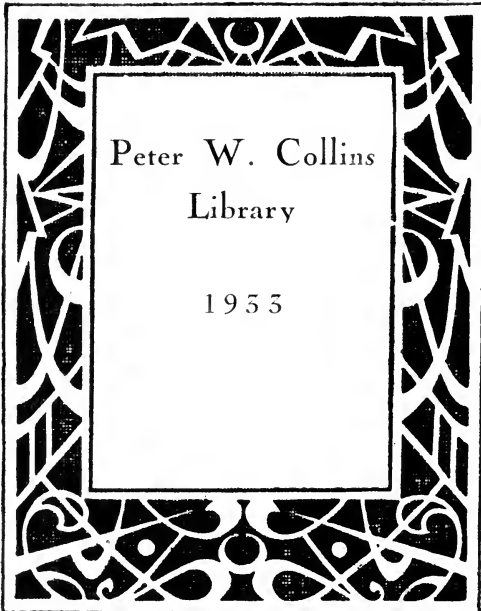


WHO ARE  
THE JESUITS ?



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**A. M. D. G.**

# **Who Are the Jesuits?**

BY

REV. CHARLES COPPENS, S.J.

AUTHOR OF VARIOUS EDUCATIONAL WORKS

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## CONTENTS

CHAPTER	PAGE
INTRODUCTORY . . . . .	v
I NO SECRECY . . . . .	1
II ORIGIN AND PURPOSE OF THE JESUITS . . . . .	5
III THE JESUITS AT WORK . . . . .	12
IV CONSTITUTION OF THE SOCIETY . . . . .	19
V INCREASING INFLUENCE OF THE JESUITS . . . . .	30
VI THE JESUITS AND THE REFORMATION IN GER- MANY . . . . .	36
VII THE JESUITS IN CATHOLIC LANDS . . . . .	42
VIII MISSIONS TO THE HEATHENS . . . . .	49
IX OPPOSITION TO THE JESUITS . . . . .	59
X SUPPRESSION OF THE SOCIETY . . . . .	69
XI THE SOCIETY REËSTABLISHED . . . . .	76
XII PRINCIPAL SLANDERS AGAINST THE JESUITS . . . . .	89





## INTRODUCTORY

1. Jesuits are often much amused at the strange notions entertained of them by intelligent and otherwise well informed men and women in this land of general education. The non-Catholic world, as a rule, does not know what to make of them. Some however among the bitterest opponents of the Catholic Church claim to understand all about the Jesuits, and exert themselves to the utmost to denounce them as constituting a secret society plotting in every land, and in the United States in particular, for the destruction of liberty, and the establishment of an absolute dominion in Church and State.

2. When such misrepresentations are widely circulated, the amusement of the Jesuits is of course changed to sadness, on seeing that their pure intentions for the greater glory of God and the eternal welfare of souls are so strangely misunderstood. Such was the case, for instance, when last summer a pamphlet was circulated in one of our Western cities, of which 50,000 copies, it is said, were distributed gratis, containing, amid scores of false charges, the following lines:—

“To-day the Church and the Order of Jesuits are working as a unit to make America Catholic—by methods which, if successful, must inevitably destroy our American Government, root and branch.” (Life and Action, Vol. 2, n. 2, p. 123.) The writer of the pamphlet quotes with full approbation, from an anti-Jesuit work, as follows:—“The General (of the Jesuits) is placed above all governments, constitutions, and laws, and even above God himself. There are no laws of a State, no rules of morality established by society, no principles of religious faith established by any Church—including even the Roman Catholic Church itself—that the Jesuit is not bound to *resist*, when commanded by his General to do so, no matter if it shall lead to war, revolution, or bloodshed, or to the upheaval of Society from its very foundation.” (Ib. p. 124.)

3. Such charges may not be believed to the letter by persons of even average common sense, but yet they help to spread and deepen a common impression that the Jesuits are a very wicked and dangerous body of men. What makes the matter still worse is that any one who would wish to examine for himself, and for this purpose look for information at the public library of his town or city, is very likely to find there no works on the subject but such as are written by bitter enemies of the Jesuits, for in-

stance, "The History of the Jesuits," by Nicolini.

These reasons have induced the present writer to compose a plain, clear and exact statement of the truth, which, though very brief, may give the honest enquirer satisfactory and reliable information.



## CHAPTER I

### NO SECRECY

4. Is it true that, whatever may be the purpose for which the Jesuits chiefly labor, theirs is a secret society, something like the Freemasons?

It is not true; this belief is entirely without foundation. The Jesuits have nothing to hide from the public; they invite investigation, provided it be sought in the facts themselves, not in the slanderous writings of their enemies and persecutors. Their institute, called the Society of Jesus, is one of the many approved Orders of religious in the Catholic Church, like the Dominicans, the Franciscans, the Benedictines and others, instituted for some particular phase of activity in the work of the Church. If the Jesuits had had any secrets at any time, these would have become known to the world at large when, in the latter half of the eighteenth century, their Society was suppressed, their houses were suddenly seized by their enemies, all their books and writings taken possession of and scattered over the countless libraries of Europe. No secrets were discovered then or at any other

time, because there were no secrets to discover.

5. Their Society was restored by the Pope at the beginning of last century, and its members to-day are doing their work openly, as before, in the full light of public notice, attracting and inviting general observation to all their institutions, their writings and their labors.

6. Some time ago an article appeared in a sectarian weekly paper, fiercely attacking the Jesuits, and repeating for the thousandth time charges which had been a thousand times refuted. The writer of these pages, besides answering the accusations in the public press, wrote a very kind private letter to the accuser, telling him that, if the latter knew the Jesuits personally as they are, he would never have written the offensive article, and inviting him to visit the Jesuit college and see for himself; and, if he was afraid of ill treatment, to bring some friends along. The letter added that, if the gentleman declined the kind invitation, he was requested to make an appointment for a day and hour when he would be in his office to receive a visit from his correspondent, that they might get to know one another better. No answer was received for several weeks. At last one came, in which the editor, in gentlemanly terms, presented a lame excuse for declining the interview. Why not examine?

7. Jesuit houses are scattered all over the land,

some college or university or parish residence being found in most of the large cities. The teachings there imparted, the sermons preached, the writings thence issued are in thousands of public libraries and private houses, their alumni and present students are counted by the tens of thousands, their parishioners by the hundreds of thousands. These are the proper sources for reliable information. No body of men should be judged by the speeches and writings of their enemies, which are campaign documents full of misrepresentations.

8. It must be remembered that an unceasing war is going on between Christ and His enemies, the world, the devil and the flesh; between the Church of Christ and its opponents of all classes and denominations.

The Jesuits are the body guard of the Vicar of Christ on earth, the Sovereign Pontiff; and like him, and like Christ, the Society of Jesus is, has been all along and will be calumniated: "The disciple is not above the master," said the Blessed Saviour. "If they have called the good man of the house Beelzebub, how much more them of his household!" (St. Matth. x, 24, 25.)

9. But how is it that sometimes even good men hate and fear the Jesuits? Because they do not know them, because they are deceived by the copious slanders scattered broadcast

against them in books and papers, in English literature generally, which is in the main anti-Catholic. It is only a portion of the Redeemer's prophecy:—"They will put you out of the synagogues; yea the hour cometh that whosoever killeth you will think that he doth a service to God." (St. John xvi, 2.)

How the Jesuits are united with the Church of Christ and with the Vicar of Christ, how they are animated by the Spirit of Christ will appear from the following chapters.



## CHAPTER II

### ORIGIN AND PURPOSE OF THE JESUITS

10. If anyone desire to read a full and clear account of the rise of the Society of Jesus and the purposes of its institution, he can readily satisfy his curiosity by perusing the volume of "The Life of St. Ignatius Loyola" from the charming pen of the late poet Francis Thompson. For those who want to have the whole matter in a nutshell the following brief account may suffice.

11. In 1491, a year before Columbus discovered the new world, in his father's Castle of Loyola, which is still standing in the little Basque town of Azpeitia, St. Ignatius first saw the light. In his boyhood he was sent to the splendid court of Ferdinand and Isabella. Soon he became a brilliant and ambitious young knight, dreaming only of warlike deeds, and aspiring to gain the heart and hand of one of the first ladies of the time.

In 1521 he stood, the soul of a fierce fight, on the wall of the fortress of Pamplona, when a canon ball shattered his legs, and Ignatius and Pamplona fell. The chivalrous French foe,

through admiration for his bravery, set him free without ransom, and carried him in a litter to the Castle of Loyola. He bore without other sign of pain than the clenching of his fists, the setting and a resetting of his broken limbs, and after they were healed the sawing away of a bone which the imperfect surgery of the day had left protruding to his disfigurement.

12. To while away the tedium of the long protracted healing process he asked for chivalrous romances; but books were not numerous in his day, and he had to be satisfied with a copy of "The Life of Christ" and a book styled "Flowers of the Saints." It was a kind dispensation of a loving Providence, which thus spoke to the heart of the worldly-minded hero. He found in those pages that there was a higher ambition than that of worldly honors, that there were nobler souls than those of Knight-errants and military conquerors, that there was a higher love than he had so far dreamed of. Could he not emulate the Saints? Could he not, with God's grace, live and die for the honor and the love of Jesus? Half measures he despised; he would henceforth leave all earthly attractions, and devote himself to a life of prayer and penance.

13. With this purpose in mind, as soon as he was strong enough to travel, he set out on horseback and rode incognito to the celebrated

sanctuary of the Blessed Virgin Mary at Montserrat, a little town in the neighborhood of Barcelona. There he made a general confession of his whole life. After spending a night in the church, kneeling in prayer, he hung up his sword and dagger by Our Lady's statue, determined henceforth to use only spiritual weapons; the next morning he sought an increase of strength by receiving Holy Communion.

14. For some months he devoted himself to serving the sick in a hospital at Manresa, performing the most menial services, and meanwhile practicing on his body the most austere penances. Next he retired into a cave in the mountainside, which has hence become famous as the "Grotto of Manresa." He was ignorant in spiritual things when he entered it; but during his lengthy meditations there he became so enlightened that he composed a series of considerations which, under the name of "The Spiritual Exercises of St. Ignatius," make up one of the most remarkable and useful books in the world. St. Francis of Sales said of it in his day that it had converted more souls to God than it contained letters. That book contains the entire pith and purpose of the Society of Jesus.

15. It was by going through those exercises, under the guidance of the Spirit of God who instructed him, that the hero of Pamplona be-

came St. Ignatius, the father and founder of the Jesuits. It was by going through those same exercises under the guidance of Ignatius that St. Francis Xavier and all his other associates were formed to the life of a Jesuit; and it is by going through the same exercises under the direction of a Jesuit that all the Jesuits of the world, in every succeeding generation, have been formed to their peculiar spirit.

16. From that book therefore we can most readily learn the spirit and the purpose of the Jesuits. The book can be got in any Catholic bookstore. Whoever goes through those Exercises is made to consider most earnestly the purpose for which God has placed him in the world, the evil of departing from that purpose by sin, the danger of living in the state of sin and of thus exposing oneself to the punishment of eternal fire; the goodness of God who invites all to repentance; the means of obtaining pardon for sin and returning to the path of duty. Next Christ offers Himself to be our leader in conquering the Kingdom of Heaven. We study His example in all the details of His earthly career; we are made conformable to that Divine model in His private and His public life and His holy death. We are encouraged by the thought of His Resurrection and His glorious Ascension into Heaven. Hence many resolve to live like Christ, and, like Him, not only to se-

cure eternal happiness for themselves, but to labor heroically for the eternal happiness of others.

17. These thoughts were uppermost in Ignatius' mind when he came forth from the retreat of Manresa; they inspired him in all his subsequent career; they are the one great purpose for which the Jesuits exist. For he was made to understand, by the same Divine light that had so far guided his meditations, that to accomplish the grand purpose conceived it was necessary to form a society of men like himself, generous imitators of Christ, who should leave all things to follow Jesus; who should be a sort of light troops ever ready to do the work of the Blessed Saviour, whom he called therefore "the Company, or Society, of Jesus." Their motto was to be *Ad Majorem Dei Gloriam*, "To the Greater Glory of God."

18. After subduing his own passions by a long course of extraordinary mortifications, when he had come to delight in suffering and in being insulted and despised as Jesus had been on earth, he began to preach to the people the gospel of sorrow and penance for sin. But he found that the ecclesiastical authorities distrusted a man without philosophical and theological education. If he wanted to produce a telling influence, on the learned especially, he would have to go through the lengthy course of

studies then general in the numerous universities of Europe. Nothing daunted by the difficulty of the task before him, Ignatius, at the age of thirty-three, sat down among the little boys in a class room and began to learn Latin. He pursued his further studies in the Universities of Alcala, Salamanca and Paris, living meanwhile on the alms he begged, mortifying himself, and profiting by every occasion to convert sinners and to lead virtuous souls higher in the way of perfection. It took him eleven years to complete the course of studies then required of the scholar, and it was only in 1535, when he was forty-four years old, that he was ready for the task which it was his ambition to accomplish.

19. In Paris he had gathered about him a small band of companions, whom he had, by means of his Spiritual Exercises, animated with his own spirit. At the holy altar they had together vowed to God to go to the Holy Land, there to labor for the conversion of the Moslems on the soil sanctified by the sacred blood of the Redeemer; and if this project should prove impracticable, to go and throw themselves at the feet of the Sovereign Pontiff, to be employed by him how and where he wished for the glory of God and the salvation of souls.

