

A TREATISE OF THE MANNER OF GOVERNMENT  
WHICH WAS HELD BY OUR HOLY FATHER  
IGNATIUS,

AS SEEN AND NOTICED BY FATHER PETER DE RIBADENEIRA, IN  
ORDER THAT SUPERIORS MIGHT FOLLOW IT TO THE BEST  
OF THEIR POWER.

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*To the Superiors of the Society of Jesus.*

MANY grave and zealous Fathers of our Society have asked me to write the plan and method of government used by our Blessed Father Ignatius, and in order to urge me to undertake this work, have proposed to me the following reasons.

In the first place, they said that Religious Orders, which are the work of God, cannot be preserved in their purity and primitive spirit unless it be by the Spirit of the same God Who instituted them, which Spirit the Holy Ghost is accustomed to impart to the holy Patriarchs whom He chooses as the founders and originators of these Religious Orders; and so, for the preservation of their Institute, and their own advance in all virtue and holiness, the religious of each Order ought to regard and attend to nothing more than to the spirit and grace which God infused into its Father and Founder in the beginning. Because each founder of every Religious Order is, so to say, a model for his Order, whom all his sons must strive to imitate with all their power.

In the second place, I have written the life of our Blessed Father Ignatius, and proposed it to all his sons as a model of heroic and admirable virtues, that, with God's favour, they might strive to transplant and reproduce them in themselves to the utmost of their power. For this reason they considered that, for the service of God our Lord and the benefit of the Society, I ought now also commit to writing the form that our holy Father observed in government. This was so excellent and suitable in itself that, if Superiors of the Society set it before them, and try to form and mould themselves to it, their government will be what it ought to be, and in that case the whole body of our Religious Order will be preserved in soundness and integrity. For there can be no doubt that such as is the government of a Religious

Order, and indeed of any republic, such also everything else in it must necessarily be.

To these reasons, it was added by the Fathers who addressed themselves to me, that in a certain way I was bound to do what they asked, as I have many things noted down with reference to our blessed Father's government, and because I have thought of them with some attention and consideration. Besides, there is no one else left in the Society who could do this work, as our Blessed Lord has taken to Himself all the others who treated familiarly with Ignatius, and so could have done it.

It is true that, in the life of our holy Father, there are many things of which those who are in superiority may avail themselves, but as these are scattered in various places it was well to unite them together, and to add some others which are not written there, and so of the whole to draw a perfect picture of our blessed Father and to put it before the eyes of Superiors in the Society. Regarding them as universal and practical principles planted in their breast, they may more easily succeed in particular cases when consultation and prudence are called into play.

These and other measures like them have induced me to write the present work, because I hold myself to be a bounden servant of the Society, and because, by the grace of our Lord, Who has called me to it, and bears with me in it, there is nothing after my salvation that I desire more than to serve and advance this Society with all my strength. Therefore, I have easily yielded to the judgment and petition of so many grave persons and servants of our Lord in a matter from which some profit can be drawn for the Society, especially as it is such a work that it will give me new pleasure and new matter to refresh old recollections of all that which I saw and heard of our blessed Father Ignatius, and to console and encourage me by careful thought about the actions of a Father of such loving sweetness and a man of such eminent sanctity.

This paper will be of service to the Superiors of the Society, as a kind of guide for their government. It will be very short and distinct in its chapters. The first treats of what our holy Father did with those who aspired to the Society and those who were already novices in it. The second concerns those things which he desired should flourish most in the Society. The third deals with the manner which he adopted in order to implant them in the hearts of his subjects. The fourth, with the means he used in order to profit and advance them in all virtue. The fifth describes the industries which he gave them, so that they might

profit others. The sixth sums up some other particulars. I humbly ask our Lord that, by the intercession of the same holy Father, he will give me the grace to succeed.

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## CHAPTER I.

### WHAT OUR HOLY FATHER DID IN ADMITTING AND TESTING THE NOVICES OF THE SOCIETY.

1. Although in the beginning he was not difficult in admitting candidates into the Society, afterwards he came to draw in his hand, and to say that, if anything would make him desire a longer life (though that was far from his wish), it would be in order that he might be difficult in receiving men into the Society.

2. On no account, either of poverty or temporal want, did he refuse to receive into the Society those whom he judged to be duly qualified, and to have a true vocation from God; because he trusted that He, Who called them to the Society, would maintain them in it, and He did so maintain them.

3. He said that he who is not good for the world is certainly not good for the Society either, and that he who possessed sufficient ability to live in the world would be suited also for the Society, and accordingly he received with greater pleasure an active and industrious man, if he saw in him a disposition to make good use of his abilities, rather than one quiet and sluggish.

4. In receiving anyone he looked much to his character and nature, his prudence, judgment, and aptitude for the ministries of the Society, rather than to his sharpness and ability alone, and accordingly he received with greater pleasure one whom he expected to distinguish himself in the external work of the Society with edification, though he was wanting in learning and talents, rather than another who, possessing learning and some ability, had no inclination or aptitude for external work.

5. As to the age of those whom he received, he desired commonly that they should be approaching manhood, and no longer boys, good looking, and of gracious exterior, for the edification of their neighbour, and, he used to say, *mala facies, mahm faciens*; and accordingly he did not accept any ill-favoured person, or one badly formed or ill-looking, unless they possessed other qualities so remarkable as fully to compensate for this defect. And once, when he left the admittance of a certain person to some Fathers if they thought fit, he was sorry

afterwards that they had admitted him, because he had a crooked nose.

