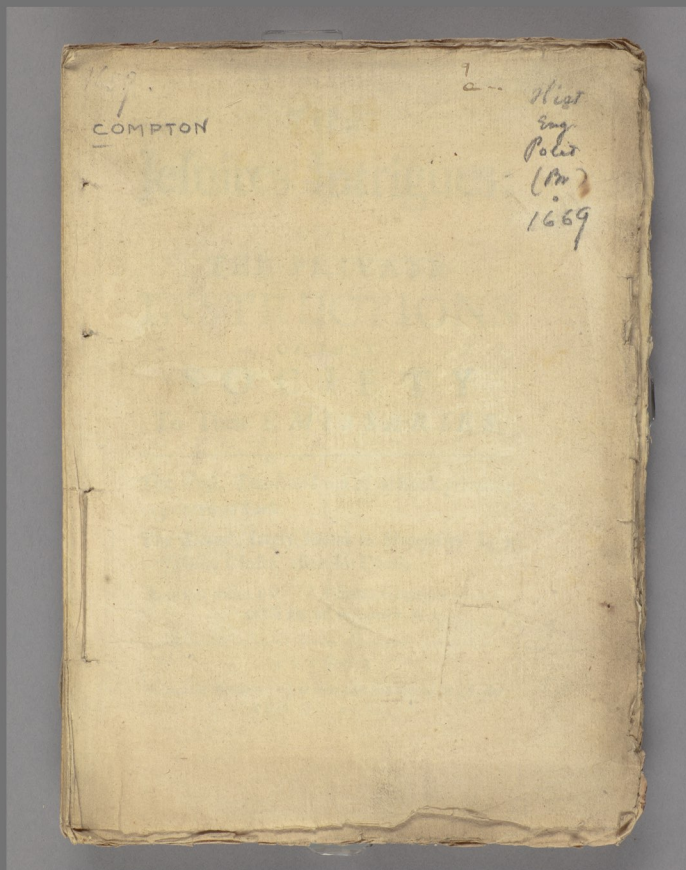


Compton, Henry

The Jesuites intrigues, with the private instructions of that society ...



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The Second
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THE
Jesuites Intrigues:

WITH
THE PRIVATE
INSTRUCTIONS
OF THAT
SOCIETY
To Their EMISSARIES.

The *First*, Translated out of a Book privately
printed at *Paris*.

The *Second*, lately found in *Manuscript* in a
Jesuites Closet, after his Death.

Both sent with a *LETTER* from a Gentleman at *Paris*,
to his Friend in *London*.

By 29 June 70 *Greenherne*

LONDON,

Printed for Benjamin Tooke in Duck-lane next dore to the *Anchor*.

M. DC. LXIX.

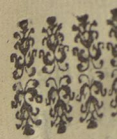
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THE
 Jesuites Inquiries:
 WITH
 THE PRIVATE
 INSTRUCTIONS
 OF THAT
 SOCIETY
 TO THEIR M. A. S. S. A. L. I. E. S.

The first Translated out of a Book privately
 printed at Paris.
 The second, lately found in Manuscript in a
 Jesuites Cloister, since his Death.
 Taken out of a LETTER from a Jesuites
 to his friend in London.

LONDON

Printed for Hughes's Book in Dal. Lane. by J. W. 1669.



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A LETTER sent from a Gentleman in
Paris, to his Friend in London.

SIR,

I have taken this opportunity of my Friends going over, to send you the enclosed Papers: which, if you think to find your account by it, you may publish, only I would have you by no means to disclose my name, while I continue abroad, for reasons you may easily guess.



THE first of these two little Tracts, I met with here at Paris, printed in French. If it be not so quick and smart, as should Answer the reproof of so great Offenders: at least I am sure the length of it cannot be tedious. It is in a manner but a Table of the Jesuites Conduct in managing their Worldly Interest: and so you ought rather to expect truth in it, than wit.

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A Letter sent from PARIS,

The Other is what I met with in *Manuscript*, and (I believe) never yet Printed. The Copy I made use of, was written in *French*, and not very Correct: But however there may be mistakes in some little words; I dare undertake in the whole it is true; not to be denyed, but by an impudence whose practice will give it self the Lie at the same instant. It was found amongst the Papers of a *Jesuite*, that Died not so near his Friends, as he might have wished. And therefore he that found it, placed this Text under the Title of it: *There is nothing covered, that shall not be revealed; and hid, that shall not be known.*

It may be some, who either have not so well Considered the general Transactions of the World, or are partially devoted to the Society, will judg these accounts too extravagant for the *Jesuites* ever to undertake. But if they please to go along with me a little further, I make no doubt but they will change their minds.

Let us then but look round Christendome, and see in what posture these good *Fathers* stand. The *Emperour* is by the confession of all men beset with them: whose head they fill so full of Musick, That by their good will they would leave room for nothing else. The King of *Spain*
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to a Friend in LONDON.

is a Child, but his Mother (the Queen Regent) has taken care that the *Jesuites* shall not lose their share in him, having placed Father *Nidard* her Confessour the first in her Council, as Chief Minister. How well he has answered that Trust, let the Revolt of *Don John*, and the high discontent of all the *Nobility* witness: now in a time when the lowness of *Spains* fortune lays them open for a prey to all their Neighbours. The King of *France* his last Confessour was Father *Anat*, whose peaceable and quiet behaviour appears sufficiently out of the Writings of the *Jansenists*. *Flanders* is wholly rid by the *Jesuites*. *England* gives as great a Testimony of their busy spirit, as any other Countrey: where by their Rule of not suffering any of another Order to succeed Confessour in the room of one of them, they have almost thrust out all other, Regulars as well as Seculars. Of which there is no small complaint made in these and other parts. Nay, the late Pope himself had a *Jesuite* his Confessour, Cardinal *Palavicino*, without whom he would resolve nothing of Religion or Conscience, which were managed accordingly, as may be seen in several Accounts of his Worthy Deeds. It would be too much to set down their present Condition

A Letter sent from PARIS,

Condition in every little Court and Commonwealth ; since it is manifest by what has been said, that they insinuate themselves into Princes and other Great Men , for no other good , but their own.

I had forgot the King of *Poland* , who was brought up a Novice among them. However , to give light into their particular actions , I will only make bold to hint at two or three passages. The first shall be that of their dealing with the *Dominicans* in *Spain* , concerning the Immaculate Conception of the *Virgin Mary*. The *Dominicans* as more addicted to truth , denied the thing : upon which the *Jesuites* took occasion to shew that hatred they had always bore them , under pretence of their zeal for so considerable a Superstition. And therefore they have recourse to the *Pope* , pressing him to decide the Controversie on their behalf. He not willing to determine a point that had so little reason , and no Antiquity for it ; would not resolve ; but only in some measure to gratifie their importunity , sends a kind of Declaration into *Spain*--- That though it was true , The Immaculate Conception could not be made out , so as to enjoyn the Believing of it : yet he esteemed it as the more reverend Opinion.

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to a Friend in LONDON.

nion, and could wish all Christians rather to be of it. But though his Holiness would not speak out himself, the *Jesuites* made him. For upon these very words they raise a persecution against the *Dominicans*, telling the people, that though the *Pope* had not in exprefs terms Condemned the *Dominicans*, yet Implicitly he had, by declaring his own sense so much for the other: Thus did they put the cheat upon the peoples understandings. But that their Industrious influence may appear the more; you shall see they will not forbear to pick pockets when time serves. For in *Sivil* they set up a Bank, where any man might put in his money, to be remanded again at pleasure. This they kept in great credit, and maintained by their Trade in the *West-Indies*. At last, when they perceived most of the stock of City & Country was got into their hands, presently they returned all over into the *Indies*, and broke. The people came upon them for their money, They as *Church-men* pretend exemption from the *Civil Courts*: and have so baffled the deceived people, that I believe e're this they are in despair of recovering one farthing.

And now I have taken notice of their traffick in *India*, let me refer you to the Letter of *John Palafox*

A Letter sent from PARIS,

Palafox de Mendoza Bishop of *Angelopolis* in *America*, &c. to Pope *Innocent* the *X.* dated the 8th of *January*, 1649. And the *Memorial* presented to the King of *Spain*, in Defence of *Don Bernardino de Cardenas* Bishop of *Paraguay* in the *West-Indies*, &c. against the *Jesuites*, both put out in *French*. In both which, the *insolence*, *ambition*, and *wickedness* of the *Jesuites* is so discovered, that were it not recorded upon such publike Acts, the proceedings would be *Incredible*. For it appears there, that to serve their own ends, they made use of *Pagans* to shed *Christian* blood, endeavoured to murder their Bishop, and such other horrid attempts, as must, no doubt, render them odious to all posterity. The *Eighteenth Canon* of the Council of *Calcedon* was so little in their minds, that they did not so much as observe the common dictates of *Humanity*. But when a *Raviliac* has been found amongst them so near hand; and not only *Libells* scattered abroad to justify such proceedings, as *Admonitio ad Regem Ludovicum xij*, and *Mysteria Politica*; but Books publiquely owned and authorized by Themselves, written by *Mariana*, *Aquaviva*, and others, but chiefly by *Santarel*, who was censured for it by all the *Universities* of *France*, with the approbation.

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to a Friend in LONDON.

tion of the *Parliament of Paris*, as may be seen at large in the Book called, *The pernicious Consequences of the Jesuites new Heresie*. I say, when we have such sufficient testimony so near home: we need not make any long voyage for their discovery.

Now, that it may appear they have all qualities alike, do but consult the *Provincial Letters*, and you will find the Morals of these men, as notoriously faulty, as the rest. For it is plain there, from the pens of their own approved Authours, *Tannerus, Emanuel Sa, Hurtado, Castropalao, Fagundes, &c.* that Murder, *Sacrilege, Intemperance, Fraud*, or any other sin, may by the small change of a thought, or easy application of an intent, either be turned into a virtue, or at least lose its vitiousness, and become an innocent action.

And why should we then wonder at any thing that is reported of these men? For certainly, of late Times, the Devil has not found more effectual Instruments for the peaceable damnation of Souls, than the *Jesuites*. The great Enemy that so often foys him, is *Conscience*: which these decoys of Satan do so sweeten and blind with religious evasions, that they draw whole

A Letter sent from PARIS,

flocks after them into the kingdome of darknes,
with as much alacrity, as a Saint goes to Hea-
ven.

But that I may not be thought to write an
Invective; I do declare, I have no pique against
any of that *Society*: but rather an obligation to
wish their practices more open and generous, and
more suitable to their profession; that so many
great Wits, as they have among them, might be
Conversed with, without hazard of a mans being
brought into some inconvenience. Indeed the
only reason that made me think it requisite to
lay them open in *English* at this time, is to let
all men see, what a pack of Knaves we should
be pester'd with, if ever *Popery* crept in. But,
God be thanked, we have a *Prince* knows them
too well to trust them: and a Government well
enough fortified against their Invasions. How-
ever, as a restless sort of people, that will com-
pass Sea and Land to gain *Profelytes*, and will
leave no stone unturn'd to promote their Inte-
rest: all the discouragement imaginable shall not
hinder them from making their attempts. And
therefore, since they are not able to break in at
the fore-door, they try to steal in the back way,
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to a Friend in LONDON.

ticks; by whose means, having once wrought a Confusion, they hope the more successfully to fish in troubled waters. And thus they make themselves as sure of the booty, as the Ape did of the Chesnut, when he made use of the Cats foot to pull it out of the fire.

