses; if they are given admission into the garden, and edifice of the college, with secrecy; and if they consent to converse and secretly entertain with those that they prefer.

10. To the end that we may obtain, that the widows employ their utmost obsequiousness to the Society, it is the duty to represent to them the perfection of the life of the holy, who have renounced the world, estranged themselves from their relations, and despising their fortunes, consecrating themselves to the service of the Supreme Being with entire resignation and content. It will be necessary to produce the same effect, that those who turn away to the Constitutions of the Society, and their relative examination to the abandonment of all things. We must cite examples of the widows who have reached holiness in a very short time; giving hopes of their being canonized, if their perseverance does not decay; and promising for their cases our influence with the Holy Father.

11. We must impress in their souls the persuasion that, if they desire to enjoy complete tranquility of conscience it will be necessary for them to follow without repugnance, without murmuring, nor tiring, the direction of the confessor, so in the spiritual, as in the eternal, that she may be found destined to the same God, by their guidance.

12. Also we must direct with opportunity, that the Lord does not desire that they should give alms, nor yet to fathers of an exemplary life, known and approved, without consulting beforehand with their confessor, and regulating the dictation of the same.

13. The confessors must take the greatest care, that the widows and their daughters of the confessional, do not go to see other fathers (i.e. non-Jesuit priests) under any pretext, nor with them. For this, we must praise our Society as the Order most illustrious of them all; of greater utility in the Church, and of greater authority with the Pope and with the princes; perfection in itself; then dismiss the dream of them, and menace them, that we can, and that we are no correspondents to them, we can say, that we do not consent to froth and do as among other monks who count in their convents many ignorant, stupid loungers who are indolent in regard to the other life, and intriguers in that to disorder, &c.

14. The confessors must propose and persuade the widows to assign ordinary pensions and other annual quotas to the colleges and houses of profession for their sustenance with especially to the professed house at Rome; and not forgetting to remind them of the restoration of the ornaments of the temples and replenishing of the wax, the wine, and other necessaries for the celebration of the mass.

15. If they do not make relinquishment of their property to the Society, it will be made manifest to them, on apparent occasion in particular, when they are found to be sick, or in danger of death; that there are many colleges to be founded; and that they may be excited with sweetness and

disinterestedness, to make some disbursements as merit for God, and in that they can found his eternal glory.

16. In the same manner, we must proceed with regard to princes and other well doers, making them to see that such foundations will be made to perpetuate their memory in this world, and gain eternal happiness, and if some malevolent persons adduce the example of Jesus Christ, saying, that then he had no place to recline his head, the Society bearing his name should be poor in imitation of himself, we must make it known and imprint it in the imagination of those, and of all the world, that the Church has varied, and that in this day we have become a State; and we must show authority and grand measures against its enemies that are very powerful, or like that little stone prognosticated by the prophet, that, divided, came to be a great mountain. Inculcate constantly to the widows who dedicate their alms and ornaments to the temples, that the greater perfection is in disposing of the affection and earthly things, ceding their possession to Jesus Christ and his companions.

17. Being very little, that which we must promise to the widows, who dedicate and educate their children for the world, we must apply some remedy to it.

Chapter VIII Methods by which the children of rich widows may be caused to embrace the religious state, or of devotion.

1. To secure our object, we must create the custom, that the mothers treat them severely, and show to them, that we are in love with them. Coming to induce the mothers to do away with their tastes, from the most tender age, and regarding, restraining, &c., &c., the children especially; prohibiting decorations and adornments when they enter upon competent age; that they are inspired in the vocation for the cloister, promising them an endowment of consideration, if they embrace a similar state; representing to them the insipidity that is brought with matrimony, and the disgust that has been experienced in it; signifying to them the weight they would sit under, for not having maintained in the celibate. Lastly, coming to direct in the conclusions arrived at by the daughters of the widows, so fastidious of living with their mothers, that their feet will be directed to enter into a convent.