6. He looked much to the health and strength of those who wished to enter, especially the young, because without it the Brother Coadjutors would not be able to work, neither would the Scholastics be able to occupy themselves in their studies, and afterwards employ themselves in the service of our Lord. In persons of great learning or prudence he did not regard so much the want of health, because even if they were half dead they would be of use.

7. He said he did not wish to have anyone in the Society who did not appear to give promise of being useful in some way.

8. He used to say that it is necessary that novices, during the first probation, should observe enclosure, with due regard, however, to health and age, and this that they might better consider the step that they were about to take ; yet he was accustomed to dispense with this when there was any necessity, and sought means to divert them.

9. He was accustomed to be very careful with the novices whom he had already received, in not allowing them to speak with externs, who might perhaps disquiet them, or draw them away from their vocation.

10. Although he desired that the novices should give themselves thoroughly to mortification, nevertheless in the beginning he went little by little, and yielded to the young and frail in all that holy and sweet discretion would allow.

11. When an assault of temptation was so vehement as to render a novice beside himself, our holy Father used many devices and much gentleness, and endeavoured by sweetness to conquer the fierceness of the evil spirit.

12. But when no good came from this gentleness, and the temptation and affliction remained, he adopted some other course ; and so, when necessity required it, he mingled severity with sweetness, and rigour with a gentle conduct, for an example to the rest.

13. It did not seem good to our holy Father that the novices should be induced to take vows before the end of the biennium.

14. He showed great charity towards all who were in their first probation, even though they were persons of humble birth and of little esteem, when any infirmity befell them, because he judged that it was not just that those who had left the world for the love of God should be forsaken in time of need.

## CHAPTER II.

CONCERNING THOSE THINGS WHICH OUR HOLY FATHER IGNATIUS MOST DESIRED, AND ENDEAVOURED TO IMPART TO THOSE OF THE SOCIETY.

1. As regards those already admitted, obedience was what he cared that they should endeavour most earnestly to aim at, and he felt nothing more keenly than if they ceased to practise this virtue. I do not speak of mortal sin, from which, by the grace of God our Lord, it may be supposed they are freed. This not only extends to the execution, but also in making the will of the Superior our own, and thinking that which he thinks in all that in which man cannot say that there is sin. This is what is set down in the Constitutions in many places, and in the letter of Obedience, and in the remarks left on this subject, and which are contained in the fourth chapter of the fifth book of the life of our holy Father.

2. For the better attainment of this obedience, he desired in the members of the Society a resignation of their own wills, and an indifference regarding what is commanded them. This he used to exemplify by an old man's staff or by a dead body. And although he used to obtain information of the wishes of each one, yet he preferred indifference, and that they should give themselves into the hands of their Superior as soft wax and unformed matter.

3. He desired greatly that all members of the Society should have a very right, pure, and single intention, without any mixture of vanity or taint of self-love or interest, and that they should seek the glory of God in their own souls, bodies, and works, and the good of souls in all things, each one according to the talents which God has given him.

4. Regarding prayer and meditation, excepting the case of particular necessity, or harassing and dangerous temptation, he held it to be more expedient that one of Ours, in everything he does, should try to find God rather than give any time to seeking to be united to Him in prayer. He desired this spirit in those of the Society, and that, if possible, they should find no less devotion in any work of charity and obedience than in prayer and meditation, because these works being such as they are, he that does them cannot doubt that in doing them he is conformed to the will of God.

5. Regarding mortification, he desired and valued that which crushed honour and self-esteem, especially in persons of good family, more than that which afflicts the body with fasts, disciplines, and hair-shirts; and accordingly, though he held these austerities to be good and profitable, and at certain times necessary, and was himself greatly practised in them, nevertheless it seemed good not only not to give the spur, but even to hold tight the reins to all those who do not experience harassing and dangerous conflicts. He practised this in an especial manner towards the scholastics, because he judged that for these mortifications a more opportune time would be found, either before beginning or after having ended their studies.

6. Regarding learning, he wished that all alike should ground themselves well in the grammar and humanities, especially if age and inclination suited, and he made those who were not well grounded in them, even though they were first-rate doctors in theology, study Latin again in Rome. But he rejected no kind of approved learning, because he rejoiced to see the Society provided with all possible arms.

7. He did not wish in the Society, as far as possible, a variety of opinion, even in things of some importance, much less in practical matters, and it was his custom to make persons give up their own judgment and follow that of another in any matter in which they showed themselves more positive than was becoming.

8. As regards those whom he placed in certain occupations for which they had talent, but which were not suitable for them, either on account of their condition or want of virtue, or because they had not sufficient knowledge to derive profit from it, our holy Father took them away, attributing greater importance to the progress of his subjects in virtue than to all the rest, and accordingly he broke off the studies and stopped the business of several persons for this reason.

9. He much desired that all the rules should be observed with great exactness, and inflicted penances on those who were negligent in the observance of them; he made an exception, however, for such as for various reasons he thought proper to exempt, acting in all things with discreet charity.

