

MONITA SECRETA SOCIETATIS JESU.

THE SECRET
INSTRUCTIONS
OF THE
JESUITS.

ALSO
THE FOUR VOWS OF THE JESUITS
THE
OATH OF SECRECY OF 1680,
AND TETZEL'S INDULGENCE.
OF
15th APRIL, 1517.

PRICE SIXPENCE.

LONDON :
JOHN KENSIT, 18, PATERNOSTER ROW.
R. D. DICKINSON, 89, FARRINGDON STREET, E.C.

HW
AC
901
.A1
1040

MONITA SECRETA SOCIETATIS JESU.

THE SECRET
INSTRUCTIONS
OF THE
JESUITS.

ALSO

THE FOUR VOWS OF THE JESUITS

THE

OATH OF SECRECY OF 1680,

AND TETZEL'S INDULGENCE.

OF

15th APRIL, 1517.

LONDON :

JOHN KENSIT, 18, PATERNOSTER ROW.

R. D. DICKINSON, 89, FARRINGTON STREET

London :

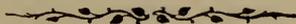
E. T. HERON & Co.,

PRINTERS,

9, TOTTENHAM STREET,

TOTTENHAM COURT ROAD, W.

REVISER'S PREFACE.



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

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

P R E F A C E .

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

The greatest possible care must be taken that these Instructions do not fall into the hands of strangers, because being envious of us they may interpret them with a sinister purpose; but if this should happen (which God forbid), let it be denied

that these are the principles of the Society, and let such denial be confirmed by those of our members, whom we are sure know nothing of them, and let them set in contrast to these, our general instructions and ordinances, printed or written.

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

CHAPTER I.

How the Society ought to conduct itself when it begins any new foundation.

1.—In order to render itself acceptable to the inhabitants of a place, an explanation of the object of the Society as set forth in the regulations, will be of great service; where it is said, that the Society should exert its utmost endeavours for the salvation of its neighbours equally with its own; wherefore it is necessary to discharge the most humble duties in hospitals, to visit the poor, the afflicted and prisoners, to receive confessions promptly and generally, that by the uncommon charity towards all and by the novelty of the things the principal inhabitants may be led to admire and love our people.

2.—Let all remember that the opportunity to exercise the ministry of the Society must be sought modestly and religiously, and that they study to render themselves agreeable towards all, especially ecclesiastics as well as seculars, of whose authority we stand in need.

3.—It will be necessary to visit distant places where the needs of our people having been set forth, they may receive even the smallest contributions, then by giving the same to the poor, they may by this means edify those who have not as yet known the Society, and cause them to be more liberal towards us.

4.—All must appear to be actuated by the same spirit, and therefore should learn the same outward manner, that by uniformity in so great diversity of persons everyone may be edified; and let those who would do otherwise be dismissed as injurious.

5.—At first let our people be cautious in buying land, but if they buy any well situated for us, let this be done in the names of some trusty and secret friends, and that our poverty may be the more apparent, let the purchases which are adjacent to the places where our colleges are founded be assigned by the provincial to colleges at a distance,

by which means it will be impossible that princes or magistrates can ever have certain knowledge of the revenue of the Society.

6.—Our people should not separate with the intention of residing in the style of a college except in wealthy cities; for the object of the Society is to imitate Christ our Saviour, who lived principally at Jerusalem and only passed through other less important places.

7.—Let the greatest amount be always extorted from widows, by impressing upon them our extreme necessity.

8.—In each Province let no one besides the Provincial know the exact value of the revenues; and let what is contained in the Roman Treasury be kept secret.

9.—Let our people preach and everywhere declare in conversation that they have come for the instruction of youth and for the benefit of the people, and to perform all these duties without charge and without respect of persons, and not to be a burden on the community or other religious orders.

CHAPTER II.

In what manner the Fathers of the Society may obtain and preserve a familiarity with princes, noblemen and leading men.

1.—Every means must be employed at the beginning that we may gain in every place the ears and minds of princes and leading men so that there may not be any who may dare to rise against us, but that all may be compelled to depend on us.

2.—But as experience teaches that princes and great men are especially affected towards ecclesiastical persons, when they not only dissemble their evil deeds, but interpret them favourably; as may be seen in marriages contracted with relatives and near kindred or the like; those who do such things or the like should be encouraged by the hope being held out. Dispensations for such things can easily be obtained by us from the Supreme Pontiff, which he will grant if reasons be urged, examples brought forward and favourable opinions recited under the pretext that it is for the common good, and the greater glory of God, which is the object of the Society.

3.—The same must be done if the prince begins to do anything not equally acceptable to all his nobility, he must be encouraged and urged on, but the others must be induced to accommodate themselves to the prince and not to contradict him, but this must be done only in general terms, never descending to details, lest the Society should be blamed in case the affair should not succeed and if at any time this action should be disapproved, contrary instructions plainly forbidding it must be read out, and the authority of other fathers must be brought forward, by whom it is certain that these matters are unknown, who will be able to certify on oath, that the Society has suffered a calumny in respect to those things with which it is reproached.

4.—It will also help not a little towards gaining possession of the minds of princes if our people dexterously and by means of third persons insinuate themselves into honorable and favourable embassies to other princes and kings on their behalf, but especially to the pope and the greatest monarchs, for by such opportunity they will be able to recommend themselves and the Society, wherefore let none be appointed to such positions except those who are exceedingly zealous and well inclined towards our institution.

5.—The favourites of princes and especially domestics, with whom they are on intimate terms, must be won over by small presents and various offices of piety, that ultimately they may faithfully instruct our people concerning the dispositions and inclinations of princes and magnates, and thus the Society will easily accommodate itself to them.

6.—Also experience has taught how much the Society has benefitted itself by bringing about matrimonial alliances in the House of Austria and of the Kingdoms of Gaul, Poland and various duchies, wherefore let carefully selected consorts be proposed who are friendly or familiar with the parents or friends of our people.

7.—Princesses are easily won over, especially by domestics who are about their bedchambers; wherefore these should be favoured in every way for thus an admission will be gained to all the affairs of the family even the most secret.

8.—In directing the consciences of the great, our confessors should follow the opinion of those authors who allow more freedom of conscience, in opposition to the opinion of other religious orders, so that having forsaken them, they

may be willing to depend entirely on our direction and counsels.

9.—Both princes and princesses and all others who are able to shew extraordinary favour to the Society, should be made partakers of all the merits of the Society, the importance of this great privilege having been explained to them.

10.—It should also be cautiously and prudently insinuated that as compared with other pastors and religious orders this society has most ample power of absolving even in reserved cases, also of dispensing with fasts, with paying and demanding debts, with impediments to matrimony and other common things, in consequence of which many will have recourse to us and be under obligation to us.

11.—Let such be invited to sermons, social gatherings, orations, harangues, declamations, etc., at which let them be honoured with songs and written theses, then if advisable by providing refreshment and by saluting with complaisant words.

12.—The enmities and dissensions amongst the great should be referred to us that they may be reconciled, for by this means we shall be able by degrees to come to a knowledge of their friends and secrets and to win over one part or the other to ourselves.

13.—But if any one who serves a monarch or prince is not well disposed to the Society, every pains must be bestowed either by ourselves or rather by others that he may be brought to be friendly to and familiar with the Society, by promises, favours and preferment being obtained from his prince or monarch.

14.—Let all be careful in recommending or advancing any who for any reason whatever have been dismissed from the Society and especially those who wished to depart of their own accord, because however much they may dissemble, yet they always retain an irreconcilable hatred towards the Society.

15.—Finally let all endeavour so to conciliate princes, magnates, and magistrates of every place, that whenever an opportunity offers they may act strenuously and faithfully for them (*i.e.* the Jesuits) even against their relatives, connections and friends.

CHAPTER III.

In what manner the Society ought to act towards those who are of great authority in the state and who, although they may not be rich, are able to help in other ways.

1.—Besides what has been already said, all of which may in some degree be applied to these, care must be taken to obtain their favour against our adversaries.

2.—Also their authority, prudence and counsel must be used in purchasing property, and in acquiring various offices to be filled by the Society by using their names quietly and in secret for augmenting the property of the Society if it be thought that they may be sufficiently trusted.

3.—They must be used in subduing and restraining the meaner sort of people and the populace who are opposed to our Society.

4.—Let whatever may be convenient be demanded from bishops, prelates, and other superior ecclesiastics for various reasons and in proportion to their leaning towards us.