2. We must make ourselves intimate with the sons of the widows, and if for them an object or the Society, and cause them to penetrate the intent of our colleges, making them to see things that can call their attention by whatever mode, such as gardens, vineyards, country houses, and the farm houses where the masters go to recreate; talk to them of the voyages the Jesuits have made to different countries, of their treating with princes, and of much that can capture the young; cause them to note the cleanliness of the refectory, the commodiousness of the lodges, the agreeable conversation we have among ourselves, the suavity of our rule, and that we have all for the object of the greater glory of God; show to them the preeminence of our Order over all the others, taking care that the conversations we have shall be diverting to pass to that of piety.

3. At proposing to them the religious state, have care of doing so, as if by revelation; and in general, insinuating directly with sagacity, the advantage and sweetness of our institute above all others; and in conversation cause them to understand the great sin that will be committed against the vocation of the

Most High; in fine, induce them to make some spiritual exercises that they may be enlightened to the choice of this state.

4. We must do all that is possible that the masters and professors of the youth indicated shall be of the Society, to the end, of being always vigilant over these, and counsel them; but if they cannot be reduced, we must cause them to be deprived of some things, causing that their mothers shall manifest their censure and authority of the house, that they may be tired of that sort of life; and if, finally, we cannot obtain their will to enter the Society, we must labor; because we can remand them to other colleges of ours that are at a distance, that they may study, procuring impediment, that their mothers show endearment and affection, at the same time, continuing for our part, in drawing them to us by suavity of methods.

Chapter IX Upon the augmenting of revenue in the colleges.

1. We must do all that is possible, because we do not know if bound with the last vow of him, who is the claimant of an inheritance, meanwhile we do not know if it is confirmed, to not be had in the Society a younger brother, or of some other reason of much entity. Before all, that which we must procure, are the augmentations of the Society with rules to the ends agreed upon by the superiors, which must be conformable: for that the Church returns to its primitive splendor for the greater glory of God; of fate that all the clergy shall be found animated by a united spirit. To this end, we must publish by all methods, that the Society is composed in part of professors so poor, that are wanting of the most indispensable, to not be for the beneficence of the faithful; and that another part is of fathers also poor, although living upon the product of some household property; but not to be grievous to the public, in the midst of their studies, their ministry, as are other ordinary mendicants. The spiritual directors of princes, great men, accommodating widows, and of whom we have abundant hope, that they will be disposed at last to make gifts to the Society in exchange for spiritual and eternal things, that will be proportioned, the lands and temporalities which they possess; for the same, carrying always the idea, that we are not to lose the occasion of receiving always as much as may be offered. If promises and the fulfillment of them is retarded, they are to be remembered with precaution, dissimulating as much as we can the coveting of riches. When some confessor of personages or other people, will not be apt, or wants subtility, that in these subjects is indispensable, he will be retired with opportunity, although others may be placed anticipatedly; and if it be entirely necessary to the penitents, it will be made necessary to take out the destitute to distant colleges, representing that the Society has need for them there; because it being known that some young widows, having unexpectedly failed, the Society not having the legacy of very precious movables, having been careless by not accepting in due time. But to receive these things, we could not attend at the time, and only at the good will of the penitent.

2. To attract the prelates, canonicals and other rich ecclesiastics, it is necessary to employ certain arts, and in place procuring them to practice in our houses spiritual exercises, and gradually and energetically of the affection that we profess to divine things; so that they will be affectionate towards the Society and that they will soon offer pledges of their adhesion.

3. The confessors must not forget to ask with the greatest caution and on adequate occasions of those who confess, what are their names, families, relatives, friends, and properties, informing their successors who follow them, the state, intention in which they will be found, and the resolution which they have taken; that which they have not yet determined obtaining, having to form a plan for the future to the Society. When it is founded, whence directly there are hopes of utility; for it will not be convenient to ask all at once; they will be counseled to make their confession each week, to disembarrass the conscience much before, or to the title of penitence. They will be caused to inform the confessor with repetition, of that which at one time they have not given sufficient light; and if they have been successful by this means, she will come, being a woman, to make confession with frequency, and visit our church; and being a man, he will be invited to our houses and we are to make him familiar with ourselves.

