

CHAPTER 1.

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

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

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

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

4.—All must appear to be actuated by the same spirit, and therefore should learn the same outward manner, that by uniformity in so great diversity of persons everyone

may be edified; and let those who would do otherwise be dismissed as injurious.

5. — At first let our people be cautious in buying land, but if they buy any well situated for us, let this be done in the names of some trusty and secret friends, and that our poverty may be the more apparent, let the purchases which are adjacent to the places where our colleges are founded be assigned by the provincial to colleges at a distance, by which means it will be impossible that princes or magistrates can ever have certain knowledge of the revenue of the Society.

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

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

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

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

CHAPTER 11,

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

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

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

3.—The same must be done if the prince begins to do anything not equally acceptable to all his nobility, he must be encouraged and urged on, but the others must be induced to accommodate themselves to the prince and not to contradict him, but this must be done only in general terms, never descending to details, lest the Society should be blamed in case the affair should not succeed and if at any time this action should be disapproved, contrary

instructions plainly forbidding it must be read out, and the authority of other fathers must be brought forward, by whom it is certain that these matters are unknown, who will be able to certify on oath, that the Society has suffered a calumny in respect to those things with which it is reproached. .

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

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

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

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

8.—In directing the consciences of the great, our confessors should follow the opinion of those • authors who allow more freedom of conscience, in opposition to the opinion of other religious orders, so that having forsaken them, they may be willing to depend entirely on our direction and counsels.

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

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

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

advisable by providing refreshment and by saluting with complaisant words.

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

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

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

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

CHAPTER 111

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

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

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

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

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

5.—In some places it may be sufficient if we can prevail with prelates and curates and may cause those under them to reverence the Society, and that they themselves will not impede our ministry ; in other places where these have more power, as in Germany, Poland, etc., they must be treated with the greatest respect, that by the authority of them and of princes, monasteries, parishes, priories, patronages, altar foundations and religious places may be transferred to us, for we shall be able to obtain this