20. All of them were young men of talent, who had gone through a thorough course of

study, and all became great men, achieving results far beyond their expectations. In 1537, Ignatius with his nine companions knelt before the Holy Pontiff, Paul III, who, on finding out by careful investigation their uncommon learning and virtue, offered them generous assistance to accomplish their worthy undertaking.

## CHAPTER III

### THE JESUITS AT WORK

21. Owing to the war with the Turks that was then beginning, the sea had become impassable for pilgrims, and the projected evangelization of the Holy Land had to be abandoned. The ten companions, all of whom were now in the holy order of the priesthood, labored in the principal cities of Italy, lodging in the hospitals, serving the sick, preaching in the churches and in the streets, and producing everywhere extraordinary fruits of salvation. As they were doing the work of Christ, if asked who they were they answered that they were "of the Company of Jesus."

22. Ignatius went to Rome to inform the Pope that all the Company were now and ever would be at his disposal. The offer was most welcome. Peter Favre, who is now honored by the Church among the Blessed, was ordered to lecture in the University of the Sapienza on Holy Scripture, Peter Laynez on Scholastic Theology, while Ignatius preached to the people, and gave the Spiritual Exercises to educated men. Many of these came forth from their re-



treat of thirty days remarkably improved in their lives; some of them abandoned all things and joined the little Company. St. Francis Xavier, who had been converted and sanctified by those same Exercises while a professor of philosophy in Paris, began his evangelical labors in Bologna. Though suffering from a quartan fever for several months, he there preached with unremitting industry and extraordinary success, foreshadowing his future apostolic career in distant India and Japan. Hozes, a late recruit, soon died, falling a victim to his boundless zeal. Le Jay at Ferrara checked the ravages which the Reformers had begun to work among the people and in the court. Salmeron, Bobadilla, Rodriguez, Broët and Codure preached in various cities, converting multitudes by their eloquence and their holy lives. Soon Italy was too restricted a territory for their zealous labors. Rodriguez was sent to Portugal, where, besides preaching missions and recruiting members, he founded seminaries for their training at Lisbon and Coïmbra, opened an institution for the education of lay students, and was forced by the King to accept the tutorship of the heir apparent.

23. Henry VIII having made himself the head of the Church in England, Paschal Broët and Alphonse Salmeron, in 1542, were sent by the Pope to Scotland and Ireland to confirm the

Catholics there in their fidelity to the ancient faith. When they reached Ireland a price was set on their heads by the English government; but their secret progress through the island, as the direct messengers of the Holy Father, brought most timely consolation and encouragement to the faithful amid the persecution of their oppressors.

24. Meanwhile St. Francis Xavier, after only one day's notice, had started for Lisbon, whence he sailed for Goa, the principal city of the Portuguese in India. He was eight months on the sea, and detained six months in a sort of winter quarters on the island of Mozambique. But wherever he was, though he bore a commission of Apostolic Nuncio to the Indies, he spent his time in assisting the numerous sick people. In Goa he began that series of religious conquests which extended over vast empires, and in which, during his brief career of only ten years, he is said to have baptized about a million pagans. His work was continued by other members of his Society amid the greatest dangers and privations. Japan bade fair to become a Christian land, and would probably have become such in the sixteenth and seventeenth centuries, if the Dutch and English merchants, jealous of the Portuguese, had not persuaded the Emperor that the Catholic missionaries were preparing the way for Portugal's conquest of the

islands, and thus instigated him to begin a most bloody persecution. The ruse was deplorably successful. A law was made and inexorably enforced that every person in Japan, and all who landed on its shores, should be forced to trample on the Cross. All the missionaries were condemned to exile or death, many of them and of the native clergy were martyred with most cruel tortures, thousands of the laity met the same fate; Christianity was extinguished. Thus religious division among Christians was the cause that some pagan lands have not, long since, entered into the brotherhood of the civilized nations. The same division is the chief cause to-day why Christianity makes so little impression on Japan and China.

25. While Xavier and his associates were spreading the Gospel through the East, the Jesuits in Europe were brought face to face with the leaders of the Reformation. P eter Favre was sent by Paul III to the Diet of Worms, where a conference was held between the Catholics and the Protestants to effect a reconciliation. If a reconciliation had been possible, his gentle character and evident sanctity might have succeeded; but the Reformation was not the work of calm and prudent counsel, but of excited minds and angry passions. He could only succeed in benefiting the Catholics by giving the Spiritual Exercises, at Worms, Spires and

Ratisbon, to the bishops, electors, princes and ambassadors who were there assembled. Soon however he was needed in Portugal and Spain, while Le Jay and Bobadilla took up his labors in Germany. The former was so strikingly successful that King Ferdinand wished to retain him there permanently by raising him to the bishopric of Trieste. But while the Jesuits shunned no posts of labor or of danger, they refused from the beginning all ecclesiastical dignities; and when their Constitutions were drawn up, a few years later, they obliged all the professed members for all times to make a vow that they would not accept any dignities of the Church unless they were compelled to do so by an absolute command of the Pope, which they could not disobey without mortal sin.

26. Germany was then the chief battlefield on which the Reformation assailed the ancient Church with a vehemence and power that for a while carried all before them. Prussia, Saxony, Hesse, Wurtemberg, the Palatinate were hopelessly lost to the Pope, and nearly all the countries north of the Alps seemed on the point of succumbing. The Jesuits were still few, but their influence on Catholic princes, clergy and people was far in excess of their scanty numbers. Like heroes appearing on the field when a battle is on the point of being lost, halting the fugitives, rallying the scattered combatants, re-

elling the foremost columns of the foe; so moved the missionaries from city to city, from kingdom to kingdom, burning with zeal, preaching with power, encouraging, remonstrating, exhibiting in their own persons austerity of life, contempt of riches and comforts, copious learning combined with deep humility, their minds totally set on glorifying God and saving souls. While in high favor with kings and princes, Pope and bishops, they traveled on foot from town to town, or, if at times on horseback, ever with the poorest outfit, sleeping usually in the public hospitals and living on alms, which they begged from door to door.

27. Blessed Peter Favre had meanwhile been edifying Portugal and Spain, giving the Spiritual Exercises to many nobles of the court, visiting the poor, nursing the sick at the hospitals, where he lodged with his companion Father Antonio de Araoz, and meanwhile gathering many recruits and founding a house of the Society at Valladolid. But again he was ordered elsewhere. The Ecumenical Council of Trent was going to open, and he was to attend it with Laynez and Salmeron as theologians of the Holy See. He was worn out with labors, but yet he started at once on the long, painful journey in the intense heat of summer, and reached Rome in July, 1546, to die a few days later in the arms of St. Ignatius, at the early age of

forty years. Among the numerous disciples he had gained to continue his labors in future years were St. Francis Borgia and Blessed Peter Canisius, of whom we shall speak further on.

## CHAPTER IV

### THE CONSTITUTION OF THE SOCIETY

28. The preceding chapter exhibits in a clear light the spirit that animated the first Jesuits. It was a spirit of entire devotedness to the cause of Christ, which is no other than the glory of God and the salvation of immortal souls. This was happily expressed in the name they had taken, "The Company of Jesus," and in their motto A. M. D. G., *Ad Majorem Dei Gloriam*, "To the Greater Glory of God." This supernatural spirit they had drawn from the Spiritual Exercises which had formed St. Ignatius to his new life at Manresa, and by which he had fashioned every one of his companions to a peculiar resemblance to Jesus. It was his ambition to carry out to its fullest perfection the Divine plan described by St. Paul, "Whom He (God) foreknew He also predestined to be made conformable to the image of His Son." (Rom. viii, 29.)

29. At first Ignatius relied so totally on those Exercises for the elevation of all his disciples to the height of perfection which his first companions had attained, that he did not contemplate

the drawing up of any rules or constitutions to secure the purpose of his Institute. But as the number of his followers increased, and many of these were mere youths who had to be carefully fashioned by lengthy training in learning and virtue, he saw the necessity of making further provisions for the future.

30. He obtained from the Sovereign Pontiff Paul III, in 1540, a solemn Bull approving the new Institute and raising it to the dignity of a religious Order. It was next necessary to elect for it a Superior General. St. Ignatius made the utmost efforts to escape that post of authority, but in vain. It consequently devolved on him to draw up the Constitution of his Society, and it is from this Constitution that we can best learn the character of the Jesuit body, which we are examining. The Constitution itself is one of the most remarkable specimens of wise legislation in existence. Its wisdom is due partly to the uncommon natural ability of Ignatius, and partly to the spirit of prayer and study in which he elaborated every one of its provisions. It has been explicitly approved by twenty Popes, and not disapproved by one, not even by Clement XIV, who suppressed the Society for reasons of expediency only, as a sea captain throws even valuable merchandise overboard to save the vessel in a storm.

The first care of Ignatius was to admit into



his society such only as were likely to develop a spirit of zeal and self-sacrifice, and to perform properly the labors of the Institute. He was thoroughly convinced that he could not have lived the virtuous life he had led since his conversion if it had not been for the special graces that God had bestowed on him. He noticed also that the heroism of his companions was not so much due to the perfection of their natural characters as to the copious help of the Holy Ghost, the Sanctifier. He understood that such helps could be expected in the case of those only whom the Lord chose and invited to so lofty a height of perfection. Thus Christ while on earth had not called all His disciples to become His Apostles, but He had selected and invited each of these singly. The Society of Jesus is an apostolic body, and the calling of its members must come from God. Therefore St. Ignatius looked first of all in new applicants for clear signs of a Divine vocation; and he laid down the rule that his followers should never try to induce any person to become a Jesuit. The call must come from the inspiration of the Holy Ghost.

31. A person is known to have a true vocation to enter a particular career in life if he feels sincerely convinced, as far as he can judge with God's grace, that such a career is the best for him to attain the end for which God placed him

on earth, and he is found fit by his talents, habits and circumstances, to enter on that career with a fair prospect of succeeding in the same. The first point therefore in receiving applicants for the Society is to examine whether they possess these signs of vocation. Those therefore must be refused admission who wish to enter for worldly motives, for instance of respectability, comfort or the advantages of a higher education; those also who are addicted to bad habits which would disqualify them from attaining the required sanctity and from giving proper edification; those who are bound by prior obligations to remain in the world, for instance because their parents greatly need their help; those who are wanting in either health or talent needed to perform the ministry expected of them; and all who have ever worn the habit of any other religious congregation, who therefore had better abide by their first love.

32. The young man who is admitted as a candidate is supposed (unless he is to be merely a lay-brother) to have gone through all, or nearly all, the studies of the classical high-school and college. He is not allowed to contract any obligation by vow till he has passed two full years in the novitiate, spending his time in religious exercises and manual labor, which will humble the natural pride of the human heart. Like the first Jesuits, he must perform for thirty succes-

sive days, in absolute silence and solitude, the Spiritual Exercises which St. Ignatius had gone through in the grotto of Manresa. He is fully instructed in all that belongs to the life of a Jesuit, daily trained in the observance of the rules, more severely tried in the practice of humility, mortification and obedience than he is ever apt to be in after life. For the Society wants to find out what stuff he is made of before receiving him among her sons, and she gives him every opportunity of making trial of his new career before he binds himself to abide in it for life.

33. If at the end of the two years of novitiate both parties are satisfied, he is allowed to pronounce the vows of perpetual poverty, chastity and obedience. By the vow of poverty he parts with his former possessions, which he may distribute at his own free choice, either then or when the superiors will appoint; and he promises henceforth to dispose of nothing as his own, but only with the permission of those in authority. By the vow of chastity he promises to God a faithful observance of the sixth and ninth Commandments, and moreover ever to remain a celibate so as to live for God alone. By the vow of obedience he renounces the doing of his own will, submitting himself to be directed by his superiors in all that is not sin.

34. The "Junior Scholastic," as he is now

called, spends the next two years in the study of the Latin and Greek classics, English literature and normal-school work, preparing to teach in academies and colleges. The three following years are devoted to the study of Philosophy, Mathematics and the natural sciences. After these seven years of self-improvement, the scholastic is sent to teach in one of the Jesuit colleges, where, although so proficient now in knowledge, he works for four or five years under the direction and supervision of an experienced Father, who is the Principal or Vice-President.

35. Thus the Jesuit is trained to be a learned and able college man, and this may be his specialty during the greater part of his life. But he is not yet ready to specialize. He must first become a theologian and a priest. For that purpose he is sent to study Theology, Scripture, History and Canon Law in a four years' course, where he attends the lectures of the ablest and most learned professors of the whole Jesuit Society.

36. At the time of his ordination to the priesthood he has been about fifteen or sixteen years in the Society, during which he has lived a life of separation from the world, of prayer, mortification and intense application to study and college work. Every year he has repeated the Spiritual Exercises for eight days, and twice

each year he has renewed his fervor by a triduum of silence and meditation. Every day of those many years he has risen at a fixed early hour, spent an hour in meditation, assisted at Holy Mass, usually receiving at it Holy Communion, examined his conscience at noon and night, recited the beads, performed spiritual reading and practiced various other devotions.

37. It would seem that he has now been thoroughly prepared for any function that may be imposed upon him. Yet the Society requires him to go through a crowning year of training, during which he returns to the novitiate, studies the Constitution and the higher paths of the spiritual life, is applied to humble manual labor to renovate his lowliness of spirit, after the example of Christ's thirty years of private life; and he performs once more the thirty days retreat, or Spiritual Exercises.