4. That which is said in regard to widows, must have equal application to the merchants and neighbors of all classes, as being rich and married, but without children, of that plan by which the Society can arrive to be their heirs, if we put in play the measures that we may indicate; but over all, it will be well to have present, as said, near the rich devotees that treat with us, and of whom the vulgar can murmur, when more, if they are of a class not very elevated.

5. Procuring for the rectors of the colleges entrance for all the ways of the houses, parks, groves, forests, lawns, arable lands, vineyards, olive orchards, hunting grounds, and whatever species of inheritances which they meet with in the end of their rectory; if their owners pertain to the nobility, to the clergy, or are negotiators, particulars, or religious communities, inquiring the revenues of each one, their loads and what they pay for them. All these dates or notices they are to seek for with great skill and to a fixed point, energetically yet from the confessional, then of the relations of friendship; or of the accidental conversations; and the confessor meets with a penitent of possibles, he will be placed in knowledge of the rector, obtaining by all methods the one conserved.

6. The essential point to build upon, is the following: that we must so manage, that in the ends we gain the will and affections of our penitents, and other persons with whom we treat, accommodating ourselves to their inclinations if they are conducive. The Provincials will take care to direct some of us to points, in which reside the nobility and the powerful; and if the Provincials do not act with opportunity, the rectors must notice with anticipation, the crops (the field of operations) that are there, which we go to examine.

7. When we receive the sons of strong houses in the Society, they must show whether they will be easy to acquire the contracts and titles of possession; and if so they were to enter of themselves, of which they may be caused to cede some of their property to the college, or the usufruct (profit) or for rent, or in other form, or if they can come for a time into the Society, the gain of which may be very much of an object, to give a special understanding to the great and powerful, the narrowness in which we live, and the debts that are pressing us.

8. When the widows, or our married devoted women, do not have more than daughters, we must persuade them to the same life of devotion, or to that of the cloister; but that except the endowment that

they may give, they can enter their property in the Society gently; but when they have husbands, those that would object to the Society, they will be catechized; and others who desire to enter as religiouses in other Orders, with the promise of some reduced amount. When there may be an only son, he must be attracted at all cost, inculcating the vocation as made by Jesus Christ; causing him to be entirely disembarrassed from the fear of its fathers, and persuading him to make a sacrifice very acceptable to the Almighty, that he must withdraw to His authority, abandon the paternal house and enter in the Society; the which, if he so succeeds, after having given part to the General, he will be sent to a distant novitiate; but if they have daughters, they will primarily dispose the daughters for a religious life; and they will be caused to enter into some monastery, and afterwards be received as daughters in the Society, with the succession of its properties.

9. The Superiors will place in the channel of the circumstances, the confessors of these widows and married people, that they on all future occasions may act for the benefit of the Society; and when by means of one, they cannot take our part he will be replaced with another; and if it is made necessary, he will be sent to great distances, of a manner that he cannot follow understandingly with these families.

10. If we succeed in convincing the widows and devoted persons, who aspire with fervor to a perfect life, and that the better means to obtain it is by ceding all their properties to the Society, supporting by their revenues, that they will be religiously administered until their death, conforming to the degree of necessity in which they may be found, and the just reason that may be employed for their persuasion is, that by this mode, they can be exclusively dedicated to God; without attentions and molestations, which would perplex them, and that it is the only road to reach the highest degree of perfection.

11. The Superiors craving the confidence of the rich, who are attached to the Society, delivering receipts of its proper hand writing whose payment afterwards will differ; not forgetting to often visit those who loan, to exhort them above all in their infirmities of consideration, as to whom will devolve the papers of the debt; because it is not so to be found mention of the Society in their testament; and by this course we must acquire properties, without giving cause for us to be hated by the heirs.

12. We must also in a grand manner ask for a loan, with payment of annual interest, and employ the same capital in other speculation to produce greater revenues to the Society; for at such a time, succeeding to move them with compassion to that which they will lend to us, we will not lose the interest in the testament of donation, when they see that they found colleges and churches.

13. The Society can report the utilities of commerce, and value the name of the merchant of credit, whose friendship we may possess.

14. Among the peoples where our fathers reside, we must have physicians faithful to the Society, whom we can especially recommend to the sick, and to paint under an aspect very superior to that of other religious orders, and secure direction that we shall be called to assist the powerful, particularly in the hour of death.