10. When he found it necessary to exempt anyone who stood in need of this indulgence, he grieved much that others should be scandalized, or should say that there was the smallest occasion from which scandal could possibly be taken. He grieved also if one who had no such necessity should ask or wish for the same

allowance as was given where the necessity existed. For it seemed to him to be a want of discretion to measure unequal things with the same measure. He thought it sensual to desire or ask without necessity for that which was given to another on account of necessity. In Superiors he judged it to be weakness and want of charity not to give to one who had need for fear of complaint or murmuring, or lest others might ask for the same without need. The rule to be followed is not to be the taste or appetite of any one, but the necessity estimated according to the discreet and sweet charity of the Superior. In the year 1545 the physicians ordered me not to keep Lent, and I said to our Father that perhaps some scandal might be taken. He answered me, with a stern look, "Who is to take scandal in this house, and not to thank our Lord that he has not the same necessity that you have?" In a similar case in the year 1546, he said that he would dismiss any one out of the Society who should be scandalized.

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### CHAPTER III.

TREATS OF THE MEANS HE USED IN ORDER TO IMPLANT VIRTUES  
AND TO CAUSE THEM TO FLOURISH IN THE HEARTS OF HIS  
SUBJECTS.

1. Many and various were the means which our holy Father made use of in order to implant perfection and all that he desired in the souls of his sons. His principal aim was to gain their hearts with the gentlest and sweetest love of a father. For he was truly a father towards all his sons, and as the head of this body had particular care of each of his members; as the root of this plant, he gave life and sap to the trunk, and to all the branches, leaves, flowers, and fruits, and which it bore; according to the necessity and capacity of each; using for this certain admirable means, of which some are here set down.

In the first place he received all his subjects, when they came to him, with affability and treated them with most marvellous benignity; and in order that he might know and make much of them he made them eat sometimes with him; even the Coadjutor Brothers, the cook and the porter, and those who occupied the meanest offices of the house.

2. In the second place, he complied with their wishes, as far as could be, when it was not inconvenient either for the house or for themselves.

3. In the third place, in order that they might esteem more that which he conceded to them, if the person was of some quality, he proposed the reasons which he had in order to deny it, but he added that all these did not weigh so much as the desire which he had to give him satisfaction.



4. The fourth. When the inconveniences were so great that he could not justly grant that which was asked, he denied it, but with so much consideration, that the very person who made the request went away persuaded of the goodwill of our holy Father, and of the impossibility or inconvenience of the things asked for.

5. In the fifth place, he never said an injurious word, or anything biting to anyone when he reprehended him, calling him proud, disobedient, or other similar names.

6. The sixth. He looked much to the good fame and reputation of all his subjects, and that in two ways : the first, by always speaking well and showing the high esteem he had of them ; not publishing the faults of anyone unless he had extreme necessity of taking counsel in order to remedy the evil : and even then if one sufficed he would not consult with two, and if two sufficed not with three ; he took care not to magnify the fault, but he related simply what had taken place. The second means he made use of was to chastise severely those who spoke evil of their brethren, or gave occasion in their words that he should have a less good opinion of them. To a very old Father and servant of God he assigned the penance of a discipline during three psalms, because he had related outside the house that another old Father was raving with fever, and spoke things which he would not have said if he had been in his right senses.

7. Whenever any were guilty of misconduct of any kind towards himself, he treated them in such a manner as to fill them with shame and confusion through his fatherly sweetness and gentleness.

8. As long as any one was under affliction from temptation or the vehemence of any passion, his forbearance and patience were incredible, and until the fit opportunity he did not reprehend nor speak a word ; but waited till the impetus and influence had passed and the sick man had come to himself again, and saw and felt ashamed of what he had done, because he had caused our holy Father to suffer much in his regard ; showing sorrow and prudence more Divine than human.

9. He showed a most marvellous love in concealing and burying in utter forgetfulness the faults of those who revealed them to him, and so with full confidence they manifested all to him. The secrecy and benignity of our holy Father in this matter was very great. And all were able to be secure, that neither in his conduct, words, behaviour, and most of all in his heart did there remain the least trace nor memory of any faults, no more than if they had never spoken.

10. His care for the health and comfort of each one was so great that to those of us who saw him he was a cause of admiration, and to those who did not see him he seemed to go too far. It is certain that one cannot in a few words tell all that this involves. He wished that as soon as anyone fell sick he should come and tell him at once, in order that he might provide all that the physician ordered; and when he had not the money in the house which was necessary in order to provide what was ordered he sold the household furniture. This he did in the following manner: the buyer cast lots between our holy Father, the procurator of the house, and himself, and sold the blankets of him on whom the lot fell: and the same official was to come twice a day, and say if the procurator had provided all that the medical man had ordered to be given to the sick. Another argument of this same care was the severe penances he imposed for negligence in this matter; also, the great solicitude with which he himself assisted those who were dangerously sick and the charity and humility with which he served them, as if he had nothing else to attend to. I myself saw him killing the vermin and cleaning the beds of the sick.

11. Being himself very sick, and having left all the government in the hands of Father Nadal, excepting what referred to the sick, our holy Father took under his especial care Father J. Olelo, a truly mortified man, who was the preacher of our Professed House in Rome, and who in that year 1553 was dangerously ill and was likely to be incapacitated for life; he kept him for three weeks away from his books and prayer ordering him to sleep instead; he also made him eat with him and took him into the country, thereby curing him in such a way that he lived for many years afterwards preaching with great fruit and edification in the principal towns of Italy and Sicily. Finally, there never was a mother who had such great anxiety about her children, as our holy Father had for his sons, especially for the sick and infirm as I have already said. Nor did his vigilance confine itself to those in Rome, but extended even to those abroad, taking care that the Superiors looked after the health of their subjects, and reprehending them if they were negligent. And the charity which I have noticed in the case of the sick, also extended itself to conserve the health of those who were delicate and weak.

