

firmed or augmented or determined more particularly the privileges previously granted to this religious community.

Nevertheless, from the very tenor and wording of these Apostolic Constitutions, we learn that in the bosom of this Society, scarcely out of its cradle yet, *various germs of discord and jealousy had sprung up*, which not only distracted its members, but led them to *set themselves up against the other religious orders, against the secular clergy, the universities, the colleges, the public schools, and against the very sovereigns who had welcomed and admitted them into their territories*, and that these strifes and divisions were stirred up: sometimes about the nature and character of the vows, the season for admitting the novices to take these vows, the power of dismissing them, or of conferring on them holy orders without a title and without having made solemn vows, which is contrary to the decisions of the Council of Trent and of Pius V., our predecessor: sometimes, about the absolute power the General arrogated to himself and other matters concerning the government of the Society; and sometimes, about *various doctrinal points*, exemptions and privileges, which the bishops and other persons in authority deemed to interfere with their jurisdiction and legitimate rights. In a word, there was hardly an *accusation of the most serious nature* that was not brought up against this Society; and the peace and tranquillity of Christendom were thereby disturbed for a long period of time.

Thence arose *thousands of complaints against this religious community*, which complaints were laid before Paul IV., Pius V., and Sixtus V., our predecessors, upheld by the authority of some princes. Philip II., of illustrious memory, King of Spain, laid before Sixtus V., our predecessor, not only the grave and urgent motives which induced him to take this step, and the *grievances of the Spanish Inquisitors* with regard to the excessive privileges of the Society of Jesus and its form of government; but also *disputed points* accepted by several members of the order, even by those most noted for knowledge and piety; and he solicited this Pontiff, for the aforesaid reasons, to appoint an apostolic visit to this Society.

As the request and the zeal of Philip seemed to be based on justice and equity, Sixtus V. acceded to it, and nominated as apostolic visitor a bishop generally known for his prudence, his virtue and his scholarship. Besides this, he designated a congregation of cardinals who were to settle these affairs with the utmost care and vigilance. But a premature death carried off Sixtus V.,

and the salutary project which he had devised vanished away and was not carried into execution.

Gregory XIV., of blessed memory, had but ascended the Pontifical throne, when he gave anew, by his bull of June 28th, 1591, unqualified approval to the institution of the society. He ratified and confirmed all the privileges which had been granted to it by his predecessors, and in particular that of excluding and dismissing the members of this Order without any judicial form, that is to say without previously instituting any inquiry, without drawing up any act, without observing any judiciary rule, nor granting any delay, though essential, but simply on investigation of the correctness of the fact, and only taking into consideration the offence or a sufficient reason for expulsion, the persons and the other circumstances. Moreover, he enjoined absolute silence, and in particular forbade any person, under penalty of incurring sentence of excommunication thereby, to dare attack directly or indirectly the institutions, the constitutions or the decrees of the society, or even to think of making any change in them. Nevertheless, he left to each one the right of proposing and of representing, to himself alone and to the Pope his successors, either directly, or through the Legates or Nuncios of the Holy-See, anything that should be added, retrenched, or altered.

But all these precautions could not allay the clamours raised against the Society, nor remove the complaints made about it; on the contrary, there arose, in almost the whole world, the sharpest discussions, concerning the doctrines of this Order, which doctrines many claimed to be entirely opposed to Orthodox Faith and to Sound Morals.

The very bosom of the Society of Jesus itself was torn to pieces by internal and external dissensions; and, among the many charges brought against that Society, there was the charge of *seeking with too much eagerness and avidity, after the riches of this world*. Such was the source of these troubles, which, alas! are but too well known, and which have caused so much pain and grief to the Apostolic See; this also, is the reason why many sovereigns have been opposed to the Society.

Hence, this Religious Order, wishing to obtain from Paul V., of blessed memory, a new confirmation of their institutions and of their privileges, was compelled to request him to ratify and sanction some decrees published in the 5th general congregation, and inserted word for word in his bull issued Sept. 14th, 1606.

These decrees declare expressly that the