For this is that they flatter themselves with. They look upon the *Phanaticks* as a giddy-headed rabble, without any foundation or principles, to establish any Religion upon: Fit for any impression, but the right. And so they brag here abroad, that if they could but once see a *Toleration*, it should be the same satisfaction to them, to find a Minister of State's or any Great Man's Coach at a *Conventicle* door, as if it stood at the *Queens Chappel*. For they do not in the least despair of success, if they could get the Reins of Government slackned at this rate. Because, say they, there is none but the judiciously virtuous part of the Nation can escape our hands: which will make so slender a party, that it will not be very difficult to overcome them.

For first, the *Male-contents* will naturally fall into our Nets, or the *Phanaticks*. Next, all *Knaves*, that either want preferment, or would have more, take to the Side that is for Change, which

A Letter sent from PARIS, &c.

which we know by experience to be the *Phau- ticks*. And lastly, which make up the body of most Countreys, those effeminate spirits, whose reasons are drowned in their fancies, will, as the *Apostle* testifies, by the spiritual debauchery of those Creepers into houses, be drawn into any wickedness.

But no doubt these Cunning Deceivers reckon without their host. The Cheat is too fresh in every ones memory to take again so soon. For to think the King would give up that Sword of the Unclean Spirit, by which God's Anointed and his People were destroyed, into the hands, not of another generation, but of those very men, who by open violence did for several years declare their Contempt of His Government, Hatred to His Person, and Rebellion against His Authority: were a folly not to be exceeded, but by that of Trusting them. And now I have shot the Bolt of

Paris, Feb.
13. S N.
1669.

Yours, &c.



Im

Maj 5.
1669.





Imprimatur,

ROB. GROVE

R. P. D. Episc. Lond.

à Sac. Dom.

Maij 5.

1669.



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THE
JESUITES
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He Laws and Constitutions upon which the Order of the **JESUITES** is established, make it plainly appear, that Father *Ignatius* had a very holy design in it. And truly in its first Infancy it gave great hopes, that it would prove a very fruitful Branch of Christianity: For as long as these good Fathers continued in works of Charity, following the Rules of their Order: They really did much good, as well by an excellent Education of Youth, as by converting Souls, and maintaining the Faith. But as the Diavel would have it, who is no less industrious and cunning in perverting godly designs, than good men are to advance them, He takes occasion from the considerableness of the Order, and the

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The Jesuites Intrigues.

mighty progress they had made in so short a time, to destroy the end, it was first ordained for. So that by his subtlety, instead of their great Charity, which at present is almost wholly frozen up, he has possessed them with the two most pernicious affections of the World, Ambition and Covetousness. Which brings so great a mischief upon Christendom, that a greater is hardly to be imagined, as I shall make appear by the following Discourse. Only first, I protest before God, that it is neither Interest nor Passion, which moves me to Write; but only my zeal for the publick good: For the advancement of which, I hold my self obliged to employ the utmost of my power, in hopes that their hypocrisie and practices being laid open to the Great Men of the World, they will find some expedient to remedy the Abuse.

The first thing then to be known is, That the *Jesuites* Order being particularly applyed to the Education of Youth, of which there is no Kingdom nor Town, but stands in great need; it was sought to, in the beginning far, and near, and highly favoured by many Princes: In somuch that within a few years it was got to as high a pitch, as others have attained to in many Ages. But this Greatness, which very often is accompanied with change of Manners, stirred up in the Successors of Father *Ignatius* so great a love toward their own Society; that perswading themselves it was of more use to the Church of God, than all the rest, and more proper for the Reformation of the World; they concluded amongst themselves, that they were to apply all their skill and endeavours to the aggrandizing of it, since in that they should encrease the true Militia of Jesus Christ, the good of the whole Church, and the ancient Patrimony of the Lord, to use their own terms. And here it is, that I had need have *Aristotle's*
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The Jesuites Intrigues.

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Subtilty to discover, and the Eloquence of *Cicero* to express the strange Method (which many, perchance for its novelty think it incredible) by which these Fathers go on, daily advancing their Society. But I will content my self to observe only some particulars, leaving the rest to be made out, as shall seem most probable to each mans fancy. So that, all I intend to do, is, to give some certain heads, and directions that may serve, as I guess for good grounds to any, that will make reflections, or discourses upon this Subject.

First, these Father *Jesuites* concluded they should never bring Their Society to that considerable pitch of Greatness as They aimed at, barely by Teaching, Preaching, Administring the Sacraments, or by their devout Offices of that nature. For though from the very beginning they had gained upon the affections of a great many, as I told you before: yet perceiving that after a little time that kindness cooled, they much question'd, whether their Order had not come short in the effectual Captivating of minds. And therefore they devised two other means for attaining to their Greatness; First, to endeavour with Princes, and all others to make the rest of the Orders cheap, by finding some great Defects in them. So that by this wicked application having set up their own Greatness, by the abasing of others, they have made themselves Masters of divers Monasteries and Abbeys, and other considerable Revenues, depriving the other Orders of Them (which before were in possession) by slander and calumny: The next way was, by insinuating themselves into affairs of State, engaging to their interest the greatest part of the Princes of Christendom by so cunning and artificial expedients, as are not easie to imagine. Their Father General, to whom they all pay an absolute obedience, resides

The Jesuites Intrigues.

constantly in *Rome*. He has made choice of certain Fathers, who, because they are always with him are called Assistants; and there is at least one of every Nation, from whence they take their distinction, one calling himself the *French* Assistant, the other, the *Spanish*, the third, the *Italian*, the fourth, the *English*, the fifth, the *Austrian*, and so of all the other Kingdomes and Provinces. The charge of each Assistant, is to inform the General of all Transactions of State that pass, either in the Kingdom or Province, of the which He is Assistant. This He does by His Correspondents, who residing in the principal City of that Kingdom, or Province, make a diligent enquiry of the estate, nature, inclination and designs of the Prince: of which they advise the Assistants, giving them notice especially of the discoveries they have made, or any thing that falls out new. Thus when all their Pacquets are come to *Rome*, the Father General calls together His Assistants, who lay open to Him the affairs of the whole World, discovering to Him the interest and practices of all Christian Princes. After which when they have consulted about all that is written, and examined and compared the severall accópts, They draw the conclusion, which is to assist one Prince, and oppose another, according as it suits with Their interest and profit. And as the stander by sees more, than the Gametter; so These Fathers having before Them, the interest of all the Princes, do with much more ease contribute to the affairs of Him, They know disposed to serve Them.

The next point best worth consideration is the great pity, that Regulars should interest Themselves in affairs of State, when Their Order obliges Them only to attend the saving Their own Souls and others. For the *Jesuites*, who do concern Themselves more in the Civil Govern-
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The Jesuites Intrigues.

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ment, than the Seculars Themselves, make it absolutely necessary that some course should be taken to prevent so great a disorder, for fear of most dangerous Consequences.

First, the *Jesuites* Confess a great part of the Nobility of the Popish States, for the more effectual carrying on of which, the poor are no longer admitted to Confession, besides very often They are Confessors to the Princes Themselves. By which means is it not hard for them to dive into all the designs, and sift out all the resolutions, as well of Princes, as of Their Subjects, of which immediately They give notice to the General or His Assistants at *Rome*. How easie is it then to judge, what prejudice this may do to Sovereigns, when it is by a party that drive on nothing but their own advantage? For doubtless all the World will grant, that nothing can be more essential to the preservation of a State, than Secrecy, by the disclosing of which the other frequently is broken. And this is certainly the reason that all wise Princes conceal Their minds so carefully, learning by experience what advantage They get by knowing the designs of others, which, for the better carrying on of Their affairs, They spare no cost to inform Themselves of by Embassadours, and Spyes: though the intelligence proves oftentimes not so faithful for want of employing skilful Officers.

But I dare always undertake that the Father *Jesuites*, that is, the General and His Assistants have the advantage of true information one way or other, of all things that pass in the most private Counsells, what by Confessions, and inquiries of Their Correspondents placed in all the principal Cities of Christendom, and by the Mediation of other Their Complices, of which we shall say more hereafter. Thus They know what strength, revenue, expence

The Jesuites Intrigues.

pence or designs any Prince has, than He Himself. And all this at no more charge, than the portage of Letters, which indeed are something chargeable too. For, as I have been informed by the Post-Masters, each Courier costs Them Fifty or Threescore Pounds, and sometimes more, to the Sum of an Hundred Pounds. By which you may easily conceive, having so perfect notice of the interest of each State, They are likewise able to lessen one Prince to another, weaken Their authority over the People, raise against Them, what enemies They please, and make insurrections at home so much the easier, because by the same means of Confession, and Sisting, They get into the very Souls of Subjects, and so find out, who are well, or ill-affected. For, by those accounts They have of all State-affairs, They may easily set Princes at variance, and possess them with a thousand Suspicions: and by understanding the Subjects minds so well, They may with the same facility encourage Their contempt of government, to the breaking out into all manner of sedition and confusion. From all this every man ought to conclude, that interest of State forbids any Prince to choose for his Confessor of that sort of men, who are so industrious in prying into affairs of State, and make that benefit of what they are acquainted with, to use it for a means, to ingratiate Themselves with other Princes. And much less reason have Princes to suffer Their chief Ministers and Counsellors, or the Officers of Their Household to Confess to Them: Especially since we live in an Age replenished with Persons, which, neither yeelding to the *Jesuites* in learning, or piety, may be as serviceable, without running such a hazard, being such as only concern Themselves in the Direction of Souls and Discharging Their Ecclesiastical Functions.

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The Jesuites Intrigues.

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But for the better understanding of what we have said hitherto, and what hereafter shall be said : it must be observed, that there are three sorts of *Jesuites*. The first consists of certain Lay-people of both Sexes ; which having associated Themselves with that Society, live under it in the performance of a certain blind obedience, steering all Their actions by the Directions of *Jesuites*, and are ever in a readines to execute, what They command. These are for the most part Gentlemen, and Ladies that pass the rest of Their dayes in widowhood, as likewise wealthy Citizens, and rich Merchants, who like good Fruit-trees bring plenty of good things to the *Jesuites*, that is, store of gold and silver. Of this sort are those women, which are commonly called *Bigotes*, who being perswaded by These Fathers to despise the World, are by Them in requital made a harvest of, being wheedled out of rich moveables, and other considerable matters. The second kind takes in only men, of which some are Priests, and others Lay, who though They live abroad in the World, and many times by the *Jesuites* good word obtain Pensions, Canonries, Abbeys and other Revenues, are yet under a Vow to take the habit of the Society upon the first Order from the Father General, for which reason they are called *Jesuites* in Vow. It is by these, the Father *Jesuites* carry on their business so smoothly, for the establishing Their Monarchy, keeping Them in all places, and in all Princes Courts, and in short, wherever any thing of moment passes throughout Christendom, and this for such service, as shall be declared in the seventh particular. The third sort is of those politick *Jesuites*, in whom all the authority rests, who hold the reins of government over their Order, and who being accosted by the Devil with the same temptation.

