

As heads of complaint he specifies—“(1) Bad moral doctrine; (2) Evil practice arising out of this doctrine; (3) The conduct of his chiefs in fomenting this doctrine; (4) The ‘arts’ for foiling Papal decrees, particularly in keeping from the knowledge of the ordinary members of the Society such decrees of the Holy See as censure too great liberty of theorising upon moral conduct, or of procuring that those decrees, when known, should be neither submitted to nor obeyed. He proceeds to say that it is for the Pope to consider, whether by such means the Holy See, and indeed the whole Church, is not mocked, seeing that before the Pontiff ‘our men’ profess one thing—namely, that they are strict observers of ‘apostolic constitutions,’ that they abhor laxity, and that the General often enjoins restraint of lax teaching, saying that offenders will be punished, while, on the other hand, these same officers secretly, and in private letters, exert themselves to bring the minds of all members of the Society into accord with the lax opinions published by its writers, which have been censured. Therefore, he concludes, by solemnly urging upon His Holiness one measure—namely, that the decree which is said to be in preparation on these matters shall, by express order of the Holy See, be once a year read in every house of all the religious orders. Without such a provision, he fears the decree will be futile, especially in France; because ever since its preparation began to be spoken of, he had heard it constantly said that “such decrees to be valid for us, so as to hold us to obedience, must be made known to us by our superiors.”

With this letter he sends the one in which he had long previously laid the whole case before his General; and with allusion to the arts whereby the members of the Society are kept in subjection to the Chiefs, says that he does not fairly lie open to the reproach of having known of the matters complained of without representing them to the Holy See, because

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*accedo illi significaturus quomodo se res nostrae habeant, circa id ut pro sua singulari charitate et prudentia tantis malis provideat, quibus profecto jam satis fuisset provisum, si Præpositi nostri qui quotidie caeteris obedientiam adeo commendant, Sanctæ Sedis Apostolicæ decretis parere variis artibus minime detrectassent (vol. ii., p. 18).*