38. After all this has been satisfactorily accomplished, being then a man of thirty-three years or more, he is allowed to pronounce his last and solemn vows by which he becomes a Professed Father, which is the highest grade in the Society of Jesus. The Professed Father is capable of being elected or appointed to any office in the religious body, from which he cannot be separated by any dispensation of vows. But he enjoys no exemption from the common life; he may be kept teaching in the class-room

or employed in any humble duties of the sacred ministry all his life. To keep him from any ambition of dignities he is obliged to take special vows by which he promises to God that he will never do anything for the purpose of obtaining any office of superiority in the Society, nor out of the Society any prelacy or office of dignity whatever, and to make known to superiors any one of his brethren who should be guilty of such ambition.

The entire subject of the training of Jesuit professors and their manner of teaching is treated in Father Hughes' volume entitled "Loyola and The Educational System of the Jesuits," in Scribner's series of "The Great Educators," edited by Nicholas Murray Butler.

39. The solemn vows of the professed are those of perpetual poverty, chastity and obedience with special care of the education of children, and special obedience to the Sovereign Pontiff to undertake any mission he may impose.

Such then are the professed Jesuits, formed according to the Constitution of St. Ignatius; such are the men whom the enemies of God and their ignorant dupes consider to be so dangerous to Church and State.

40. While the Society strives to give this same training to all her students, or "Scholastics," there must necessarily be many cases in which ill

health, or advanced age on entering religion, or a variety of other causes hinders in part the lengthy and difficult course of preparation. And yet persons so affected are usually well fitted to perform some of the varied labors of the Jesuit priest. These constitute a class apart, that of the "Spiritual Coadjutors." They take simple, instead of solemn, vows, and are not eligible nor can they vote for some few important offices; but in other respects there is no difference made between them and the professed. Very many of them have been, in every age, among the most esteemed and renowned men of the Order.

41. The Constitution also provides for the admission and training of another class of members, the "Lay-Brothers," or "Temporal Coadjutors." These are devout young men, usually admitted between the ages of twenty and thirty years, who do not aspire to the priesthood, but are willing to coöperate with the priests by spending their lives in humble services about the house, and in retirement and frequent prayer. They perform the retreat of thirty days in their novitiate, and have their yearly eight days' retreat, their tridiums of recollection, daily meditations, Mass, examinations of conscience, etc., the same as the Scholastics. Very many of this degree have attained to the highest virtue, and one of them, Alphonsus Rodriguez,

is honored by the Church among the canonized Saints.

42. The Society is governed by a Father General, who resides in Rome. He has five Assistants, who attend to the interests of the Italian, German, French, Spanish and English provinces respectively. These officials are elected by the General Congregation, which consists of the Fathers Provincials and two delegates from each province. The General alone is elected for life. He has the appointment of all the provincials, rectors of colleges and lower superiors, thus securing everywhere unity of spirit and of action.

43. All authority throughout the Society is exercised in a very paternal manner, arbitrariness and needless harshness would not be tolerated by higher superiors. All subjects are expected to be perfectly frank and open with their superiors, and each one enjoys at all times free communication with the highest powers. But on the other hand the slightest direction of anyone in authority is to be promptly and cheerfully obeyed; and obedience is more earnestly inculcated and insisted on than any other virtue "in all things in which evidently there appears no sin," as the rule expresses it. For the leading idea of the Society is the imitation of Christ, who during His thirty years of private life was subject to His parents, and during all His life



did not do His own will but that of His Father who sent Him. Infinite Wisdom stooped down with infinite condescension to obey His creatures, and the ambition of the Society of Jesus is above all things to form men of the highest learning and the deepest humility.

## CHAPTER V

### INCREASING INFLUENCE OF THE JESUITS

44. We have seen above that a General Council of the Church had been summoned to stem the ever-swelling torrent of the Reformation, and to make such reforms within the true fold as the times had made imperative. The Council assembled at Trent in 1545. Of the Jesuits, Laynez and Salmeron attended it as theologians of Pope Paul III, Claude Le Jay as representative of the Cardinal Archbishop of Augsberg. Theirs was a delicate task: mere priests, they were to discourse before bishops, archbishops and cardinals and eighty of the most learned theologians of the world; they were to treat of definitions of doctrines and reformation of abuses in the Church. Their learning, modesty and holiness combined overcame all difficulties. Laynez, speaking on the Holy Eucharist, quoted from thirty-six Fathers or Doctors of the Church, and declared that he had read all the works of each of them. His conclusions were unanimously accepted by the Council; he was allowed to speak on all occasions for an unlimited time, which sometimes proved to be three

hours, while all others were usually restricted to one hour only. Salmeron and Le Jay's discourses on Grace excited general admiration. Meanwhile all three acted as if they were the most insignificant men in the assembly, appearing in well worn cassocks, and faithfully complying with the instructions which St. Ignatius had given them, namely: "Outside the Council omit no opportunity of serving your neighbor; seek for opportunities to hear confessions, to preach, to give the Exercises; instruct children and visit the poor in the hospitals, so that by works of humility and charity you may draw down the Holy Spirit with greater abundance on the Fathers of the Council."

45. But of course what endeared the Jesuits to the Catholics made them odious to the Reformers, and the apostate Fra Paolo Sarpi, the notorious false historian of the Council of Trent, wrote to a friend:—"Nothing is more essential than to ruin the influence of the Jesuits; in ruining them we shall ruin Rome; and if Rome is lost religion will reform itself." (The Jesuits, their Foundation and History, by B. N. Vol. I, p. 64.) No wonder then that many false charges have been laid to the Society of Jesus for the express purpose of lessening its influence.

46. Meanwhile St. Ignatius in Rome was starting various institutions for the good of souls; thus he founded the monastery of St.

Martha for women reclaimed from a life of sin, and two schools for orphan children, which existed till lately in care of the Brothers of St. Jerome Æmilian. He founded also the Roman and the German colleges, both of which have been ever since among the most renowned and fruitful educational establishments in the world. Among the professors of the former were Suarez, Vasquez, Ledesma, Bellarmine, Cornelius à Lapide, the older and the younger Secchi, Perrone, Liberatore, Mazella, De Augustinis, etc., and among its pupils Popes Innocent X, Clement IX, Clement X, Innocent XII, Clement XI, Innocent XIII, Clement XII and Leo XIII, and the Saints Aloysius, Camillus of Lellis and John Berchmans.

47. The German College was a most wise provision to supply Germany with learned and holy priests, who should repair the sad havoc wrought there by the Reformers. It was begun in 1553, and two centuries later it counted already among its alumni 24 cardinals, one Pope, 6 Electors of the Holy Empire, 19 princes, 21 archbishops, 221 bishops and countless priests and martyrs, and the excellent work has been going on to the present day with undiminished success.

48. The work that had been begun in Spain and Portugal by Blessed Peter Favre and Simon Rodriguez had been proceeding steadily for several years, bringing about numerous conversions

to better lives and accessions of desirable candidates to the novitiate, when an event occurred which gave a new and powerful impulse to the progress of the Society in those countries. The celebrated Duke of Gandia, Francis Borgia, who had governed Catalonia for some years as Viceroy for the Emperor Charles V, after the death of his accomplished consort resolved to abandon all earthly grandeur and become an humble member of the Society of Jesus. Some years before, deputed to accompany the remains of the Empress Isabella to their final resting place, and beholding in the open casket the disfigured corpse of the most admired lady of the land, he had seen the vanity of human greatness, and had resolved thenceforth to live for higher aspirations. He made the Spiritual Exercises under Father Favre's directions, and then applied for admission as a novice. Some years had still to be spent in properly settling his children in the world; then, in 1550, he was admitted into the Order. He employed the great influence he possessed in extending the Society throughout Spain, and he founded in his ducal town of Gandia a large college so richly endowed that all its students were to receive ever after a liberal education without payment of tuition.

49. This was the plan adopted by the Jesuits, and it was gradually extended wherever they

secured a firm footing; namely, to establish classical colleges endowed by rich benefactors, in which education was entirely free of expense. The American people are apt to imagine that free schools are a modern improvement. It is a great mistake. All through the Middle Ages, and in modern times up to the abolition of the Jesuits and the confiscation of their colleges in 1773, education was generally imparted gratis both in Europe and in missionary countries. The Jesuits were not the originators of free education, which was a very ancient Catholic practice, but they were uncommonly active and successful in establishing a very large number of new colleges, and giving new efficiency to older colleges and universities of which they assumed the charge.

50. Portugal surpassed all other States in the enthusiasm wherewith she welcomed the newly born Society. In 1542 a college was established and endowed at Lisbon and another at Coïmbra. Progress was so rapid that in 1546 St. Ignatius erected Portugal into a province of his Order. A few years later Coïmbra contained one hundred and forty Jesuits; it was supplying missionaries for every quarter of the globe, instructors for other colleges and new foundations for other cities.

51. The enthusiasm of the Portuguese in favor of the Jesuits was fostered by the good

tidings, constantly coming from the East Indies, of the glorious achievements and spiritual conquests of St. Francis Xavier among both Christians and pagans, of the miracles he was working, healing the sick, raising the dead to life, while a large number of his religious brethren were following up and enlarging on the work which he had so nobly begun. Many of the missionaries were like bright stars in the galaxy of Portugal; but all pale in the light of the great apostle and thaumaturgus of modern times, St. Francis Xavier.

## CHAPTER VI

### THE JESUITS AND THE REFORMATION IN GERMANY

52. It has been frequently remarked that St. Ignatius appears to have been raised up by Divine Providence to stem the torrent of the Protestant Reformation when it threatened to overwhelm the Catholic Church. The energy, the ability and the success with which his followers fulfilled that mission are certainly very conspicuous. The principal field of the religious battle was for many years the collection of States which is generally called Germany. Catholicity there was in a most deplorable condition. The powerful assaults of Luther, the seductive eloquence of Melanchthon, the glowing harangues of Bucer, Carlstadt and Bullinger had severed large portions from the Church, and infused the poison of false doctrines and disaffection throughout the remainder of those provinces. According to the Protestant historian Ranke, the present Empire of Austria, which is almost totally Catholic, then contained only one Catholic to ten Protestants among the people; and against ten Protestant theologians of re-



noun scarcely one Catholic was found to defend the ancient faith. Even the archbishop of Cologne had apostatized.

53. Such was the religious desolation of Germany that, when the Jesuit Father Peter Canisius came to Vienna in 1551, more than twenty years had elapsed since the university had furnished one worthy candidate for the priesthood. When Father Le Jay, who had accomplished wonders in improving the morals of the German clergy, died in 1552, the immense influence he possessed was inherited by Blessed Canisius, who had become favorably known by his conspicuous services rendered at the Council of Trent, and by his remarkable ability in the presidency of the University of Ingolstadt. From Ingolstadt he was, at the request of Ferdinand, King of the Romans, transferred to Vienna. In both places he shone by his learning and his eloquence, exhibited especially in controversies with the Reformers. He composed a Catechism of Catholic doctrine which became a powerful weapon in the hands of the controversialists; it has been approved by Popes and bishops, translated into almost all European languages, and has gone through five hundred editions.

54. The success of the Jesuits in the Universities of Ingolstadt and Vienna had been so gratifying to the bishops and the princes that the

archbishop of Augsburg gave over to them his University of Dillingen. Happily in those times the language of the educated was everywhere the Latin, and during a long period the professors who lectured in the German Universities were Jesuits from various Latin countries. Ranke, the Protestant historian, says of them: "They were natives of Spain, Italy and the Netherlands. For a long time even the name of their Society was unknown, and they were styled the Spanish priests. They filled the chairs of the universities, and there met with disciples willing to embrace their faith. Germany has no part in them; their doctrines, their constitutions, had been completed and reduced to form before they appeared in our midst. . . . They have defeated us on our own soil, and wrested from us a share of our fatherland." (History of the Papacy, III, p. 44.)

55. The work done by the Jesuits in Germany was so brilliant that it is becoming to let the pens of aliens describe it. The same Ranke writes: "In 1552 the Jesuits had no residence in Germany; in 1566 we encounter them in Bavaria, among the Tyrolese, in Franconia and Suabia; they have spread over a great part of the provinces of the Rhine and Austria; they have penetrated into Hungary, Bohemia, and Moravia. The effects of their presence are soon perceptible. In 1561, the Papal Nuncio

informs us, that they had made many conversions, and rendered infinite service to the Holy See. This was the first durable anti-Protestant impulse communicated to Germany." (History of the Papacy, III, p. 39.) The sceptical Montaigne remarked: "I am of opinion that there never appeared among us a body of men who have held so high a rank, or effected so much. If they do not relax in the prosecution of their plans, they will very shortly gain a dominant position throughout Christendom. Their Order is a seminary of men illustrious in every career, and from them the heretics of our times have more to fear than from any other members of the Church." (*Voyages de Montaigne en Allemagne et en Italie*, p. 666.)

56. That the fear they inspired into heretics was due to the virtues of the Jesuits, and how this effect was produced is thus explained by the same unimpeachable authority, Ranke, who says: "It must be confessed that they lacked neither zeal nor prudence. You will see them extending their labors successively in all the places in the vicinity of their establishments, seducing and gaining over the masses. Their churches are always thronged. Is there anywhere found a Lutheran skilled in his Bible, who by his teachings acquires some influence over his neighbors, they use every means to obtain his conversion; and so habituated are they

to polemic discussions that they rarely fail. They devote themselves to the offices of charity, they heal the sick, they reconcile enemies, and strengthen in their faith, by the contraction of new obligations, those whom they have succeeded in reclaiming." (Ibid. p. 49.)