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ptation our Saviour underwent in the Desert, *All these things will I give Thee, if Thou wilt fall down and Worship Me*, have taken Him at His Word, and thus in compliance with Sathan do with might and main prosecute the Universal Monarchy. Now as almost all the important affairs of Christendom are passed at *Rome*, and that There it is, the chief of These noble politicians reside, that is to say, Their General with a great number of the Order: So is it upon the same place They have determined to begin Their Dominion, as They may easily perceive, who will but take notice of Their behaviour There. Very hardly shall you transact any thing in that Court, but the *Jesuites* who have notice of all that passes of importance, will presently meet in Counsell to determine an issue, that may be favourable to Their interest. There you shall find Them running to the Cardinals, the Embassadours, and the Prelates, where bringing about the discourse to the affair Then in treaty, or to be treated of, They represent it, as They please, always considering Their own advantage, and for that cause often so disguising the matter, as to make White appear Black, and Black White. Thus the first Relation, especially from men of a religious Order, making the greatest impression upon the Spirit of Him, that hears, it falls out frequently, that business of importance proposed by Embassadours, and other Great men to the Court of *Rome*, hath not that success, as Princes could wish: and all this by having spirits prepossessed by These Worthy *Jesuites* with partial accounts, which forestalls the Credit, that ought to be given to others, who explain Themselves with more truth and sincerity. Nor is this at *Rome* alone that They impose these Cheats: but likewise in other Courts, either by Themselves, or the *Jesuites* of the second rank,
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Whence we may conclude, that the greatest part of the Affairs of Christendom pass through the *Jesuites* hands, and that those only succeed which they think not fit to oppose. All this while I must confess, that their address to engage themselves in Affairs, either for the opposing or favouring of them, is so artificial, that 'tis impossible throughly to see into it, so as to give a perfect description: However it shall be no hard matter for any particular Prince to discover so far as his own Concern requires, if he will but take the pains to peruse this short Account that I shall give; because I know it will make him reflect immediately upon what is passed, by which calling to mind the several circumstances of his former Treaties, by comparing them with my observations, it is impossible but he must descry the subtle dealing of the Society. Notwithstanding this sly and close management be the chief Engine they work with, to accomplish their Monarchy, which is their principal aim; yet they do not omit other means now and then (so has their Passion blinded them) that lays open their Ambition to all the World. Was it not a pleasant request they made, under pretence of a publick good for the Church, to *Gregory* the Thirteenth, That he would give Order to his Legates and Nuncio's, each of them to take a *Jesuite* for his Confident, to advise in all business?

The fourth thing that requires our consideration, is that by these devices, and their understanding in Affairs of State; the Principal *Jesuites* are struck into a great league of Friendship with many Princes, Temporal and Spiritual; whom they make believe, that they have done them great service: And from this one advantage have proceeded very great mischiefs. The first is, that by making ill use of the Princes kindness, they take upon

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them to wrong a great many private Families, which though Wealthy and Noble, have been brought to utter ruin by the *Jesuites* ingrossing of Widowes Estates, and by indirect means, inveigling many young Gentlemen into their Order, that have been sent to their Colledges for Education. For how often do we find it, that when these young Gentlemen grow sickly, or are found incapable of performing the Duty belonging to their Order, they are dismissed without ever having restitution of their Estates made to them, or theirs, the *Jesuites* having got possession before ever they would let them Profess? This is far from that justice *Ignatius* has enjoyed them; and no way consonant to that first intention their Founders had, who left them not according to their insatiate avarice, but enough to keep them in a condition to serve the Church.

The second misfortune, which follows from the access these *Jesuites* have to Princes, is, that the Fathers boast, and cunningly make the World believe, their intimacy with Great Men to be more, than indeed it is. And by this they awe the very Ministers of State, and cause them to seek their Favour, and Petition them for whatsoever they would have pass. Nay, their vanity is encreased to that degree, as they are so impudent to boast themselves able to make Cardinals, Nuntio's, Lieutenants, Governours and other Officers, so far that some had the face to say, *Their General could do more, than the Pope himself*; and others, *That it was better to be of that Order which could make Cardinals, than be one themselves*. I am not at all afraid, that what I have said will make me pass for a Slanderer; because the Fathers speak it all so openly themselves, that hardly any one, who has conversed with them, has not heard them say the very same thing.

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The fifth point is, after the foundation of Policy laid, that the first thing they demand of those Princes, into whose good opinion they are got, is to obtain leave to advance or suppress whom they please, always pretending Religion, to make their request more acceptable. And when it so unfortunately falls out, that they have their will, which is but too often; you must not expect that they fill up Vacancies with men of desert, and such as are best able to discharge the Duty of the Place; quite contrary, if any one recommend such Persons to the Prince, they shall use all their interest to hinder it, unless they prove to be some of their Intimates, such as are wholly devoted to their service. But those they recommend and stand for, it is no matter how ill affected they are to the Prince, or how great Knaves, capable of the Employment or not, that does not at all concern them. By which ordinarily we find, that such Officers, as they prefer, serve for nothing but to torment their Prince, and cherish the People in Discontents, which in the end break out into Sedition.

The sixth observation cannot be made out better, than by the comparison of the Captain of a Ship, who perceiving a favourable Gale for his Voyage, has no sooner given notice by his Whistle, but all the Slaves are at their Oars, to make for the Place appointed. For it is almost after the very same manner, when the General has concluded with his Assistants, that such a person should be so preferred; the first notice he gives of his purpose to those that reside upon the place, has a general influence to set them all at work, tooth and nail, to set up the Person so marked out. It follows then that he which has received so signal an obligation, must be very ungrateful, if he does not requite it, when it lies in his power, By which it comes

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to pass many times, that they esteem themselves more beholding to the *Jesuites*, than the Prince who gives them the Office, and so more devoted to their Interest, than to his Honour and advantage. Thus are Princes fooled, who whilst they fancy they have got a faithful Servant, have taken into their breast a Spy of the *Jesuites*, who oftentimes by that means work the ruin of the Prince, that raised him. This and all the rest I have mentioned are so great Truths, that I could easily give many Examples of them by sad experience. But because I would not unnecessarily contract an odium upon my self, I shall omit them, and content my self to draw only this conclusion from what I have said in this last point, That this Device of the *Jesuites* to place their own Creatures in great Charges, is perchance the reason why they call their Order a Great Monarchy; forasmuch as by this way they dispose of Princes and their Ministers. And therefore it ought not to seem strange, that one of their chief Fathers, having a publick Address to make to a Great Man in the name of the Society, let fall this arrogant expression, *You know very well (Sir) that our Society have always held a fair Correspondence with your Highness*; importing, no doubt, that they were Monarchs, as well as he.

In the seventh place, these Fathers endeavour, as much as in them lies, to make the World believe, that all those that receive any favour from a Prince, are to acknowledge it from their Intercession, or some of their Creatures. And this gives them a greater power over the Subject, than his natural Prince; which cannot certainly be without very great danger: It being against all reason, that such froward and ambitious Youths, as the *Jesuites* are, should have the Will of Ministers of State at their Dispose. For besides that they have an opportunity by
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this means to work what Treason or Disturbance they please, they have an infallible expedient by these Ministers (their Creatures) to place their *Jesuites* in Vow, of which we spake before, about Princes, either in the capacity of Counsellors, Secretaries, or what else offers it self. And no sooner these are in, but that they ply the Prince night and day to perswade him to take a *Jesuite* for his Confessor, or Chaplain at least, and all to make Spies for the Father General, to whom they give account of the most private passages. Which is, no doubt, the cause that it so often comes to pass, that what has been thought to have been carryed most secretly, has become publick when least dreamt of; and that we find undertakings of the highest importance frustrated, without being able to imagine who was the Traytor; and what is yet worse, oftentimes they undergo the blame, who least deserv'd it

The eighth particular to be noted, is, that as it is natural for the Subject to follow the inclination of his Prince; so all those who have given themselves up to the Father General, when they observe his close and passionate application to State-Affairs, and that he makes it his own business, by this means to aggrandise and enrich his Society, they, like Apes, immediately take after their Leaders, and turn all Politicians to help in carrying on, as they suppose, so glorious a project: To this end they set their Relations and Friends at work to get into the hearts of Princes, and discover their most secret thoughts, ever making report to the Assistants and General upon the first notice. For being well assured, that it is the only way to procure their Superiors good will, and by consequence Preferment (which is bestowed upon none but such as are thought capable of exalting their Society to that pitch they aim at) they

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they make it their business to recommend themselves, by some politick Achievement, that they may be looked upon as fit to manage greater Affairs.

My ninth observation therefore shall be, that as by virtue of the Alembek, Chymists know how to extract Ointments for the Cure of almost mortal Wounds, and as the Bee makes her honey up of the choice of diverse flowers; so the *Jesuites* by strength of Reason, compose their own Interest out of the faithful Intelligence they have of the Concerns of all Princes, and of all Occurrences of State; by which they do not only refresh that inward thirst of becoming Great, but make likewise a mighty advantage in understanding their own emolument, in prosecution of which, they beat down all before them to accomplish their ends. But, what is most remarkable, when, as we have said before, they are got into the hearts of Princes, they are used to play them off, by assuring them, what excellent expedients they have for putting such a plot in practice, and to bring about such a design. But scarcely will they have begun in their assistance according to engagement, but that upon consideration of some inconvenience this addition of Greatness to a Prince, whom they have hitherto fed with fair hopes, may bring to them, they create a thousand delays, like Advocates in a Process at Law, and then upon a sudden, by some excellent sleight of contrivance, turn all into confusion, and so break the neck of that Plot themselves had laid. He that will but reflect upon the League of *France*, which being carryed on, and concluded by them, was likewise detected, when they saw the King was like to get the better; and upon *England*, which they so often promised to the *Spaniards*; will need no other proof to make out the truth of what I have said.

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May we not then very justly draw this conclusion from the whole, That the *Jesuites* having no real or sincere kindness for any, nor will oblige the World beyond their own Interest, neither Prince nor Prelate can make use of them without injury to themselves. For at the same instant they pretend a like respect to all, becoming *Monsieurs* with the *French*, *Dons* with the *Spaniard*, and so with all other Countreys, as occasion serves, and hopes of advantage. They are very indifferent who it is they do harm or good to. And, no doubt, it is that excessive Self-Interest, and the little regard they have to any mans Concern else, which makes few enterprises succeed, in which they have a hand. However I must allow, that they have an incomparable art in concealing this indifference, some of them still pretending a great zeal for the Crown of *France*, others for that of *Spain*, others for the Emperour, and for all the rest of the Princes from whom they expect any favour. But if it so fall out, that some one of these Princes takes a *Jesuite* into his Cabinet-Counsels, this fellow shall no sooner know any thing, but that he will advise the Father General of it, who presently sends back his result upon it, in order to which he proceeds, without consideration either of his Princes Will or Service.