5.—In some places it may be sufficient if we can prevail with prelates and curates and may cause those under them to reverence the Society, and that they themselves will not impede our ministry; in other places where these have more power, as in Germany, Poland, etc., they must be treated with the greatest respect, that by the authority of them and of princes, monasteries, parishes, priories, patronages, altar-foundations and religious places may be transferred to us, for we shall be able to obtain this most easily where Catholics are mixed up with heretics and schismatics. It will be necessary to prove to these prelates the immense advantage and merit to result from changes of this kind, which cannot be expected from priests, seculars and monks; and if they do this their zeal must be publicly commended even in writing and the remembrance of the fact handed down to posterity.

6.—To effect this we must endeavour that such prelates employ our people both for confessors and for counsel; and if indeed they have any hope or aspiration to higher preferment at the Roman Court we must use every effort and the help of friends and also everywhere that such benefits may be conferred.

7.—Our people must also take care with bishops and princes that when they found colleges or parish churches, the Society may have the power of appointing vicars having the cure of souls, and that the superintendent himself for the time being may be the parish priest, and thus the complete control of that church will be ours, that anything whatever may be obtained from them.

8.—Where academies are opposed to us, or where catholic or heretic citizens hinder our foundations, we must there endeavour by means of the prelates to secure the principal pulpits, for it will thus come about that the Society will then be able at least to make known its needs, and as occasion offers to set forth its teachings.

9.—But chiefly the prelates of the church must be won over whenever the beatification or canonization of our people is to be performed and then letters must by every means be obtained from leading men and princes, by which the matter may be promoted at the Apostolic Chair.

10.—If it should happen that prelates or noblemen are employed on embassies, especial care must be taken to prevent their using any religious order that opposes us, lest the disaffection to us should be transferred to them, and lest they should bring it into provinces and states where we live.

CHAPTER IV.

What ought to be recommended to preachers and confessors of nobles.

1.—Let our people so direct princes and illustrious men that they may appear to aim only at the greater glory of God and to such austerity of conscience as the princes themselves are willing to consent to, for their aim must not immediately but gradually be directed to political and secular dominion.

2.—We must therefore frequently impress upon them that honors and preferments in the state should be conferred according to the rules of justice, and that God is gravely offended

by princes when they disregard this and act on the impulse of passion. Let them protest frequently and seriously that they will not on any condition interfere in state affairs, but if they do say anything it is unwillingly, on account by reason of their office; then when this has been once well established, let it be set forth with what virtues those ought to be endowed, who are chosen for dignities and for high public offices, and finally let them be nominated and recommended by those who are friends of the Society; this however should not be done directly by us, unless the prince require it, for it will be effected with far better grace by those who are the friends or favourites of the prince.

3.—Wherefore let our confessors and preachers be informed by our friends, of those who are suitable for each office, especially those who are liberal towards the Society, whose names they should have with them, so that when opportunity offers they may either by themselves or by others skilfully suggest them to princes.

4.—Above all let our confessors and preachers remember to treat princes courteously and blandly and on no account to give any offence to them either in sermons or in private conversation, to remove from them all fear, and to exhort them principally to hope, faith and political justice.

5.—Let them seldom or never accept small presents for their own private use, but rather recommend the common necessity of the province or college. At home let them be content with a plainly furnished room, and let them not dress themselves too conspicuously, and let them devote themselves promptly to help and console the meanest persons who are in the palace lest they may appear to wait only upon the great.

6.—Immediately after the death of any official, let them take timely care to get some friend of the Society appointed to his place, and thus remove from themselves any suspicion of desiring to usurp the government. Wherefore also as has been already said, let them not apply themselves directly, but let them employ trusty and powerful friends who can sustain the hatred if any should arise.

CHAPTER V.

How it is necessary to act towards those religious orders who discharge the same functions in the church as we do.

1.—It is necessary to bear courageously with this class of men, nevertheless with princes and those who are in authority, and who are in any degree attached to us, it is necessary opportunely to explain and point out that our Society contains the perfection of all orders, except cant and outward austerity in manner of life and dress, and if any religious orders excel in anything, the Society shines with the greatest lustre in the Church of God.

2.—The defects of other religious orders must be sought out and noted, and after full discovery, gradually published to our faithful friends prudently and with seeming sorrow, and let it be shown that they cannot discharge so satisfactorily as we do those functions which are common to both.

3.—But greater efforts must be made against those who attempt to set up schools for the education of youth in those places in which we teach with honor and advantage. Let it be shown to princes and magistrates that these people will cause disturbance and sedition in the state, unless they are prevented, which will begin with the boys themselves in consequence of the different modes of instructing, and lastly that the Society is sufficient for the education of youth.

4.—But if any religious orders obtain letters from the pope, or should have recommendations of cardinals, our people must oppose these by means of princes and magistrates who will inform the pontiff of the merits of the Society and its sufficiency for the peaceful education of youth; and also let them procure and exhibit testimonies from magistrates setting forth their good conversation and instruction.

5.—In the meantime let our people study to give the public some signal instances of virtue and learning, by exercising their pupils in the presence of the gentry, magistrates and populace, in their studies or in other scholastic performances calculated to gain applause.

CHAPTER VI.

Concerning winning over rich widows to the Society.

1.—For this purpose fathers advanced in age should be chosen, of a lively complexion and agreeable conversation, by whom these widows should be visited and as soon as they shew any regard for the Society, then is the time to lay before them the good works and merits of the Society, which if they accept and begin to visit our churches, let a confessor be provided for them, by whom they may be well directed especially in order to perseverance in a state of widowhood, by enumerating and praising its advantages and happiness, and let them certainly promise and pledge themselves as security that by this method eternal merit will be obtained, and that it is most effectual means of escaping purgatorial punishment.

2.—Also let the confessor persuade them to engage in embellishing some chapel or oratory in their own homes, in which they may occupy themselves with meditations and other spiritual exercises, that thus they may be more easily withdrawn from the conversation and visits of suitors, and though they may have a chaplain, our people must not abstain from celebrating mass, nor especially from making seasonable exhortations, and let them study to keep the chaplain under themselves.

3.—It will be necessary, cautiously and gradually to change whatever relates to the management of the house, having regard to person, place, affection and devotion.

4.—Especially must those domestics be got rid of (but by degrees) who do not readily communicate or correspond with the Society and others should be recommended, if they can be substituted, who depend or are willing to depend on us, for thus we shall be able to take part in everything that is done in a family.

5.—Every endeavour of the confessor must tend to this, that the widow may use his counsel in all things and acquiesce in it, which he will shew as opportunity offers is the only foundation of spiritual advancement.

6.—She must be advised to the frequent use and celebration of the sacraments, especially of penance, in which

she can freely unfold the inmost thoughts of her mind and every temptation; then let her frequently communicate, (hearing her own confessor), to which she should be invited by the promise of special prayers, let her recite litanies and daily examine her conscience.

7.—A general confession repeated, although she may have made it elsewhere to another, will help not a little towards gaining a complete knowledge of all her inclinations.

8.—Exhortations should be made as to the advantages of widowhood, of the inconveniences of marriage especially when repeated, concerning the dangers which are at the same time incurred, but above all such as particularly affect her.

9.—From time to time let some suitors be skilfully proposed, but such to whom it is well known that the widow has an aversion, and let the vices and bad habits of others be described, who may be thought to be pleasing to her, that thus she may have a complete repugnance to a second marriage.

10.—When therefore it is evident that she is well disposed to a state of widowhood, then let a spiritual life be recommended, not a religious, the inconveniences of which should be rather set forth and exaggerated, but such as was that of Paula and Eustachia and let the confessor take care that a vow of chastity for at least two or three years being taken, he may close every avenue to a second marriage, during which time all conversation with men, and also recreation with relatives and kinsfolk must be prohibited under pretence of closer union with God. But if ecclesiastes by whom the widow is visited, or whom she may visit, cannot all be shut out, yet let none be admitted except such as may be recommended by us or may be dependent on us.

11.—When progress has been made thus far, the widow must be led on by degrees to performing good works, especially charity, which however she must not do under any circumstances without the direction of her spiritual father, because it is of the utmost importance that the talent be given with discretion with a view to spiritual gain, since charity ill-applied is often a cause of, or incitement to sin which effaces the reward and merit which might otherwise attend it.

CHAPTER VII.

In what manner widows are to be secured and their property disposed of.

1.—Let them be continually urged to persevere in devotion and good works, so that no week may pass in which they do not of their own will set apart something out of their abundance for the honor of Christ, of the Blessed Virgin or of their patron saints, which they may expend on the poor or in decorating churches, until they are stripped of their superfluous stores and the spoils of Egypt.

