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Doctrinal Theology.

THEOLOGY.

(Continued.)

WILL.

Will is an attribute of God inasmuch as he consciously prompts his own acts, and is intent upon the execution of his purposes, the accomplishment of his designs, the realization of his counsels, and the fulfillment of his ordinances. Will is one of the characteristics of rational, self-conscious, personal agencies. The acts of a person are that person's acts inasmuch as they are consciously prompted by such person, and an accessory to an act is again a person who consciously concurs in prompting such act, though the *materiale* of the act be wholly or in part performed by another. Thus God is active by his own promptings. Every act of God not only presupposes, but implies volition. And, again, volition is, in God, linked with action, the conscious and intentional exertion of power. This is indicated in the words, *Who hath resisted his will?*¹⁾ Of him the Psalmist says, *Whatsoever the Lord pleased, that did he in heaven, and in earth,*²⁾ and, *Our God is in the heavens: he hath done whatsoever he hath pleased.*³⁾ When God acts, his act

1) Rom. 9, 19.

2) Ps. 135, 6.

3) Ps. 115, 3.

Historical Theology.

JESUIT OBEDIENCE.

The fundamental principle of all true morality in man is man's responsibility to God. To deny the existence of God is to strike the death blow to morality, and, again, to substitute any other supreme moral norm for the will of God is idolatry and, as such, subversive of the very principle of true morality. At the same time, to demand of any man obedience akin or similar to the subservience of an irrational being, a brute or a stick, to the will of a superior authority or power, is to degrade that man below the rank of a moral being, to deport him beyond the moral sphere for which God has created him and within which God has permitted the most hardened criminal, yea, even Satan and his host, to remain.

Viewed in this light, the order which has styled itself the *Society of Jesus* is an institution which is by its most prominent feature characterized as thoroughly immoral in its dominant principle, and, therefore, a menace not only to true religion, but also to the moral foundation of human society in all its forms, phases, and spheres. That most prominent feature and dominant principle is OBEDIENCE.

The most authentic source of information concerning the nature of the Society and its principles is the *Institutum Societatis Jesu*. This work is before us in the edition published in 1757 in the Jesuit college at Prague. It comprises two folio volumes of 790 and 472 numbered pages and 166 pages of index. The contents of the first volume are, *Litterae Apostolicae, Compendium Privilegiorum, Examen et Constitutiones, Decreta Congregationum, Canones Congregationum, Indiculus Decretorum*; the contents of Vol. II, *Censurae et Praecepta, Formulae Congregationum, Regulae,*

Epistola S. P. N. Ignatii de virtute Obedientiae, Ratio Studiorum, Ordinationes Generalium, Instructio pro Superioribus, Instructiones ad Provinciales, Industriae P. Claud. Aquaviva, Exercitia Spiritualia S. P. Ignatii, Directorium in Exercitia, Index Generalis. This work is the written law of the Order, which can never be substantially altered. Among the Decrees of the Congregations we find this:—

“As mention had been made concerning certain difficulties which had arisen concerning the Constitutions, it seemed good to all by common consent that nothing pertaining to the substance of our *Institutum* can be changed.”¹⁾

The contents of the *Institutum* are not intended for the general reader, not for the *saeculum*, but for the *Society*, and the information afforded by these volumes is the most authentic and reliable that can be had, the testimony, not of an individual member of the Order, of Bellarmin or Busenbaum or Goury, but of the *Society* itself as a body, and officially laid down in its own words. The work is, however, accessible to few even among those who are familiar with the language of the *Institutum*, and in books purporting to give reliable information on the *Society* we have hitherto looked in vain for a satisfactory apparatus of quotations from the only work which no member of the Order can consistently disavow. We are, therefore, conscious of rendering a real service to our readers by giving them, together with the original extracts, a translation of a series of selections from various parts of the *Institutum* on the subject of Jesuit Obedience.

The vow of Obedience is a part of the obligation taken by every member of the *Society*. The *Formula Professionis* for the full-fledged Jesuits, the “professed of the four vows,” is this:—

1) Cum mentio facta fuisset de difficultatibus, quae circa Constitutiones occurrerant, placuit omnibus communi consensu, ut nihil ad substantialia Instituti nostri pertinens posset immutari. — Decreta Secundae Congregationis Generalis, VI, Inst. Vol. I, p. 489 a.

"I, N., do make profession, and promise Almighty God, before His Virgin Mother, and the entire court of heaven and all those here present, and to thee, Reverend Father N., the Provost General of the Society of Jesus, the vicegerent of God, and to your successors, or, to you, Reverend Father N., vice Provost General of the Society of Jesus, and of his successors, vicegerent of God, perpetual Poverty, Chastity, and Obedience, and in accordance therewith, especially, the care of the education of youths, according to the rule of living contained in the letters Apostolic of the Society of Jesus, and in its Constitutions.