15. That the confessors shall visit with assiduity the sick, particularly those who are in danger, and to honestly eliminate the other fathers, which the superiors will procure, when the confessor sees that he is obliged to remove the other from the suffering, to replace and maintain the sick in his good intentions.

Meanwhile we must inculcate as much as we can with prudence, the fear of hell, &c., &c., or when, the lesser ones of purgatory; demonstrating that as water will put out fire, so will the same alms blot out the sin; and that we cannot employ the alms better, than in the maintaining and subsidizing of the persons, who, by their vocation, have made profession of caring for the salvation of their neighbor; that in this manner the sick can be made to participate in their merits, and find satisfaction for their own sins; placing before them that charity covereth a multitude of sins; and that also, we can describe that charity, is as a nuptial vestment, without which, no one can be admitted to the heavenly table. in fine it will be necessary to move them to the citations of the scriptures, and of the holy fathers, that according to the capacity of the sick, we can judge what is most efficacious to move them.

16. We must teach the women, that they must complain of the vices of their husbands, and the disturbances which they occasion, that they can rob them in secret of some amounts of money, to offer to God, in expiation of the sins of their husbands, and to obtain their pardon.

Chapter X Of the particular rigor of discipline in the Society.

1. If there shall be anyone dismissed under any protest, as an enemy of the Society, whatever may be his condition, or age; all those who have been moved to become the devotees of our churches; or of visiting ourselves; or who having been made to take the alms on the way to other churches; or who having been found to give to other fathers; or who having dissuaded any rich man, and well intentioned towards our Society, or giving anything; or in the time in which he can dispose of his properties, having shown great affection for his relations with this Society; because it is a great proof of a mortified disposition; and we conclude that the professions are entirely mortified; or also, that he having scattered all the alms of the penitents, or of the friends of the Society, in favor of his poor relations. Furthermore, that he may not complain afterwards of the cause of his expulsion, it will be necessary to thrust him from us directly; but we can prohibit him from hearing confessions, which will mortify him, and vex him by imposing upon him most vile offices, obliging him each day to do things that are the most repugnant; he will be removed from the highest studies and honorable employments; he will be reprimanded in the chapters by public censures; he will be excluded from the recreations and prohibited from all conversation with strangers; he will be deprived of his vestments and the uses of other things when they are not indispensable, until he begins to murmur and becomes impatient; then he can be expelled as a shameful person, to give a bad example to others; and if it is necessary to give account to his relatives, or to the prelates of the Church, of the reason for which he has been thrust out, it will be sufficient to say that he does not possess the spirit of the Society.

2. Furthermore, having also expelled all those who may have scrupled to acquire properties for the Society, we must direct, that they are too much addicted to their own judgment. If we desire to give reason of their conduct to the Provincials, it is necessary not to give them a hearing; but call for the rule, that they are obligated to a blind obedience.

3. It will be necessary to note, whence the beginning and whence their youth, those who have great affection for the Society; and those which we recognize their affection until the furthest orders, or until

their relatives, or until the poor shall be necessarily disposed, little by little, as carefully said, to go out; then they are useless.

Chapter XI How we must conduct ourselves unitedly against those who have been expelled from the Society.

1. As those whom we have expelled, when knowing little or something of the secrets, the most times are noxious to the Society for the same, it shall be necessary to obviate their efforts by the following method, before thrusting them out; it will be necessary to obligate them to promise, by writing, and under oath, that they will never by writing or speaking, do anything which may be prejudicial to the Society; and it will be good that the Superiors guard a point of their evil inclinations, of their defects and of their vices; that they are the same, having to manifest in the discharge of their duties, following the custom of the Society, for that, if it should be necessary, this point can serve near the great, and the prelates to hinder their advancement.

2. Constant notice must be given to an the colleges of their having been expelled; and we must exaggerate the general motives of their expulsion; as the little mortification of their spirit; their disobedience; their little love for spiritual exercises; their self love, &c., &c. Afterwards, we must admonish them, that they must not have any correspondence with them; and they must speak of them as strangers; that the language of all shall be uniform, and that it may be told everywhere, that the Society never expels any one without very grave causes, and that as the sea casts up dead bodies, &c., &c. We must insinuate with caution, similar reasons to these, causing them to be abhorred by the people, that for their expulsion it may appear plausible.