12. The twelfth. He showed his love by not burdening his sons more than they could sweetly bear, and rather lightening than increasing their burden, and especially in examining and

finding out the good inclinations which they possessed, in order to govern them according to themselves and to lead them more sweetly to every virtue; and in order to do this the better he managed in one of two ways. In easy matters, by ordering a certain friend or confidant to talk with the person regarding the inclination he wished to know and make him out. In difficult matters he ordered that after they had prayed, they should in writing give him three points answered. (1) If he was ordered to do *this* by obedience was he prepared? (2) If he felt any inclination for it. (3) If it were left to him to do or not, which would he prefer? And as our holy Father was so fatherly and so much beloved by all his sons, so they showed themselves obedient and gave up their hearts to him, in order that he might dispose of them and in all things without contradiction and repugnance, for on account of that love he was not only father and guide, but also master and lord of his subjects; he took care of them and they were reckless of themselves; they worked until they were weary, without any regard for their health on account of the great care which they knew our holy Father had of them, and being assured that when they had any necessity for rest they would find it completely; and moreover there existed a holy emulation between our holy Father and his sons, they wishing to undertake greater burdens than their strength would allow, and he cutting off some portion even of that which they were capable of doing; the sons reverencing and obeying their Father, and the Father looking after his sons with a sweet and solicitous love which it is not possible to express in words.

He showed his love likewise in the confidence which he had in any one to whom he intrusted any important business giving him instruction which seemed fit and full powers: and letting each one act according to his talents and capacity, and if our holy Father advised with them on any particular matter which they desired, he often added: "You who are in the midst of the work are better able to judge what ought to be done."

Another means our holy Father adopted, namely, if there was anything likely to give disgust to his subjects he ordinarily made the lower Superiors as the Rector or Minister order it, and all that was pleasant and sweet our holy Father ordered himself; so that it might seem to come from him, and that what was sweet and agreeable might be attributed to him, and that the subject might not conceive aversion from him for the bitter and disagreeable.

When for any grave offence he judged it fit to order a severe and somewhat extraordinary penance, he refrained from doing

so until he who had committed the fault had prayed and recognized it; and as this was his principal intention, as also in order that the offender should undertake the penance which he judged the fault to deserve, our holy Father ordinarily cut off a good portion of it, so that no one remained unpunished, and the culprit was corrected without anger or resentment.

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#### CHAPTER IV.

##### THE MEANS WHICH OUR HOLY FATHER USED IN ORDER TO ADVANCE HIS SUBJECTS IN EVERY VIRTUE.

This love of our holy Father was not weak and fickle without life and efficacy, but with the sweetness, ardour, and tenderness of a mother he joined the solid and robust love of a father, striving that his sons each day should grow and advance in grace and virtue. Our holy Father accordingly took an especial care of those under his charge that they should excel in the attainment of all virtue, and not content themselves with that which they had acquired, but that they should endeavour to advance each day more and more. In the attainment of which he used to help them, treating each one according to his capacity and strength. To those who were as yet novices in virtue he gave milk, to those further advanced crusty bread, and those who were perfect he treated with greater rigour, in order that they might run with loose reins in the path of perfection. To Father Polanco, who was his secretary for nine years, he barely ever spoke a kind word until the day before he died—when our holy Father sent to ask the blessing of the Pope, and told him that he was dying. He sometime spoke such terrible biting words to Father Nadal as to cause him to shed tears.

He gave many severe penances to Father Diego de Equia, his confessor, and left off going to confession to him because he had spoken highly and with exaggeration of the virtues of our holy Father. These men were all very great servants of God and men of renown. But what surprised me most of all was our holy Father telling me that there was no one in the whole Society to whom he owed more than to Father Laynez, even including among the rest Father Francis Xavier; and his having told him that he was to succeed in the office of General. The year following, that is, the one preceding his death, he treated him with such severity that after my return from Flanders to Rome, Father

Layneze told me sometimes he experienced such depression from such treatment as to turn to our Lord and say: "O Lord! what have I done against the Society that this saint treats me in this manner?" I attribute this to our holy Father wishing to sanctify Father Layneze and mould him for his future position as General, in order that by what he had experienced in himself he might learn how to govern others.

I place these examples here, not that Superiors who are now in authority may imitate them, because such examples are more to be admired than followed, and belong more strictly to the *Founder* of a religious order such as the Society, who on account of his great sanctity, prudence and authority, and the universal respect in which he was held by all, is able to draw advantage from the means we here set down, in the case of those whom he thus treated and for the example and edification of the rest. We do this in order that all Superiors may know what they ought to do in dealing with their subjects, that they are not to content themselves with living in outward observance of their rule and without scandal; but that they should procure their spiritual advancement in every virtue, measuring in the first place to themselves with a just and due measure, and then to their subjects conformably to the condition, capacity, and merits of each one, and according to the esteem in which the Superior is commonly held. This esteem has great weight in reference to what the Superior does, whether it turns out well or ill. But to return again to our holy Father.