57. Poland was included in the sphere of Jesuit zeal. Ranke states: "In Poland the Jesuit schools were frequented principally by the young nobility, who themselves undertook to spread the faith among the lower orders in cities yet remaining true to the Protestant cause. But Catholicity exerted its chief influence on the higher classes. Four hundred students, all of the nobility, filled the college of Pultovsk. The tendency of the times, the teaching of the Jesuits, the newly aroused zeal of the clergy; all these concurred to dispose the Polish nobility to reënter the Church." (History of the Papacy, IV, p. 13.) A friendly pen, that of the Abbé Maynard, in his "Studies and Teachings of the Society of Jesus" thus writes about Blessed Peter Canisius: "His was the guiding spirit of all the diets, he is charged with various nunciatures, carries on the warfare with the heretics, and replies to the Centuriators of Magdeburg. The slumbering faith of princes and clergy is awakened, and the Jesuits are everywhere called for. To respond to these demands they seem gifted with ubiquity. They are laboring every-

where, and everywhere are their labors successful" (p. 98).

58. It must not be supposed however that the reclaiming of the German States to the Church was achieved by the direct labors of the Jesuits alone. In their colleges and universities they formed the youths to learning and virtue; and it was the pupils trained by them that furnished in the course of time an army of secular priests, religious of various Orders, princes and magistrates, writers and speakers, leaders of men generally; and it was these who acted with the Jesuits in their influence on the people at large throughout the length and breadth of the land, and built up a vigorous Catholic population.

— To form virtuous, learned, able, fully reliable leaders of men is the purpose for which the Jesuits have made education one of their principal fields of labor. That also is the chief reason why the enemies of the Catholic Church single out the Jesuits as their first victims whenever they attack religion by hostile legislation.

But opposition to the Jesuits will be more easily understood when we shall have seen what they did in other lands than Germany.

## CHAPTER VII

### THE JESUITS IN CATHOLIC LANDS

59. While Canisius was successfully waging the spiritual warfare in Germany, St. Ignatius in Rome was approaching the end of his earthly career. By nature of a vigorous and robust constitution, he had become enfeebled by austerities and toil, rather than by age; but though failing in bodily strength, no man had a bearing so noble and dignified, or was so popular with persons of every rank and most opposite characters. While directing by letter the labors of his subjects in other lands, and supervising the training of the young recruits at home and abroad, he preached often to various kinds of audiences, but his favorite occupation was that of teaching catechism to children. Though his knowledge of the Italian language was imperfect, he made a deep impression on his hearers, and large numbers of these flocked to him in private for advice in matters of greatest moment. In the summer of 1556 his weakness increased rapidly, but he spoke little of his sufferings; after preparing himself quietly for death and receiving Holy Communion with angelic de-

votion, before his companions realized the seriousness of the situation, he quietly expired, on July 31, the day on which occurs now all over the Catholic Church the annual celebration of his feast. Who can convince himself that such a man can have been a danger to mankind and the founder of a detestable Society?

60. Father Laynez was elected as his successor. He had the consolation of seeing the Society continue its successful labors in Italy, Spain and Portugal, though occasional attacks of envious men would now and then cause annoyance by false accusations. Even Pope Paul IV had been influenced to interfere somewhat in the labors of the Jesuits; but very soon his successor Pius IV loaded them with tokens of his confidence and kindness. Among other favors he gave them perfect liberty to found new houses, and also the right to give the degrees of Bachelor, Master of Arts and Doctor to the pupils of their colleges.

But their entrance upon the soil of France met with serious and prolonged opposition; and yet France needed them badly. The heresy of Calvin was spreading its poison there through a country convulsed by civil war, the Huguenots striving to tear the whole land away from the Catholic Church. The Parliament of Paris might have been expected to welcome such effective auxiliaries to its cause, but Calvin had

secret partisans among its members. Laynez determined to go to France himself, where, before the conference at Poissy between the Huguenot leaders and the Catholic theologians, he defended the Church so ably as to gain the confidence and admiration of all the most influential bishops and cardinals. The result was that, after a dozen years' opposition, the Jesuits were at last allowed, in 1562, to found a college in Paris.

61. But their difficulties were not at an end; their teaching was gratuitous, while the university students were required to pay a fee; hence constant opposition. But they had among them members of such conspicuous merit that a few years later their establishment in Paris was the most flourishing and famous of all their colleges. They owed much of this success to Father Auger, one of the most eloquent orators of the time, and as holy as he was eloquent. He had entered the Society as a mere boy; and a troublesome, restless boy he was, trying the patience of St. Ignatius as young Ribadineira had done some years before; but he had in him the making of a great man, as he really became. He had for long years confronted the heretical preachers in Languedoc, Auvergne and Dauphiné, and foiled their attacks on the ancient faith. Once he had fallen into the hands of the famous Calvinist leader, the Baron des



Ardrets, and was by him condemned to death; but he spoke so eloquently at the place of execution that the very ministers of error asked that his death might be delayed. The next day he was rescued by Catholic troops. When the plague broke out at Lyons, Auger was indefatigable in assisting the sick and dying, and inspired such admiration by his fearless devotedness that the city in gratitude offered him the College of the Holy Trinity, which he accepted for the Society.

62. Father Auger was assisted in his labors by the learned Father Possevinus, who evangelized most successfully the valleys of Savoy, where the new errors had been spread. In a short time he converted large numbers, among whom were at least thirty-four Protestant ministers.

Several colleges had been established in Italy and Sicily, and the Jesuits spread themselves over those countries, giving missions and retreats, and in various other ways assisting the native clergy. Their heroic virtue was displayed on many occasions; here is one example of it. Father Venusti taught a class at the College of Palermo, and devoted his spare time to preaching in the neighboring villages. He had interested himself in particular in reclaiming a fallen priest, but met with black ingratitude. The poor man, Ruggiero by name, waylaid the

Father and stabbed him with a dagger, then fled. When the dying man was asked by a passer-by whether he knew his murderer, he answered: "Yes; but, whoever he is, may God forgive him as I do." But the murderer was found out, and sought for by the Viceroy, who threatened severe penalties against anyone who would shelter the fugitive. He sought a refuge at the Jesuit College of Bivona, where he was hidden by the Fathers for two days, and then assisted to fly to another country, where he did sincere penance for his crime.

63. When Laynez at his death was succeeded by St. Francis Borgia, in 1565, the Society possessed already 3,500 members and 130 houses, divided into 18 provinces. The same year saw the ascent to the Papal throne of another Saint, Pius V. His uncompromising and enthusiastic zeal for the service of God rendered him peculiarly capable of appreciating men who, like himself, never allowed difficulties or dangers to check their apostolic labors.

When the plague broke out in Rome, in 1566, and carried off thousands of the people, St. Francis divided the city into districts, and assigned them to his subjects to attend the dying. The Pope in gratitude then promised him that whenever a like affliction should arise the post of honor and danger should be given to the Society. Similar exhibitions of heroic charity

were witnessed in Southern Spain in 1571, where the lately rebellious Moors were the chief victims. At Toledo, Alcala, Guadalaxara and other towns the Jesuits turned their houses into hospitals. Many of the Fathers died at their post. Father John Martinez expired while lying down among the patients to hear their confessions. In Madrid, in 1569, fourteen Fathers fell victims of like charity.

64. About this time the Jesuits had entered into the Netherlands, and established there some flourishing colleges, in particular those of Malines, Antwerp and Tournay; but all these were sacked by the Calvinists.

While various afflictions were thus befalling the Jesuits in different lands, their Society was greatly honored and consoled by the advent to the Roman novitiate, in 1567, of the youthful St. Stanislaus Kostka, whom the Blessed Virgin herself, in a vision at Vienna, had directed to become a Jesuit. The boy-saint was destined to be a special model during all future ages for the thousands of youths who were to flock to Catholic schools and colleges. Grown up to early boyhood in angelic innocence in his parents' home in Poland, he was formed to high sanctity at the Jesuit College of Vienna, where his virtue was refined in the crucible of persecution at the hands of his tutor and his elder brother Paul. There he had miraculously received Holy Com-

munion at the hand of Angels, in what appeared to be a mortal sickness; he received from Mary's hands her Divine Infant Son into his loving arms, and was then restored to perfect health. He edified the novitiate by his cheerful but perfect life for only ten months, and then expired in the sweetest odor of sanctity.

65. Five months before the death of Stanislaus another future Saint was born who was also to be a bright ornament to the Society of Jesus and a perfect model for her students, Aloysius Gonzaga. After a long contest with his father to be allowed to renounce his right of succession in the marquisate of Castiglione, he entered the Roman novitiate of the Jesuits, which he adorned with the brightest virtues; and, made perfect in a short time, he joyously departed for Heaven on the 21st of June, 1591.

To these two scions of the nobility Divine Providence added a third youthful Saint, a son of the common people, St. John Berchmans. An humble flower of piety, he had grown up as it were at the feet of Mary's statue. On reading the life of Blessed Aloysius, just then published, he felt a strong desire to follow him, and entered the novitiate. There he was called by his companions "the cheerful brother"; but it was the alacrity of an Angel. He is to-day by his bright example drawing countless other youths to lead holy lives; he is the special patron of the acolytes.

## CHAPTER VIII

### MISSIONS TO THE HEATHENS

66. While St. Francis Xavier and his numerous companions were continuing their zealous labors to convert the heathens in the East, other missionaries of the Society had gone to evangelize the savages of Brazil, where soon after several of them gained the palm of martyrdom. From 1549 the work of those missions had been gradually widening its circle, and numerous souls had been gained to Christ, when, in 1570, Father Ignatius Azevedo undertook to give a strong impulse to the work by going back to Spain to gather more recruits. He collected sixty-eight companions, many of them youthful novices, and with thirty-nine of them embarked on a vessel called the *St. James*. The ship was attacked by the fierce Calvinist pirate Jacques Sourie, who meant to pillage the vessel and massacre the missionaries. Blessed Azevedo was butchered at once. Life and liberty were offered to the others if they would renounce the faith, but all were glad to die for Christ; only the cook was spared, that he might serve the pirates. In his stead a youthful

nephew of the slaughtered captain put on the blood-stained cassock of a dead missionary, and shared the martyr's crown. That day St. Theresa in Spain had a vision of the glorified band. The feast of these Blessed Martyrs is kept by the Church on the 15th of July, the anniversary of their heroic death.

The following year thirty other Jesuits were similarly massacred by the Calvinist pirate Capdevielle. At last Father Tolosa with thirteen companions reached Brazil in safety. This vast field of labor was cultivated by the Jesuits for two centuries with immense toil and the sacrifice of numerous lives, but also with the most consoling fruit. While some evangelized the white settlers and the Indian villages along the coast, other missionaries penetrated into the forests and gradually converted entire tribes of the savages, whom they induced to form colonies, called "Reductions," where piety and industry were happily blended under the supervision of the provident men of God. The most renowned of the Brazilian missionaries was the venerable Father Anchieta, who composed a dictionary, a grammar and various religious works in the language of the converts. He spent many years, partly in organizing the reductions, partly in traveling alone through the forests, with no other baggage than his breviary and the necessary articles for saying Mass, no weapon save

his crucifix. Sometimes for months together he would be the prisoner of some wild tribe, treated cruelly till he converted the savages. The Lord glorified his charity by countless miracles; for he cured the sick, raised the dead to life, foretold the future, so that he has been called the Thaumaturgus of Brazil.

67. Similar reductions, formed in Paraguay, have elicited the admiration of Catholic, Protestant and infidel historians. But the formation and maintenance of them required endless patience, consummate tact, unyielding perseverance. For the savages had not only to be converted to the true faith, but to be changed in their modes of living, their habits, their very characters; to be transformed into orderly, obedient, industrious, steady and faithful citizens of the colony. In 1614 there were 119 Jesuits scattered through Paraguay, and two reductions in operation, the nucleus of what developed afterwards into a mighty work.

68. China had for many centuries been jealously barred against foreign influence. It is thought to contain about one third of the population of the globe, all of whom were without the light of Christianity, when in 1552 St. Francis Xavier, on the point of entering the empire, expired on the neighboring island of Sancian. Three years later Father Boretto succeeded in entering Canton; but he had soon to

abandon this post of vantage. For nearly thirty years the Jesuits tried in vain to effect a settlement, when at last Fathers Ruggieri and Ricci obtained leave to live in Tchao-Khing, in the province of Canton. They built a house and chapel, and assuming the costumes of the literates, began to teach religion. The explanation of the ten Commandments created special admiration, so that the literates requested them to commit their teachings to writing. With infinite pains they published an abridgment of the Christian doctrine in the Chinese tongue.

But as the toleration of the missionaries depended altogether upon the good will of some mandarins, they were soon obliged to leave Canton, and could only settle in an unhealthy town, where two of the number soon expired. Father Ricci determined to make his way to Peking, and gain the protection of the Emperor himself. After prolonged efforts and exhausting journeys he reached Peking at last, but only to find that access to the monarch was impossible. So he went to Nankin and opened there a school of mathematics and the physical sciences. His lectures were taken down in writing, printed and scattered through the land. Then he began to preach religion and soon formed a fervent congregation of converts.

Encouraged by this success and furnished with letters of recommendation from the literates,



Ricci set out again for Peking, carrying with him several clocks as presents to the Emperor. On the way he was seized by a powerful mandarin, who kept him six months a close prisoner, and would never have released him if the Emperor had not heard of the clocks that were coming, and sent immediately for the European scientist.