And though these I have already declared, are very great inconveniences; I will shew you yet greater. The first is, That the *Jesuites* being fully informed of the several Interests and Counsels of Princes, they amongst them that feign themselves to be of the *French* Faction, propound to the King, or his chief Ministers, certain considerations of State, which may be of some weight, such as have been sent from *Rome* in their politick Letters. Those which flatter the Court of *Spain* or any other Govern-

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Government, where they have access make other propositions in these places, quite contrary to the former, or at least such as may keep Christian Princes at a distance to be in perpetual jealousies one of another, which disturbs the common Peace more than can be imagined, and brings a misfortune upon all Christendom. For, such a defiance hinders all possibility of joyning against the Common Enemy; and indeed makes all Treaties of Peace between Princes signifie very little. The second inconvenience is, That by these subtle practices they have so opened the eyes of all people, that no body minds any thing else but the Politicks: So as nothing is done now a dayes, that is not first weighed in this balance, nor any business that is not directed by this *Jesuitical* Compass. But all this would be nothing to what mischief would ensue, if they of the Reformed Churches should take up this example, and abuse their Interest with Princes after this manner. For then in stead of *Lutherans* (with whom some accommodation may, it is hoped, be found out one day) we should have spring up a politick brood of irreconcilable Antichrists. And to make it appear, that I have said nothing but the truth, when I have charged the *Jesuites* with such abominable Artifices, and Collusions, above all when they are upon insinuating themselves into the favour of Princes, I must not forget what was done amongst them some years since upon the Concern of *Great Britain*. One of their Fathers, an Assistant of that Kingdom, called Father *Parsons*, having writ a Book against the Right of the King of *Scots* to the Crown of *England*; Father *Criton* with others of the same Order defended the Kings Cause, in a Book Intuled, *The Discourse of the King of Scots against the Opinion of Father Parsons*, or to that purpose. And though you may suspect by this, that they are divided among

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among themselves; yet I do assure you, they do understand one another perfectly well. For this Game was played by the directions of their General, to the end, that if the *Scotch* were disappointed of the Succession, then should be shewed, to whoever came in, Father *Parsons* his Book; or if otherwise, *Scotland* should carry it, then they should ingratiate themselves by presenting *Criton's* Work: And so whatever came uppermost they were provided with that should make their Society acceptable. By which you may judge how true it is, that I told you, Princes are the main object of all the *Jesuites* Designs and Actions, and therefore reason good, they should esteem their Order a Great Monarchy. Nay, is not this an undeniable argument of my assertion, the small care they take to please any Prince, when their Interest comes in competition? We have many experimental Examples that convince it beyond dispute, if it were worth the trouble to set them down: I will only give you one, which shall be as good as a thousand. Every one knows, that there is none in the World, that the *Jesuites* are in so high a nature obliged to, and to whom they owe more fidelity, than the Pope, not only for the particular Vow of Obedience they make to his Person, but for many other reasons besides. And yet for all this *Pius Quintus* of blessed memory, having a mind that these Fathers should officiate in the Chore, and do all things after the manner of other Regulars; they would never obey him, but pretended still some great prejudice it would bring upon them: Only there were some amongst them that submitted to His Holiness, and did as they were commanded. But how did the rest serve them? Were they not by way of reproach called *Aviatins*, or Starters aside? And was ever any of them afterwards preferred in the least? Just so

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they set themselves against that worthy Person *Charles Borromeo* Archbishop of *Milan*, when, as Legate à *Latere*, he would have visited their Society amongst the other Regulars.

But (alas!) what is all this? They break even the holy Canons by trading, expressly against their injunctions, in Pearls, Rubies and Diamonds, which are brought them from the *Indies*. And it is generally believed, that the greatest part of the Jewels which come from the *Indies* and are sold at *Venice*, pass through their hands. Neither is this a bare rumour spread abroad by their enemies; for I have it from those very men, whom they employ, as Brokers to put them off. I could produce other Stories, that should make it as clear, how ill they serve the Pope, and how dishonestly; but because I can say nothing in it, without mentioning a Prince, who would not very well relish my discourse, I will be silent. For I desire to serve all the World, and offend no man, not so much as the *Jesuites*, which otherwise I honour, and against whom I do not in the least pretend to write an invective; only a little to abate their pride, and, if possible, make them behave themselves with more moderation, than hitherto they have done.

For who is there almost that has not reason to complain of the *Jesuites*? And yet, just as it falls out many times with men in desperate diseases, whilst they make lamentable complaints to heaven, such as startle every body that hear them, though each patient very well knows what kind of a Disease he is visited with, yet not one in a thousand can tell from what inward cause it proceeds; so, notwithstanding all the World cries out upon the *Jesuites*, some for being oppressed by them, others for not being so honestly dealt with, as was to be expected from
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men of their Robe; yet the inconvenience continues, few perceiving what is the original of this Mischief. However if one would but look a little into the business, it would appear plainly, that the immoderate and boundless passion of making themselves Great, provokes them to neglect the satisfaction of Princes, and to deceive them, to oppress the poor, embezel Widows Estates, ruin great Families, raise suspicions and promote enmities betwixt Christian Princes, to introduce themselves into their Affairs. But would it not be a strange irregularity in nature, if one of the meanest parts of the body, which was made only, as a servant to the more noble, should take to itself the best blood, and the greatest share of the vital spirits? Could one after such a disorder expect less, than a dissolution of the whole? The abuse in Church and State is no less; when we see the *Jesuites* Order, which is come in, one of the last, and erected for the Conversion of Infidels, and drawing sinners to repentance, assume to itself the Concerns of Prince and Prelate, drawing out the best, and very life itself of their Affairs for their own use: Which most assuredly cannot be done without, both a publick and private disturbance, by keeping under those subjects who most deserve advancement, and raising none, but the unworthy, with thousands of other Divels, such monstrous proceedings must call up.

I could easily bring many reasons here from experience, besides those I have given, to prove of what a vast extent the ambition of the *Jesuites* is, and that there is no measure in their desires of growing Great. But because I hate to be tedious, I will only lay before you the project of Father *Parsons* upon *England*, as he himself has set it down, in his Book called *The Reformation of England*. Where after he has fallen upon Cardinal *Pole* (a man of

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singular piety and worth) and has observed certain faults and defects in the Council of *Trent*; he concludes at last, that supposing *England* should fall back to the Church of *Rome*, he would put it into the Condition of the Primitive Church. For this purpose, all the Ecclesiastical Revenues must be brought into one common Stock, the care and dispensation of which, he would have committed to seven discreet persons, taken out of the *Jesuites* Society, to distribute, as they should think fit. Moreover, he would have all other Orders forbid coming into this Kingdom under severe penalties, only such as they shall permit, which according to his judgment must be none but the begging Orders. But as it is the usual fate of self-love to blind those it has mastered, and be they never so wise, make them guilty of the greatest follies: I do not much wonder at what this Father adds, *England* (says he) *being once brought back to the Truth, the Pope must not, for at least five years after, think of making any profit out of the Church-Revenues, but remit the whole entirely to the seven, who shall dispose of them, as they think best for the Churches advantage.* In good earnest a man must be very dull, that should not perceive their whole design to be to amuse, or rather cheat the Pope by such a proposal, hoping at the five years end to find out some other trick, which seldom fails them, to keep it five years longer, and so by degrees shut His Holiness quite out. Does not this demonstrate their greedy ambition to an undeniable degree? Can any man after this, doubt of their aspiring thoughts of a Monarchy? Do not the arts they use, put it past dispute? And do they not at the same time, make it manifest, that so they have their Ends, they are indifferent, as to the rest, whether advantaged or ruined by it? In the time of *Gregory* the Thirteenth, they made it their request, to be

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be invested with all the Churches of *Rome*, no doubt that they might found their Empire in the Capital City of the World: But that which was deny'd them for *Rome*, was upon their importunity, granted them for *England*, where they made him confer the Dignity of Arch-Priest upon a *Jesuite* in Vow, who instead of protecting the Ecclesiasticks, plays the Diavel against all Priests, that have no dependance upon the *Jesuites*, so far as to hinder their communication one with another, though but to discourse, which has made them almost desperate. Therefore it is no marvel if at present most of all the Priests in *England* are *Jesuites* in Vow; since, besides the reasons I have already given, they admit none into the Colledges, but such as pass their word to take the habit of the Society. So that if *England* should slide back again, there is no question of it, but that it would give beginning to an established Monarchy of the *Jesuites*; because the Bishopricks, Dignities, and generally, all the other Benefices and Church-revenues would be bestowed upon *Jesuites*.

No wonder then, if after this we hear of so few Converts, especially in that Nation we last spoke of. For first, the old Stock of Priests which formerly made a great harvest, that the *Jesuites* falsely attributed to themselves, is near worn out. And these Youths are more zealous in promotihg their own Interest, than in saving of Souls. And then besides the Protestants observing the tyranny of the *JESUITES* over other Priests of their own Religion, and how they juggle in all their dealings, have taken so great an aversion, that for fear of coming under the same lash themselves, they think of nothing less, than a change. I will say nothing here of their imaginary pretences to a certain State, nor the discourses they continually buz in a Princes ears of
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the great share they boast to have in the hearts of his people, by which they make him believe, they keep them in their Allegiance and Loyalty towards him. It shall suffice for conclusion of my Discourse, only to propose four Considerations.

I. That Men so ambitious, and that drive on such Designs, must needs be lovers of change and novelty. And therefore being able to create them, when they please, by putting men in Arms, the Conduct of which, I have shewed you, how good they are at, it is in a manner impossible they should forbear; Hence you may easily judge, That no Prince ought to have any kindness for them, who loves Peace and the preservation of his State. For I have already made it appear, they can do him no more service, than what may, as well be done by others: But then they may ingage him in a thousand troubles, and it may be, promise his Dominions to another, if he entertains them in his Territories, and does not shew them respect enough, by governing himself after their Directions, which is of equal danger.

II. If without any temporal Jurisdiction they make such a busle in the world; what would become of us, if unluckily any of them should happen to be Pope? No doubt, he would fill the Consistory with *Jesuites*, and so entail the Papacy upon themselves. Going on then, as they have done, and setting their Interest for a Rule, and having a Pope with all his power to back them; were it not to be feared that the Dominions of many Princes would be in jeopardy, especially those that bordered upon *St. Peter's Patrimony*?

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III. Such a Pope, chose out of their own Society, would certainly do his utmost to invest them with some Town and temporal Jurisdiction, which could not be done without injury to some Prince.

IV. If the Consistory were filled with *Jesuites*, the whole Patrimony and Revenue of the Church would be in their hands; and as we see a man that has a Dropsie, the more he drinks, the dryer he is; so doubtless, these Fathers with such an addition of greatness, would be but the more covetous of Riches and Honour, in prosecution of which, the whole world should be disquieted. Now, all the world knows, nothing is so liable to change as States, especially where there are those, that never want boldness to attempt. So that it is very likely the *Jesuites* in the case we suppose them, would quickly alter the present state of Affairs, to bring it to their fashion, and thus to confirm their absolute Monarchy. For, though hitherto they have done their best to make themselves acknowledged Monarchs, by drawing into their Company the Sons of Free Princes, who were to give up their Rights to them; yet could they never compass it, because still some other power perceiving their aim, has crossed their purpose. But if a *Jesuite* once came to be Pope, then would be their time, after full possession of the Church-revenues, by their crafty methods to attain to that so long wished for Condition. However I hope, though such an accident might not prove so fatal, yet the apprehensions of what may fall out, will be so well considered in behalf of all Free Princes, that the Conclave will never run the risk of so dangerous an importance.