And, furthermore, I promise special Obedience to the supreme Pontiff, relative to missions, as contained in the said letters Apostolic and Constitutions." 1)

The "professed of the three vows" take the same obligation, omitting the section beginning with *Insuper*, "and, furthermore," etc. But of this fourth vow, the *Institutum* says:—

"The Professed Society, besides the said three vows, takes an express vow to the Supreme Pontiff, as, for the present or any future time, the Vicegerent of Christ our Lord, viz., to travel without excuse, and without asking for a viaticum, wherever in the world they may be ordered by His Holiness, among believers or unbelievers, for purposes pertaining to divine worship and the benefit of the Christian religion." 2)

1) Ego, N. Professionem facio; et promitto Omnipotenti DEO, coram ejus Virgine Matre, et universa coelesti curia, ac omnibus circumstantibus; et tibi Patri Reverendo N. Praeposito Generali Societatis JESU, locum DEI tenenti, et successoribus tuis; vel, tibi Reverendo Patri N. vice Praepositi Generalis Societatis JESU, et successorum ejus, locum DEI tenenti; perpetuam Paupertatem, Castitatem, et Obedientiam; et secundum eam, peculiarem curam circa puerorum eruditionem, juxta formam vivendi, in litteris Apostolicis Societatis JESU, et in ejus Constitutionibus contentam.

Insuper promitto specialem Obedientiam summo Pontifici, circa missiones; prout in eisdem litteris Apostolicis et Constitutionibus continetur. — Constit. P. V, Cap. III, Vol. I, p. 404 b et Vol. II, p. 166 b.

2) Professa itidem Societas, praeter tria Vota dicta, Votum facit expressum Summo Pontifici, ut Vicario, qui nunc est vel pro tempore fuerit,

The reader may have noticed that the form of obligation in all cases refers to the Constitutions of the Order. Yet the candidate for admission is not, as a rule, supposed to know all that the Constitutions contain. The *Institutum* says:—

“Those who enter as new members shall not be required to read the entire Constitutions, but they may read some compend of the same, where each may learn what he may have to observe, unless, perhaps, it appear proper to the Superior that, for peculiar reasons, they should be shown him complete.”¹⁾

And yet, while the four vows are binding upon the Jesuit conscience at all times, so that a violation of any one of them is sin, venial or mortal, anything contained in the Constitutions, Declarations, etc., may by the judgment and will of the Superior be rendered of equal stringency. Thus says the *Institutum*:—

“It seemed good unto us in the Lord that (with the exception of the express vow whereby the Society is constricted to the Supreme Pontiff for the time being, and the remaining three essential vows of Poverty, Chastity, and Obedience) no Constitutions, Declarations, or order of living, shall have the power to obligate to the extent of mortal or venial sin, unless the Superior, in the name of our Lord Jesus Christ, or on the strength of Obedience, enjoin them, which may occur in those things or persons, in which it may be deemed highly conducive to the particular benefit of each individual, or to the general welfare.”²⁾

Christi Domini Nostri, nimirum ad proficiscendum sine excusatione, non petito viatico, quocumque gentium ejus Sanctitas jusserit, inter fideles, vel infideles, ad res, quae ad Divinum cultum, et Religionis Christianae bonum spectant. Examen, c. I, § 5. Vol. I, p. 341 a.

1) Non oportebit Constitutiones universas ab iis, qui novi accedunt, legi, sed compendium quoddam eorum, ubi quisque quid sibi observandum sit intelligat, nisi forte Superiori videretur, alicui peculiaries ob causas omnes ostendi oportere. Examen., Declar. in cap. I, Vol. I, p. 342 a.

2) Visum est Nobis in Domino (excepto expresso Voto, quo Societas Summo Pontifici, pro tempore existenti, tenetur, ac tribus aliis essentia-

The power of the Superior is thus defined:—

“And although he¹⁾ may delegate his powers to others, inferior Provosts, or Visitors, or Commissioners, yet he shall be empowered to approve or rescind what they have done, and in all things to ordain what may seem good to him; and it shall always be a duty to obey and revere him as the vicegerent of Christ.”²⁾

On the other hand, the training of the inferior includes a systematic inculcation and acquisition of a habit of entire and implicit submission to the Superior.

“It shall be the duty of those who live in the College to highly revere and venerate their Rector, who is a vicegerent of Christ our Lord, to leave to him with true obedience the free disposal of themselves and all that is theirs, to keep nothing hidden from him, not even their own conscience, which they shall at their stated times (as has been said in the *Examen*) and oftener, if any cause should so demand, disclose to him, without repugnance, without contradiction, and in no wise exhibiting a judgment of their own contrary to his judgment.”³⁾

libus Paupertatis, Castitatis, et Obedientiae,) nullas Constitutiones, Declarationes, vel ordinem ullum vivendi, posse obligationem ad peccatum mortale vel veniale inducere; nisi Superior ea in Nomine Domini Nostri JESU Christi, vel virtute Obedientiae juberet: quod in rebus, vel personis illis, in quibus judicabitur, quod ad particulare unius cujusque, vel ad universale bonum multum conveniet, fieri poterit. Constit. P. VI, cap. V, p. 414b. 415.