3. In the domestic exhortations, it will be necessary to persuade people that they have been turned out as unquiet persons; that they continue to beg each moment to enter anew into the Society; and it will be good to exaggerate the misfortunes of those who have perished miserably, after having separated from the Society.

4. It will also be opportune to send forth the accusations, that they have gone out from the Society, which we can formulate by means of grave persons, who will everywhere repeat that the Society never expels any one but for grave causes; and that they never part with their healthy members; the which they can confirm by their zeal, and show in general for the salvation of the souls of them that do not pertain to them; and how much greater will it not be for the salvation of their own.

5. Afterwards, the Society must prepare and attract by all classes of benefits, the magnates, or prelates, with whom those who have been expelled begin to enjoy some authority and credit. It will be necessary to show that the common good of an Order so celebrated as useful in the Church, must be of more consideration, than that if a particular one who has been cast out. If an this affliction preserves some affection for those expelled, it will be good to indicate the reasons which have caused their expulsion; and yet exaggerate the causes the more that they were not very true; with such they can draw their conclusions as to the probable consequences.

6. Of all modes, it will be necessary that they particularly have abandoned the Society by their own free will; not being promoted to a single employment or dignity in the Church; that they would not submit themselves and much that pertains to the Society; and that all the world should withdraw from them that desire to depend on them.

7. Procuring soon, that they are removed from the exercise of the functions celebrated in the Church, such as the sermons, confessions, publication of books, &c., &c., so that they do not win the love and applause of the people. For this, we must come to inquire diligently upon their life and their habits; upon their occupations, &c., &c., penetrate into their intentions, for the which, we must have particular correspondence with some of the family in whose house they live, of those who have been expelled. In surprising something reprehensible in them or worthy of censure, which is to be divulged by people of medium quality; giving in following the steps conducive to reach the hearing of the great, and the prelates, who favor then, that they may be caused to fear that the infamy will relapse upon themselves. If they do nothing that merits reprehension, and conduct themselves well, we must curtail them by subtle propositions and captious phrases, their virtues and meritorious actions, causing that the idea that has been formed of them, and the faith that is had in them, may little by little be made to disappear; this is of great interest for the Society, that those whom we repel, and more principally those who by their own will abandon us, shall be sunk in obscurity and oblivion.

8. We must divulge without ceasing the disgraces and sinister accidents that they bring upon them, notwithstanding the faithful, who entreat for them in their prayers, that they may not believe that we work from impulses of passion. In our houses we must exaggerate by every method these calamities, that they may serve to hinder others.

Chapter XII Who may come that they may be sustained and preserved in the Society.

1. The first place in the Society pertains to the good operators; that is to say, those who cannot procure less for the temporal than for the spiritual good of the Society; such as the confessors of princes, of the powerful, of the widows, of the rich pious women, the preachers and the professors who know all these secrets.

2. Those who have already failed in strength or advanced in years; conforming to the use they have made of their talents in and for the temporal good of the Society; of the manner which has attended them in days that are passed; and further, are yet convenient instruments to give part to the Superiors of the ordinary defects which are to be noted in ourselves, for they are always in the house.

3. We must never expel but in case of extreme necessity, for fear of the Society acquiring a bad reputation.

4. Furthermore, it will be necessary to favor those who excel by their talent, their nobleness and their fortune; particularly if they have powerful friends attached to the Society; and if they themselves have for it a sincere appreciation, as we have already said before. They must be sent to Rome, or to the universities of greater reputation to study there; or in case of having studied in some province, it will be

very convenient that the professors attend to them with special care and affection. Meanwhile, they not having conveyed their property to the Society, we must not refuse them anything; for after confirming the cession, they will be disappointed as the others, notwithstanding guarding some consideration for the past.