Ricci so delighted the sovereign that he gained after a while free access to the palace, a thing unheard of before regarding any foreigner. This conciliated for him universal favor among the people. A chapel was built in the city, and a number of leading men with their families became fervent and steadfast Christians. Henceforth, for a long period, all over China, liberty of action was secured for all the missionaries. Applicants for Baptism were found everywhere; but strict conditions were laid down for admission among the faithful, the result being that there grew up numerous congregations distinguished for eminent virtue and piety. Even a novitiate was opened, and gradually a native clergy of uncommon fervor began to assist the European Fathers and Brothers. Fr. Ricci was constantly in evidence, preaching, promoting science, writing and publishing books, instructing converts, etc. Worn out with excessive toil, he died in 1610, when only fifty-eight years old. His funeral was most solemn, a public tribute to his distinguished greatness, and the

Emperor gave the Fathers a palace and grounds near the city to serve as his burial place.

The labors of the Jesuits in China were continued for generations afterwards with most gratifying success, such scientists as Schall, Verbiest and others maintaining their reputation for extraordinary profane learning, while numerous Fathers and Brothers astonished and edified the natives by their heroic virtue. Pope Innocent XI addressed a brief to the missionaries in 1681, in which he said: "It has been especially welcome to us to observe with what wisdom and tact you have applied the use of human science to the salvation of the people of China, and to the service and increase of religion. . . . There is nothing that we may not hope for, with the help of Heaven, from men such as you."

69. As has been the case all along throughout the history of the Society of Jesus, the members were too few in the seventeenth century to do all the work before them; and yet in their zeal to save souls they were ever prospecting for new fields of missionary enterprise. With this object, as no Fathers could be spared, the lay-brother Goës was sent to explore the Kingdom of Catai. He traveled alone, in the disguise of an Armenian, and after five years he found a way from India to China through Tartary. Another lay-brother was sent by Father Ricci to meet him on his arrival in China. He

found Brother Goës in a dying condition, but happy to expire in the arms of his fellow-religious, to whom he said in his last moments: "My dear brother, it is five years since I have been to Confession, and I am now deprived of that happiness; but blessed be Our Lord, for by His grace I do not remember, since my departure, to have committed any fault the recollection of which can sadden me at this moment."

70. Father Alexander de Rhodes began the mission of Cochin China and Tong-King about the year 1627; twelve years later it contained 82,000 Christians, and at the end of half a century 200,000 had been received into the Church. Banished from those lands by the machinations of the idolaters, the missionary returned to Europe and there founded the congregation of the "*Missions Etrangères*," which has given to the Church countless Apostles and Martyrs. He himself traveled over Persia, Media and Armenia. The mission of Tong-King was continued by the Jesuits in the midst of incessant persecutions.

In India an almost insurmountable obstacle prevented the spread of Christianity among the higher castes of the nation, the Brahmins, or priests, and the members of the learned classes, called Rajahs. These refused to have any intercourse whatever with the Pariahs, or with any-

one that employed the Pariahs as even mere servants. The Portuguese had done so all along; therefore all of them were accounted as Pariahs, to be shunned by the higher castes. Father Robert de Nobili resolved to give up all intercourse with his brethren and live like a Brahmin. He dwelt alone in a hut of turf, dressed like a Rajah, subsisting on rice, herbs and water, taken only once a day, and spending his time in study and prayer. The Brahmins began to visit him; they were charmed by his learning, especially by his perfect knowledge of their Vedas, or sacred books. Gradually he proceeded to explain the doctrines of the faith. Other Fathers were sent to join him; in a few years over 100,000 had been converted, nearly all of whom belonged to the higher castes.

However the conduct of Father de Nobili and his associates was severely criticised at Goa, as opposed to the idea of Christian equality and tainted with superstition. He went to Goa to defend his conduct before a synod of priests presided over by the grand-inquisitor of the place. The decision was, referred to Rome, where Pope Gregory XV justified the Father in all he had done.

71. In the United States we are naturally interested in a special way in the Jesuit Missions of North America, and these make up a bright chapter of heroic virtue practised in the midst

of uncommon difficulties. The explorations of Father Marquette and his discovery of the Mississippi certainly reflect glory upon such apostolic men; but the courage therein displayed is far outdone by the missionary labors and the sufferings of Father Jogues, Brebœuf, Lalle-mant, Daniel, Bressani and many others. Perhaps it would be difficult, in the history of all times and all lands, to find men remarkable for longer and at the same time more severe hardships and tortures, endured with unyielding patience, than the Catholic missionaries generally; and those of Canada seem to have borne more than the common share. We will quote one instance. Father Bressani, in 1664, writes to Father General an account of his late sufferings from the Iroquois Indians. He begins by apologizing for the stains that cover his paper, as he wrote upon the bare earth, with damp gunpowder to serve as ink, and the blood from his wounds flowing on the pages. For many weeks he had been dragged through the woods, exposed to hunger and cold, tortured and beaten daily; his hands were burnt eighteen times; all the fingers of his right hand except one were cut off; he was hung up by the feet, and at night tied upright to a tree, so that even then rest was impossible, etc. In the life of Father Jogues such torments lasted for years. And yet when he had at last succeeded in escaping and had got

back to Europe, he could not rest till he returned to Canada, where he was murdered by the Indians for the Gospel which he preached.

72. The missions of the Jesuits like those of other religious Orders, are an endless story of heroic enterprises, dauntless zeal, persevering labors, cruel sufferings, unyielding patience, and bloody deaths for the glory of God and the salvation of souls. Those of Canada and the Northern portions of the United States have lately been published under the title of "Jesuit Relations and Allied Documents" by the Burrows Brothers, Cleveland. They fill seventy-two octavo volumes. Hundreds of volumes would have to be added to narrate similar labors in other heathen countries. The same spirit of pure zeal and generous self-sacrifice reigns in all of them. Enough has here been told to answer the question on our title page, "Who Are The Jesuits?", as far at least as their missions to the heathens are concerned.

## CHAPTER IX

### OPPOSITION TO THE JESUITS

73. The open war of the Jesuits against error and vice has been going on from the beginning of their history and is to go on till its end. It is their life, their only *raison d'être*. It is carried on, not by the sword, but by the pen and the crucifix and prayer and sacrifice; for like the Apostles of old they preach Christ and Him crucified, and like the Apostles they have been persecuted, they have been put into prisons and they have sealed their testimony with their blood. Above all they have been slandered.

From the first years of their existence their Society was, as we have seen, among the foremost defenders of the Catholic Church against the assaults of rising Protestantism. The contest between these conflicting forces for the mastery was a severe battle during at least a century. "At first," writes Macaulay, "the chances seemed to be decidedly in favor of Protestantism, but the victory remained with the Church of Rome. On every point it was successful." He draws the following contrast: "In fifty years from the day in which Luther

publicly renounced communion with the Church of Rome and burned the bull of Leo before the gates of Wittenberg, Protestantism attained its highest ascendancy—an ascendancy which it soon lost, and which it has never regained. In England, Scotland, Denmark, Sweden, Livonia, Prussia, Saxony, Hesse, Wurtemberg, the Palatinate, in several cantons of Switzerland, in the Northern Netherlands, the Reformation had completely triumphed, and in all the other countries on this side of the Alps and the Pyrenees, it seemed on the point of triumphing. . . . If we overleap another half century, we find her (the Church of Rome) victorious and dominant in France, Belgium, Bavaria, Bohemia, Austria and Hungary. Nor has Protestantism, in the course of two hundred years, been able to reconquer any portion of what it then lost. It is moreover not to be dissembled that this wonderful triumph of the Papacy is to be chiefly attributed, not to force of arms, but to a great reflux in public opinion.” (Essay on Ranke’s History of the Popes.)

74. That great reflux in public opinion was, of course, the work of grace; the Church was the agent of God in the matter; and the Jesuits were very conspicuous agents of the Church. And therefore the Jesuits were more hateful in the eyes of Protestants than any other body of men. It would then have been wonderful if in



the midst of this extraordinary religious and political excitement the leading writers of the Protestant party had not tried their best to lessen the influence of the Jesuits by all manners of accusations. They constantly assailed their lives, their methods, their teachings, their colleges, their writings, their direction of penitents in the confessional, etc. Libraries could be filled with books and papers calumniating the Society of Jesus. English literature in particular, which is generally anti-Catholic, is especially anti-Jesuit to the core.

Just as the associated press lately sent all over the reading world the slander that the Jesuits had thrown dynamite among an inoffensive line of students in Portugal, while the nuns were making a bloody assault on the soldiers, and the entire press of this country printed the account with scarcely an expression of doubt, so have the Jesuits in particular and religious in general been accused by Protestant historians, preachers and all manner of writers, of every crime in the catalogue. Macaulay writes of the Jesuits: "Nor was it less their office to plot against the thrones and lives of apostate kings, to spread evil rumors, to raise tumults, to inflame civil wars, to arm the hand of the assassin. . . . The right of rulers to misgovern the people, the right of every one of the people to plunge his knife in the heart of a bad ruler, were incul-

cated by the same man, according as he addressed himself to the subject of Philip or the subject of Elizabeth." (Ib.)

Macaulay in this passage is only repeating what has been said a thousand times by the enemies of the Jesuits, but not proved a single time. And it is the same with all the other charges of any serious nature that have been brought against the Society of Jesus. It is so easy to impute a crime to a whole body of men, and so difficult to prove a negative, especially when the defender has no chance to get a hearing.

75. It is often argued that there must be something very wrong with the Jesuits because not Protestants alone but Catholics also have often opposed them; and in fact they have been driven out of many Catholic lands. Yes, but by whom? From Portugal just now because the pronounced enemies of the Catholic Church and of all religion are in power. From France, because the Freemason government there openly proclaims its determination to stamp out all Christianity. And what they now proclaim openly as their direct purpose they labored for in hidden ways in former times, as they at present boast. The Jesuits were excluded from Germany by the authors of the Kulturkampf, and are kept out to-day by the enemies of the Pope. They were driven from Italy, a Catholic land, but by an anti-Catholic party. They were driven

from Spain on former occasions, and may be expelled thence any day again, contingently upon the anti-religious character of those who happen to control the power.

76. The principal source of the bitterness felt by Englishmen generally against the Jesuits is the part these took in resisting Elizabeth and her successors on the throne, when a most bloody persecution strove to impose the Reformation on the country. And yet their conduct in that matter is a brilliant gem in the crown of the Society of Jesus, and in that of the Catholic Church itself; it is a close imitation of the conduct of the Apostles of Christ. The efforts made by Elizabeth to crush out the ancient faith were like those formerly made by Julian the Apostate, and exceeded them in cunning, cruelty and duration. For a hundred years it was accounted treason for any priest who had been ordained on the continent to enter England and say Mass there, or reconcile any fallen Catholic to the Church of his fathers. The penalty was, to be drawn on a hurdle to the place of execution, there to be hanged, cut down and disemboweled while still alive, then cut up into four parts, and the quarters exposed in a public place till the birds had picked off all the flesh. During Elizabeth's reign alone 124 priests were thus executed, and a large number of seculars, men and women, who had sheltered the priests or ad-

mitted their ministrations. Many others died in prison of tortures and privations. The old priests of preceding reigns were rapidly passing away, and no Catholic bishops remained in England to ordain fresh recruits. The object of the government was to force all the country into Protestantism by cutting off all supply of priests.

77. To prevent this crying evil, Rev. Wm. Allen, formerly principal of St. Mary's Hall, Oxford, established a seminary for young Englishmen at Douay, which was afterwards transferred to Rheims, in France. Then he went to Rome and begged earnestly for the assistance of the Jesuits. The first two sent over for this purpose were Fathers Robert Parsons and Edmund Campion, both English and Oxford men, endowed with extraordinary talents and thoroughly educated. Both soon exerted a powerful influence. Parsons was active and bold, gifted with rare knowledge of character, possessed of a mind fertile in expedients, ready wit and untiring energy, and thus well suited to approach all sorts of persons, supporting the Catholics, priests and laity, by his example and wise counsels, and bringing back large numbers of the fallen to the path of duty. Blessed Campion from his boyhood had been conspicuous for literary ability and amiability of disposition, a universal favorite. He soon wrote a book, called the "Ten Reasons," by which he was ready to de-

fend the claims of the Catholic Church in public discussions, if the universities or the government would send disputants to oppose him. Father Parsons managed to have the book secretly printed and copies scattered through the country. It created an intense excitement among the learned and led to many conversions. The prime minister, Cecil, became all the more active in his persecution. The Fathers then left London, under the guidance of members of an association called "Young Gentlemen," organized by a rich squire, George Gilbert, to protect all the missionaries. They went separately, as Father Parsons writes, "through most parts of the shires of England, preaching and administering the Sacraments in almost every gentleman's and nobleman's house that we passed by, whether he was Catholic or not, provided he had any Catholics in his house to hear us. . . . We had our lodgings, by procurement of the Catholics within the house, in some part retired from the rest, where . . . the next morning very early we had Mass, and the Blessed Sacrament ready for such as would communicate."