1) the Provost General.

2) Et quamvis aliis inferioribus Praepositis, vel Visitoribus, vel Commissariis suam facultatem communicet; poterit tamen approbare, vel rescindere, quod illi fecerint, et in omnibus, quod videbitur, constituere: et semper ei obedientiam ac reverentiam (ut qui Christi vices gerit) praestari oportebit. — Constit. P. IX, cap. III, p. 438b.

3) . . . qui in Collegio degunt: qui quidem Rectorem suum magnopere revereri ac venerari, ut qui Christi Domini Nostri vices gerit, debebunt; liberam sui ipsorum, rerumque suarum dispositionem cum vera obedientia ipsi relinquendo: nihil ei clausum, ne conscientiam quidem propriam, tenendo; quam ei aperire (ut in Examine dictum est) suis constitutis temporibus, et saepius, si causa aliqua id posceret, oportebit; non repugnando, non contradicendo, nec ulla ratione judicium proprium ipsius judicio contrarium demonstrando. — Constit. P. IV, cap. X, Vol. I, p. 393a.

In order to strip the inferior the more thoroughly of his personality, and to leave him a more pliant tool in the hand of the Superior, he is led to divest himself of all interests and relations that would bind him to persons or things outside of the Order.

“And thus he should be careful to put off all natural affection toward his relatives and to convert it into spiritual affection, loving them only with that love which regulated charity demands, as one who, being dead to the world and the love of self, lives only unto Christ, having him for parents, brothers, and all things.”¹⁾

“Since, however, spoken or written communication with friends and relatives is usually apt rather to disturb the quiet, than to promote the progress, of those who are given to spiritual pursuits, especially in the beginning, let them be asked if they are satisfied not to communicate with such persons, nor to receive nor write letters, except when, on some occasion, the Superior may judge otherwise. And if, while they are at the House, they are satisfied to have all the letters written to them or by them inspected and to leave it to the care of him, whose such office may be, to deliver or not to deliver them, as in our Lord he may deem it more expedient.”²⁾

1) Et ita curandum ei est, ut omnem carnis affectum erga sanguine junctos exuat, ac illum in spiritualem convertat, eosque diligat eo solum amore, quem ordinata charitas exigit, ut qui mundo ac proprio amori mortuus, Christo Domino Nostro soli vivit, eumque loco parentum, fratrum, et rerum omnium habet. Ibid. p. 346 a.

2) Cum autem communicatio, quae cum amicis, et sanguine junctis, verbo aut scripto fit, potius ad quietis perturbationem, quam ad eorum, qui spiritui vacant, profectum, praesertim in initiis, facere soleat: Interrogentur, num contenti sint cum hujusmodi non communicare, nec litteras accipere, nec scribere; nisi aliqua occasione Superiori aliter videretur: Et quamdiu Domi fuerint, num contenti sint, ut videantur litterae omnes, et quae ipsis scribentur, et quas ipsi aliis scribent; ei, cui hujusmodi munus commissum est, cura relicta, ut eas det, vel non det, quemadmodum in Domino Nostro magis expedire judicabit. — Examen, cap. IV, Vol. I, p. 346 b. 347 a.

While, by such and similar measures, interference and influences from without are precluded or reduced to a minimum, great care is exercised lest the inferior should bring with him into the Society any personal qualities or dispositions which might interfere with his submission to the demands made upon him by the authorities of the Order. From the very outset he is made to declare his willingness to yield to the higher powers not only his will, but also his judgment.

“Let him be asked if he has had, or still has, any ideas or opinions differing from those more commonly entertained by the Church or the Doctors approved by the same, and, if at any time such opinions have entered his mind, whether he be ready to yield his judgment, and to think what may have been set down as proper to think concerning such things in the Society.

Let him be asked if in any case of scruples or difficulties in spiritual or other matters, which trouble him or may, perhaps, in future trouble him, he will yield himself to the judgment and acquiesce in the opinions of others in the Society who are endowed with doctrine and probity.”¹⁾

The following extracts will further elucidate the Jesuit doctrine and practice of Obedience as exhibited in the *Institutum*.

“Obedience, as concerning *execution*, is rendered, when that which has been ordered is fully performed; as regard-

1) 11. Interrogetur, an habuerit, vel habeat conceptus aliquos vel opiniones ab iis differentes, quae communius ab Ecclesia et Doctoribus ab eadem approbatis tenentur: et si quando hujusmodi opiniones animum subierint, num paratus sit ad iudicium suum submittendum, sentiendumque, ut fuerit constitutum in Societate¹⁾ de hujusmodi rebus sentire oportere.