5. Having also especial consideration on the part of the Superiors, for those that have brought to the Society, a young notable, placed so that they are given to know the affection made to it; but if they have not professed, it is necessary to take care of not having too much indulgence with them, for fear that they may return at another time, to carry away those whom they have brought to the Society.

Chapter XIII Of the youth who may be elected to be admitted into the Society, and of the mode of retaining them.

1. It is necessary that much prudence shall be exercised, respecting the election of the Youth; having to be sprightly, noble, well liked, or at the least excellent in some of these qualities.

2. To attract them with greater facility to our institute, it is necessary in the meanwhile, to study that the rectors and professors of colleges shall exhibit an especial affection; and outside the time of the classes, to make them comprehend how great is God, and that some one should consecrate to his service all that he possesses; and particularly if he is in the Society of his Son.

3. Whenever the opportunity may arrive, conducive in the college and in the garden, and yet at times to the country houses, that in the company of ourselves, during the recreations, that we may familiarize with them, little by little, being careful, notwithstanding, that the familiarity does not engender disgust.

4. We cannot consent that we shall punish them, nor oblige them to assemble at their tasks among those who are the most educated.

5. We must congratulate them with gifts and privileges conforming to their age and encouraging above all others with moral discourses.

6. We must inculcate them, that it is for one divine disposition, that they are favorites among so many who frequent the same college.

7. On other occasions, especially in the exhortations, we must aim to terrify them with menaces of the eternal condemnation, if they refuse the divine vocation.

8. Meanwhile frequently expressing the anxiety to enter the Society, we must always defer their admission, that they may remain constant; but if for these, they are undecided, then we must encourage them incessantly by other methods.

9. If we admonish effectively, that none of their friends, nor yet the fathers, nor the mothers discover their vocation before being admitted; because then, if then, they come to the temptation of withdrawing; so many as the Society desires to give full liberty of doing that which may be the most convenient; and in case of succeeding to conquer the temptation, we must never lose occasions to make

them recover spirit; remembering that which we have said, always that this will succeed during the time of the novitiate, or after having made their simple vows.

10. With respect to the sons of the great, nobles, and senators, as it is supremely difficult to attract them, meanwhile living with their fathers, who are having them educated to the end, that they may succeed in their destinies, we must persuade, vigorously, of the better influences of friends that are persons of the same Society; that they are ordered to other provinces, or to distant universities in which there are our teachers; careful to remit to the respective professors the necessary instructions, appropriate to their quality and condition, that they may gain their friendship for the Society with greater facility and certainty.

11. When having arrived at a more advanced age, they will be induced to practice some spiritual exercises, that they may have so good an exit in Germany and Poland.

12. We must console them in their sadness and afflictions, according to the quality and dispositions of each one, making use of private reprimands and exhortations appropriate to the bad use of riches; inculcating upon them that they should depreciate the felicity of a vocation, menacing them with the pains of hell for the things they do.

13. It will be necessary to make patent to the fathers and the mothers, that they may condescend more easily to the desire of their sons of entering the Society, the excellence of its institute in comparison with those of other orders; the sanctity and the science of our fathers; its reputation in all the world; the honor and distinctions of the different great and small. We must make enumeration of the princes and the magnates, that, with great content, have lived until their death, and yet living in the Society. We must show how agreeable it is to God, that the youth consecrate themselves to Him, particularly in the Society of his Son: and what thing is there so sublime as that of a man carrying the yoke of the Lord from his youth. That if they oppose any objections because of their extreme youth, then we must present the facility of our institute, the which not having anything to molest, with the exception of the three vows, and that which is most notable, that we do not have any obligatory rule, nor yet under penalty of venial sin.

Chapter XIV Upon reserved cases and motives that necessitate expulsion from the Society.

1. To most of the cases expressed in the Constitutions, and of which only the Superior or the ordinary confessor, with permission of this, can absolve them, where there is sodomy, unnatural crime, formication, adultery, of the unchaste touch of a man, or of a woman; also if under the pretext of Zeal, or whatever motive, they have done some grave thing against the Society; against its honors and its gains; these will be just causes for reason of the expulsion of the guilty.