2.—But if besides a general regard they testify their liberality towards our Society, and continue to do so, let them be made partakers of all the merits of the Society, by a special indulgence of the provincial or even of the general, if they are persons of sufficient importance.

3.—If they have made a vow of chastity, let them according to our custom, renew it twice a year, and let the day on which this is done be set apart for innocent recreation with our people or members of our Society.

4.—Let them be frequently visited and entertained with pleasant conversation and spiritual histories and diverted with facetious stories according to the humour and inclinations of each.

5.—They must not be treated with too much strictness in confession lest they become too morose, unless perchance their favour having been gained by others, the hope of regaining it is lost; in which case great discretion will be necessary in judging, having regard to the natural inconstancy of women.

6.—Let them be adroitly prevented from the visitations and festivities of other churches especially of religious orders, and let it be instilled into them that all the indulgences of other orders are contained in the Society.

7.—If it be necessary for them to go into mourning, let attire be allowed which is mournful with becoming dignity, something breathing both spiritual and worldly, that they may not think themselves governed entirely by their spiritual guide. Lastly, if there be no danger of their inconstancy, and if they are found faithful and liberal to the Society let any gratification they may require be allowed to them in moderation and without scandal.

8.—Let some noble girls born of rich and noble parents be placed with such widows that they may by degrees become accustomed to our direction and mode of living, let some person chosen and appointed by the family confessor preside over them, and let them be subject to the censures and other customs of the Society, and let those who will not conform be dismissed to their parents or to those by whom they were brought, and let them be represented as stubborn and of a perverse disposition.

9.—Nor is less care to be taken of their health and recreation than of their salvation, wherefore if they complain of illhealth, let fasting, hair garments, discipline and other bodily penances be immediately forbidden, nor let them even go out to church but be attended to privately and cautiously at home; let going into the garden or college be allowed provided it is done secretly, and let conversation and secret recreation be permitted with those who are most agreeable to them.

10.—In order that the widow may dispose of her income in favor of the Society, let the perfect state of holy men be set forth, who having left the world and forsaken parents and possessions, served God with great resignation and joyousness of mind. In order to this let those things be explained, which are in the constitution and statutes of the Society concerning this renunciation and abnegation of all things. Let the examples of widows be related, who thus in a short time became saints with hope of being canonized, if they persevere thus to the end, and let it be shewn to them that our influence with the pope for this purpose will not be wanting.

11.—This must be firmly impressed upon them that if they wish to enjoy perfect peace of conscience, they must without any murmuring, repugnance or inward reluctance, both in temporal and spiritual matters, follow the direction of their confessor, as of one specially allotted to them by God.

12.—They must also be instructed as occasion requires, that it will be more agreeable if they bestow alms on ecclesiastical persons, even on the religious of an approved and exemplary life, they do so only with the knowledge and approval of the confessor.

13.—Let the confessor take diligent care that such widows as are their penitents may not under any pretexts whatever visit other religious orders or come into familiarity with them.

That they may prevent this let them endeavour at proper times to praise the Society, as an order excelling all others, and most useful in the church, of greater authority with the pope and all princes, most perfect in itself, because it dismisses the offensive and unqualified and therefore lives without the scum and dregs with which the monks abound, who are mostly unlearned, stupid, sluggish, careless of their salvation, gluttons, etc.

14.—Let the confessors propose to them and persuade them to pay ordinary pensions and contributions, by which they may assist annually the debts of colleges and professed houses, especially the professed house at Rome; nor let them be unmindful of the ornaments of the Church, wax tapers, wine, &c., things necessary in the celebration of the sacrifice of the Mass.

15.—But if the widow have not in her lifetime made over the whole of her property to the Society, whenever opportunity offers, but especially when she is suffering from severe illness or her life is in danger, let someone represent to her the poverty, the newness of many colleges as well as the multitude of those which are not yet endowed, and persuasively and urgently induce her to provide for these expenses, by doing which the foundations of eternal glory are laid.

16.—The same must be done with princes and other benefactors, who must be persuaded that these are the things which will obtain for them perpetual remembrance in this world, and in the next world eternal glory from God; but if anyone out of illwill should allege the example of Christ, who had not where He could lay His head, and wish that the Society of Jesus should be similarly poor, let it be shown and everywhere seriously impressed upon all that the Church of God being now changed and made into a monarchy it is necessary that it be maintained with authority and great power against most powerful enemies, and that it is that little stone cut out, as predicted by the Prophet, which has increased to a great mountain.

17.—It should be frequently shown to those who are inclined to almsgiving and to ornamenting churches, that the highest perfection consists in this, that in withdrawing themselves from the love of earthly things they may make Christ Himself and His companions the possessors of them.

18.—But because there is always less to be hoped for from widows who train their children for the world, we shall see—

CHAPTER VIII.

In what manner is it necessary to act in order that the sons and daughters of widows may embrace religion or a devoted life.

1.—As it is necessary in this matter for mothers to act firmly, so we must proceed gently; let the mothers be instructed to annoy their children, even from infancy, with reproofs, castigations, &c., and especially when their daughters are grown up let them be refused ornaments and apparel suitable for them, often desiring and asking God that they may aspire to a religious life, and by promising ample portions on condition that they would become nuns; let them often set forth the difficulties which are common to all in matrimony, and especially any which they themselves have experienced, lamenting that in their time they did not prefer celibacy to matrimony; lastly, let them thus act continuously that daughters especially, being wearied by leading such a life with their mothers, may think of a religious state.

2.—Let our people converse familiarly with the sons, if indeed they appear suitable for our society, let them be introduced opportunely into the College, and those things shown and explained to them which are in any way (or degree) likely to please them, and to allure them to embrace (enter) the Society; such as gardens, vineyards, country houses and estates, where our people enjoy themselves, let travelling in various countries and intercourse with the rulers of the world be narrated to them, and whatever else may be agreeable to youth. Let them see the outward neatness of the refectory and bedrooms, the pleasant intercourse amongst ourselves, the easiness of our rules, which yet have the promise of the glory of God, and lastly the pre-eminence of our order above others and let entertaining conversation be mingled with pious remarks.

3.—Let them be occasionally exhorted—as if by revelation—to religion in general, then let the perfection and

convenience of our Society above others be cautiously insinuated, and let it be shown to them both in public exhortations and in private conversation how grievous it is to rebel against the divine vocation, and lastly, let them be induced to perform spiritual exercises, in order that they may decide to choose that state of life.

4.—Our people must procure that such youths may have instructors attached to the Society, who will continually watch and exhort them, but if they are reluctant let certain things be withheld, that their lives may be made wearisome. Let their mother set forth the difficulties of the family. Lastly, if this cannot be done thus conveniently, that they will of their own will enter the Society, let them be sent under the pretence of studying to distant colleges of the Society, and let them receive little consolation from their mother, but let enticements be used by the Society in order that their affection may be transferred to us.

CHAPTER IX.

Of increasing the revenues of our Colleges.

1.—If it be possible let no one be admitted to the last vow whilst he has any expectation to succeed to any property, unless he has a brother younger than himself in the Society, or on account of other important reasons, but in all things, and above all the increase of the Society must be regarded in accordance with the purposes known to the Superiors who at least agree in this, that for the greater glory of God the Church should be restored to its ancient splendour, and that the whole clergy should be actuated by one spirit. Wherefore it must be frequently announced and everywhere promulgated, that the Society consists partly of professors so very poor, that beyond the daily alms of the faithful they are utterly destitute of all things, partly also of other fathers poor indeed, but who possess some property that they may not be a charge upon the people as are other mendicants, and therefore let the confessors of princes, nobles, widows and others (from whom the Society can hope for much) seriously impress those things which concern this matter—that

whilst we administer to them spiritual and divine things, we may at least receive from them earthly and temporal things, and let them never miss an opportunity of receiving anything when it is offered, but if anything has been promised and is delayed let it be prudently recalled to memory, nevertheless dissembling as much as possible all desire for riches; but if any confessor either of the nobility or of others, appear negligent in putting these rules into practice, let him at a fitting opportunity be cautiously removed, another being put in his place, and if it be necessary for the satisfaction of the penitents let him be sent to a more distant college, saying that the Society has greater need there of a person of his ability; for we have recently heard that young widows, taken away by sudden death, had not bequeathed their most valuable possessions to the churches of the Society, in consequence of the negligence of our people who did not accept them at the right time, for in accepting such things it is not the time but the goodwill of the penitents that must be regarded.