12. Interrogetur, an quibusvis in scrupulis, vel difficultatibus spiritualibus, vel aliis quibuscumque, quas patiat, vel aliquando pati contigerit, se dijudicandum relinquet, et acquiescet aliorum de Societate, qui doctrina et probitate sint praediti, sententia. — Examen, cap. III, Vol. 1, p. 344 b. 345 a.

1) Misprint for Societate.

ing the *will*, when he who obeys wills the same as he who commands; as in reference to the *understanding*, when the former thinks the same as the latter, and considers well enjoined what is enjoined. And that obedience is imperfect, in which there is not, beside the performance, also that agreement of will and thought between him who commands and him who obeys.'¹⁾

"It is highly conducive to progress and very necessary that all give themselves over to *perfect obedience*, acknowledging the Superior (who ever he may be) for Christ our Lord and bearing toward him intrinsic reverence and love; they should not only in the external performance of what he enjoins, sincerely, promptly, fearlessly, and with due humility, obey without evasion and murmuring, though he demand what is difficult and repugnant to their feelings: but also endeavor to have within them submissiveness and *true denial of their own will and judgment*, conforming their will and judgment *in all things* (where sin be not *seen*) *entirely* to that which the Superior *wills and judges*, having before them the will and judgment of the Superior as the *rule of their will and judgment*, that they may be the more exactly conformed to the first and supreme rule of all good will and judgment, which is eternal goodness and wisdom.'²⁾

1) Obedientia, quod ad executionem attinet, tunc praestatur, cum res jussa compleatur: quod ad voluntatem, cum ille qui obedit, id ipsum vult, quod qui jubet: quod ad intellectum, cum id ipsum sentit, quod ille; et quod jubetur bene juberi existimat. Et est imperfecta ea Obedientia, in qua praeter executionem, non est haec ejusdem voluntatis et sententiae inter eum qui jubet, et qui obedit, consensio. — Const. P. VI, Declar. in Cap. I, p. 408 b.

2) Expediit in primis ad profectum, et valde necessarium est, ut omnes perfectae Obedientiae se dedant, Superiorem (quicumque ille sit) loco Christi Domini Nostri agnoscentes, et interna reverentia et amore eum persequentes: nec solum in executione externa eorum, quae injungit, integre, prompte, fortiter, et cum humilitate debita, sine excusationibus, et obmurmurationibus obediant, licet difficilia, et secundum sensualitatem repugnantia jubeat; verum etiam conentur interius resignationem, et veram abnegationem propriae voluntatis et judicii habere: voluntatem ac judicium suum cum eo, quod Superior vult et sentit, in omnibus rebus (ubi peccatum

“And let us with utmost exactness apply all our powers to this virtue of Obedience, which is to be rendered, first of all, to the supreme Pontiff, and also to the Superiors of the Society; so that in all things to which Obedience with charity may extend we may be most promptly attentive to its voice, as though it proceeded from Christ the Lord (since in his stead and for love and reverence toward Him we render Obedience), leaving everything, even a letter we may have begun and not yet finished; turning all our powers and intention in the Lord to this end, that holy Obedience in performance, in will, in understanding, may in us be always and in every respect perfect, that we may with great speed, spiritual joy, and perseverance, carry out *whatever may have been enjoined* upon us, persuading ourselves that *all things are just*, denying with a certain *blind obedience every opinion and judgment of our own* to the contrary, and that in all things ordained by the Superior, where, as has been said, any manner of sin cannot be *definitely* said to intervene. And let every one persuade himself that they who live under Obedience must permit themselves to be moved and governed by divine Providence through their Superiors, *as if they were a dead body*, which permits itself to be borne whichever way and to be treated in any manner whatever, *or like an old man's stick*, which serves him who holds it in his hand wherever and in whatever business he may want to use it.”¹⁾

non cerneretur) omnino conformantes, proposita sibi voluntate, ac iudicio Superioris, pro regula suae voluntatis et iudicii; quo exactius conformentur primae ac summae regulae omnis bonae voluntatis et iudicii, quae est aeterna bonitas et sapientia. — Constit. P. III, Cap. I, Vol. 1, p. 373.