He had a great facility in uprooting bad habits and in curing infirmities of soul, either such as existed naturally and had grown old, or for some reason or other appeared incurable; and so many and such efficacious remedies that the soul, however rebellious it might be, relented and surrendered itself. He made each of his subjects who had any fault that he desired to mend, mention this fault to another and give him full information; and that he should put himself under the observation of him to whom he gave his confidence, in order that he might know all that passed; and note the times that he fell and with charity inform him; that he should examine many times each day that particular fault, and in order that he should not forget, that he should twice, once before dinner and once before supper, tell a certain person whom the same Father chose, whether he had made the examen; that in the refectory he should preach on that virtue which he endeavoured to attain, or on the contrary vice which he desired to conquer, in order that exhorting others, he should be more

convinced and moved to put in practice what he preached ; and that he should undertake some penance and practise it each time he fell into that fault ; and other means he used similar to these ; but with such exactness and efficacy that there was nothing so deeply rooted which he did not eradicate, nor any habit so inveterate that by means of a contrary habit he did not conquer driving out one nail with another. He did not confine the use of these means to the conquest of the passions and bad inclinations of the soul only ; but also to the vicious inclinations natural or acquired, as when any one spoke, or walked too quickly, or acted uncivilly, or used any other unseemly or less agreeable practices ; and in other like cases that he was able to detail, quoting particular examples.

He likewise showed his prudence and skill in another very important matter, namely, in knowing how to serve his subjects ; because it sometimes happened that some one had great talent for a particular branch : for teaching or preaching, or dealing with princes, or helping his neighbour, and on the other hand, joined to these good qualities some imperfections which had power to destroy and hide the good which there was in that subject ; and in order to improve the fruit which he was able to hope for, and for his humiliation, he would point out this human weakness.

But the prudence and wisdom of our holy Father was so great and divine that he knew how to make use of the good without the bad, and gather the corn without the cockle choking the good seed of our Lord ; because he led his subject so straight and foresaw things with such care and prevision as was simply marvellous.

Each day, however, he had an especial care that none of his sons in their extreme zeal to help others should themselves suffer thereby ; therefore if he saw that any one was good for a certain office as preaching, confessing, &c., but the office was not good for him, because it made him proud or run any danger, he took him away from that office, preferring the safety and good of his subject to all the fruit that otherwise he would be able to do, as we have here said.

In things which though small in themselves yet were able by example if passed over to become great and dangerous, our holy Father was accustomed to be severe and rigorous, and for that reason he oftentimes ordered great penances for things which appear very small.

Knowing that in Portugal there was some disquietude and

that they had rebelled against obedience, saying : " The Superior ought not to order me this," our holy Father gravely reprehended the Provincial and ordered him in *virtute sanctæ obedientiæ* not to tolerate disobedience in his Province, because he who was not good to his Superior could not be good towards others. And he wrote also the same to the other Superiors of the Society, and was firm in not permitting nor keeping in the Society any person who could disturb it ; for instance, we may quote the case of Father Leonard Kessel, a holy man and Superior at Cologne, having sent away eight of Ours out of fifteen whom he had in his College because they had banded together to rebel, and at the persuasion of one Gerard, a Dutchman, did not wish to obey ; he had afterwards a scruple about it, thinking that perhaps it would have sufficed to have sent away one or two or four, the heads of the disturbance, so he wrote to our holy Father begging a penance for what he had done ; but he replied that he ought not to have any scruple about what he had done, because it was well done, unless perhaps he ought to have sent away the remaining seven, if they were not quiet and obedient and such as were likely to serve in the Society the Lord our God.

In the same way, our holy Father acted in the year 1555, when he sent away eleven or twelve from the Roman College, and amongst them a cousin of the Duke of Vibona, who had married a daughter of D. John of Vega, Viceroy of Sicily, to whom the Society was greatly indebted, and for whom our holy Father had the greatest respect.

These things I say in order to show the zeal which our holy Father had, and not that Superiors of the present day may easily send away their subjects, a thing which they ought not to do without great consideration, because these cases were great and particular and examined by a man so saintly and prudent as our holy Father.

The manner of dismissal was that which our Constitutions describe in the second part, so as to secure that he who was sent away should go peacefully and taught how to live well ; and that those of the house should retain a good opinion as far as possible of him who had gone, having compassion for him and humbling themselves and taking warning.

And sometimes when he judged that the subject whom he wished to expel was no good to the Society, our holy Father sent him away to rest himself, and afterwards sent him away entirely ; and he used this saintly prudence because it was done with a

more secure conscience and with greater love on the part of the Society, and care for its good name.

And if the causes of dismissal of any one were secret and were not able to be published without sin, the manner of dismissal was commonly to send him travelling and advise him privately not to return to the Society again. And in order that it may be the better understood with what sweetness and charity our holy Father treated this matter, I wish to add that whenever any one was tempted to leave the Society, over and above the prayers which the same Father made and ordered to be made in the house for him, and besides speaking and warning him in person and by others of the Society as well by those outside, if he had any very intimate friends beyond those of the house, he would oppose with all his strength the onsets of Satan, asking him who was tempted that since he had been so long a time in the Society of his own will and since we had kept him in it because he had asked it; that now, being asked by us whether he would remain another fortnight without obligation of obedience to any one, nor of observing the rules further than he wished, and with this sweet remedy he cured many; but when all this did not suffice, he called all the members of the community and before them he asked him the reason why he wished to go, and ordered each one to say what he thought, and oftentimes our Lord spoke through the Coadjutor Brothers simple things so much to the purpose, that I saw the tempted one confounded and prostrate himself at the feet of all, and shedding tears ask their pardon.



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## CHAPTER V.

TREATS OF THE INDUSTRIES WHICH OUR HOLY FATHER SUGGESTED  
TO OURS IN ORDER THAT THEY MIGHT PROFIT OTHERS.