2.—Prelates, canons, pastors and other rich ecclesiastics are, by various arts, to be allured to spiritual exercises, and thus by means of their affection for spiritual things, they may be gradually won over to the Society, and then their liberality may by degrees be depended on.

3.—Let the confessors not neglect—when opportunity offers—to question their penitents concerning their names, family, relations, parents, friends, property, then to ascertain their expectations (as regards property), their state, intention, and resolution, which they must endeavour to mould in favour of the Society if it be not so already.

But if at the first attempt there appear hope of any advantage, since it is not expedient to enquire concerning all things at once, they may order a weekly confession, under the excuse of better clearing the conscience, or of a healing penance, and let them be properly invited by the same confessor that he may enquire on many occasions concerning that about which he could not enquire at one time; but if he succeed according to his desire, if it be a woman, let her be persuaded to persist in frequent confession and visiting the church, if it be a man, to frequent intercourse and familiarity with (our people) us.

4.—What has been said concerning widows, the same are understood to be done in respect to merchants, rich citizens,

and married people who are childless, whose entire estates the Society may often acquire, if the practices enjoined are prudently carried out. But chiefly they must be observed with regard to rich female devotees, who often converse with our members; on whose account the common people can at the utmost but murmur, unless they are descended from very noble families.

5.—Let the rectors of colleges endeavour to obtain information concerning the houses, gardens, farms, vineyards, villages, and other properties which are possessed by the principal nobility, merchants or citizens, and if possible the charges and interest with which they are burdened, but this must be done cautiously and most effectually by means of the confessional, social intercourse and private conversation.

But if a confessor has got a rich penitent let him immediately inform the rector and endeavour in every way to gratify him.

6.—Further, the most important thing consists in this, that our people should know how to win the good will of penitents and others with whom they converse, and to accommodate themselves to the inclinations of each, on which account let the provincials take care that great numbers are sent to places inhabited by the rich and noble, and in order that the provincials may act prudently and with tact, the rectors must remember to instruct them accurately, as occasion requires, concerning the harvest (to be reaped).

7.—Let them also enquire whether by taking their sons into the Society, they may be able to transfer their contracts and possessions to it, and if it be possible, let them ascertain whether they are able to make over any property by agreement or otherwise to the college in such manner that after a time it may fall to the Society; for which end the necessity of the Society and the burden of the debts should be intimated to all, especially to the great and rich.

8.—If it should happen that widows or rich married people have only daughters let our people blandly direct them to a religious or monastic life; so that a legacy (portion) having been left to them, the remainder may by degrees be acquired by the Society; but if they have sons who are suitable for our Society, let them be allied to us, and let the others be induced by the promise of small rewards to enter other religious orders; but if there be an only son he must by all means be drawn to

the Society, all fear of his parents being removed from his mind, and let the call of Christ be impressed on him, even by showing that it would be a sacrifice most acceptable to God if he forsake his parents without their knowledge and consent, then let him commence his novitiate in a remote college, information having been first given to the general; but if they have sons and daughters, first let the daughters be directed to a nunnery or religious life, then let the sons with succession to the property be drawn into the Society.

9.—Let the superiors pleasantly yet firmly advise the confessors of such widows and married people that they apply themselves profitably for the Society in accordance with these instructions; but if they will not do this, let others be substituted in their places, and themselves removed, so that they may not be able to keep up any intercourse with that family.

10.—Let widows and other devotees, who appear with great ardour to aim at perfection, be persuaded that the most effective way to reach the apex of perfection, is to give up all their possessions to the Society and to live on an allowance from the Society which will be paid continually as needed, that they may be more free to serve God without any care or anxiety.

11.—In order more effectually to convince the world of the poverty of the Society, let the superiors borrow money, on note of hand from rich persons friendly towards the Society, the repayment of which may be deferred; afterwards, especially in times of dangerous illness, let such person be constantly visited, and let every possible reason be brought forward, so that at length he may be led to deliver up the bond, for thus we shall not be mentioned in the will, and in the meantime we shall none the less gain, without the envy of those who succeed to the property of the deceased.

12.—It may also be convenient to borrow money at yearly interest from some persons, and to place it with others at a higher rate, so that the income covers the expenditure; also in the meantime it may happen that the friends who have lent the money to us, being moved by pity for us, may either by will or by gift during life, make over the interest to the Society or afterwards the capital also, whilst colleges are erected or churches built.

13.—The Society may also with advantage carry on business under the names of rich merchants attached to us,

but having regard to a certain and abundant profit, even in India, which hitherto by the favour of God has supplied the Society not only with souls but also with much wealth.

14.—Let our people endeavour to have in places where they reside, some medical man, faithful to the Society, whom they can especially recommend to the sick in preference to others, so that he in return will commend us before other religious orders, so that he may everywhere obtain that we may be called to invalids of distinction, and especially to the dying.

15.—Let the confessors be assiduous in visiting the sick, especially those who are in danger, and that they may plausibly get rid of other religious orders and ecclesiastics, let the superiors arrange that at whatever time a confessor is obliged to leave a sick person, others may continually succeed (follow) and encourage the sick person in his good intentions. In the meantime it will be prudent to inspire him with a dread of hell, &c., at least of purgatory, and showing that as water extinguishes fire so alms extinguish sin, and that alms can never be better bestowed than in the nourishing and support of those persons who by their calling profess a desire to promote the salvation of their neighbours, for thus the sick will be made partakers of our merit, and will atone for their own sin, because charity covers a multitude of sins; also charity may be described as that wedding garment without which no one can be admitted to the heavenly table. Finally, let quotations be given from the Scriptures and the holy fathers, which, having regard to the capacity of the sick person, will be deemed most efficacious for moving him.

16.—Let women who complain of the vices or misconduct of their husbands, be instructed to withdraw secretly a certain sum of money, and to offer it to God to expiate the sins of their husbands, and to obtain favour for them.

CHAPTER X.

Concerning the private strictness of discipline in the Society.

1.—It will be necessary to dismiss as an enemy of the Society, but under some other pretext, whoever he may be, or of whatever condition or age, who has alienated our devotees

or other friends from our churches, or from frequent intercourse with us, or has diverted alms to other churches or religious orders, or has persuaded any rich person or any person well disposed to the Society to do so; next also those who at the time of disposing of their property have shown greater affection for their relatives than towards the Society, for this is a great sign of an unmortified spirit, and it is becoming that professors should be fully mortified; also those who have directed the alms drawn from penitents or other friends of the Society to their own poor relatives. But that they may not afterwards complain of the cause of their dismissal, let them not be dismissed immediately, let them first be prohibited from hearing confessions, let them be mortified and vexed by the discharge of the vilest duties, let them be compelled to perform daily those things to which they are known to have the greatest aversion; let them be removed from the higher studies and honourable employments, let them be harassed with chapters and public censures, let them be restrained from recreation and conversation with strangers, let them be deprived—in dress and in things to which they are accustomed—of everything which is not absolutely necessary, until they are driven to murmuring and impatience, and then let them be dismissed as persons not sufficiently mortified and pernicious to others by bad example; and if it be necessary to give a reason for their dismissal to their parents or to prelates of the church, let it be said that they have not the spirit of the Society.

2.—Those also must be dismissed who make any scruple in arguing properly for the Society, and let them be said to be too much attached to their own opinions, and if they wish to give a reason for their conduct before the provincials, let them not be heard, but compelled to conform to the statute which obliges all to a blind obedience.

3.—It will be necessary to consider, from the beginning and from their tender years, who progress most in affection towards the Society, but those who are perceived to retain an affection towards other orders, or the poor, or their parents, must be by degrees prepared for dismissal, in the manner described above, as not likely to be of any use.

CHAPTER XI.

In what manner our people are unanimously to behave towards those who have been dismissed from the Society.

1.—Since those who are dismissed are at least conscious of some secrets, and are frequently injurious to the Society, their attempts must therefore be obviated in the following manner:—

Before they are dismissed from the Society, let them be persuaded to promise in writing that they will never either write or speak anything injurious to the Society; at the same time let the superiors preserve in writing their evil inclinations failings and vices, which they themselves have at some time given according to the custom of the Society, for the clearing of the conscience, by which, if it should be necessary, the Society will be able, with the great and with prelates, to prevent their promotion.

2.—Let it be immediately published through the colleges who have been dismissed and let the general causes of their dismissal be exaggerated, such as an unmortified mind, disobedience, little affection for spiritual exercises, obstinate self-will, &c., then let all others be urged not to correspond with them under any circumstances whatever, and if mention is made of the dismissed by strangers, let all be uniformly told and let it be everywhere said, that the Society dismisses no one without grave causes, as the sea casts out corpses; also let those causes be cautiously insinuated on account of which we hate them, that their dismissal may be more plausible.