1) Et exactissime omnes nervos virium nostrarum ad hanc virtutem Obedientiae, in primis Summo Pontifici, deinde Superioribus Societatis exhibendam, intendamus: ita ut omnibus in rebus, ad quas potest cum charitate se Obedientia extendere, ad ejus vocem, perinde ac si a Christo Domino egrederetur (quandoquidem ipsius loco, ac pro ipsius amore et reverentia Obedientiam praestamus) quam promptissimi simus; re quavis, atque adeo littera a nobis inchoata necdum perfecta relicta; ad eum scopum vires omnes ac intentionem in Domino convertendo, ut sancta Obedientia tum in

"All those of our men who are too scrupulous may *in all cases of doubt* touching their *consciences* abide with secure conscience *by the decision of their Superior* or Rector." ¹⁾

"Hence you must diligently beware lest you at any time endeavor to twist the will of the Superior (*which you must take for the will of God*) toward your own will. . . . This being so, whoever would attain the virtue of Obedience must rise to this second grade of Obedience, that he may not only perform the command of the Superior, but also make the will of the latter his own, or rather *divest himself of his own will*, in order to put on the will of God as expounded by the Superior.

"But he who would wholly and entirely sacrifice himself to God must needs offer up, besides his will, *also his understanding* (which is the third and highest degree of Obedience), so that he may not only will the same, but also *think the same as his Superior, to whose judgment he should subject his own*, as far as a devoted will can inflect the understanding. . . . For since Obedience is a manner of holocaust, in which the entire man without any diminution sacrifices himself in the fire of love to his Creator and Lord by the hands of His ministers, and since it is an entire renunciation, whereby the Religious man ²⁾ by his own free

exsecutione, tum in voluntate, tum in intellectu sit in Nobis semper omni ex parte perfecta, cum magna celeritate, spirituali gaudio, et perseverantia, quidquid Nobis injunctum fuerit, obeundo; omnia justa esse, Nobis persuadendo; omnem sententiam ac judicium nostrum contrarium caeca quadam Obedientia abnegando; et id quidem in omnibus, quae a Superiore disponuntur, ubi definiri non possit (quemadmodum dictum est) aliquod peccati genus intercedere. Et sibi quisque persuadeat, quod qui sub Obedientia vivunt, se ferri ac regi a Divina providentia per Superiores suos, sinere debent, perinde acsi cadaver essent, quod quoquoversus ferri, et quacumque ratione tractari se sinit: vel similiter atque senis baculus, qui ubicumque, et quacumque in re velit eo uti, qui eum manu tenet, ei insertit. — Constit. P. VI, Cap. I, p. 407b. 408a.

1) Omnes Nostri, qui sunt nimis scrupulosi, possunt in omnibus dubiis suam conscientiam tangentibus, segura conscientia stare determinationi sui Praepositi vel Rectoris. — Compend. Privilegior. "Scrupuli," Vol. I, p. 332a.

2) i. e., the member of the Order.

will recedes from all his rights, in order to give himself over and abandon himself entirely to divine Providence for possession and for guidance by the direction of the Superior: it cannot be denied that Obedience comprises not only performance, that a person does what is commanded, and will, that he does it readily, *but also judgment*, that *whatever* the Superior orders and thinks, *should appear right and true* also to the inferior, to the extent to which, as I have said, the will can by its power inflect the understanding.

Oh that men might so understand and practice this Obedience of mind and judgment, as it is pleasing to God and necessary to all those who live in the service of God!¹⁾ . . .

Indeed, considering the end and cause of Obedience, even as the will, so also the judgment may be deceived in what behooves us. Hence, as the will, lest it err, is conjoined to the will of the Superior, so also the understanding, lest it be deceived, should be conformed to the understanding of the Superior. *Lean not unto thine own understanding*²⁾ is the admonition of Holy Scripture; and even in human affairs the wise are of the opinion that he who is truly prudent will rely very little on his own prudence, especially in his own affairs, of which man, disturbed in his mind, is generally not apt to be a good judge. And if in our own affairs, the judgment and advice of another, even not the Superior, is to be preferred to our own, how much more that of the *Superior*, to whom as *God's vicegerent* and *the interpreter of divine will*, we have given ourselves for guidance. But in spiritual matters and persons even greater caution is doubtless necessary, the graver the danger of the spiritual way is to such as run therein without the bridle of counsel or discretion."³⁾

1) i. e., in a religious Order.

2) Prov. 3, 5.

3) Itaque diligenter illud etiam cavendum est, ne Superioris ullo unquam tempore voluntatem (quam ducere pro Divina debetis) ad vestram detorquere nitamini. . . . Quae cum ita sint, quisquis ad Obedientiae virtutem velit pervenire, oportet ad hunc secundum Obedientiae gradum ascen-

“Besides, unless this *Obedience of judgment* exist, it is not possible that the consent of the will or the execution should be as it ought to be; for by nature the state of things is this, that the powers of our mind called appetitive follow the apprehensive powers, and, unless under application of force, the will cannot long obey where judgment is reluctant. And if, perhaps, one may for a space of time obey under that common supposition, according to which it is thought that also he who unrightfully commands must

dat, ut Superioris non solum jussa exequatur, sed etiam ejus voluntatem suam faciat, seu potius suam exuat, ut divinam a Superiore expositam induat.