The Jesuits had many hair-breadth escapes, and after one year Campion was betrayed by the pursuivant Eliot, caught in the Castle of a Mr. Yates, taken to London, and there confined in a solitary dungeon called "little ease," where

he could scarcely move, and three times racked to within an inch of his life. When he was half dead with exhaustion from torture and hardship, he was brought to a semi-public disputation, and seated on a stool without support while two learned deans plied him with objections to the Catholic doctrine, and continued the dispute for three days. But such were Campion's intellect, eloquence and undaunted spirit that many who had come to scoff went away greatly edified.

78. Blessed Campion, with Blessed Alexander Briant, Blessed Thomas Cottam, all Jesuits, and four secular priests, also beatified, were condemned as guilty of high treason and executed as described above. The secular priests who died victims of the cruel and protracted persecution in England displayed the same heroic fortitude as the religious of various Orders; but we must confine ourselves to our subject, and show "Who Are the Jesuits?"

When on December 7, 1581, Campion was butchered at Tyburn, a drop of the martyr's blood fell upon Henry Walpole, who from that moment felt himself called to enter the Society of Jesus; he estimated the number of persons converted on the spot at 1,000, and Father Parsons soon after wrote to Rome that 4,000 had lately entered the Church.

The number of Jesuits in England increased so rapidly that some twenty years later there was

an English province of the Society; for Father Garnet, who was so unjustly accused of having taken part in the Gunpowder Plot, was provincial superior at the time. He had come to the country with Father Southwell, the gentle poet of our language, who was tortured thirteen times, and then cruelly hanged and quartered at Tyburn, like so many of his brethren. A price was set on the head of every Jesuit, and of course all were ever hiding. They would have been foolish if they had not studied such secrecy, and protected themselves and others by every lawful means. They were often very successful in these efforts, to the great annoyance of the Protestants. These called the Jesuits secret emissaries of the Popes, and branded their evasive answers before the courts as "prevarications." The false charge has been perpetuated in the English language by coining the opprobrious terms "*Jesuitry*," "*Jesuitical*" to denote false and deceitful language. Yet their answers were not false, but merely necessary and lawful evasions, such as are allowed to all accused parties before the courts of justice in the United States.

79. Happily those persecutions have passed away. The secrecy of the Jesuits exists no longer except in the perverted traditions of historians and the prejudices of an ignorant public. Amid those constant dangers of imprisonment, torture and a cruel death, the Jesuits were com-

pelled to assume various disguises, sometimes traveling as merchants, peddlers, well-to-do gentlemen, etc., so that even a magistrate might be conversing with one of them without ever suspecting it. Hence the false impression has originated that even to-day there are Jesuits in disguise scattered through this country. Thus a few years ago a congressman in Washington in one of his speeches stated that he could point out such persons among the representatives of the nation then present in the hall. Such ignorance is truly laughable; but considering that it exists among men of education, it is really disgraceful. It can only be accounted for by remembering that English literature is thoroughly saturated with the poison of prejudice and hostility to the Catholic Church. For this the present generation of Protestants and infidels are more to be pitied than blamed; and these pages are intended to tell them the plain, unvarnished truth.



## CHAPTER X

### THE SUPPRESSION OF THE SOCIETY

80. From all that has so far been said it is evident that the Society of Jesus had been instituted for the most laudable purposes, the glory of God and the welfare of men, and that its members have in various lands and times exhibited heroic virtue in pursuing those lofty designs. Of course we do not pretend that every one of them was an Ignatius, a Xavier, an Aloysius, a Campion, or the equal of such Saints; but we do maintain that the number of truly great and admirable Jesuits, in sanctity of life, in apostolic labors, in learned writings, in zealous and eloquent preaching, in the more hidden life of the confessional, the classroom and the hospital, etc., etc., is exceedingly large in proportion to the fewness of the men admitted into their Order. We maintain besides that the great heroes we have mentioned, and others like them, are ever held up to the novices and young members of each succeeding generation as their models for emulation. The training of all by the same Spiritual Exercises, the Constitution and the rules of the Order, the religious vows and

their observance,—these have remained the same throughout the history of the Society, except only that more prayer has been added by the General Congregations, and more cautions enacted to prevent all relaxation.

81. Of course faults have at times been committed by individuals, and when they did occur they have given great scandal, because in such contrast to the general reputation of the Order. Thus a Jesuit Father stood out so prominent among the Modernists. But such men do not infect the Society, because as soon as found out they are expelled from its body, and they leave behind them for their brethren nothing but a warning against similar falls. And so the Society of Jesus has never had a season of relaxation or decay. While Hannibal's soldiers were in the field of war they were heroic, when in the rest and luxury of Capua they were demoralized.

The Jesuits have all along been at war with the enemies of God and His Church, ever on the firing line and in the thickest of the battle. In every land where and when the opponents of the Church prevailed, these have expelled the Jesuits, as we have seen above. If in France the Sorbonne opposed them, it was the natural jealousy of trade, because its monopoly of education was at stake; and similar instances may be found elsewhere. But as a rule the ene-

mies of the Jesuits have always been the enemies of the Pope.

82. But to the eyes of such as have not studied the matter with care, one dark spot appears to rest upon the history of the Society of Jesus, namely that it was suppressed by the Supreme Pontiff Clement XIV. That Pope did not pronounce any condemnation of the Jesuits. The Protestant historian Schoell in his "*Cours d'Histoire des Etats Européens*" (vol. 44, p. 83) writes: "It (the Brief of suppression) condemns neither the doctrine, nor the morals, nor the discipline of the Jesuits. The complaints of the courts against the Order are the only motives alleged for its suppression." In fact that Brief "*Dominus et Redemptor*" is a most valuable document to vindicate the honor of the Society. The Pope says in it that he "tenderly loves in the Lord all its individual members." Why then did he suppress the Order? Because all the leading powers of Catholic Europe demanded it, and urged their demands with relentless pertinacity. Already Portugal, Spain, France, Naples, Parma and Malta had taken the matter in their own hands, had expelled the members from all those lands and all the missionary countries subject to them, confiscated all their property and sent the Jesuits by the shiploads to the ports of the Papal States. The Pope offered to hold a General Council to con-

sider the way of restoring peace. The powers would not hear of any measure but the total suppression of the Order. When at last Maria Theresa, induced to do so by her eccentric son Joseph, joined in the demand of the Bourbon courts, Clement XIV lost courage. A powerful appeal to him was the threat of a wide schism in the Church. He begged piteously for delay at least, but the Spanish envoy, Florida Blanca, replied that if any further resistance was made the King would require the abolition, not only of the Jesuits, but of all religious Orders.

83. But what reasons had the courts for hating the Jesuits? The Spanish government had issued a proclamation declaring that good reasons existed for banishing the Jesuits, and for confiscating their property, but that "*these reasons must remain forever locked up in the royal bosom*"; and the King afterwards stated that no one should ever know the motives which had induced him to act as he had done. The real reason is now publicly known; it was that his prime minister, d'Aranda, had made him believe that the Jesuits were plotting to dethrone him, on the false plea that the King was an illegitimate son. The very suspicion of such a disgrace was not to be publicly discussed. (*Vie du Père Pignatelli, par Bouffier*, chs. 12, 13.) In France the weak King Louis XV was domineered by his mistress, the infamous Madame de Pompa-

dour. Angered by the opposition of the Jesuits to her status in the court, she joined for revenge the coalition of the Bourbon courts against the Society. The first mover in the whole plot had been Pombal, the prime minister of Portugal. He had risen from the middle classes, and two of the noblest families of Portugal had refused to let their daughters marry his son. In revenge he had all their members arrested and tried on an unproved charge of conspiracy to murder the King. He had them all condemned to death and executed in frightful torments. Three Jesuits were special friends of those families. He had them also arrested. But the law was that only the Papal Nuncio could pronounce judgment on clergymen. He expelled the Nuncio, and caused the Jesuit Father Malagrida, a most venerable old man of distinguished merit, to be accused of heresy and burned in a solemn auto-da-fé. He banished at once all the Jesuits from all the Portuguese dominions and confiscated their property for the use of the State.

84. But how did it come that the people in all those countries tolerated such outrages? The people had very little to say in those days. The courts were at the height of their tyrannical power, and were thoroughly corrupt by immorality and infidelity, preparing by their excesses for the vast upheaval against them in the Reign of Terror, which followed a few years later, and

swept the Bourbon rulers from the face of the earth. A vast tidal wave of impiety had been poured lately over Europe, raised by the abuse and ridicule of Christianity uttered by Voltaire, Bayle, Diderot, Holbach, Condillac, Helvétius, d'Alembert and many others, who wrote in a most popular style to inflame the passions of the learned and the ignorant. The Jansenists meanwhile, by exaggerated severity of morals and doctrine, had alienated the faithful from the sacraments and from the Pope. The Jesuits were the principal breakwater to resist the swelling tide of hatred against the Church and her sound doctrine; and therefore all the powers of evil were unanimous in warring against them. Nor were their enemies remiss in their attacks. Here is an instance. Sealed dispatches were sent by the King of Spain to his officers in the four quarters of the globe, bearing the superscription that they were not to be opened, on pain of death, before the evening of April 2, 1767. Then, at the same hour, throughout the vast extent of the Spanish dominions, the officers of the government broke the seals and read these dreadful lines: "I invest you with all the powers of my royal authority to enter immediately with force of arms the house of the Jesuits, to seize on their persons, and to convey them as prisoners, within twenty-four hours, to the port indicated, where they are to be embarked in vessels

destined for that purpose. At the moment of executing this decree, you will seal up the archives of the house, and the private papers of the Jesuits, and not allow them to take anything with them but their breviaries and the linen strictly necessary for their voyage. If after the embarkation there remain a single Jesuit (even though ill or dying) in your district, you will be liable to capital punishment."

The sufferings then endured by the Fathers and Brothers were heart-rending. In a single night six thousand of them—many venerable for their age, illustrious by their birth, esteemed for piety and virtue, celebrated for talents and learning—were seized like the vilest criminals, and embarked as if in slave ships. Half starved during the voyage, they were finally landed in utter poverty on the coast of Italy: Similar treatment was meted out to all the Jesuits of three Catholic lands. And yet history has not preserved any record of an impatient spirit or conduct or word on the part of the victims; they suffered as the early Martyrs had suffered under the Pagan tyrants, as the Divine Saviour, their one great Model, had suffered before the tribunals and on Calvary. Such were the Jesuits till their suppression.

## CHAPTER XI

### THE SOCIETY REESTABLISHED

85. The Society of Jesus had not only been officially suppressed and had ceased to exist as a living body, as its great Model, Christ, really died upon the cross, but, like Christ also, it had been overwhelmed with false accusations and all manner of ignominy before and during and after its death. The Supreme Pontiff himself, though without expressing any conviction of their guilt, had yielded to the cries of their enemies and delivered up the Jesuit Order to destruction. True he had proclaimed in his Brief a defense of the members, saying: "We forbid all and every one, under pain of excommunication reserved to us and to our successors, to dare attack or insult, on occasion of this suppression, whether in secret or in public, in word or writing, by disputes, insults, affronts and any other manner of contempt, any one whatever, and still less those who were members of the said Order."

What did the wicked enemies, who had brought about the suppression, care for these earnest words of the Supreme Pontiff? The Society of Jesus went down in an ocean of abuse



and calumny, and many writers have perpetuated the false charges in the pages of histories and other literature till the present day.

But the Blessed Saviour graciously deigned to preserve a remnant of His Society from utter destruction, and soon after brought about its glorious resurrection. The Protestant King of Prussia, Frederick II, refused to allow the Jesuits to be suppressed in his dominions. The bishops, not wishing to offend the monarch, declined to interfere; and one of them, the bishop of Culm, even requested the Jesuits to take the direction of his seminary. The Fathers however would not disobey the Pope. But soon Clement XIV sank under the burden of his troubled pontificate; and only two years after the suppression Frederick II informed the Jesuits of Breslau, September 27, 1775, that the new Pope, Pius VI, left him perfect liberty to take all the measures he considered fitting for the maintenance of the Society in Prussia, and that they might therefore, without fear of disobedience to the Pontiff, live in community and direct their colleges.

86. Things had gone still better in Russia. There the Empress Catherine II had promised the Catholic inhabitants of White Russia, when they submitted to her dominion, to maintain their religious houses and colleges; she wrote to Rome, and in June, 1774, obtained a decree from Clem-

ent XIV himself, authorizing the Jesuits of White Russia to remain *in statu quo* till further orders. In 1785 they were allowed by a verbal approbation of the Pope to elect a Vicar-General over them; in 1801 Pius VI published a decree reëstablishing the Society for that country. At last, on the 7th of August, 1814, the Supreme Pontiff went in solemn state to the Jesuit Church of the Gesu, in Rome, amid the enthusiastic shouts of joy of his people; and there, in the presence of 150 surviving members of the old Society, by the Brief "*Sollicitudo Omnium Ecclesiarum*," with intense feelings of joy, reëstablished the Society for the entire Church of God.

The document is an eloquent tribute to the Society. It says in part: "The Catholic world unanimously demands the reëstablishment of the Society of Jesus. We daily receive most earnest petitions to this effect from our venerable brethren the archbishops and bishops, and from other eminent persons. . . . We should deem ourselves guilty of great negligence before God, if, in the presence of the perils that threaten Christendom, we neglected the assistance given to us by God's special providence, and if, placed at the helm of the bark of Peter, tossed by continual tempests, we refused to employ vigorous and experienced seamen to master the waves

that threaten every instant to cause destruction and death," etc.