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From what I have said we may gather this general Consequence, that it is necessary for the preservation of the publick peace, and the security of Government, that His Holiness and other Christian Princes give some check to this Society, whose ambition is got up to that excessive pitch, as without some speedy prevention will become remediless. When my advice shall be asked for the effecting of this, I am confident they shall be so far from taking it amiss, that they will give me thanks for it. All I would have, being only to make them Monarchs of their Souls, which are the Elect of Jesus Christ, and leave off the thoughts of this World, which is but Dirt: And I offer in Charity to contribute all the help God has inabled me with the power of.

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THE
JESUITES
 PRIVATE INSTRUCTIONS.

CHAP. I.

*How they must behave themselves in any place upon
 their first entrance into a New foundation.*

TO make our Order acceptable and welcome to the Inhabitants, amongst whom we are to settle, it is very requisite to make them understand the rule of our Constitutions; that it is to no other end, but as much as in us lies, to procure the Salvation of our Neighbour and our selves. For that reason we ought with all submissive and humble deportment frequently to visit the Hospitals, the Sick, and those that are in Prison, to Confess them; that by a Charity to the Poor not known to other Orders, and being [New-comers, we may have the reverence, and respect of the best, and most eminent persons in our Neighbourhood.

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Care must always be had to remember that written Rule, to request, with all modesty and shew of piety, leave to perform our Functions, and to make sure of the good will both of Clergy and Laity within the Parish, whose favour or power may avail us any thing.

We must go far and near, and beg the little Collections for the Poor; that the Inhabitants, taking notice of our necessities, may be the more liberal.

We must appear to have but one soul, and one design amongst us all; that by the shew of a submissive complaisance, every body may approve of it: And if any be obstinate in this point, let him be thrust out of the company.

We must inform our selves of the value of all Estates personal and real, but seek our acquaintance with them rather through liberality, than purchase. And if we get any thing that is considerable, let the purchase be made under a strange name by some of our friends, that our poverty may still seem the greater.

Such revenues as we have near any Town, in which there are any Colledges of ours, let our Provincial assign them to some other Colledges more remote, that neither Prince nor people may discover any thing of our profits. We must never settle in a Town that is not rich and wealthy. And this must be pretended in imitation of our Saviour, who went not up to *Jerusalem*, or any other place, but to save Souls. And doubtless he understood *Judea* much the better by so often frequenting it with his Disciples.

And this more is to be said for a populous place; If our Society design the saving of Souls, They have the Proverb their own, *Where the people is, there must the prey be made.*

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As well for our advantage, as that we may be thought poor, we must search and scrape up all that can be spared in Town or the Villages adjacent.

Our Preaching must be directed by the humour of the people we live amongst; and it must be insinuated that we are come to catechise and teach their Children. And this we must do *gratis*, without regard had to any quality; and yet so, as in order to serve our selves, by not seeming burdensome to the people, as all other Begging Orders are.

We must profess to be of the number of the other Begging Orders, till our House has got a sufficient Income, to which we must have a particular aim.

CHAP. II.

What must be done to get the ear and intimacy of Princes and Great men.

There is great care to be taken in this business. To bring over any Prince to Us, we must be sure to take off that prejudice of believing, They have no need of Us, and perswade Them, what interest We have, That no man dares lift up his hand against Us.

Princes have always desired a Jesuite Confessour, when They have been engaged in hateful practices, that They might not hear of reproof, but still have some favourable interpretation put upon Them. This often falls out upon Matches contracted with near Relations; which are very troublesome, by reason of the common opinion, That such Marriages never thrive. And therefore when Princes are set upon such things, We must encourage Them, and

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espose Their Concerns, putting Them in hopes, that We can have what we will of the Pope, and alledge some reasons, opinions, or examples, which may feed the humour, by shewing how Matches of higher consequence have been approved of for a publick good, and have many times been indulged to Princes for the greater glory of God.

Thus when a Prince attempts any thing; as for example: He has a mind to make War; We must go along with Him; fix His mind and resolution upon it, without enquiring into particulars, for fear, if things should happen otherwise than well, the fault should be laid at our door. And this We may do by pretending Our Rule, which forbids Us to take knowledge of affairs of that nature.

To confirm the good will of Princes, it is good to undertake some little Embassy, always provided it bring us in some advantage: by which We may render Our selves as necessary, as welcome, and let Them see how great Our power and credit is, as well with the Pope, as all other Princes.

There is no better way in the world to win Princes, and Great Men at Court, than by Presents, which though never so mean, are better than none at all. And to give Them a full testimony of Our affections, manners and inclinations, We must, than which nothing is more acceptable to Princes, discover to Them the deportment and manners of those They have an averfion to. By this means we shall creep into the hearts of Princes and Grandees. Now if They be not married, when we receive Their Confession, We must propose to Them the Matching into some noble Alliance, to some beautiful Lady, and a great Fortune, and such, as if they are not related, at least are very intimate with some of Ours, set out

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out such Virgins with Commendations suitable to our End to please These Great Ones. Thus We may by preferring a Wife make new friendships, as we find by experience in the House of *Austrich* with the Kindomes of *Poland*, and *France*, and the *Dutchies*.

When Women of condition come over to Us, We must possess Them with as great a love to Our Society as is possible, and that as well by those that are Our Friends of their Relation, as by Our selves, to the end they may become the more liberal towards Us. Now the way to gain their affections, is by little Services and trifling Presents, which will make them lay open their hearts to Us.

To conduct the Consciences of Noble Persons, We must follow the opinions of those Authors that write in a more gentle stile against the rigorous Morals of the Monks: Which will make Princes reject the latter, to embrace Our advice and counsel: And thus They shall wholly depend upon Us.

Therefore to have the good Will of Princes, Prelates and other Great Personages, it is requisite that They be acquainted with Our great Deserts, and that We shew Them, how considerable We are in all parts of the World, and that We are able in a high measure to dispense with reserved cases, which other Monks cannot do: as to absolve from Fasting, or Paying any just Debt, Untie the impediments of Marriage, and a thousand other Obligations and Vows. We must endeavour to breed dissention among Great Men, and raise seditions, or any thing, a Prince would have Us to do to please Him. If a chief Minister of State to any Monarch that is Our Friend, oppose Us, and that Prince cast His whole favour upon Him, so as to add Titles to His Honour; We must present Our selves before Him, and court Him in the highest degree, as well by Visits, as all humble respect.

CHAP.

CHAP. III.

How we are to deal with persons of Great rank, that are not rich, but have great power in the Common-wealth, that we may make Our advantages by Their Credit.

IF They be Secular Lords, We must under the protection of Their assistance and kindness, carry any process against Our enemies, and make use of Their partiality to hook in Houses, Villages, Gardens, Quarries of Stone for Building, especially in the Towns where we have Colledges, always purchasing under a strange name of some Confident of Ours.

We must be very careful to uphold the Bishops and Parishioners revenues for Us; lest They should hinder the exercise of Our Function, where They have to do. For, In *Germany, Poland, and France*, the Bishops have great power, and can with a great deal of ease obtain from their Prince any Convenience for Us, as Monasteries, new erected Parishes, the priviledges of Serving at certain Altars, places devoted to holy uses, and other things, which must be facilitated by stopping the Seculars mouths with some small consideration. Besides, We may transfer to Our own use, what foundations We please, where Catholicks and Hereticks inhabit together.

These Bishops should be made understand, that besides the meritoriousness of the act in such a case, they will reap a great benefit: Whereas the Secular Priests and the Monks would pay them with nothing, but a Song.

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They ought to have immortal praise for their zeal in so good a deed, that are the Cause of Our getting into the foundations of some Seculars, and Canons, which may be effected with ease by the assistance of These Bishops.

We must see, that when the Bishops and Princes are founding any Colledges, we have a perpetual Licence conferred upon Us to assist the Vicar of the Parish-Churches in the Cure of Souls; and that for some time the Superiour be a parishioner himself, so to have the Church wholly at Our dispose.

The Bishops must be perswaded to build us Colledges in those Universities that are our Enemies, and where the Catholicks and Hereticks hinder Us from having any foundation; and that as well There, as in any other great Town, We may have liberty to Preach.

When there is any design of Canonizing one of Our Order; the business must be followed by Letters of Grace from Great men to His Holiness. If occasion so require, that the Princes must appear in person to solicit, We must look to it, that no Regular go along with Them, or attend Them, with whom we hold not Correspondence, for fear they steal away the Princes affection from Us, and procure our Colledges, where they have any thing to do already, to be joined to them to Our prejudice. Therefore when any person of quality comes within Our Walls, We must treat Him with all modest respect, and shew of piety.

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CHAP. IV.

*The Duty of Chaplains and Confessours to Princes ,
and Great Lords.*

THat Princes and other men of Degree may be fully satisfied that Our whole design is the Great glory of God, which Our Society has chose for their particular cognisance; We must pretend all the resolution and sincerity in the World. And afterwards try, how pliable They are to Our Instructions, not all at once, but by degrees, screw Our selves into their politick Concerns of Government and Revenue. To arrive thus far, We must often inculcate, that They ought not confer Honours, Charges, Offices, or other preferments, but upon such as are able, and of integrity, and that have merited by some notable Service. Make them sensible, how great a sin it is to do the contrary, always dissembling our intention to meddle in any thing of that nature, protesting against it with all asseverations, making it only a Case of Conscience, in the station We are to speak the truth.

If then the Prince be put to a stand what to do: He must be told, what endowments and capacity They ought to have who are to fill up such or such places, and how they ought to demean themselves. We must suffer none to come in, that are not of our Intimates. Therefore let the Prince hear again and again, that to employ men of integrity and good lives, will be highly for His honour, absolutely necessary for the maintenance of true Religion, and the good of His people. Which persons must never be nominated by any we are not sure of, but by some of
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our fast friends. Thus we shall strike up a mutual obligation, and be the more cheerfully served upon all occasions.

The Confessours and Chaplains must get out of our Friends, what Lands or Money the eminent men have, whether virtuous, and bountiful, and be sure to keep a Catalogue of their names, and then neatly recommend them to the Prince, that so the way may be laid open for preferment, when any falls worthy of them. But they must mark out those in the first place, that by Confession they discover to be well enclined to Us.

Above all, they must be sure to handle Princes, and others, with all easiness and satisfaction, and not to press them too much in their Confessions, or Sermons. They that retain to Princes must have very little money, and be mean in their furniture, contenting themselves with some poor little hole, as in appearance most mortified persons, and avoid the suspicion of flattery. For by such a discreet carriage they may prevail easily with the Prince to do nothing, in Church or State without their advice.

All diligence must be used to get the names of all the Officers of State, to change or continue, as shall be thought most expedient, but without giving ground to suspect the removalls come from Us. And this must be brought about by some of our friends, that are near the Prince, who may effect it without mistrust.

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CHAP.

CHAP. V.

What must be done with those Orders that comply with ours, and by that means often get, what should otherwise have fallen to our share.

WE must digest this sort of people, as a Medicine for a Mad Dog. And therefore to remedy the mischief, as much as in us lies, we must possess any Prince, that will give us the hearing of the perfection of our Order above all the rest, and that if the other seem to excel us in the strictness of Discipline, yet ours in the whole is the most glorious star in the Church's firmament, and that the rule of other Orders is wholly directed by ours.

We must lay open the defects of other Orders, and shew how they that concur with us in the same designe, come far short of us in the performance.

We ought to set our selves chiefly against those Orders, that ape us in the education of youth, Principally, in those places, where it depends upon our credit, and where good advantage may be made.