3.—In private exhortations it must be urged that the dismissed are altogether turbulent and continually seeking to return, and the illfortune of those must be exaggerated, who after leaving the Society perish miserably.

4.—It will also be necessary to oppose any accusations which the dismissed may be able to make against the Society, by the authority of grave men, who may everywhere declare that the Society neither dismisses anyone without important reasons nor cuts off sound members, which can be confirmed

by the zeal which the Society has and uniformly shows for the souls of strangers ; therefore how much greater is its zeal for its own members ?

5.—Next, those magnates or prelates with whom the dismissed begin to gain to themselves any authority or confidence, must be put under obligation by all kinds of favours from the Society ; and let it be shown to them by how much the common good of a religious order, as celebrated as it is useful to the church, ought to outweigh the private advantage of any person, but if they still retain an affection for the dismissed, it will help much to expose the reasons for the dismissal, and even to exaggerate those things of which we are not quite certain, but can only be deduced by probable consequence.

6.—All possible care must be taken lest any, especially those who have left the Society of their own accord, shall be promoted to any offices or ecclesiastical dignities, unless they submit and dedicate themselves and all that they have to the Society, so that it may be evident to all that they are willing to depend entirely on the Society.

7.—Let care be taken promptly that they may be removed as much as possible from the exercise of honourable functions in the church, such as preaching, confessing, publishing of books, etc., lest they obtain for themselves the affection and applause of the people ; in order to which it will be necessary to inquire most diligently into their life and manners, not only into their companionship, occupations, etc., but into the intentions of the dismissed, wherefore it must be contrived that we may keep up an intimate correspondence with someone in the family in which the dismissed reside, and as soon as anything is discovered blameable or deserving of censure, let it be spread abroad amongst the common people by means of persons of inferior degree who are attached to us, so that the nobles or prelates who may favour the dismissed may be restrained by fear of future disgrace, but if they commit nothing worthy of censure and conduct themselves in a praiseworthy manner, let their virtues and actions which are deserving of commendation be depreciated by subtle insinuations and doubtful expressions, until the esteem and confidence which is attached to them is diminished, for it is of the utmost importance to the Society that the dismissed, and

especially those who have left it of their own accord, should be utterly suppressed.

8.—Let any misfortunes or adverse circumstances that may happen to them be immediately published, the prayers of pious persons being however invoked, so that no one may suppose that we are actuated by passion, but amongst our members let these things be in every way exaggerated that others may be restrained.

CHAPTER XII.

Who ought to be retained and favoured by the Society.

1.—Diligent workers ought to hold the first place, certainly those who promote the temporal not less than the spiritual good of the Society, such are chiefly confessors of princes and noblemen, of widows and rich (female) devotees; professors and whoever know these secrets.

2.—The impaired in strength and decrepid with age, according as they have employed their talents for the temporal good of the Society, so that there may be a decent recognition of past harvests, and because, being always at home, they may be useful instruments to report to the superiors ordinary defects which they observe in the resident members of the household.

3.—As far as it is possible these must never be dismissed, lest the Society should be blamed.

4.—Likewise those who excel in mind, in nobility or in riches, must be favoured, especially if they have friends or relatives attached to the Society and powerful, and if they themselves have in reality a sincere affection for the Society in accordance with the explanation given above they may be sent to Rome, or to celebrated universities that they may study; but if they study in any province, let them be urged onward by the especial regard and favour of the professors until they have surrendered their property to the Society, let nothing be denied to them, but after they have done that let them be mortified as the others, but always some regard being had to the past.

5.—Let the superiors also show a particular respect to such as have allured any clever youths into the Society, since

this is no small testimony of their affection for the Society, but so long as these are not professed, too much indulgence must not be shown to them, lest perchance they should take away again those whom they have brought to the Society.

CHAPTER XIII.

Concerning the choice of young men to be admitted into the Society and the manner of retaining them.

1.—The greatest prudence must be exercised in selecting young men of good understanding, well made, of noble race, or at least those who excel in one of these.

2.—That they may more easily be drawn to our institution, an especial affection must be shown to them so long as they are studying by the prefects of the schools and by the masters, and out of school hours they must be instructed how grateful it would be to God if they consecrate themselves and all that they have to Him especially in the Society of His Son.

3.—Let them be led, as opportunity offers, through the college and garden, and also sometimes even to our country seats, and let them associate with us in time of recreation, that by degrees they may be made familiar, taking care, however, that familiarity does not produce contempt.

4.—Do not allow them to be chastised nor placed in the same rank as other scholars.

5.—Let them be allured by gifts and various privileges, suitable to their age, and especially let them be encouraged by spiritual conversation.

6.—Let it be impressed upon them that it is by divine direction that they have been elected to the Society out of so many who frequent the same college.

7.—On other occasions, but especially in exhortations, let them be terrified with threats of eternal damnation unless they submit to a divine calling.

8.—If they seek firmly to enter the Society let their admission be deferred so long as they remain constant, but if they appear to be wavering let them be encouraged immediately and by every possible means.

9.—Let them be strictly admonished not to make known

their vocation to any friend, and not even to their parents before they are admitted, but if afterwards any temptation to go back should arise, then both he himself as well as the Society will be as at first, and if these things should be overcome, there will always be an opportunity for encouraging them by reminding them of this afterwards, if it should occur during the time of novitiate or after they have taken simple vows.

10.—But because there is the greatest difficulty in alluring the sons of great men, of nobles or of senators so long as they are with their parents, who train them to succeed to their employments, let them be persuaded that they should be sent into other provinces and remote universities in which our people teach, instructions being sent beforehand to the professors concerning their quality and condition, that they may more easily and certainly win their affection towards the Society.

11.—But when they are come to a more mature age let them be prevailed on to undertake some spiritual exercises, which amongst Germans and Poles have often had good success.

12.—When they meet with troubles and afflictions, according to the quality and condition of each, let remonstrances and private exhortations be employed, concerning the evil resulting from riches and the good resulting from not despising the call of religion under the penalty of the punishment of hell.

13.—That parents may more readily consent to the desire of their sons to enter the Society, let them be shown the excellence of the institution of the Society above other religious orders, the holiness and teaching of our fathers, their blameless reputation with all, the honour and universal applause which are accorded to the Society, from the highest to the lowest, and let the number of princes and great men be recounted who to the great comfort of their souls lived in this Society of Jesus, and are dead and yet live; let it be shown how grateful it is to God that the young should surrender themselves to Him, especially in the Society of His Son, and how good it is for a man when he bears the yoke of God from his youth, but if any difficulty should arise in consequence of their tender age, let the easiness of our Institution be explained

which beyond the observation of three vows contains nothing which can be very irksome, and what is very remarkable, there is no rule which binds even under pain of venial sin.

CHAPTER XIV.

Concerning reserved cases and causes of dismissal from the Society.

1.—Besides the cases expressed in the constitutions from which the superior only or ordinary confessor with his licence is able to absolve, are sodomy, effeminacy, fornication, adultery, lewdness, unchaste touching of male or female; besides these if anyone under any pretext of zeal or otherwise, have caused any injury to the Society, its honour or its usefulness, all which are just causes of dismissal.

2.—But if anyone confess anything of this kind sacramentally, do not let him be absolved until he has promised to reveal it to the superior out of confession, either by himself or by his confessor, then let the superior act as seems best to him for the common good of the Society, and if there be any certain hope of concealing the crime let him be punished with a suitable penance, but if not let him be dismissed as soon as possible. In the meantime let the confessor take care not to tell the penitent that he is in danger of dismissal.

3.—If any of our confessors should hear from any strange person that she has committed any shameful act with any member of the Society, let her not be absolved until she has made known, out of confession, the name of him with whom she sinned, which if she tell, even yet let her not be absolved unless she binds herself by oath never to reveal it to any mortal without the consent of the Society.

4.—If two of our people have sinned carnally the first who acknowledges this may be retained in the Society, let the other be dismissed, but afterward let him that is detained be so mortified and illtreated, that through disgust and impatience he may give occasion for his being dismissed which should be immediately laid hold of.

5.—Also as the Society is a noble and distinguished body it is able to cut off from itself those persons who seem to be

least suitable for carrying out our purposes, although they may have given satisfaction at the beginning, and an occasion may easily be found, if indeed, they are continually annoyed and all things done against their inclinations, by subjecting them to severe superiors, and by keeping them from the more honourable studies and functions, etc., until they murmur.

