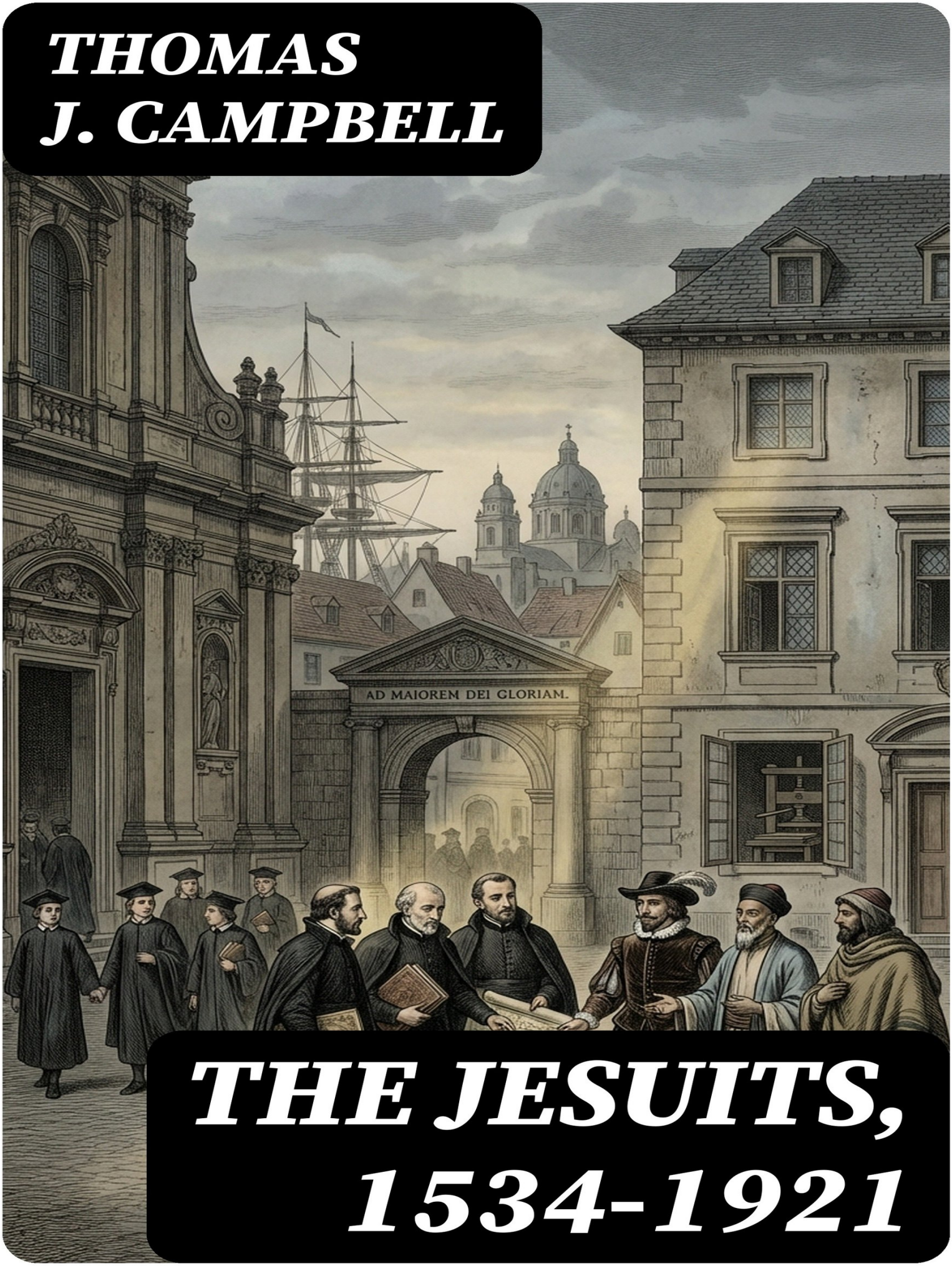
THOMAS J. CAMPBELL



THE JESUITS, 1534-1921


THOMAS
J. CAMPBELL
AD MAJOREM DEI GLORIAM
THE JESUITS,
1534-1921

Thomas J. Campbell

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Enriched edition. A History of the Society of Jesus from Its Foundation to the Present Time

Introduction, Studies and Commentaries by Cameron Price

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PREFACE

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Some years ago the writer of these pages, when on his way to what is called a general congregation of the Society of Jesus, was asked by a fellow-passenger on an Atlantic liner, if he knew anything about the Jesuits. He answered in the affirmative and proceeded to give an account of the character and purpose of the Order. After a few moments, he was interrupted by the inquirer with, "You know nothing at all about them, Sir; good day." Possibly the Jesuits themselves are responsible for this attitude of mind, which is not peculiar to people at sea, but is to be met everywhere.