The first and the most important thing which our Holy Father recommended to those of the Society who were on the mission and engaged in dealing with their neighbours in order to help them in spiritual matters was, that all should understand that the best means of assisting others is by advancing one's self, and perfecting and growing each day in virtue and favour with our Lord; because by this means man comes to be a worthy instrument of God in order to gain others to perfection and to enkindle in the souls of others the fire of charity which burns in his own breast.

In order to attain this, he said they ought to have a great desire for this love of God and of perfection, and to beg it many times with great earnestness from His Divine Majesty, and purpose not to lose it to gain the whole world, and even not to endanger it with or by any deliberate venial sin.

The second. He said that it was necessary to conquer vain timidity (in undertaking great things in the service of our Lord), arising out of poverty, incommodities, calumnies, injuries, and affronts, or even of death itself; and not to be exasperated, nor harbour hate and abhorrence against persons who contradict or persecute us.

The third. He added more especially, that we ought to guard against the two very dangerous rocks in this navigation, the first of pride and vain presumption as to ourselves in undertaking things very arduous and disproportioned to our strength, and the

other, which oftentimes follows from this, of pusillanimity and want of confidence in our works and in difficulties which present themselves, when things do not succeed as we wished.

The fourth. Above all, he advised that with great care we should procure to root up every appetite of ambition and aspiring to gain for ourselves honours, dignities, friendship or favour from princes—the praise of men or applause from persons of position; so that we should not do anything to be praised, nor cease from doing it if it was good for the fear of being blamed.

The fifth. Because this affection and vain appetite is very powerful, no less than the delight of eating, drinking, and being clothed in royal state, and the like, which desires ought to be restrained and moderated according to necessity, and also for the edification of the persons with whom we deal; and so to form the interior man in order that he may shine forth in his exterior, and in order that those with whom he treats and converses may be edified even by his appearance and may praise our Lord.

The sixth. He recommended great caution in dealing with women, especially if they were young, beautiful, or of low condition, or bad repute, thus to fly from danger to ourselves and to avoid scandal to others, and to thwart the desire of people who always are inclined rather to suspect and think evil of religious and servants of God than to excuse and defend them. Also he desired more by his example than by words that we should be slow in believing and giving forth as good revelations what any spiritual and pious person may say they have received, falling under the deceit which is accustomed in like cases, and holding up dreams and raving of head for revelation: that the discredit may be avoided which such error would bring on him when the mistake is discovered.

The seventh. It was extraordinary to notice the circumspection which our holy Father used in speaking, in which he also desired those of the Society to be very prudent, not using words that were light, idle, murmuring, detracting, or proud, or any hyperboles or exaggerations, because all this, he said, was hurtful, and took away his credit in the eyes of the person with whom he treated. This, he maintained, was very necessary in order to be able to help and lead souls to God, especially in preaching and in answering and settling doubts on grave matters; he said that all ought to use the greatest modesty, regard, and consideration.

The eighth. Marvellous also was the art which our holy

Father had in gaining the good will of persons with whom he treated, and by this means drawing them to God more easily; and he taught by his words, but more by his example, the value we ought to set on this. He said that it helped very much to obtaining a pure and sincere love towards them, and we ought to show it by kind words and deeds, doing for them all that can easily be done conformably to our habit and profession and to prudent charity. Also one ought to make confidants of the same persons, communicating the business which they treat about more or less according to each one's capacity and the familiarity which they have with them, accepting and following his counsel when it is suitable, in order to conform ourselves and yield to them in that which is not against God, and to dissemble our chief object in some degree in order to go in at their door and come out at our own; becoming, as the Apostle says, *omnia omnibus ut omnes lucrifaciamus*.

But this must be done with prudence in order to gain the end. Every circumstance of time and place must be considered. He has need of many eyes to see well the condition and nature of the person with whom he has to treat, especially if he be a prince, or great lord, before admitting them to confidence and becoming very familiar.

The ninth. On the other hand, it is necessary, as he said, to use great reservedness and circumspection with those same persons whom we wish to gain to God, and to whom we are bound to show ourselves grateful for the kindness which we have received from them. We must not be flatterers, nor make them esteem our ministry lightly, but, on the contrary, make them understand that we chiefly acknowledge these services as coming from God, and that they themselves gain much in the good which they do to us for His love, and this, both that they may know that the priest is superior to prosperous or adverse fortune, and free from vain hopes and fears, and a despiser of all which the world can offer him; while he deals with every one with a grave humility, not opening his heart too freely, nor indulging in too great familiarity unless with a person whom he knows well and on whom he can rely. Neither should he receive gifts from any one, except such as be necessary for his support, and this from persons to whom the act of giving would be a source of edification, and itself received as a gift from God; the reason being that he that receives loses his liberty, and is less esteemed by him who gives.

Our holy Father further added that he who lives in a country

where there are contending factions, should embrace both, and not show himself partial nor act in such a manner to the one as to offend the other.

The tenth. He taught that although authority is necessary in order to help and advance our neighbour, and that for this end the priest ought to secure it, nevertheless this authority is not found in anything that savours of the world, but in despising it, and in true humility, and in showing by works more than by words that the man is the disciple and imitator of Christ the Humble, and that he does not aim or desire anything except His glory and the salvation of the souls which He Himself desired. And with a view to this he should disdain nothing, though it be a mere trifle, and though it appears vile in the eyes of men, if by it he is able to bring glory to God; and he must always begin with the lowest if he desire to gain access to the highest, and to find favour with our Lord—*qui resistit superbis et exaltat humiles*. Our holy Father insisted a great deal on this, and thus he ordered Fathers Francis Xavier and Simon that they should gain their livelihood by begging in Portugal when summoned thither by the King; and Fathers Laynez and Salmeron, that they should assist the poor and teach Christian doctrine in Trent before giving their judgment or opinion in the Council—they being sent by the Pope as theologians to His Holiness.