Qui vero se totum penitus immolare vult DEO, praeter voluntatem intelligentiam quoque (qui tertius et summus gradus Obedientiae) offerat necesse est; ut non solum idem velit, sed etiam ut idem sentiat, quod Superior, ejusque judicio subjiat suum, quoad potest devota voluntas intelligentiam inflectere. . . . Etenim cum Obedientia sit quoddam holocaustum, quo totus homo sine ulla prorsus imminutione Conditori suo ac Domino per manus ministrorum in charitatis igne immolatur; cumque sit eadem renuntiatio quaedam integra, per quam omni suo jure sponte decedit Religiosus, ut Divinae providentiae Superioris ductu gubernandum, ac possidendum ultro sese addicat, ac mancipet; negari non potest, quia Obedientia comprehendat non solum executionem, ut imperata quis faciat, et voluntatem, ut libenter faciat; set etiam judicium, ut quaecumque Superior mandat ac sentit, eadem inferiori et recta et vera esse videantur; quatenus, ut dixi, vi sua potest voluntas intelligentiam flectere.

Utinam hanc mentis et judicii Obedientiam, ita et intelligerent homines et exercerent, ut grata DEO est, ac omnibus, qui in religione vivunt, necessaria. . . .

Jam vero si finis et causa Obedientiae spectatur, quemadmodum voluntas, ita et judicium in eo, quod nobis convenit, decipi potest. Ergo sicuti ne voluntas erret, cum Superioris voluntate conjungitur; sic intelligentia, ne fallatur, ad Superioris intelligentiam conformanda est. *Ne inimitaris prudentiae tuae*, sacrae Litterae monent: atque in rebus etiam humanis censent sapientes, vere prudentis esse, sua ipsius prudentia minime fidere; praesertim in rebus suis, quarum homines animo perturbato fere boni iudices esse non possunt. Quod si in rebus nostris alterius, etiam non Superioris, judicium atque consilium nostro anteponendum est, quanto magis ipsius Superioris, cui nos, ut DEI vicem gerenti, ac Divinae voluntatis interpreti moderandos tradidimus? In causis vero, personisque spiritualibus eo major etiam cautio procul dubio est necessaria, quo gravius est Spiritualis viae periculum, cum sine frenis consilii, discretionisve in ea decurritur. — Ep. Ign. de Virt. Obed., Vol. II, p. 162 a—164 a.

be obeyed, this certainly cannot be stable and fixed, and thus perseverance is lacking, or at least the perfection of Obedience, which consists in obeying promptly and with alacrity; for there cannot be alacrity and diligence, where there is a dissent of minds and opinions. The zeal and quickness of performance will also perish where doubt is entertained whether to do what we are commanded be expedient or not. That wellknown *blind simplicity of Obedience* will perish, *when we call into question within ourselves whether the precept be right or wrong.*"¹⁾

"Besides, I propose to you three things especially, which are of great aid toward the acquisition of the *Obedience of judgment*.

The first is this that, as I have said in the beginning, you do not behold in the person of the Superior a man who is exposed to errors and miseries, but *Christ himself*, who is supreme wisdom, immense goodness, infinite love, who cannot be deceived nor would deceive you. . . .

The second measure is that you should always studiously strive in your own minds to defend and in no wise disapprove what the Superior commands or thinks.

The last way of submitting your judgment is even easier and surer, and, at the same time, also recommended by the holy Fathers; viz., to make it your established maxim that

1) Praeterea, nisi haec Obedientia judicii existat, fieri non potest, ut vel consensus voluntatis, vel executio talis sit, qualem esse oportet; natura enim ita comparatum est, ut animi nostri vires, quae appetitivae dicuntur, sequantur apprehensivas; et nisi adhibita vi, voluntas, judicio repugnante, diu obtemperare non poterit. Quod si forte quis aliquo temporis spatio obediat per communem illam apprehensionem, qua censetur, perperam etiam praecipendi parendum esse; certe id stabile ac fixum esse non potest: atque ita perseverantia deficit, vel saltem Obedientiae perfectio, quae in prompte et alacriter obediendo consistit: non enim ibi potest esse alacritas ac diligentia, ubi est animorum sententiarumque dissensio. Perit etiam exequendi studium et celeritas, cum ambigitur, expediatur, necne, facere quod jubemur: perit celebris illa Obedientiae caecae simplicitas, cum apud nos ipsos in quaestionem vocamus, rectene praecipitur, an secus.— Epistola S. P. N. Ignatii de Virtute Obedientiae, Vol. II, p. 164a.