It will be noticed that Pius VII performed this solemn act of restoration for the Society of Jesus only three months after he had been delivered from captivity in France by the fall of Napoleon. His predecessor Pius VI, who had been a pupil of the Fathers and ever loved them warmly, would have been most happy to reestablish the Society if it had not been for the continued opposition of the Bourbon princes. God Himself removed that obstacle by destroying their kingly thrones.

87. The Jesuits had not waited for their formal reestablishment to give proof that the same spirit of zeal for the glory of God and the salvation of souls which had animated them from the time of St. Ignatius was still as lively as ever in their hearts in the period of their humiliation. Thus when the army of Napoleon had marched on Moscow, they were, as of old, in the midst of the sick and dying soldiers in the hospitals and on the field of battle, and fourteen of the Fathers gave their lives in the service of charity.

While teaching and preaching in their colleges and churches, they devoted themselves especially to gain all hearts for Christ, by propagating among them a lively devotion to the Sacred Heart of Jesus. For those who know the his-

tory of the Church of Christ more thoroughly must be aware that the same storm which had raged against the Society of Jesus, had also assailed with special violence the devotion to the Sacred Heart. When the Blessed Saviour had revealed the rich treasures of this wonderful devotion to His favorite servant Blessed Marguerite Mary Alacoque, in 1689, she wrote: "The Divine Heart wills that the Jesuit Fathers shall make known the usefulness and the excellence of this devotion; for It has reserved this task for them." On another occasion she wrote: "This Heart has promised that it will pour out, above all measure and without restriction, Its sacred blessings upon the labors which the Society undertakes for the love of the souls committed to its care."

Now it is a notorious fact that the Jansenists had been all along the violent opponents of this devotion; its spirit is most nearly akin to the spirit of the Society of Jesus, and the spirit of the Jansenists was diametrically opposed to both. They had been successful by their intrigues at the courts to have the Jesuits suppressed; they also agitated for the condemnation of that devotion. In fact in 1786 their synod of Pistoia dared to pronounce such condemnation. While the Jesuits were removed from the sacred ministry, the devotion to the Sacred Heart languished in most countries, but they carried it to

a high degree of fervor in White Russia. Since their reëstablishment they have been active in propagating it and the allied practice of the Apostleship of Prayer, which has at present twenty-five million members; and they have thus with God's grace helped to renovate the fervor of the Catholic world. These practices prepared the way for the increased frequentation of Holy Communion among the faithful, which our Holy Father Pius X is using so efficiently for the grand aim of all his endeavors, "to renew all things in Christ."

Thus, while the enemies of the Jesuits continue to talk and to write against them as plotting revolutions, assassinations, treason and all manner of wickedness, the Fathers have been busy all along in the course of their history, promoting piety, morality, learning, and every private and public virtue.

88. Russia, though a schismatic power, had sheltered the Society during the stress of the storm which swept them from all Catholic lands; in 1815 it expelled them also, but the rest of Europe was then ready to receive them. Two numerous congregations of priests had meanwhile been formed in France and Italy to replace them in their absence, as far as this was feasible, and to unite with them when the long expected reëstablishment had been accomplished, the Fathers of the Faith and those of the Sacred Heart.

Both contained many learned and holy men, who became in due time most worthy and efficient members of the Society of Jesus. But the Jesuits acted with consummate prudence. They admitted those applicants, not conjointly but singly, and formed each of them individually in the ancient mold of the Spiritual Exercises, the ordinary trials of the novitiate, and all the old customs and practices which had been preserved with religious fidelity in White Russia.

Thus the Fathers and Brothers of the restored Society have, by Providential dispensation, been preserved in the same spirit, and with all the same aims and traditions, that characterized their predecessors. They have been doing the same work, have rendered the same services, attained the same success, and met the same opposition from the world, the devil and the flesh. What proves their identity with the old Society most clearly is the identity of the spirit in which they have been opposed in every period of their history.

89. The restored Society had many and great difficulties to contend with. All Europe had been deeply disturbed by the French Revolution and the spirit of anarchy it had left behind it, and ravaged by the Napoleonic wars. The higher studies had been generally interrupted, especially in Catholic lands. Civilization had to be in

great part rebuilt; and the former educators, who had been mostly Jesuits, were nearly all dead or in foreign lands: The young Society contained, naturally, as yet few thoroughly learned men, trained in the old curriculum of solid studies. It is truly wonderful that in so short a time it has recovered its ancient prominence in the Catholic world. An additional difficulty, in the way of its progress in higher studies, lay in the rapid accumulation of work upon its hands, both in Europe and in foreign missions, especially in the multiplication of colleges, to which it was invited on all sides. Thus its younger members were often prevented from performing those long courses of studies which are ever expected from its Fathers. Happily all these obstacles were overcome after some years by earnest and persevering efforts, and its studies have been brought up before this time to a degree of fullness and thoroughness which has never been surpassed.

90. The lists of its leaders of thought in Theology, Philosophy, Astronomy, Mathematics, History, Canon law, Biology and other sciences is long and brilliant; and the gigantic labors of the Bollandists, of the commentators who have published the *Cursus Completus Scripturæ Sacræ*, and other enterprises of the present day, rival the most remarkable productions of the old

Society, while the foreign missions cover most of the heathen lands with as vast a net work of establishments as ever before.

91. This efficiency of the new Society is emphasized by the violence with which, like its parent body, it has been persecuted in many lands by the enemies of the Church. In 1834 the Freemasons and a raving mob attacked the Jesuit College at Madrid, broke open the gates, profaned the sacred vessels and massacred fifteen of the Fathers. The following year the Society was formally suppressed in Spain. No pretext was assigned, either religious or political. The same year saw it banished from Portugal under circumstances of exceeding cruelty. In 1845 France demanded of Pope Gregory XVI that the Jesuits in that country should once more be secularized. A congregation of Cardinals was assembled to consider the matter, that the Pope might not oppose himself to the French government; but the decision was clear and firm, stating that, the existence of the Jesuits in that land being perfectly legal, their conduct blameless and their services valuable to religion, the Holy See could not yield to the request of the government. Still the Society was soon compelled to close several of its colleges. Everybody knows how, at the beginning of the Kulturkampf, Germany drove out all the religious and has not yet allowed the Jesuits to have a corporate existence in their



native country; how France perpetrated the same outrage a few years ago, Portugal within the last few weeks, and Spain and Italy may do so any day.

92. The religious body thus perpetually assailed is the Company of Jesus, and it is not surprised that it is treated like its Master. Of Him the Royal Prophet sang: "Why have the Gentiles raged and the people devised vain things? The Kings of the earth stood up and the princes met together, against the Lord, and against His Christ." And when the Divine Child had come and was brought into the Temple, the old man Simeon took Him in his arms and said: "Behold this Child is set for the fall and for the resurrection of many, and for a sign which shall be contradicted." And Jesus has been so ever since, the source of salvation to many, the object of persecution to many others,—Jesus and His Church, and all His friends, among them the little Society of Jesus.

Why should all those powerful countries with their millions of armed soldiers be as it were afraid of the handful of men which constitutes the Society of Jesus? How many of them are there after all? and where are they? and what are they doing? Let us get some clear ideas on the subject. We will begin at home. In the United States alone there are, as given in the World Almanac for 1906, 1,062,425 Free-

masons; the Jesuits here do not count one 500th part of that number, only 1,824, and of these far more than half are humble lay-brothers and young men still preparing for the priesthood. There are in the whole United States, counting those disabled by age or sickness, only 707 Jesuit priests.

Where are they? Most of them in the class room teaching boys, others in the confessionals, the hospitals, by the sickbed in private houses, in the pulpit, at their desk writing books or articles for the "America" or other Catholic periodicals, in which every one can read their publications on religion, science, literature, etc., etc. Or they are giving missions in public churches, where every one is invited to come and hear them; or they go among the Indians and the negroes, preaching everywhere Christ and Him crucified. And as they are doing in this land so they are in every other country. How many Jesuits are there in the whole world? There were on the 1st of January, 1909, in all 16,159, of whom 4,015 were lay-brothers, 4,416 scholastics, and only 7,728 priests, all working in open daylight *Ad Majorem Dei Gloriam*, to the Greater Glory of God.

The manner in which Jesuit priests spend their time can best be understood by seeing a detailed account of what has been done by a given number of them in a definite space of time.

It is a fair sample of their ordinary labors. It will clearly show, among other things, that men so occupied have no leisure to plot against the liberty of the State or mix in worldly politics.

The middle portion of the United States is served by the Jesuits of what is called the Missouri Province. Among them 356 are priests, 265 scholastics, that is young men still preparing for the priesthood, and 163 lay-brothers. Now these 356 priests, during one year, July 1, 1909, to July 1, 1910, have been engaged in the following professional works :

Institutions officered and directed by them,

Universities, 4,	Colleges,	10;
High-Schools, 10,	Grammar Schools,	36;
Parishes administered,		20;
Mission stations in foreign lands,		9;
Societies directed,		156;
Baptisms administered,		
Infants,		3,364;
Adult converts, after instruction,		956;
Extreme Unction to the dying,		5,590;
Marriages blessed,		1,082;
Confessions heard,		1,302,906;
Holy Communions distributed,		1,472,122;
Sermons and addresses,		14,178;
Catechetical instructions to classes,		13,337;
Retreats to bodies of the clergy,		22;
to convents of religious,		217;
to colleges and academies,		57;
Parish missions,		248;
Novenas and Tridua,		247;

Visits to prisons,	985;
to hospitals,	6,109;
to sick in their homes,	15,827;
Periodicals regularly published,	19;
Besides volumes, pamphlets, and contributions to periodicals not under their direction.	

Why then are such men dreaded and even hated by many? Because they have been constantly misrepresented by designing men, in histories, novels and the daily press. We will examine some of the principal slanders.

## CHAPTER XII

### PRINCIPAL SLANDERS AGAINST THE JESUITS

93. I. Perhaps the best known slander against the Jesuits is that they teach *the false doctrine that the end justifies the means*. St. Paul tells us that the early followers of Jesus were accused of teaching the same error: "As we are slandered, and as some affirm that we say, 'Let us do evil that there may come good.'" (Rom. iii, 8.) It is no wonder then that the Society of the same Jesus should be similarly slandered. This slander has been scattered broadcast over the English-speaking world in many writings, in particular in the *Encyclopedia Britannica*, a most untrustworthy publication on Catholic subjects, which has been printed in so cheap an edition that copies of it are found everywhere, serving as a storehouse of anti-Catholic slanders for every village editor. In it Dr. Littledale, a notorious enemy of the Catholics, in his article "The Jesuits" pretends to prove by direct quotations from three Jesuit theologians that this false doctrine is taught by the Society. He names the authors, Fathers Layman, Busenbaum and Wageman, but he does not say where the

texts quoted from their voluminous works are to be found. This is not honest. However Father Brandi, S.J., in an article of the American Catholic Quarterly Review for 1890, pp. 472, etc., triumphantly refutes the slanderous accusation.

In the year 1852 Father Roh in Germany, to lay this spectre once for all, issued a public challenge, offering 1,000 marks to anyone who could prove the charge, the law faculty of the University of Heidelberg or of Bonn to be the judge. The money has not yet been earned. Similar offers for proving the same charge have been made every now and then, in the United States and elsewhere. The charge was never proved, because it is a myth. The three Jesuits referred to teach just the same as all other Jesuit moralists. Thus Layman, one of them, says: "The fact of being directed towards a good end does not make good an action which is in itself evil, but leaves it simply and entirely evil,—and therefore it would be a sin to tell a lie in order to help your neighbor." (Theol. Mor. B, I, Treat. II, c. 9.)

While the Encyclopedia Britannica is thus shown to be very unfair to the Jesuits, the reader may find in Chambers' Cyclopaedia a sober and trustworthy article under the heading "Jesuits."

94. II. A second calumny often quoted

against the Society of Jesus is in the shape of a book called "*Monita Secreta*," or "Secret Instructions," which Father Aquaviva, the fifth General Superior of the Society, is pretended to have drawn up to direct the conduct of the fully initiated members. It is not simply a misrepresentation but a rank imposture, a fabrication cut out of the whole cloth. No well informed man believes it to be authentic. The Catalogue of the British Museum, a most dispassionate witness, calls the work "Apocryphal." Pascal, the bitterest and ablest of the opponents of the Jesuits, never mentions it, Dr. Döllinger discredits it. Huber writes: "With Döllinger and the Protestant historian Gieseler, I consider the *Monita* as spurious and a lampoon on the Order." Why, even Dr. Littledale in his most bigoted article on the "Jesuits" criticised above, calls it "an ingenious forgery." If further refutation be desired, it can be got from Duhr's "*Jesuiten-Fabeln*," 2d Edit. pp. 47, etc.

95. III. A similar forgery is a *Jesuit oath* of a peculiarly objectionable nature. There is no such thing, a mere calumny, not a shadow of proof, no historical authority that can stand critical examination.

An elaborate refutation of this slander is found in a volume of the London Catholic Truth Society, 1902, entitled "Concerning Jesuits," in an article by Father John Gerard, headed "The

Jesuit Oath." He traces the origin of the calumny to the notorious Robert Ware, the story of whose forgeries is given with much authentic detail in the Rev. T. E. Bridgett's learned work "Blunders and Forgeries," pp. 209, etc.