6.—Also those must on no account be retained who either rebel openly against the superiors, or openly or secretly complain to their companions or especially to outsiders, nor those who condemn either with their associates or with strangers the conduct of the Society, as to the acquisition or administration of temporal goods, or any other of our modes of proceeding as for instance, the treading down and suppressing the ill-disposed towards the Society, or the dismissed, etc., and also those who in conversation tolerate or defend the Venetians, French, or others by whom the Society has been expelled or from whom it has suffered serious injury.

7.—Before dismissal, let those who are to be dismissed be treated with the greatest severity, being removed from their accustomed duties, and applied sometimes to one thing and sometimes to another; meanwhile whatever they may do well being censured and under that pretext let them be applied to something else. For the slightest fault which they may by chance commit, let the heavy punishments be assigned, let them be put to confusion publicly so as to make them impatient, and then let them be dismissed as injurious to others, but for this let some place be chosen of which they have not the least suspicion.

8.—But if any of our order has a certain hope of obtaining a bishopric or other ecclesiastical dignity, besides the ordinary vow of the Society he must be compelled to take another; that he may always think and speak well of the objects of the Society, that he will not employ any confessor who is not a member of our Society, that he will not decide in any matters of any consequence without hearing the opinion of the Society, for non-observance of which by Cardinal Toletus the Society obtained from the Holy See that no Maran, the descendant of perfidious Jew or Mahomedan, who is unwilling to take such vow, should be admitted, and he may be dismissed as a bitter enemy of the Society, however celebrated he may be.

CHAPTER XV.

How it is necessary to act towards nuns and female devotees.

1.—Confessors and preachers must be very careful to avoid giving offence to nuns, or giving them any occasion of temptation contrary to their calling, but rather having won over to themselves affection of the principal superiors, let them manage to receive at least the extraordinary confessions, and to preach to them, if they may enjoy their gratitude in return; for the noble, and especially rich abbesses are able to render much assistance to the Society as well by themselves as by their parents and friends, so that being introduced by the principal monasteries, the Society may by degrees be able to come to the knowledge and friendship with almost the whole city.

2.—But on the other hand our female devotees must be forbidden to frequent nunneries, lest that manner of life should be more pleasing to them, and thus the Society should be disappointed in its expectation of all the property which they possess; but let them be induced to take a vow of chastity and obedience in the hands of their confessor, and let that mode of life be shewn to be conformable to the manners of the primitive church, namely shining in the house and not under a bushel, doing nothing for the edification of their neighbours, or the good of souls, besides that according to the example of the widows in the gospel, they can show favour to Christ by giving of their substance to His companions; finally let all things which are to the prejudice of a recluse life be set forth and applied to it, and let them communicate these instructions under the seal of secrecy, lest they should by chance come to the ears of other religious orders.

CHAPTER XVI.

Concerning shewing publicly a contempt for riches.

1.—Lest the seculars should attribute to us too much affection for riches, it will be useful sometimes to refuse gifts of small value which may be offered for services rendered by the Society, although it is advisable to accept even the smallest

gifts from those who are altogether attached to us, lest we should be accused of avarice if we admit only the more considerable.

2.—Burial in our churches should be denied to obscure persons, although they may have been greatly attached to the Society, lest we may seem to hunt after riches by the multitude of the dead, and by this means it should become known what we receive from the dead.

3.—It will be necessary to act more resolutely and sternly with widows and other persons who have given most of their property to the Society—other things being equal—than with others, lest we seem on account of temporal benefits, to favour them more than others, indeed the same should be observed with respect to such as are in the Society, but after they have made a complete surrender of their property in favour of the Society; and if it be necessary they may be dismissed from the Society; but with the utmost discretion, that they may leave at least a part of those things which they have given to the Society or may bequeath it by will.

CHAPTER XVII.

Of the methods of advancing the Society.

1.—In the first place it is incumbent on all that even in things of small moment they should always think alike, or at least that they speak so outwardly, for thus whatever disturbances there may be in the affairs of this world, the Society may always of necessity be increased and strengthened.

2.—Therefore, let all endeavour to shine by doctrine and example, that other religious orders, especially the clergy, pastors, etc., may be surpassed and at length the common people may wish all religious offices to be discharged by us only; and indeed let it be said openly that they do not require so much teaching in pastors, but rather that they should discharge their duties well, for the Society is able to assist by counsel and on that account it holds study in the highest esteem.

3.—Kings and princes must be encouraged in this doctrine, that in the present state it is impossible for the catholic faith to subsist without the political or civil power, but in this the greatest discretion is necessary, for this reason our people must render themselves agreeable to the great, that they may be consulted on the most secret matters.

4.—They will be able to assist them with the newest, choicest and most genuine transcripts from everywhere.

5.—Neither will it be of small advantage if the dissensions of great men and princes are cautiously and secretly fomented, even with the mutual ruin of their power, but if any probability of a reconciliation is perceived, the Society must as soon as possible endeavour to pacify them, lest it should be forestalled by some other person.

6.—The belief that the Society was instituted by a special divine providence, according to the prophecies of the abbot Joachim, in order that the church depressed by heretics may be raised, must by every means be implanted especially in the populace and the nobility.

7.—Then the favour of great men and bishops having been obtained, the pastorates and canonries must be seized, in order to a more thorough reformation of the clergy, who lived formerly under certain rules with their bishops, and tended to perfection, and lastly we must aspire to abbacies and bishoprics, which having regard to the listlessness and stupidity of the monks may be easily acquired when they are vacant, for certainly it would be altogether to the benefit of the church if all bishoprics were held by the Society, and even the apostolic chair may be possessed, especially if the pope should be made a temporal prince of all good things, wherefore for every reason let the temporalities of the Society be by degrees extended, yet prudently and secretly, and there cannot be any doubt that there will then be a golden age and continuous and universal peace, and consequently the divine blessing will attend the church.

8.—But if there should be no hope of attaining this, as indeed it is necessary that offences will come, it will be necessary to change our political position according to the time and to urge princes who are friendly with us to mutual and cruel wars that thus everywhere the Society may be solicited and employed for public reconciliation, that as the promoters of the common good we may be compensated by the principle benefices and ecclesiastical dignities.

9.—Finally let the Society endeavour at least to effect this that having gained the favour and authority of princes, they may at least be feared by those who do not love them.

THE CONSTITUTIONS OF THE SOCIETY OF JESUS.

OF THE MODE OF ADMITTING TO PROFESSION

1. When any are to be admitted to Profession, the period of probation being past, and the proofs and other things contained in the Examen being completed, and the Society or its General is thoroughly satisfied in the Lord, Profession shall be made in the following manner.

2. First of all, the General, or someone empowered by him to admit to Profession, when he has offered the sacrifice of the public mass in the church before inmates and others there present, shall turn to the person who is about to make Profession with the most holy Sacrament of the Eucharist: and he, after the general confession and the words which are used before the Communion, shall with a loud voice pronounce his written vow (which it is meet that he should have meditated on for several days) whereof this is the form.

3. I (N.) make profession, and promise Almighty God, before His Virgin Mother, and before all the heavenly host, and before all bystanders, and you, Reverend Father, General of the Society of Jesus, *holding the place of God*, and your successors; or you, Reverend Father, Vice-General of the Society of Jesus and of his successors, *holding the place of God*, perpetual poverty, chastity and obedience, and therein, *peculiar care in the education of boys*, according to the form of living contained in the Apostolic Letters of the Society of Jesus, and in its constitutions. Moreover I promise special obedience to the Pope in missions; as is contained in the same Apostolic Letters and Constitutions, at Rome or elsewhere, on such a day, month and year, and in such a church.

4. After this let him take the most holy Sacrament of the Eucharist, which being done, the name of him who makes

profession shall be written in a book, which the Society shall keep for that purpose, the name of the person to whom he made it, the day, month and year being also set down : and his written vows shall be preserved ; that an account of all the particulars may appear for ever to the glory of God.

5. Those who shall be admitted to the profession of the three solemn vows only shall read their written vow in the church, and before inmates and strangers there present, previously to their receiving the most holy body of Christ, according to the following form :—

6. I, (N.) make profession, and promise Almighty God, before His Virgin Mother, and before all the heavenly host, and before all bystanders, and you, Reverend Father, General of the Society of Jesus, *holding the place of God*, and your successors ; or you, Reverend Father, Vice-General of the Society of Jesus and of his successors, *holding the place of God*, perpetual poverty, chastity and obedience, and therein, *peculiar care in the education of boys*, according to the form of living contained in the Apostolic Letters of the Society of Jesus, and in its constitutions. At Rome or elsewhere, on such a day, month and year, and in such a church.