whatever the Superior prescribes, is the precept and will of God himself; and even as you at once apply yourselves with your whole mind and assent to believe what the catholic faith teaches, thus with a certain *blind impulse of the will*, eager to obey, you should be moved *without any enquiry whatever* to perform whatever the Superior may say. . . . Thus Abraham must be believed to have done when commanded to sacrifice his son Isaac. . . . This manner of submitting one's own judgment and *without any question* sanctioning and praising within oneself whatever the Superior may command, is not only in practice among holy men, but should also be imitated by those who strive after perfect Obedience, in all things which are not connected with *manifest sin.*"¹⁾

"But if perhaps you should meet with something not in agreement with the opinion of the Superior, and the matter would, after consulting the Lord in prayer, seem to require an explanation, you are not on that account denied the right of referring to the Superior. But in such case, lest

1) Praeterea vobis tria nominatim propono, quae ad Obedientiam iudicii comparandam multum juvant.

Primum illud est, ut, quemadmodum initio dixi, non intueamini in persona Superioris hominem obnoxium erroribus atque miseriis, sed Christum ipsum, qui est sapientia summa, bonitas immensa, charitas infinita, qui nec decipi potest, nec vos vult ipse decipere. . . .

Altera est ratio, ut, quod Superior mandat vel sentit, defendere semper apud animos vestros studiose nitamini, improbata autem nequaquam. . . .

Postrema subjiciendi iudicii ratio est cum facilius tutiorque, tum etiam apud sanctos Patres in more positum; ut statuatis vobiscum ipsi, quidquid Superior praecipit, ipsius Dei praeceptum esse et voluntatem: atque ut ad ea credenda, quae Catholica fides proponit, toto animo assensuque vestro statim incumbitis; sic ad ea facienda, quaecumque Superior dixerit, caeco quodam impetu voluntatis parendi cupidae, sine ulla prorsus disquisitione feramini. Sic egisse credendus est Abraham, filium Isaac immolare iussus. . . . Est igitur haec ratio subjiciendi proprii iudicii, ac sine ulla quaestione sancienti et collaudandi apud se, quodcumque Superior jusserit, non solum sanctis viris usitata, sed etiam perfectae Obedientiae studiosis imitanda omnibus in rebus, quae cum peccato manifesto conjunctae non sunt. — Ep. Ign. de Virt. Obed. Vol. II, p. 165.

your self-love deceive you and your judgment, this caution should be added, that you be altogether of equal mind both before and after consultation, not only as to undertaking or setting aside the matter under consideration, but also to approve and consider more eminently right whatever may seem good to the Superior." 1)

"Let all be persuaded that strength of mind and a brave spirit is required, that we conquer ourselves in difficult matters, but that *frequent contradictions*, meddling and other endeavors, which will sometimes intervene, denote great imperfection and *are far from that simplicity*, promptness, alacrity, and other conditions, which this virtue [of obedience] requires and *which our Constitutions make plain by the example of a stick and a dead body*: not with a view of prohibiting what the said Constitution and the Epistle [of Ignatius] permit, that matters may be submitted to the Superior, that is, in such a manner, that, after previous prayer, and with unbiased mind, as there prescribed, it be done *only in this wise*, that it may amount to nothing more than a representation, i. e., placing the matter before the eyes of the Superior, *leaving to him the whole care of the matter thus proposed*; but inasmuch as the other mode of procedure which we have mentioned is not to expound, but to exact, *with a manner of force*, compliance with his will, and by concealed mines to secure the fulfillment of his will.

Let the Superiors use a mild and paternal way of commanding, and concede to their subordinates free and legitimate time for recourse to prayer; let them reduce difficulties and yield in some circumstances. *But as to the substance of*

1) Nec tamen idcirco vetamini, si quid forte vobis occurrat a Superioris sententia diversum, idque vobis (consulto suppliciter Domino) exponendum videatur, quo minus id ad Superiorem referre possitis. Verum in hac re, ne vos amor vestri, iudiciumque decipiat, illa cautio est adhibenda, ut animo sitis et ante et post relationem aequissimo, non solum quod pertinet ad eam rem, de qua agitur, vel suscipiendam, vel deponendam; sed etiam approbandum, rectiusque putandum quidquid Superiori placuerit. — Ep. Ignat. de Virt. Obed. Vol. II, p. 165 sq.

the matter, let them strenuously insist that the subjects conquer themselves, and that by all means, what is conducive to the greater glory of God and the welfare of the inferiors be performed."¹⁾

"Let them, furthermore, admonish them that to resist and for any length of time *to refuse obedience is grave sin*, and that in the Society they must not wait for precepts where even a sign of the will indicated should be sufficient. They should persuade themselves that, after having conquered themselves, they shall be the more cheerful, not only because of the peace of conscience, but also for the fruit which with great merit they shall receive from the victory."²⁾

"The Superiors should understand that, if they do not restrain the defects of their men in this respect, they do great harm, not only to their subjects, but also to the Society. In the former the virtue and merit of obedience is diminished,