2. If anyone confesses in the confessional of having committed some similar act, he will not be promised absolution, until he has promised to reveal to the Superior, outside of the confessional, the same or by his confessor. The Superior will operate the better for it, in the general interests of the Society; further, if there is founded hope of the careful hiding of the crime, it will be necessary to

impose upon the guilty a convenient punishment; if otherwise he can be expelled much before. With all the care that is possible, the confessor will give the penitent to understand that he runs the danger of being expelled.

3. If any one of our confessors, having heard a strange person say, that he had committed a shameful thing with one of the Society, he will not absolve such a person, without his having said, outside of his confession, the name of the one with whom he has sinned; and if he so says, he will be made to swear that he will not divulge the same, without the consent of the Society.

4. If two of ourselves have sinned carnally, he who first avows it will be retained in the Society; and the other will be expelled; but he who remains permanent, will be after such mortification and bad treatment, of sorrow, and by his impatience, and if we have occasion for his expulsion, it will be necessary for the future of it that it be done directly.

5. The Society being a noble corporation and preeminent in the Church, it can dismiss those that will not be apt for the execution of our object, although giving satisfaction in the beginning; and the opportunity does not delay in presenting itself; if it procures continuous maltreatment; and if he is obliged to do contrary to his inclination; if they are gathered under the orders of gloomy Superiors; if he is separated from his studies and from the honorable functions, &c., &c., until be gets to murmuring.

6. In no manner must we retain in the Society, those that openly reveal against their Superiors, or that will complain publicly, or reservedly, of their companions, or particularly if they make them to strangers; nor to those who are among ourselves, or among persons who are on the outside, censure the conduct of the Society in regard to the acquisition or administration of temporal properties, or whatever acts of the same; for example, of crushing or oppressing many of those whom we do not wish well, or that they the same having been expelled, &c., &c. Nor yet those, that in conversation, who tolerate, or defend the Venetians, the French and others, that have driven the Society away from the territories, or that have occasioned great prejudices.

7. Before the expulsion of any we must vex and harass them in the extreme; depriving them of the functions that they have been accustomed to discharge, dedicating them to others. Although they may do well, it will be necessary to censure them, and with this pretext, apply them to another thing. Imposing by a trifling fault that they have committed the most severe penalties, that they blush in public, until they have lost all patience; and at last will be expelled as pernicious to all, for which a future opportunity will present itself when they will think less.

8. When some one of the Society has a certain hope of obtaining a bishopric, or whatever other ecclesiastical dignity, to most of the ordinary vows of the Society he will be obliged to take another; and that is, that he will always preserve good sentiments towards the Society; that he will always speak favorably of it; that he will not have a confessor that will not be to its bosom; that he will do nothing of entity without having heard the justice of the same. Because in consequence of not having observed this, the Cardinal Tolet the Society had obtained of the Holy See, that no swinish descendants of Jews or Mahometans were admitted, that he did not desire to take such vows; and that for celebrity that is out, he was expelled as a firm enemy of the Society.

Chapter XV How the Society must be conducted with the monks and nuns.

1. The confessors and preachers must guard well against offending the nuns and occasioning temptations contrary to their vocation; but on the contrary, having conciliated the love of the Lady Superiors, that we obtain to hear, when less, their extraordinary confessions, and that it is predicted that we may hope soon to receive some gratitude from them; because the abbesses, principally the rich and noble, can be of much utility to the Society, by themselves, and by their relatives and friends; of the manner with which we treat with them and influence of the principal monasteries, the Society will little by little arrive to obtain the knowledge of all the corporation and increase its friendship.

2. It will be necessary, notwithstanding, to prohibit our nuns from frequenting the monasteries of women, for fear that their mode of life may be more agreeable, and that the Society will see itself frustrated in the hopes of possessing all their properties. We must induce them to take the vow of chastity and obedience, at the hands of their confessors; and to show them that this mode of life will conform with the uses of the Primitive Church, placed as a light to shine in the house, and that it cannot be hidden under a measure, without the edification of their neighbor, and without fruit for the souls; furthermore, that in imitation of the widows of the Gospel, doing well by giving themselves to Jesus Christ and to his Society. If they were to know how evil it can possibly be, of the life of the cloisters; but these instructions must be given under the seal of inviolable secrecy that they do not come to the ears of the monks.