Then shall follow the Communion, and the rest as aforesaid.

OF ADMITTING COADJUTORS AND SCHOLARS.

1. Those who are admitted to be spiritual coadjutors with simple, and not solemn vows, shall make their vows in the church, or chapel of the house, or other fitting place, before inmates and strangers there present, to him who is to admit them, in the following form, reading it :

2. I, (N.) promise Almighty God, before his Virgin Mother, and before all the heavenly host, and you, Reverend Father, General of the Society of Jesus, *holding the place of God*, and your successors ; or you, Reverend Father, Vice-General of the Society of Jesus, and of his successors, *holding the place of God*, perpetual poverty, chastity and obedience, and therein *peculiar care in the education of boys*, according to the manner expressed in the Apostolic Letters, and in the constitutions of the said Society ; at Rome, or elsewhere, in such a place, day, month and year. Then let him take the most holy body of Christ, and let the rest of the ceremony be the same as in the case of the professed.

3. The form for admitting coadjutors in temporals shall be the same, the clause of *peculiar care in the education of boys* alone removed. Those who, at the conclusion of their first probation and proofs usual in the *biennium*, are admitted to be scholars in the presence of certain inmates, though not to any person, shall make their vows in this manner :

4. Almighty, Everlasting God, (I.)N. albeit every way most unworthy in Thy holy sight, yet relying on Thine infinite pity and compassion, and impelled by the desire of serving Thee, in the presence of the most holy Virgin Mary, and before all Thine heavenly host, vow to Thy Divine Majesty, perpetual poverty, chastity and obedience in the Society of Jesus, and promise that I will enter the same Society, to live in it perpetually ; *understanding all things according to the constitutions of the Society*, of Thy boundless goodness and mercy through the blood of Jesus Christ, I humbly pray that Thou wilt deign to accept this sacrifice in the odour of sweetness, and, as Thou hast granted Thine abundant grace to desire and offer, so Thou wilt enable me to fulfil the same ; at Rome, or elsewhere, in such a place, day, month and year. Then shall they take, as the others, the most holy body of Christ, and the rest of the ceremony shall proceed as before.

5. When anyone shall be adopted into the body of the Society in any degree, he ought not to be anxious to proceed to another ; but to be perfect in his own, employing himself in the service of God, and leaving the care of all other things to his Superior, *who doubtless holds the place of Christ, our Lord*.

6. Those who live in our houses after two years shall take the same vows as the Scholars, and bind themselves to Christ our Lord ; and that, although they be not put to studies, and although it be not thought expedient that they be admitted so early among the coadjutors or the professed. But if any one, urged by his private feelings of devotion should wish, before this period of two years to offer himself to God by vows he may use the same form, and delivering to the Superior, one copy of his written vows, keep another himself, that what he has offered to God our Lord may be remembered. And to this end, and likewise to increase devotion, it will conduce, at certain stated and convenient seasons to renew their vows, which is not to bind themselves by a new obligation, but to call to mind in the Lord and confirm that by which they are already bound.

*The Oath of Secrecy given by William Rushton to me,
Robert Bolron, the second of February, 167⁶.*

✠ *In the Name of the Father, and of the Son, and of
the Holy Ghost. Amen.*

I ROBERT BOLRON, being in the presence of Almighty God, the Blessed Mary ever Virgin, the Blessed Michael, the Archangel, the Blessed St. John Baptist, the Holy Apostles, St. Peter and St. Paul, and all the Saints in Heaven and to you my Ghostly Father, do declare and in my heart believe the Pope, Christ's Vicar-General to be the true and only head of Christ's church here on earth, and that by vertue of the Keyes of Binding and Loosing given his Holiness by our Saviour, Christ, he hath power to depose all heretical kings and princes, and cause them to be killed. Therefore to the utmost of my power I will defend this doctrine, and his Holinesses rights against all usurpers whatever, especially against the now pretended King of England, in regard that he hath broke his vows with his Holinesses Agents beyond Seas and not performed his promises in bringing into England the Holy Roman Catholic Religion. I do renounce and disown any allegiance as due to the said pretended King of England, or obedience to any of his Inferior Officers Magistrates, but do believe the Protestant Doctrine to be Heretical and Damnable, and that all are damned which do not forsake the same; and to the best of my power will help his Holinesses Agents here in England to extirpate and root out the said Protestant Doctrine, and to destroy the said pretended King of England, and all such of his Subjects as will not adhere to the Holy See of Rome and the Religion there professed. I further do promise and declare, that I will keep secret and private, and not divulge directly or indirectly, by word, writing, or circumstance, whatever shall be proposed, given in charge, or discovered to me, by you, my Ghostly Father, or any other engaged in the promoting of this Pious and holy design; and that I will be active and not desist in the carrying of it on, and that no hopes of Rewards. Threats or Punishments shall make me discover the rest concerned in so pious a work; and if discovered shall never confess any accessories with myself concerned in this design. All which I do

swear by the Blessed Trinity, and by the Blessed Sacrament, which I now propose to receive, to perform and on my part to keep inviolable, and do call all the Angels and Saints in Heaven to witness my real intention to keep this oath. In testimony whereof I do receive this most Holy and Blessed Sacrament of the Eucharist.

JOVIS 16TH DIE DECEMBRIS, 1680.

A Petition of Mr. Robert Bolvon, desiring leave from this House to print the Papist's Oath of Secrecy, and Letany of Intercession for England therein mentioned, was Read.

ORDERED—

That Mr. Robert Bolvon have Liberty from this House, to print and Publish the said Oath of Secrecy and Letany.

WILLIAM GOLDSBROUGH,
Cler. Dom. Com.

TETZEL'S INDULGENCE.

Copy of the Indulgence issued by Pope Leo X. for the rebuilding of St. Peter's at Rome. This Indulgence was sold by Tetzel as sub-commissary under Albert of Brandenburg, Archbishop of Mentz and Magdeburg, and called forth the indignant remonstrance of Martin Luther, which was the commencement of the great Reformation. It is printed on vellum, and bears the name of the recipient, "Philippus Kessel, Presbyter," in M.S., together with the date of issue, 15th April, 1517, likewise in M.S. The name inserted was originally "Keschel," altered to "Kessel."

The following is a complete Transcript of the Indulgence—the words which are abbreviated in the original being printed in full.

Albertus dei et apostolice sedis gratia . sancte Moguntinensis sedis . ac Magdeburgensis ecclesie Archiepiscopus . primas . et sacri Romani imperii in germania archicancellarius . princeps . elector ac administrator Halberstattensis . Marchio Brandenburgensis . Stettinensis . Pomeranie : Cassuborum Sclauorumque dux | Burggravius Nurenbergensis Rugieque princeps . Et guardianus fratrum ordinis minorum be obseruantia conuentus Moguntini . Per sanctissimum | dominum nostrum Leonem Papam decimum . per prouincias Moguntinensem et Magdeburgensem ac illarum et Halberstattenses ciuitates et dioceses necnon terras | et loca illustrissimi et illustrium