The eleventh. Our holy Father was magnanimous and determined, and in all things he undertook, indefatigable, nor would he turn back for any difficulty or contradiction which offered itself, if he judged that the work was convenient for the service of our Lord; and such also he desired that his sons should be. But, however, he warned us that no one should be pertinacious or obstinate in wishing to persevere in that which he had once commenced, in order to simply have the upper hand, if there was no hope of finishing that which he had commenced, or if it was judged that his services might be employed in something more useful.

The twelfth. Finally, he taught that it was very necessary that he who treated with his neighbour in order to cure him, should be like a good physician, and that he should neither be frightened at his infirmities nor have a loathing for his wounds; and that he should suffer with great patience and meekness his infirmity and fretfulness, and for this not consider him as a son of Adam, and as a vessel of frail glass or earth, but as an image of God, purchased by the Blood of Jesus Christ. Priests must procure that with good-works they dispose themselves to receive

or augment the grace of our Lord, in Whom they ought to hope, that as He has called them to so high a ministry, He would make them His worthy ministers, if they should distrust themselves and put their confidence in the bounty of the same Lord Who called them and made them members of this Religious Order.

Father Polanco wrote some industries in order to teach how those of the Society ought to conduct themselves that were occupied with their neighbours for the greater service of God and good of souls, which he gathered from what he saw our holy Father make use of, and from the instructions and advice which he gave to those whom he sent to cultivate the vineyard of the Lord. In them were found other documents useful for this end; but those which I have here set down I think are the chief, and that they are best suited for our purpose.

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## CHAPTER VI.

OF SOME THINGS WHICH OUR HOLY FATHER DID, AND WHICH MAY HELP TOWARDS MAINTAINING GOOD GOVERNMENT.

1. He did not judge the progress and virtue of any one by the good natural temperament and sweet disposition he had, but by the care and endeavour he took in overcoming himself.

2. He was very solicitous as to the execution of business, and for this end each night took an account from the persons by whom he had been helped as to that which they had done during the day, and gave them orders as to what they had to do for the following.

3. All the good news that came to Rome concerning the Society he caused to be translated and sent to his friends and persons of rank, as well to show his gratitude for what they had done as in order that they should know what God had done by means of Ours, and glorify our Lord more.

4. When he wished to entrust any business to a person of whose experience he was ignorant, sometimes in order to try him he ordered him each night to render an account of what he had that day accomplished to a person as to whose spirit and prudence our holy Father was confident, in order that he might direct him, and tell him in what he had done well and in what he had erred.

5. He had great anxiety that persons in the Society who possessed learning or other distinctions should not give bad

example, on account of the harm that might come of it to the rest.

6. Whenever he treated with persons of uncertain probity, he made a point to negotiate before witnesses or in writing.

7. He gave to an old and professed Father a penance of a discipline to last during the recital of eight psalms, because he had not waited for his companion, who had delayed, and went alone to confess a sick woman; acting thus in order that the rest, taking warning from him, might not follow his example.

8. A Father being called to confess a sick person who was dying, arrived late, because he had been detained, and found the person dead. Our holy Father was extremely grieved at the circumstance, and ordered that when any one came to call for a priest on a similar occasion, the porter should ring the bell at once, so that all the Fathers might know that they were called, and might run down to the door, and he who was most prompt and first ready should go to receive the confession.

9. When our holy Father heard of any misconduct, such as commonly rouses indignation, he did not speak a word till after he had recollected himself interiorly and considered what reply he ought to make.

10. The rule which we have in the Society of taking an hour for recreation after dinner and supper is not only intended to secure that no harm may come to health from unseasonable application to prayer or study, but also so that the Fathers and Brothers may converse with each other, and by means of that communication may come to know and love each other more. When I told our holy Father that the Superiors of the Roman College wished to cut off the time allotted for recreation on fasting and abstinence nights, his reply was that he would not consent to it.

11. A Father being at supper with our holy Father, said that it was a miracle that God our Lord should sustain so many of the Society in Rome, without regular income, at a time of so great want and war, during which Cardinals and some great lords dismissed a portion of their retinue of servants through inability to maintain them. While this Father was speaking thus, our holy Father's countenance grew grave and severe, as it was wont to do when in his presence any inadvertent or inconsiderate word was spoken, and he replied, "What miracle! It would have been a miracle if it had not been so," and added his reason: "From the very commencement of the Society," he said, "we have always seen how, when we have been most numerous and

our need has been the greatest, by so much the more abundantly has our Lord provided for us."

12. Being on a journey with our holy Father, and not having taken sufficient means for the journey, I noticed two things: the first that he gave large alms to the poor whom he met, and the other that he paid our hosts whatever was asked without demur, so that they remained contented and satisfied.

13. He had a great solicitude and care that no one should say to the novices anything that might have power to disquiet them or put into their minds a spirit contrary to our Institute and to our way of proceeding; and in this he was very severe, and, if we may say it, rigorous.

14. In the things relating to the service of our Lord which he undertook, he used all the human means in his power in order to attain his end by these means, with such care and efficacy as if the good success depended on these means alone; also he trusted in God in such a way, and was dependent on His Divine Providence, just as if the other human means that he used were of no effect.