1) Hoc persuasum habeant omnes, animi robore, ac virtute opus esse, ut ipsi, nos vincamus in rebus arduis: crebras autem contradictiones, procuraciones, ceterosque conatus, qui nonnunquam interponuntur, magnam imperfectionem denotare; proculque ab ea simplicitate, promptitudine, alacritate, reliquisque conditionibus abesse, quas virtus haec requirit, et quas Constitutiones nostrae, baculi cadaverisque exemplo, declarant: non quo interdicitur id, quod eadem Constitutio et Epistola permittunt, ut Superiori proponantur; ita nimirum, ut praemissa oratione, et cum indifferentia, quae ibidem praescribitur, eo denique modo id fiat, ut vere nihil aliud sit, quam repraesentare, hoc est, ob oculos Superioris ponere, totam ei curam rei expositae relinquendo; sed quoniam alter ille agendi modus, quem diximus, non est exponere, sed vi quadam extorquere, voluntati suae obsequi, occultisque cuniculis peragere, ut id demum fiat, quod ipse velit.

Superiores suavi ac paterna imperandi ratione utentes, liberum et legitimum ad orationem recurrenti tempus subditis concedant: leniant ipsi difficultates, et in circumstantiis aliquibus condescendant. Quod ad rem vero ipsam, fortiter adnitantur, ut subditi se ipsos vincant, fiatque id omnino, quod ad majorem DEI gloriam, inferiorumque bonum conducit. — Instructio de spiritu ad Superiores, Cap. IV. De Obedientia. Vol. II, p. 296 a.

2) Admoneant praeterea, repugnando diutiusque renitendo, graviter peccari: nec expectari in Societate praecepta debere, ubi satis esse debeat signum ipsum indicatae voluntatis. Ut sibi persuadeant, se, postquam se ipsos vicerint, tanto laetiores fore, tum ob quietem conscientiae, tum ob fructum ipsum, quem magno cum merito ex victoria capturi sunt. — Instructio de spiritu ad Superiores, cap. IV, de Obedientia; Vol. II, p. 296 b.

and they grow from day to day less available and less manageable, just as is commonly the case with shy horses, which, unless they be urged with goads, are frightened more and more by everything and keep on backing."¹⁾

The sum and substance of all that is authoritatively said in these extracts is this. The Jesuit is bound by a vow of Obedience to violate which is sin. Obedience must be perfect; and perfect obedience is not only to do what the Superior requires, but also to will what the Superior wills and to approve what the Superior approves. To set one's judgment against the judgment of a Superior is disobedience, is sin. Scruples of conscience must be overcome by acquiescence in the will of the Superior. Of course, manifest sin must not be enjoined; but as the inferior must not set his own judgment against that of the Superior, and the Superior's judgment is conclusive, it would be sinful presumption in an inferior to maintain that what the Superior approves and demands is not right and good, but sin. The purpose of referring a doubtful case to the Superior must not be to change the Superior's mind and judgment, but to be convinced of the propriety of that judgment, and the Superior, though he may yield in minor considerations, must not encourage remonstrances, but insist upon compliance with his demands as to essentials. The perfection of Obedience is blind submission of will and judgment, after the model of a dead body or an old man's stick, and every residue of conscientious reluctance must be suppressed or set aside by the consideration that the Superior is the vicergerent of God!

1) Intelligent Superiores se, cum suorum in hac parte defectus non cohibent, plurimum damni adferre tum subditis ipsis, tum etiam Societati. In illis siquidem minuitur virtus meritum obedientiae, minusque in dies apti et minus tractabiles efficiuntur; non aliter quam equis meticulosis accidere solet, qui nisi stimulis incitentur, gravior semper ex omni re concutiuntur, et longius retrocedunt. — Instr. de spir. ad Super. Cap. IV, de Obed. Vol. II, p. 297 a.

In view of all this, two things are out of question. The one is that an organization constituted as the Order of Jesuits is, a society of picked men trained to obedience as above described, and governed by men of eminent talents, untiring energy and fixedness of purpose, must prove an eminently efficient agent wherever it is permitted to exert itself. But what is equally certain is this that the efficiency of this remarkable society, wherever it becomes a factor in the moral, religious, and political life of a nation, will prove a blight upon all true morality, a detriment to all true religion, and a damage to political prosperity, as far as its baneful influence may reach. No wonder that government after government declared against the Order, until even a Roman pontiff yielded to the pressure brought to bear on him, and Clement XIV ruled the Society out of *legal* existence. And no wonder that the bull *Dominus ac Redemptor* was not the last word spoken *ex cathedra* concerning the sons of Loyola, but that a later Pope, by his bull *Sollicitudo omnium*, recalled to a new era of efficient service the brotherhood which has done more than any other factor toward the universal recognition of papal infallibility.

A. G.