Such Orders must be represented to the Prince, as contentious, and apt to cause tumults and seditions.

The Universities must be made believe, that those other Orders are like to prove much more pernicious to them, than ours. And if such chance to have Letters recommendatory from the Pope, or Cardinals: We must procure the Prince to mediate on our behalf to His Holiness, that we may produce more authentick authority for our selves.

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We must get the good word of the Inhabitants of that Town where we have Colleges, to confirm the excellency of our Institution, uprightnes of our conversation, and incomparable method in teaching Scholars.

Besides it must be suggested, that the opening diversity of Schools will be liable to breed opposition and tumults, especially if under the tuition of several Orders.

All possible industry must be used to make our studies flourish, and win applause, giving proofs thereof to Prince and people.

CHAP. VI.

How to procure the friendship of rich Widows.

FOR this purpose must be called out some of the Fathers of the liveliest fresh complexions, and of a middle age. These must frequent Their houses, and if they find a kindness towards our Society, impart to Them its great worth. If they come to our Churches, we must put a Confessour to them, that shall perswade them to continue in their Widowhood, representing to them the great pleasure, delight and advantage will accrue to them by remaining in that state: and this they must be assured of, and promised an eternal reward, and that this only thing will exempt them from Purgatory.

Set them up a little Chappel, and an Altar neatly furnished, the minding of which may put the thoughts of a Husband out of their heads. For the better effecting of which, frequent Masses must be said there, and Exhortations given.

To facilitate the business they must be induced to lessen their

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their family, and to take Stewards, and other Officers of our recommendation, and place some of our Creatures about them in the House. So that by degrees, having got a perfect knowledge of all the circumstances of their Concerns, and their devotion to our Society, we may at last place what Officers we please about them. The first thing that their Confessours are to do, is to get into their Counsels, and to let them understand how necessary it is for the good of their souls to give themselves wholly up into their hands. They must be advised to Receive often, to assist at Divine Service, to repeat the Litanies over, to take a daily examination of themselves, and their Confessours must assist them in choosing out some Men and Women-Saints for their Tutelaries, especially recommending the Founder of our Order. Let them be exhorted to make an entire Confession, that knowing their faults, humours, and instructions, from beginning to end, it may serve them as a direction to bring them about to our purpose.

Twice or thrice a week must be given them a Lecture in commendation of a Widows life, and how many thousand vexations and charges a second Marriage incurs.

Being thus induced to continue in Their Widowhood, presently they must be put upon entring into some religious Order, not in a Cloister, but after the manner of *Paulina*. Thus when they are caught in the Vow of chastity, all danger of their Marrying again is over. They must then be earnestly pressed not to admit young people into their Court, such as are given to Courting of Ladies, Play, Musick or Poetry; That they avoid much company. But let all this be done with such a moderation, as may prevent any complaint of our rigour towards them, for fear of a just repriment.

All Presentations, Chaplains, and the like, in their gift, must be disposed of by us. By this we shall insensibly

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sibly get ground upon them, perswading them to deeds of charity, and giving alms, without which they can never gain the Kingdome of Heaven. Always provided, they never bestow any charity without the advice and consent of their ghostly Father: because it is very material to be assured upon whom, or how a charity is placed to make it acceptable to God. For they must understand, that alms ill-bestowed will rather do hurt, than good. And if they do not believe, how much it contributes to the expiation of their sins; they must neither be allowed so much liberty nor liberality.

CHAP. VII.

How to keep Widows to our selves, so far as concerns the disposing of their Estates.

Widows must be frequently minded of continuing in their devotion, of performing charitable offices, to let no week pass without doing some good work of their own voluntary motion, to the honour of the holy Virgin, cutting off all superfluous expences, and distributing something extraordinary to the poor, and the Churches of Jesus Christ.

Now, if besides this general good disposition, they give any testimony of a particular bounty towards us, whether by any great sum of money, or otherwise: we must make them entire partakers in the merits of our Company, and to set the better gloss upon it, let it be confirmed by the Provincial, or if need be, by our General.

If any of our Widows break their Vow of chastity, they shall be shrived by their Confessours twice a year with a renewing of their Vow, that the freshness of the

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memory of it may oblige them the more to us. And upon the day of their reconciliation, they may have leave to recreate themselves with any civil divertisement.

It must be proposed to them to live after our Rule, and if they think fit, that all their Attendants and Domesticks do the like.

They ought to be perswaded to come to Confession every month, as well upon the Feasts dedicated to our Saviour, as Those to the holy Virgin; The Apostles, the Patron they have made choice of, and principally *St. Ignatius*, and *St. Xavier*.

Place Syndikes with them to have an eye upon both men and women in their Court, and to discover their miscarriages, for our better information, but not to take any notice of the Widows vow of Chastity.

The Domesticks must be forbid to look scornfully, or talk of things behind peoples backs, which grows ordinarily into contempt. And therefore offenders in that kind are to be severely chastised, or else by the Widows leave turned out of doors.

These Widows must be served by civil Maids of our recommendation, such as have skill in working several ornaments for our Churches, which may be a means to give their Ladies a pious divertisement.

We must place a Governess over these Maids of our own choosing, that may keep them constantly at work, and have a strict eye over them.

Visit the Widows, as often as we may be welcome, entertaining them with pleasing discourses, and godly stories, and keep up the cheerfulness of their humour, and never be too severe with them in Confession, lest they take distaste at us: unless there be no hopes left of making any advantage by them.

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We must comfort them, and advise them to go often to Confession, that in relyance upon this consolation, They may be wholly ours, body and goods.

If there be any hopes of frightening them into good nature, we may be a little more rough with them: But a Confessour must do this with great caution, and not before he hath consulted with the Superiours.

It is of great importance for the gaining a Widow's friendship, to give Them a particular privilege of coming into our Colleges upon some solemn performances, as the acting a Tragedy, or such like: and not to let Them go abroad in extreme cold weather: and to dispense with Their Fasting, or wearing Sack-cloth, which may be taken off by Alms. That thus They may be satisfied we are not less sollicitous for the health of their bodies, than their souls.

We must hinder Them, as much as in us lies, from going to the Churches of other Orders, upon their Festival days: and convince them, that all the indulgencies of other Orders are comprised in Ours.

Let them be as sensual as they please, provided they are liberal, kind to our Society, and handle the matter so, as not to give scandal.

When they are in consideration, how to dispose of their Estates: they must have laid before them the perfection of the Saints, who have forfeited their blood, parents and friends, and cheerfully relieved the poor Members of Christ. Here it is, that we must represent that Crown they shall receive, if they give themselves, and theirs, up to us.

To induce them the more willingly to this mind, we must let them see the 123 Articles in the 4th chap. of our *Constitutions*, That by this means they may be informed of

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of the drift of this perfection, and may be weaned from that fondness after their Relations. So that their whole affections may be set upon the glory of God, by the advice of their ghostly Father; who must therefore lay home to them the great hazard of death worldly grief carries along with it, which does constantly attend the too great tenderness for near kindred.

The escaping of this danger wholly proceeds from that sincere resignation of themselves up into our hands: which nevertheless was wrought by our importunity; A thing all other Orders are strangers to; Then tell them of others, who for this only act of resignation have obtained the kingdom of heaven: and that they may one day be canonized, if they will be diligent to prosecute so glorious a design; promising them moreover under the Seal of Confession, that they shall be sure of our interest with the Pope for the effecting of it.

When therefore the Widows are ready to put their Estates into our hands, and to give themselves up to the directions of their ghostly Father; to avoid clamour and opposition, they must immediately confirm this Conveyance, if they be willing, and that they are fully persuaded that such counsel comes from God, the Protector of Widows, who has greater care of their souls, than bodies.

They must be likewise possessed that God takes great pleasure in good works and alms bestowed upon religious Orders, and such poor people, as give themselves up to devotion.

And this advice their Confessor must give them, letting them understand, that a cheerful giver is a delight to God, when he acts within the bounds of obedience, which is the sister of humility. But they must be sure, when

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when they determine any charity, to give an account to their Confessour, that he may add, retrench or alter, as he shall think fit.

Above all, they must be forbid the visiting of other Orders, lest they intice them away from us. For generally, this Sex is unconstant. They must therefore be made see, that our Order is superiour to all the rest, more necessary to the Church, of greater reputation in the Cities, and has greater interest with Princes. So that it will be impossible for them to make a better choice. For the other Monks have none of these advantages: nor ever look after the salvation of their Neighbours, being generally ignorant, dull, heavy, sottish fellows, that mind nothing but their bellies, and voluptuous living.

When we have got good store of money and other things out of our Widows, for fear they should take a freak to marry again, we must put discreet Confessours to them, who will take care that they assign us pensions, and certain tributes, or alms, to pay the yearly debts help contracted by our Colleges, and professed Houses, particularly for those at *Rome*, and such Colleges where the poorer sort of our Order study; as also for the re-establishing of Novitiates, who have long since been dispersed.

Dispose them to lay out a good sum yearly for the buying of Chasubles, Chalices, and other accommodations for Altars.

Before a Widow comes to die, if she has not left us to be Executors, for fear of displeasing her friends, want of affection, or any other cause, let her be acquainted with our poverty, the number of our new Colleges not as yet endowed, the zeal and numerousness of our Order, the great want our Churches are in, and advise her to finish those buildings of our Colleges which are left imperfect, and to

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be at the charge her self, for the greater glory of God, of erecting Temples, Refectories, and other foundations, of which we poor servants of the Society of Jesus Christ stand in need. And let all this be done warily and with dispatch.

After the same method must we treat Princes, and other Benefactours, that have raised us any great structures, or founded any Place. First, letting them understand, that their good works are consecrated to eternity, that they are the true model of piety, that they are those, we make a particular remembrance of, and that they shall have their reward in the next world.

But if they object to us, that Jesus Christ was laid in a manger at his Birth, and that he had not where to lay his Head; and therefore that we who are in a more particular manner his Companions, ought not to enjoy the perishable vanities of this world: then must it be pressed home to them, that indeed at the beginning, the Church was in that condition, but that now by divine providence she is become a Monarch; she was then but a broken rejected stone, but is now grown into a high rock.

 CHAP. VIII.

How to draw into our Society the Sons and Daughters of our Devotes.

THat the Mothers may the more willingly consent to this enterprize, we must perswade them gently, that they must be a little harsh with Daughters that are stubborn, whipping them with rods, if young; with mortification, and threats of worse usage, if more gone in years. They

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They must be chastised, and denied what were otherwise besitting their quality. But if they will comply with our Rules, they must be cherished with all tenderness, and promised a greater portion, than if they should marry.

The Mother must lay before them the austerity of a Husband, and the chargeableness of that condition: represent to them the hardships and vexations of Marriage, the torments and anguishes they are to endure, and that nothing but sorrow is to be got by it; whereas the entering into some religious Vow, brings along with it all content. The same doctrine must be applied to Sons that are inclinable to marry.

We must get familiar with their Sons, and invite them to those Colleges we think fittest to place them in, carrying them into our Gardens to walk, and to our Countrey-houses, where we go for diversion.

Shew them the great content those retreats afford, and how great respect all Princes pay us. In short, we must make it our business to draw in the youth, by carrying them to our Refectories and Chambers, letting them see the agreeableness of our conversation, and how easy our Rule is, which has the promise of the glory of the blessed.