15. When any one asked him for anything, he considered for a while if it was convenient to give it to him; and if he judged that it was not, he would ponder what he ought to reply in order to deny it with sweetness.

16. When two were not so united together as they might be, he used to tell the one anything that he had heard from the other which might have power to calm him and make him more friendly with his companion, leaving unsaid that which would tend to vex him.

17. He desired greatly that his subjects should do the things which he wished, through the influence of a well ordered inclination towards the Superior, without its being necessary to use commands in virtue of holy obedience.

18. He had great care that there should not be introduced rites, ceremonies, uses, or new customs into the Society without his concurrence.

19. Whenever he wrote letters on serious matters, especially to persons of rank, he was extremely careful in reading over and correcting them, and spent so much time in this that he gained our admiration.

20. To Father Torres, who died in Toledo, he wrote that he would not let him be entangled with confraternities of seculars when at Salamanca.

21. In order to rouse and give more life to Ours, our holy

Father in the beginning ordered that they should write each week to him and say how many confessions they had heard, and if any had made the exercises under their direction.

22. He had very particular care that no one of his sons should give to persons of rank occasion for just anger; and whenever any was given, he set the matter right with great prudence, in order that it might not harm the whole body of the Society.

23. When Father Bobadilla was at the Court of Charles V., in Germany, by order of Pope Paul III., some advised the Emperor that until the Council should be held in order to settle the controversies between the Catholics and Protestants, he should publish the "Interim," as was done to the great injury of the commonwealth. The secular Prince placing his hand, although with good zeal, on that which did not belong to him, Father Bobadilla opposed this very strongly; and, either on account of the thing itself or the manner in which it was done, the Emperor was angry and ordered him to quit the country, and sent his commissary with him to accompany him as far as Italy. Our holy Father knew that Father Bobadilla was returning in disgrace from Germany, but did not know the cause of it, so that when he arrived in Rome he did not receive him into the house till after learning all that had passed; and the Emperor was informed of that which our holy Father had done with his subject, and his anger was mitigated without harm to the Society.

Similarly, in the time of Pope Paul IV., Father Laynez was preaching in Rome at St. James of the Spaniards. He said some words, speaking about simony, which, though in his intention they could not be reprehended, for they were plain, certain, and true, were nevertheless such that some were able to interpret them wrongly, as if they were pointed against the consultations which the holy Father was holding about the matter with the view of reforming the Dataria upon this subject. Our holy Father ordered Father Laynez to take a discipline; that the Pope, if he should hear of the matter, should not have any occasion of anger against him or against the Society.

24. The Prior Andrew Lipomano, a Patrician of Venice, having given his consent to hand over to the College at Padua, which was the first the Society had in Italy, the Priory of Sta. Maria Magdalena of that city, which he possessed, and which was worth two million ducats income, and the Pope having consented to the annexation with the condition that the Society should at once enjoy half the income of the Priory; our holy Father, out of



pure gratitude, for the Society was in the beginning very poor, sent a legal document, giving over to the Prior all the rent of the Priory for the whole of his life, so that he should not give to the Society more than was his will and pleasure; and the Prior agreed to this, both providing for those of Ours that were already in the College of Padua with much liberality, and showing our holy Father the gratitude that is due to benefactors. Afterwards our holy Father offered the Prior a pension of four hundred ducats for his nephew, which the Prior would not accept.

25. During a time of much want, two asked to be admitted into the Society in Rome. One was a Frenchman, called William, and the other a Spaniard, named Alonso, who during their first probation fell sick. The Spaniard had just come from the hospital, and the Frenchman had applied for admission there, but did not succeed. Our holy Father knowing this, and knowing that some thought that as they were not in our regular house they should go back to the hospital to be cured, would not consent to it, but, on the contrary, ordered that they should be provided with a physician and medicine, saying that as they for the love of God had forsaken the world, it was not just to desert them in their necessity.

26. In the year 1553 I asked our holy Father about the following matter: whether it were well to have prisons in the houses of the Society, since sometimes a man was tempted in such a manner that reason alone was unable to conquer the temptation; and if a little assistance were added, the impetus would pass away, and that madness be cured. Our holy Father answered me in the following words: "If I should, Peter, only take into account God our Lord, and not likewise men for His sake, I should place prisons in the houses of the Society; but because God our Lord wishes that we should have regard to men for His love, I consider that now it would not be convenient."

27. Although he helped with good will in all pious works, and favoured them both within and without Rome, yet when anything presented itself touching the Inquisition of Spain, he had so great regard for the authority of the Holy Office, that he did not wish that it should be dealt with except in this tribunal; and thus, having been asked to obtain from His Holiness pardon for certain Moorish converts who had, after Baptism, relapsed again into error against the faith, although he could easily have obtained it, he would not do it, but rather remitted the case to the Inquisitor General, and supplicated him that he would pardon them; and so he did.

28. Some Fathers wished that the abstinence on Fridays in use in the Society should be changed into an ecclesiastical fast, but our holy Father would not consent.

29. The Minister, considering that a certain Brother in the house did not conduct himself well, and, moreover, suspecting that he communicated with a bad conscience, asked our holy Father if it would not be well to order him not to communicate; but our holy Father seeing that his suspicions were not grounded on good foundations, said No, because if the Brother was feigning, the virtue of the Blessed Sacrament would disclose him; and thus after a few days the evil broke out, and he fled away from the Society.