Chapter XVI How we must make profession of despising riches.

[“How we must pretend to despise wealth.”]

1. With the end of preventing the seculars from directing attention to our itching for riches, it will be useful to repel at times alms of little amount, by which we can allow them to do services for our Society; though we must accept the smallest amounts from people attached to us, for fear that we may be accused of avarice, if we only receive those that are most numerous.

2. We must refuse sepulture to persons of the lowest class in our churches, though they may have been very attached to our Society; for we do not believe that we must seek riches by the number of interments, and we must hold firmly the gains that we have made with the dead.

3. In regard to the widows and other persons who have left their properties to the Society, we must labor with resolution and greater vigor than with the others; things being equal, and not to be made apparent, that we favor some more than others, in consideration of their temporal properties. The same must be observed with those that pertain to the Society, after that they have made cession of their property; and if it be necessary to expel them from the Society, it must be done with discretion, to the end that they leave to the Society a part for the less of that which they have given, or that which they have bequeathed at the time of their death.

Chapter XVII Methods to exalt the Company.

1. Treating principally all, though in things of little consequence, we must have the same opinion, or at least exterior dignity; for by this manner we may augment and strengthen the Society more and more; to overthrow the barrier we have overcome in the business of the world.

2. Thus strengthening all, it will shine by its wisdom and good example, that we shall excel all the other fathers, and particularly the pastors, &c., &c., until the people desire us to all. Publicly divulging that the pastors do not need to possess so much knowledge; with such they can discharge well their duties, stating that they can assist them with the counsels of the Society; that for this motive they can dedicate themselves to all classes of studies.

3. We must inculcate this doctrine with kings and princes, THAT THE CATHOLIC FAITH CANNOT SUBSIST IN THE PRESENT STATE, WITHOUT POLITICS; but that in this, it is necessary to proceed with much certainty. Of this mode, we must share the affection of the great, and BE ADMITTED TO THE MOST SECRET COUNSELS.

4. We must entertain their good will, by writing from all parts interesting facts and notices.

5. It will be no little advantage that will result, by secretly and prudently fomenting dissensions between the great, ruining or augmenting their power. But if we perceive some appearance of reconciliation between them, then we of the Society will treat and act as pacificators; that it shall not be that any others shall anticipate to obtain it.

6. As much to the magnates as to the people, we must persuade them by all possible means, that the Society has not been, but by especial Divine Providence, conforming to the prophecies of the Abbot Joachim, for to return and raise up the Church, humbled by the heretics.

7. Having acquired the favor of the great and of the bishops, it will be an entire necessity, of empowering the curates and prebendaries to more exactly reform the clergy, that in other times lived under certain rule with the bishops, and tending to perfection; also it will be necessary to inspire the abbeys and prefaces; the which it will not be difficult to obtain; calling attention to the indolence and stupidity of the monks as if they were cattle; because it will be very advantageous for the Church, if all the bishoprics were occupied by members of the Society; and yet, as if it was the same apostolic chair, particularly if the Pope should return as temporal prince of all the properties; for as much as it is very necessary to extend little by little, with much secrecy and skill, the temporalities of the Society; and not having any doubt that the world will enter the golden age, to enjoy a perfect universal peace, for following the divine benediction that will descend upon the Church.

8. But if we do not hope that we can obtain this, supposing that it is necessary that scandals shall come in the world, WE MUST BE CAREFUL TO CHANGE OUR POLITICS, CONFORMING TO THE TIMES, AND EXCITE THE PRINCES, FRIENDS OF OURS TO mutually make terrible wars THAT EVERYWHERE THE MEDIATION OF THE SOCIETY WILL BE IMPLORED; that we may be employed in the public reconciliation, for it will be the cause of the common good; and we shall be

recompensed by the PRINCIPAL ECCLESIASTICAL DIGNITIES; and the BETTER BENEFICIARIES.

9. In fine, that the Society afterwards can yet count upon the favor and authority of the princes, procuring THAT THOSE WHO DO NOT LOVE US SHALL FEAR US.