Our sharpness in disputations of Things appertaining to this world, or that to come; the eloquent discourses that are made amongst us, from delightful entertainments so heavenly pleasant, which seem to be bestowed upon us in the name of the holy Virgin, by way of revelation, must not be omitted, as so many inducements to bring them to our Order: convincing them how great a sin it is to resist a call from heaven. Let them likewise be present at our Exercises, to see what that will do.

The Preceptors that teach Widows Sons in the house must be of our preferring; who must be perpetually inviting

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witing them over to us, and promise them, rather than fail, that if they will enter into our Society, they shall be received *gratis*.

We must order it so, that their Mothers disappoint them of their necessaries from time to time, to make them consider into what troubles, and difficulties their affairs are fallen.

CHAP. IX.

How to encrease the Revenues of our Colleges.

NOne of our Order shall be admitted to the last profession, so long as they are in expectation of any inheritance to befall them: unless he has a Brother amongst us younger, and more likely to live than himself, or for some other beneficial reason. In the first place, above all things we must endeavour the aggrandizing of our Order according to the will of our Superiours, who alone must be acquainted with these things, and must do their utmost to advance the Church of God to the highest sphere, for his greater glory. To which end, the Confessours of Princes and rich Widows, must be sure to tell them, that since they receive at our hands spiritual good, for the salvation of their souls; it is but reasonable, they should make us partakers of their temporal good things.

We must refuse nothing that is offered us. And if they promise us any thing, it may be committed to writing, if there be any danger of giving them distaste by over-hasty importunity.

We must prefer no Confessours to Princes, or others, but such as are able and fit to prevail with them, and to reprove

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reprove them now and then for not being kind enough to the Society. And therefore if any of them act not their part; as they should do, let them be called back immediately, and others sent in their room. For we have found to our grief, that many times persons have died suddenly, and by their Confessours neglect have left nothing of value to our Church. And the reason was, for want of being dexterous enough to make them sooner ours, whilest they lived: which might easily have been done, had we watched to have taken them in the humour, and not waited any other opportunity.

We must visit the Nobility and rich Widows, and sit out with a Christian address, whether they will leave any thing to our Churches, as well to get remission of their own sins, as those of their Relations and Friends. After the same manner must we handle Prelates, and others of their Diocess, which will bring us in no small gain.

Our Confessours must be sure to enquire of those that come to Confession, their names and surnames, allies and friends, what they intend upon the hopes of any Succession, how they resolve to bestow themselves, how many brothers, sisters, or heirs they have, how old, what estate, of what vocation, or breeding, and perswade them such an information imports much to the clearing their conscience. Then if there be any hopes of advantage, let them be enjoined for penance to Confess every week: that what was omitted in the first weeks Confession, may be made out in the next. Thus when all is got out of a Penitent, the Superior must have notice, and resolve how he shall be managed for the future.

What has been spoken in the Concern of Widows, must as well be executed upon rich and wealthy Merchants, that are married, and have no heirs, and upon rich Virgins that have

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have an esteem for Us. For if we once get into their estates, we shall soon make them ours. But we must by no means be too forward in driving on such a design, lest we spoil all.

To procure any mans good will, we must take our measure from his Conversation, and study to humour him in his inclinations. And our Provincials must send discreet persons to those places, where the people are rich, that a good account may be given to the Superiours of a hopeful success.

As soon as our people find they are got into their favour, they must presently cry up their great bounty and deserts: which the other poor begging Fryars, never think of doing.

Our Receivers must take an Inventory of all the Houses, Gardens, Quarreys, Vineyards, Villages, and other Emoluments, in and about the Town they reside in; and, if they can, learn how we are beloved among the Inhabitants.

Moreover, they must find out every man's Employment and Income, what Land he has, and what encumbrances are upon his Estate. Which may be done easily by Confessions, the discourse at several meetings, by way of entertainment at Visits, and by the assistance of our fast Friends. So soon as ever a Confessour has discovered a man to be very rich, and that there is hopes of working upon him; he must immediately give notice.

They must likewise inform themselves exactly of such, as will part with any thing considerable, in exchange for their sons, whom we have admitted into our Society.

Enquire if any of those, that wish us well, have any inclination to be Benefactors to our Colleges; or if they have made any purchase, upon condition to return it to Us after their Decease: Or what better advantage, we are to expect from them.

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Every body must be acquainted with our great necessity, the Debts that swallow us up, and the continual great Charge we are obliged to be at.

When our Friends bestow any thing upon us, we must get it to be upon this condition, that after a little time, we may have power to incorporate it into the rest of our Demains.

If any of our Women-friends, that are Widows, or married, chance only to have Daughters, we must neatly persuade them to put them into a Nunnery with some small Portion, that the rest of the Inheritance may be ours. So for Sons, when they have any; we must do all we can, to get them into Our Society, by terrifying them first, and bringing them under perfect obedience to their Parents. Afterwards we must make them despise all things here below, and shew them the greater Duty of following Jesus Christ, who calls them, than their Parents, if they regard their souls. It will likewise be a sort of Sacrifice to Our Order, to draw in one of the younger Children, unknown to his Friends; whom we must take care presently to send to some Novitiate, a great way off, having first given notice to the General.

If a Widower, and Widow marry, that have Children by their former Marriages, and likewise by the latter. Those of the last Venter must first be sent into a Cloister, and then the former will easily follow.

If a Widow has sons and daughters, that will not be induced to a Monastick Life; the Superiour must for the first default, blame the Confessour, and put another in his room, that may be more likely to bring the business about. But if that fail; then must the good woman be persuaded to make money of all that she has in her power; and give it us, for the expiation of her own sins, and her husbands.

When we meet with a Widow that has no Heirs, and is wholly

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wholly devoted to us, and gives her self up to prayers, and is in possession of Land, or any other Estate: we must perswade her to assign it over to our Colleges, and content her self with some small yearly allowance from Us, that she may have more leisure to serve God, and be quit of the incumbrances of this World. Afterwards take off her pension, and maintain her in Common with our selves, that under pretence of mortification and poverty, she may become as one of our Domesticks. For we must bring her thus to our Bent, lest some wicked Relation of hers should take her off from so good a Work. Therefore it will be very convenient to send her to some remote place to spend the remainder of her days; telling her, that such a course will be in the nature of an Hermitage, which is held the most devout and commendable of all ways.

That our Friends may be the more easily induced to believe our poverty, our Superiour must borrow of the moneyed men, giving Bond before a Scrivener. Perchance, when they lie a dying, they will send to the Scrivener, for the good of their souls, to deliver us up the Bonds. And a piece of paper is easier given up, than the counting over a heap of money.

For the same reason, we should take up all the money we could of our Friends, though we put it out again: that so being sensible of our great indigency, this may be a more ready way to provoke them in compassion at the hour of death, to leave us the whole, or a good share, for the erecting some new College.

We must not fail to be in Fee with the Physicians, that they may recommend us to their Patients upon all occasions.

Our Confessours must be sure not to neglect visiting the sick, especially those that are in despair, laying before them
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the pains of Purgatory, and Hell, which are no ways to be avoided without Charity: They which have been formerly covetous are used for the most part to be very liberal to our Society: and, it may be, put all their Estates presently into our hands; which our people must press, as much as they can, for fear the opportunity should slip by.

If a Woman in Confession, blames the vitious and harsh humour of her Husband, that hinders her from observing our Discipline, and that she be rich, and well inclined towards us: She must be convinced, that she can do nothing more pleasing to God, than to lay out a good Sum of Money unknown to her Husband, or else spare it out of her own allowance, as being the only means to procure her quiet for the future, and remission both of her, owns sins, and her Husbands. And we find many times by experience, that this course has abated much of the Husband's rigour.

C H A P. X.

Of the Rigour and Discipline within Our Society.

THE Superiours shall declare the rigour of this Discipline to be such, that, excepting some reserved Cases, whosoever among us, of what age or condition soever, shall have taken off any of ours, or our Friends, from doing us good, or put them upon entring into any other Order, but Ours, or upon bestowing their Patrimony on Us shall shew a coolness and backwardness, and rather

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perswade them to give it to some other Order ; or if any that receive Confessions, shall perswade their Penitents to bestow their Charity upon their poor Kindred : such ought to be esteemed mortal Enemies to the Society. And though they must not be dismissed immediately, yet let them be forbid hearing any Confessions, and mortified by undergoing the most vile and abject Offices, be put to teach the lower Forms in the School, hindered from taking any Degree, and as well in private, as at Meals, let them be perpetually jobed, grumbled at, debarred of all recreations, and solemn Meetings ; whatever they value most in their Chambers, let it be taken away ; that being thus hard put to it, they may first complain themselves ; Which is the best way to get rid of such incorrigible Fellows.

They which scruple the procuring any manner of advantage for the Society, shall be turned out without any more to do. In short, the Superiour must never stick at dismissing any, that continue not in perfect obedience and submission.

CHAP. XI.

How to order a Dismission.

TO the end, that they we turn out, become not irreconcilable to us : we must handle them after this manner. Before they are dismissed, they shall give it under their hands, and confirm it over the Sacrament, that they will never speak, nor act any thing against our Society.

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Hinder their access to Great Men, whether of the Spirituality, or Temporalty: for fear they should curry favour with them to our prejudice. Lay open their Vices, and Miscarriages, and ill Conditions; with a testimony of our great resentment, that they should so far forfeit themselves with us, past hopes of reconciliation.

Write word to all our Colleges of their names, and surnames, we have dismissed, with a large account of their Mis-demeanours.

In whatever power or credit he may be, that is turned out; we must still be before-hand with him, in our address to the sober, and powerful Men, letting them understand, what hainous Offences he has committed, that were the cause of his Disgrace. Then lay before them the love, power, reputation and advantage, our Society has brought to the Church of God, by the approbation of all men; the great esteem is had of our Learning, for which Kings, and other Great Princes, take us for their Confessours and Chaplains, and admit us into their most secret Counsels. And besides, if we acknowledge our selves obliged in Christian zeal, to have a particular love for our Neighbour; how can it be imagined, that we should do the least wrong to any we have admitted Companions under the same Rule with us.

We must have a great care, how we let any of those, we have dismissed, into a Benefice, before having first cried *Peccavi*, given us a good sum of Money, and assigned all they have, over to our Society: or at least given some particular and sufficient testimony that they are ours, body, and soul.

CHAP. XII.

What choice ought to be made of those Novices we take in amongst us, and how to keep them.

WE must be very careful in choosing Youths well-disposed, of good parts, and comely persons, well born, and rich. To intice them, they must be carryed into our Gardens, or into our best appartments, by the Prefect of the Classes, who shall satisfie them, how acceptable an undertaking it is to God their coming into our Society.

The Governours of our Colleges must be very gentle with them, to let them see what an affection we have for them; which to manifest the more, when any others chance to be in the same fault with them, we will pardon them meerly for their sakes, and then let them privately understand as much.

We must tell them with some seeming kind of passion, that Youth is always ill-disposed: and if they render not up themselves upon such warning, they must be threatened with eternal Damnation.

For the more easie winning upon them, we must present them with some small trifles, little Images, Books, or the like; walk with them in the Gardens, and there give them some of the best Fruit, sweeten them up with good words, place them in the best seats upon any publick Solemnity, and sometimes entertain them in our Refectories, giving them a tast of our best and choicest Wines.