The Weekly Paper "America" for July 16th, 1910, states on page 372:

The Irish Orangemen have been exploiting Titus Oates' "Jesuit Oath" in support of the King's coronation oath. A Rev. Mr. Moffat, their Grand Master in Dublin, recited at a public meeting "the Oath taken by the Jesuits," renouncing allegiance to heretical States and rulers, obedience to their inferior magistrates, etc. Father Delany, S.J., wrote exposing the myth and added: "I challenge him to repeat the statement about myself or any other Irish Jesuit by name, and we shall without delay give him an opportunity of proving his statements in the public courts." The challenge has not been accepted.

If then the Jesuits do not bind all their members by the obligation of an oath, how do they bind their consciences to live up to the duties of their Institute? They require them to take vows, or promises made to God, on the observance of which their eternal salvation will depend. But what are these promises? May an outsider know them, without ambiguity or reservation? Yes, they are printed in a large variety of books and booklets for both private and pub-



lic use. There is no secret whatever about them. Here they are:

When a novice has spent two years in preparation, studying the Institute and practising its Rules, he is *allowed*, not compelled, to take what is called his Simple Vows. Then before the Holy Altar, during Holy Mass, he recites aloud, in the presence of his brethren, the formula here put down: "Almighty and eternal God, I (the name), though altogether unworthy of Thy Divine sight, yet relying upon Thy infinite mercy, and impelled by the desire of serving Thee, in presence of the most holy Virgin Mary and all the Court of Heaven, do vow to Thy Divine Majesty perpetual Poverty, Chastity and Obedience in the Society of Jesus; and I promise that I will enter the said Society to spend my entire life therein—understanding all things according to the Constitutions of the same Society. Wherefore I suppliantly beg of Thine infinite goodness and clemency, by the Blood of Jesus Christ, that Thou wouldst deign to accept this holocaust in the odor of sweetness; and as Thou hast given me grace to desire and offer it, so Thou wouldst also give me abundant grace to fulfill it. Amen."

These vows are repeated with similar ceremonies twice every year, after three days spent in recollection and Renewal of Spirit, as it is called, so as to check any tendency to relaxa-

tion in their observance; till, after the lapse of about fifteen years, the Jesuit Father is at last allowed to take his last or solemn vows, in the presence of public witnesses, in the following words: "I—(the name) make profession, and promise to Almighty God, in presence of His Virgin Mother and the whole Court of Heaven, and all here present, and to you, Rev. Father A.B., representing the Very Rev. Father C.D., Superior-General of the Society of Jesus, holding the place of God, and to his successors, perpetual Poverty, Chastity, and Obedience in the Society of Jesus, and moreover special care of the instruction of youth, according to the mode of life contained in the Apostolic Letters of the Society of Jesus and its Constitutions. I also promise special obedience to the Sovereign Pontiff regarding Missions, as is set forth in the same Apostolic Letters and Constitutions." (Place and date.) We have given these formulas in full, because they bear directly upon the question treated in this book: "Who are the Jesuits?"

96. IV. A fourth common calumny is that the Jesuits are *a body of ambitious men*. We can only deal with facts, not fancies. Now it is a plain fact that everything conceivable is done to keep down pride and ambition in the Society of Jesus. Ambition among priests would naturally take the form of efforts to attain ecclesias-

tical dignities, or superiorships within the religious body to which they belong. Now every professed Jesuit is made to pronounce vows to God, in the presence of his brethren and superiors, which read as follows: "I promise that I will never so act or devise, even indirectly, as to be chosen for or promoted to any prelacy or dignity within the Society. Likewise I promise that I will never strive for any ambition of prelacy or dignity outside the Society, nor consent to my election to such, as far as I am able, unless I be compelled by obedience to one who has power to command me under pain of sin. Also, should I know that any one is seeking or ambitioning dignities of any kind, I will forthwith inform the Society or its General."

The whole history of the Society is there to testify that Jesuits have not pushed themselves forward into dignities, but have steadily opposed such promotions, and almost always actually escaped them, except only when missionary countries held out to their bishops far more hardships and dangers than honor.

97. V. A fifth charge is *that the Jesuits are rich*. They try to make their churches beautiful, the altars elegant or magnificent, the vestments and sacred vessels, all in fact that concerns Divine service, as rich as circumstances allow, even although a Judas may stand by and say, "This might have been sold for much and given to the

poor." But the Jesuits do not possess any personal property, for themselves or their relations. They dress like any decent secular priests, but their rooms are more poorly furnished than theirs, with not a book or picture they can call their own, without any pocket money to spend as they may list, eating at the common table at the appointed times only, sharing the same food as the plainest lay-brother or the youngest novice, no matter what important posts they may fill or have ever filled. And lest the luxury of the times should gradually bring in relaxation, every professed Father takes a vow, saying: "I will never in any manner contrive or consent that the ordinances of the Constitutions of the Society concerning Poverty be altered, unless at any time there should appear to be just cause for further restriction." The Colleges of the Society may be magnificent, but the professors and lay-brothers are all equally poor.

All these are undoubtedly very strong safeguards and wise regulations; but it may be asked, What if any of the members refuses to observe them? How is the Society going to compel observance? Is there bodily coercion or imprisonment? No, it is not needed; a shorter and more efficient remedy is at hand. The supervision which the Society exercises over its members is strict; superiors are very likely to find out pretty soon whatever is seriously wrong; they admonish

the offending party with great charity, correct with wisdom and patience, but, if the evil is persisted in, dismissal is an infallible remedy ; and, though not often needed, when necessary it is unflinchingly carried out. No one, not even the Father General, is exempt.

98. But while the individual Jesuit is poor, not possessed of anything of which he can dispose at will, is it not a notorious fact that the Society of Jesus is a very rich corporation, possessed of vast estates in various cities and countries, and enjoying an immense revenue, by which all the parts support one another? It is not true. Though even many intelligent Catholics may imagine such a state of things, there is no foundation for the supposition. Every Jesuit house has its own limited possessions, of real estate and habitual or casual income, to which no other Jesuit community has any right. The superiors of the Society can transfer their subjects from one house to another, but they have not normally the power of transferring property or debts from one community to another. Briefly, there is not among the Jesuits a common purse.

The reason is that each Jesuit establishment is founded for the service and benefit of the particular city or town whose citizens have furnished the means of erecting the buildings and supporting their inmates. And are the several houses

rich? As a general rule they have a very limited income. A college needs ample buildings for its work and the abode of the faculty, for library, chapel, lecture halls, recitation rooms, laboratories, etc., with more or less extensive grounds for its campus, etc. It must have such possessions if it is to be a college at all. And it must have a considerable income to support the institution in decent condition, and more still if it is to make such improvements in its accommodations and furnishings as to enable it to keep abreast of the country's educational progress. Few if any Catholic colleges in this land, whether managed by Jesuits or others, have more than what is strictly necessary for them; all can rather be called poor than rich.

Parochial schools are not self-supporting; they are supported by their respective parishes, and even this is possible on the sole condition that the devoted Sisters who teach in them be willing to work for less than half the salary that is paid to the teachers of the public schools. Catholic colleges, as a very general rule, would not be possible if it were not for the life of self-sacrifice led by the members of their faculties.

On this matter the ignorance of many Catholics even is phenomenal. Do they suppose that college professors can live on the brick and mortar that constitute the buildings? The tuition fees of the students would not generally support

one-third of the faculty, if its members had to be paid at the same rate as such men are in the colleges of the State. The wonder is that with such scanty means such success has been and is all along being achieved.

99. VI. Are not the Jesuits *too independent of the Bishops?* In the care of the parishes and other such labors of the sacred ministry they are no more independent than the secular clergy. In the work of their colleges and the internal administration of their Order, like all other religious Orders of the Church, the Supreme Pontiff absolutely controls them, and under his supervision allows them such home government and useful privileges as long experience and the light of the Holy Ghost have taught to be most conducive to the welfare of the faithful and of the religious themselves. What would become of any one of the grand Orders in the Church if its spirit could be modified by the individual bishops, each in his own diocese? Certainly the unity of spirit could not thus be maintained, nor could the unity of government; and yet for combined action both these unities are of paramount importance.

100. VII. But do not Jesuits *mix too much in politics?* Let but the people of the United States look around them: where are the Jesuit politicians? If there is any country where everyone is likely to do what he likes best, it is this coun-

try; and the Jesuits here are and have been all along remarkable, even among the clergy, for leaving politics alone. The only times when they would speak up would be when legislation is threatened which would injure immortal souls. But in mere politics, never.

What then about the Gunpowder Plot? The Jesuits did not meddle with that detestable conspiracy at all. What two of them were blamed for by the government of England, and executed for, was for *not* meddling, for not making the plot known to the authorities so as to prevent its execution. Their reason for abstaining was that their knowledge was entrusted to them under the seal of Sacramental Confession, by one of the conspirators, who consulted his confessor about the lawfulness of the attempt. In no case whatever is the confessor allowed to betray the secrets of the confessional. Fr. Garnett did all he could to dissuade Catesby from the rash enterprise, and got a promise from him that nothing should be done without permission of the Holy See, which of course would not have been given. But Catesby broke his promise, and acted without any further knowledge of the confessor.

But did not some Jesuits sometimes meddle in mere political matters? Possibly so; no sane man would pretend that no Jesuit ever made a mistake. But certain it is that the Society



strictly forbids it to all her members, under the severest penalties. Every year that prohibition is read before all the members of the Order. To say therefore that the Society meddles in politics is a gross slander.

*These pages contain a very imperfect sketch of the labors and struggles of the Jesuits during the course of their checkered existence; but they are deemed sufficient to make known the spirit and main purpose of their society, which are expressed in their well known motto*

*AD MAJOREM DEI GLORIAM*  
*To the Greater Glory of God.*

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## ALPHABETICAL INDEX

Numbers, not pages, are referred to.

- |  |   |
|--|---|
| <p>Aloysius, St., 65.<br/>Ambition, 96.<br/>America, 66, 67, 71, 72.<br/>Anchieta, 66.<br/>Auger, 61.<br/>Azevedo, 66.</p> <p>Berchmans, St., 65.<br/>Borgia, St., 27, 48, 63.<br/>Brazil, 66.<br/>Bressiani, 71.<br/>Broët, 22, 23.</p> <p>Campion, Bl., 77.<br/>Canada, 71, 72.<br/>Canisius, Bl., 27, 53, 57.<br/>Catai, 69.<br/>China, 68.<br/>Clement XIV, 82.<br/>Coadjutors, 40.<br/>Codure, 22.<br/>Colleges, 46-49, 54, 57,<br/>58, 89.<br/>Companions of Ignatius,<br/>19-21, 26.<br/>Constitution, 28-43.</p> <p>Empress Catherine II,<br/>86.<br/>End and Means, 93.<br/>England, 76-79.</p> <p>Faults, 81.<br/>Favre, Bl., 22, 25, 27.<br/>Forty Martyrs, 66.</p> | <p>France, 61, 75, 81, 83, 88,<br/>91.<br/>Frederick II, 85.</p> <p>Garnet, 78, 100.<br/>Germany, 25, 26, 52, 73,<br/>91.<br/>Goës, 69.<br/>Government, 42.</p> <p>History of the Jesuits, 3,<br/>10, 72.<br/>Henry VIII, 23.<br/>Hozes, 22.</p> <p>Ignatius, St., 11-22, 29,<br/>44, 46, 59.<br/>Independence, 99.<br/>India, 70.<br/>Indies, 24, 31.<br/>Innocent XI, 68.<br/>Ireland, 23.</p> <p>Jansenists, 84.<br/>Japan, 24.<br/>Jesuit Relations, 72.</p> <p>Lay-Brothers, 41.<br/>Laynes, 22, 44, 60, 61.<br/>Le Jay, 22, 25, 44, 53.</p> <p>Macaulay, 73, 74.<br/>Marquette, 71.<br/>Maynard, 57.<br/>Missions, 66-72.</p> |
|--|---|

- Monita Secreta*, 94.  
 Montaigne, 55, 56.  
  
 Netherlands, 63.  
 Nobili, 70.  
 Novices, 30-32.  
 Numbers, 63, 92.  
  
 Oath, 95.  
 Obedience, 43.  
  
 Paraguay, 67.  
 Parsons, 77, 78.  
 Persecution, 76, 92.  
 Poland, 57.  
 Politics, 100.  
 Pombal, 83.  
 Portugal, 48, 50, 75, 83.  
 Possevinus, 62.  
 Professed, 38, 39.  
 Protestantism, 73, 74.  
 Publicity, 5, 7.  
  
 Ranke, 52, 54, 55, 57.  
 Reductions, 66, 67.  
 Reformation, 25, 52.  
 Restoration, 85.  
 Rhodes, 70.  
 Ricci, 67, 68.  
 Riches, 97, 98.  
 Rodriguez, 22.  
  
 Sacred Heart, 87.  
 Salmeron, 23, 44.  
 Sarpi, 47.  
 Schall, 68.  
 Secrecy, 1, 4, 5, 78, 79.  
 Slanders, 2, 6, 8, 9, 45,  
     74, 93-100.  
 Society of Jesus, 17.  
 Spain, 27, 63, 75, 83, 84,  
     91.  
 Spiritual Exercises, 14,  
     29, 32.  
 Stanislaus, St., 64.  
 Studies, 18, 32-37.  
 Suppression, 82-85.  
  
 Tong-King, 70.  
 Training, 80.  
 Trent, 27, 44.  
  
 Venezuela, 62.  
 Verbiest, 68.  
 Vocation, 30, 31.  
 Vows, 19, 25, 33, 38-40,  
     95.  
  
 White Russia, 86, 87.  
 Writers, 90.  
 Worms, 25.  
  
 Xavier, St., 22, 24.



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