Principum dominorum Marchionum Brandenburgensium temporali dominio mediate uel immediate subiecta nuncii et commissarii : ad infrascripta specialiter deputati . Vniuersis et singulis presentes literas inspecturis Salutem in domino . Notum facimus quod sanctissimus dominus | noster Leo diuina prouidentia Papa decimus modernus : omnibus et singulis vtriusque sexus christifidelibus : ad reparacionem fabricę basilicę principis apostolorum sancti Petri de vrbe : iuxta ordinationem nostram manus porrigentibus adiutrices : vltra plenissimas indulgentias ac alias gratias et facultates quas christifideles ipsi obtinere possunt : iuxta literarum apostolicarum desuper confectarum continentiam misericorditer etiam in domino indulsit atque concessit : vt idoneum possint | eligere confessorem presbyterum secularem . vel cuiusuis etiam mendicantium ordinis regularem . qui eorum confessione diligenter audita . pro commissis per eligentem | delictis et excessibus : ac peccatis quibuslibet : quantumcumque grauibus et enormibus : etiam in dicte sedi reseruatis casibus : ac censuris ecclesiasticis : etiam ab | homine ad alicuius instantiam latis . de consensu partium . etiam ratione interdicti incursis . et quarum absolutio eidem sedi esset specialiter reseruata . Preterquam machinationis in personam summi pontificis : occisionis episcoporum aut aliorum superiorum prelatorum et iniectionis manuum violentarum in illos aut alios prelatos . falsificationis | literarum apostolicarum . delationis armorum . et aliorum prohibitorum ad partes infidelium : ac sententiarum et censurarum occasione aluminum tulfe apostolice de partibus infidelium ad fideles contra prohibitionem apostolicam delatorum incursarum semel in vita et sn mortis articulo quotiens ille imminebit . licet mors tunc non iubsequatur | Et in non reseruatis casibus totiens quotiens id petierint plenarie absolouere et eis penitentiam salutarem niungere . necnon semel in vita et in dicto mortis articulo : plenariam omnium peccatorum indulgentiam et remissionem impendere . Necnon per eos emissa pro tempore vota quęcumque (vltra- marino : visitationis | liminum apostolorum : et sancti Jacobi in compostella : religionis et castitatis votis dumtaxat exceptis) in alia pietatis opera commutare auctoritate apostolica | possit et valeat . Indulsit quoque idem sanctissimus dominus noster . prefatos benefactores : eorumque . parentes defunctos qui cum charitate decesserunt in precibus : | suffragiis : elemosynis : ieiunijs : orationibus : missis

horis canonicis : disciplinis : perigrinationibus : et ceteris omnibus spiritualibus bonis que fiunt | et fieri poterunt in tota vniuersali sacrosancta ecclesia militante : et in omnibus membris eiusdem in perpetuum participes fieri. Et quia deuotus | Philippus Kessel* presbyter ad ipsam fabricam et necessariam instauracionem | supradicte basilice principis apostolorum iuxta sanctissimi domini nostri Pape intentionem et nostram ordinationem de bonis suis contribuendo se gratum | exhibuit. In cuius rei signum presentes literas a nobis accepit. Ideo eadem auctoritate apostolica nobis commissa : et qua fungimur in hac parte | ipsi quod dictis gratijs et indulgentijs vti et eisdem gaudere possit et valeat per presentes concedimus et largimur. Datum Auguste | sub sigillo per nos ad hec ordinato . Die xv Mensis Aprilis Anno domini. M.D. xvii.

Forma absolutionis totiens quotiens in vita.

Misereatur tui &c. Dominus noster Jesus christus per meritum sue passionis te absoluat : auctoritate cuius et apostolica mihi in hac parte commissa : et | tibi concessa : ego te absoluo ab omnibus peccatis tuis . In nomine patris et filij et spiritus sancti Amen.

Forma absolutionis et plenissime remissionis : semel in vita et in mortis articulo.

Misereatur tui &c. Dominus noster Jesus christus per meritum sue passionis te absoluat : et ego auctoritate ipsius et apostolica mihi in hac parte commissa : et | tibi concessa te absoluo . primo ab omni sententia excommunicationis maioris vel minoris si quam incurristi . deinde ab omnibus peccatis tuis : conferendo tibi plenissimam omnium | peccatorum tuorum remissionem . remittendo tibi etiam penas purgatorij in quantum se clauis sancte matris ecclesie extendunt . In nomine patris et filij et spiritus sancti Amen.

*This name has first been written Keschel—altered to Kessel.

Translation.

Albert, by the grace of God and of the Apostolic See, of the holy see of Mentz and the Church of Magdeburg Arch-bishop, Primate, and of the Holy Roman Empire in Germany Arch-Chancellor, Prince Elector and Administrator of Halberstadt, Marquis of Brandenburg, of Stettin, of Pomerania, Duke of Cassuben and the Slaves, Burgrave of Nuremberg and Prince of Rugen, and Guardian of the Order of Friars Minor of the observance of the Convent of Mentz; by our most holy lord Pope Leo X., throughout the Provinces of Mentz and Magdeburg and the cities and the dioceses thereof, and of Halberstadt, and throughout the territories and places mediately or immediately subject to the temporal dominion of the most illustrious Prince and illustrious Princes, the Lords Marquises of Brandenburg, Nuncio and Commissary for the underwritten matters specially deputed; To all and singular who shall inspect the present letters greeting in the Lord.

We make known that our most holy lord Leo, by divine providence Pope, the tenth, that now is, to all and singular the faithful in Christ of both sexes, who towards the repair of the fabric of the Basilica of the Prince of the Apostles, St. Peter of the City, according to our ordinance, extend helping hands, beyond those fullest indulgencies and other graces and faculties which the faithful in Christ can of themselves obtain, hath, in accordance with the contents of the Apostolic letters above executed, of his mercy also in the Lord indulged and granted that they have the power to choose, as a fitting confessor, a priest secular or a regular of any order, even of Mendicants; who, after diligently hearing their confession—for the faults and excesses committed by the person so choosing him; and for sins of any kind, however grave and enormous, even in cases reserved for the said See; and from ecclesiastical censures, even when borne by a man at the instance of any one soever, and with the consent of the parties, even from those incurred by reason of an interdict; and from those of which the absolution hath been specially reserved to the same see; except from the crimes of machination against the person of the Supreme Pontiff, of the murder of bishops or of other higher prelates, and of the laying

of violent hands upon them or other prelates, of the forgery of letters Apostolic, of the conveying of arms and other prohibited things into heathen parts; and except from [crimes involving] sentences and censures incurred by reason of the importations of alums [such as those] of Apostolic Tolfa from heathen parts to the faithful, contrary to the apostolic prohibition—once in life, and in the article of death as often as it shall threaten, although death may not then supervene, and in non-reserved cases as often as they shall seek it, can and may plenary absolve them and enjoin upon them salutary penance; and also, once in life and in the said article of death, grant plenary indulgence and remission of all sins; and also commute for other works of piety any vows made by them on occasion (vows of pilgrimage beyond sea, of visiting the thresholds of the Apostles, and of St. James in Compostella, of religion and of chastity, alone excepted). The same our most holy lord hath also indulged that the aforesaid benefactors, and their parents defunct who have died in charity, become partakers for ever in the prayers, suffrages, alms, fastings, supplications, masses, canonical hours, disciplines, pilgrimages, and all other spiritual benefits which are and can be in the whole universal holy Church Militant, and in all the members of the same. And whereas the devout *Philip Kessell*,* *priest*, hath shown himself acceptable by contributing of his goods to the fabric itself and to the necessary restoration of the aforesaid Basilica of the Prince of the Apostles, in accordance with the intention of our most holy Lord the Pope and our own ordinance, in sign whereof he hath received from us the present letters; therefore, by the same Apostolic authority to us committed, and which we discharge in this behalf, we grant and freely give unto him by these presents that he can and may use the said graces and indulgencies, and enjoy the same. Given at Augsburg, under the seal hereunto by us ordained, on the 15th day of the month of April, in the year of our Lord 1517.

“Form of Absolution, as often as may be during life:—

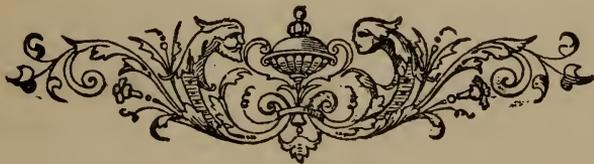
“‘Misereatur tui,’ &c. [Almighty God have mercy upon thee, forgive thee thy sins, and bring thee into life everlasting].

* This name has first been written Keschel—altered to Kessell.

Our Lord Jesus Christ, by the merit of His Passion, absolve thee ; by whose authority and by the authority Apostolic to me in this behalf committed as so to thee conceded, I absolve thee from all thy sins. In the name of the Father, and of the Holy Ghost. Amen.”

“ Form of Absolution and fullest remission, once in life and in the article of death :—

“ ‘ Misereatur tui,’ &c. Our Lord Jesus Christ, by the merit of His Passion, absolve thee ; and I, by His authority and by the authority Apostolic to me in this behalf committed and so to thee conceded, absolve thee, first from every sentence of the greater or lesser excommunication, if any thou hast incurred, and next from all thy sins, by conferring upon thee the fullest remission of all thy sins, by remitting to thee also the pains of purgatory, so far as the keys of Holy Mother Church extend. In the name of the Father, and of the Son and of the Holy Ghost. Amen.



Faint, illegible text at the top of the page, possibly a header or title.

Main body of faint, illegible text, appearing to be several lines of a letter or document.

Continuation of faint, illegible text in the middle section of the page.

Faint, illegible text in the lower middle section of the page.

Faint, illegible text at the bottom of the page, possibly a signature or footer.