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We must perswade them that God has designed them for us, and that we are most assured of it, by the revelation of our Holy Fathers. But they must have a care not to speak of it again to any body.

Then must we threaten them, that they are eternally Damned, if they despise the Call of the Holy Ghost, who has inspired them to enter into our Order.

When they come to desire to be admitted, it must not be granted them presently, but put off a little, to try the strength of their resolution.

They must be advised to conceal their intention, not to let their Relations know any thing of it, nor so much as their Play-fellows at school. All this while we must cherish their good purpose, of coming into our Society, with the best words we can give them. So that by heightening their desire every day more and more, they may covet their admission with more pleasure and satisfaction. But, if it so fall out, that any change their mind; and would go out again: they must be remembred, why they sought this admission with so much zeal and earnestness; and made know, that this inconstancy will turn to their Damnation.

Now, because it is very difficult to draw in, and afterwards to keep the Children of rich Magistrates and Lawyers, if we have them in their own Countrey: therefore in such a case, we must send them privately to the Novitiate in *Rome*, having first advertised the Provincial and General. And if any *Germans* come to us into *France*, with any such Design, as entering into Our SOCIETY, they ought to be admitted without any farther Dispute.

We must be sure to send such, as there is any danger of keeping.

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keeping; to some Novitiate, where the Governour of the place is our Friend; lest the insolency of the people should prevail against us.

Now, to reconcile the Friends and Relations of these Young-men we have admitted: we must extoll the bravery of their resolution, particularly in that they have put themselves into the number of the faithful Servants of Jesus Christ, without any leave of Parents, and that the whole drift of our Order is to live in all Holiness, and good Doctrine, to the admiration of all men. And therefore Great Princes have been pleased to do us that honour, as to enter into our Society, for a retirement there to end their days.

Lastly, we must tell them, how acceptable so great a Devotion is to God, when so young a man puts himself into the List, to fight under the Banner of Jesus Christ.

CHAP. XIII.

Concerning our Women Devotes.

Our Confessours must have a great care, to use our Nuns gently: because they are our greatest Benefactrices for the endowing our Colleges, and many times give us half their Estates, when they enter into a Monastery.

We must get out of our Devout Women to vow Chastity and Obedience in our presence, that we may be sure of them.

Let them know, how well God is pleased with their vail and spiritual subjection, which comprehend Chasti-

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ty and Obedience, and their voluntary poverty, which argues their service to God, to be from the whole heart and will. Thus into whatever good way we put them, they will certainly recompence us with all their Temporalities.

CHAP. XIV.

Of reserved Cases and Dismissions from the Society.

BESIDES the reserves in our Instructions, which our Superiour, or an ordinary Confessour, with leave, has power to dispense with: there is in the case of Sodomy, Adultery, Fornication, a Rape, or any other uncleanness, or any thing committed against the honour, or profit of the Society, a private order to let such know, that their offence amounts to a Dismission, which can have no pardon without first promising out of Confession to the Superiour all the particulars of their enormity.

No Confessour shall accuse a Penitent once Dismissed, and out of Confession. But if any such acknowledge his fault freely, let him be turned out: and if he will not own it. he must be kept up for some time.

When any of our Confessours take the Confession of an Extern, and that they accuse themselves, for having been dishonest with one of our Society: let them have no absolution, before they have first acknowledged their fault out of Confession. Which if they do, let ours be well chastised, and give the others absolution.

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If a Woman that is a stranger to us, has committed simple Fornication, and confesses that she has been naught with some of us: let her not have absolution before she has sworn never to reveal what has been done, and that upon receiving absolution, she shall declare with whom she committed this folly.

When two of our own people have committed Sodomy one with the other: he that disowns it, shall be turned out, and he that first confesses it, shall be kept in. But with such mortification, as shall make him afraid ever to do the like again: and presently after, whether willing or no, let him be dismissed.

Such as are lewdly given amongst us, whether in word or deed, we must avoid; and having first acquainted the General with our reasons, let us use them with all severity, deny them whatsoever they desire, be it never so inconsiderable, and appoint such over them as shall never let them lead a happy hour, put them upon all the meanest Offices: till they begin to murmur, that we may have occasion to set them Going. And be sure, we never suffer such to stay with us, as rebel against their Superiours, or that can never agree with their Companions.

But chiefly if any seem to be dissatisfied with their Superiours, for making unjust acquisitions for our Society, cross our interest, disswade people from being charitable to us, or do not set themselves against those, that bear us an ill will: they must never be suffered. For, we must take this for a rule, that if any scorn their obedience to their Superiours, and presume to be governed by their own fancies: they will have as little regard for Christ's own commands.

It is sufficient cause of Dismission to commend, or have any esteem for a State or University, that is enemy to our Society.

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At the Dismission of any one, he must be more severely, and sharply reprov'd, and have it laid home to him, what a fault he has committed in forgetting his Duty.

He that shall be appointed at dinner, shall lay open the crimes of such heinous offenders, so as they themselves may be convinced of their error, and sensible of our just resentment. But we must never think of keeping such fellows. For they can only serve to bring a Scandal, and breed Dissention among us.

CHAP. XV.

Concerning those of the Society that are appointed for entertainment and conference.

Such as have the care not only of our spiritual affairs, but temporal also, for the improvement of our Company, as the Confessours of great Princes and rich Widows our Preachers and Directors of these private Instructions, must be ranged with the first of our Society.

When the Confessour of a rich Widow is grown old, let him be changed for one that may be more proper for the place. But in the mean time, let the good old man that has done us so much Service, have whatever he shall demand, either for meat, clothing, fire, or any thing else that his age may require. The Superiours shall not vex him with penance, nor take much notice of his faults, for the profits sake, and good harvest he has brought into the Society by his industry, and well disposing of Souls. And as to their Servants and Under-waiters, Bedels and others, they must not be roughly handled, lest their decrepit age become more chargeable to us.

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It would not be handsome for us to send away the old knaves that have taken so much pains in our behalf, for faults, which the infirmity of old age makes them liable to. Their Relations, that wish both them and us well, would never forgive us.

All encouragement must be given to our young Jesuites that are noble and rich, and bring us in, Benefactors and Founders: they must have all they can desire.

We must be kind to those that have not yet given their estates to us, and that expect large inheritances; and not forget those that have been instrumental in drawing in such youths, or have any way shewed their affection to our Society.

CHAP. XVI.

Of the Devotion of the Society.

WE must all of us take up this opinion, that the Rule of our Society is much more excellent, than that of other Orders, and therefore particularly press this to all our friends, that they follow the Doctrine of our Fathers, and that our Society is that foretold by *Vincentius Ferrerius*, as has been proved out of the Revelation by *Abbat Joachim*, our whole design being to pursue the prescription of the Son of God, Jesus Christ Crucified, and that it is our business to avoid giving any Scandal in the least, so that we are the paterns of all government, and are they that make learning flourish, and give education to most people of quality.

For it is our sense, that whosoever shall do or say the contrary must not stay with us: Because a Kingdom divided

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vided against it self must needs fall. And therefore we are the more zealous in keeping up these Principles by which we expect to prosper.

Our people must be sure to take all occasions of declaring, that it is impossible the Church should flourish under any Monarchy without the concurrence of the Temporal power: that by this means we may win upon the Great Ones, ever making appearance of living after the strictest rules of any upon the place we are. This shall be sure, not only to make us welcome to Princes, but procure us a reputation of Wisdom, which in time will bring us into their most secret Counsels. Where though we serve the Society, all must be pretended for the public good, which will advance our Credit.

Above all things we must still lay before us the glory of God, and good of our Society. Following the proverb, that bids us love our selves in the first place, and afterwards our neighbours.

Therefore no matter what mischief we create; since the advance of our Society is above all other considerations. For we see by experience, what a help the Dissention of Princes is to us, as likewise their ordinary follies and weaknesses.

But we must be cautious not to be suspected as the fomenters of War, or to meddle in State-affairs: though we avoid no means to serve our Society.

When we are got into good credit: We must teach, that learning is needless in a Parish-Priest, being only requisite for Regulars, that write controversies: and that if they understand the Gospel, it is sufficient: Thus shall we at last make them beholding to us for Doctrine.

So soon as our reputation is got to the height, and that we are well advanced in Riches, Learning and the favour

of Great Men: Then is our time to enter upon Canonical Cures and Abbies. Which other Orders are never able to attain to, for want of parts, and discretion.

Thus we may be in hopes one day to govern the whole Church; which would be our golden age, and is a blessing we may expect from God, as Protectour of our Society in a more peculiar manner.

For we have so ordered it; that for the time to come, if we look well about us, nothing can fall out but peace and tranquility: Since our Society has taken Jesus Christ for its Shepheard, who will not fail to make it flourish in all respects.

CHAP. XVII.

Concerning the contempt of Riches.

THat we may not seem too greedy after gain, it will sometimes do well to omit taking up the lesser alms, that are given to discharge our ordinary expences: though on the other side, we must not refuse the least thing that is profered us by our good friends. But when we are in pursuit of a great sum, we must now and then let slip a less.

There shall be no Monuments or Epitaphs set up in our Churches, though it were for any of our best friends; lest the number of them should make people mistrust how rich we are. — Nay we must not permit it so much as to a Widow, that we have drained to the last Mite.

Our Society being made up of choice persons; if any of them grow Scrupulous, and effeminate in their devotion: let them be dismissed. Also, he that conceals any thing

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thing from us, or that is dull, or sickly, or becomes mad by over-studying himself, though he has given us all he had: we must not give him a farthing back again. But to make his Dismission the more Plausible, we must pretend to keep what he brought to us for defraying the great charge we have been at with him.

Those that are rich we must avoid being rude with in the least: but send them away quietly, as out of Compassion, and great kindness. For by this means, when they die, they may leave us all they have. Therefore we ought to cherish their devotion, and if they seem inclined to a Monastick life, advise them to make choice of St. Francis.

As for such as are very rich and nobly born, we must not dismiss them for any fault whatsoever: For it is an easy matter within our own Walls to conceal their miscarriages. And therefore we must do it, for fear their wealthy Relations should take it ill, if we handle them so rudely.

CHAP. XVIII.

What the Superiours ought carefully to observe.

THE Superiours must keep these Instructions very private, and look upon them, as the true directions they are to observe: Nor may they impart them but to very few of us, and those such as have occasion to make use of them.

Now, forasmuch as the greater part of our Order, that have made the last vow, is acquainted with these Private Instructions: Therefore the Society has provided, that none

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none that are capacitated to know these things, shall have it in their power, to enter into any other Order but the *Chartreux*, whose austerity, and perpetual silence will keep them safe enough.

We must be very careful they fall not into the hands of our enemies, who may make an ill interpretation of them. But if it should happen, which God forbid; we must absolutely renounce them, and deny that ever our Society so much as dreamed of them. And therefore in their stead we must produce our general Rule, that is in Print, and which is quite contrary to these Private Instructions:

Our Superiours must be very inquisitive to find out, whether any of our people have given a Copy of them to an extern.

No Superiour shall have them transcribed without leave from the General: And if the Society find that any Superiour has been backward in executing these private Instructions; let him be sent straight to the *Chartreux*.

No man must know what revenue we have in the several Provinces: Nor what advantages we make of the Church-revenue.

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