As a matter of fact, no Jesuit has thus far ever written a complete or adequate history of the Society; Orlandini, Jouvancy and Cordara attempted it a couple of centuries ago, but their work never got beyond the first one hundred years. Two very small compendiums by Jesuits have been recently published, one in Italian by Rosa, the other in French by Brucker, but they are too congested to be satisfactory to the average reader, and Brucker's stops at the Suppression of the Society by Clement XIV in 1773. Crétineau-Joly's history was written in great haste; he is often a special pleader, and even Jesuits find him too eulogistic. At present he is hopelessly antiquated, his last volume bearing the date of 1833. B. N. (Barbara Neave) published in English a history of the Society based largely on Crétineau-Joly. The consequence of this lack of authoritative works is that the general public gets its

information about the Jesuits from writers who are prejudiced or ill-informed or, who, perhaps, have been hired to defame the Society for political purposes. Other authors, again, have found the Jesuits a romantic theme, and have drawn largely on their imagination for their statements.

Attention was called to this condition of things by the Congregation of the Society which elected Father Martin to the post of General of the Jesuits in 1892. As a result he appointed a corps of distinguished writers to co-operate in the production of a universal history of the Society, which was to be colossal in size, based on the most authentic documents, and in line with the latest and most exacting requirements of recent scientific historiography. On the completion of the various parts, they are to be co-ordinated and then translated into several languages, so as to supply material for minor histories within the reach of the general public. Such a scheme necessarily supposes a very considerable time before the completion of the entire work, and, as matter of fact, although several volumes have already appeared in English, French, German, Spanish and Italian, the authors are still discussing events that occurred two centuries ago. Happily their researches have thrown much light on the early history of the Order; an immense number of *documents inédits*, published by Carayon and others, have given us a more intimate knowledge of the intermediate period; many biographies have been written, and the huge volume of the "Liber sæcularis" by Albers brings the record down to our own days. Thus, though much valuable information has already been made available for

the general reader the great collaborative work is far from completion. Hence the present history of the Jesuits.

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CHAPTER I

ORIGIN

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The Name—Opprobrious meanings—Caricatures of the Founder—Purpose of the Order—Early life of Ignatius—Pampeluna[1]—Conversion—Manresa[2]—The Exercises—Authorship—Journey to Palestine—The Universities—Life in Paris—First Companions—Montmartre First Vows—Assembly at Venice. Failure to reach Palestine—First Journey to Rome—Ordination to the Priesthood—Labors in Italy—Submits the Constitutions for Papal Approval—Guidiccioni's opposition—Issue of the Bull *Regimini*[4]—Sketch of the Institute—Crypto-Jesuits.

The name "Jesuit" has usually a sinister meaning in the minds of the misinformed. Calvin is accused of inventing it, but that is an error. It was in common use two or three centuries before the Reformation, and generally it implied spiritual distinction. Indeed, in his famous work known as "The Great Life of Our Lord Jesus Christ," which appeared somewhere about 1350, the saintly old Carthusian ascetic, Ludolph of Saxony, employs it in a way that almost provokes a smile. He tells his readers that "just as we are called Christians when we are baptized, so we shall be called Jesuits when we enter into glory." Possibly such a designation would be very uncomfortable even for some pious people of the present day. The opprobrious meaning of the word came into use at the approach of the Protestant

Reformation. Thus, when laxity in the observance of their rule began to show itself in the once fervent followers of St. John Columbini—who were called Jesuati, because of their frequent use of the expression: "Praised be Jesus Christ"—their name fixed itself on the common speech as a synonym of hypocrisy. Possibly that will explain the curious question in the "Examen of Conscience" in an old German prayer-book, dated 1519, where the penitent is bidden to ask himself: "Did I omit to teach the Word of God for fear of being called a Pharisee, a Jesuit, a hypocrite, a Beguine[3]?"

The association of the term Jesuit with Pharisee and hypocrite is unpleasant enough, but connecting it with Beguine is particularly offensive. The word Beguine had come to signify a female heretic, a mysticist, an illuminist, a pantheist, who though cultivating a saintly exterior was credited with holding secret assemblies where the most indecent orgies were indulged in. The identity of the Beguines with Jesuits was considered to be beyond question, and one of the earliest Calvinist writers informed his co-religionists that at certain periods the Jesuits made use of mysterious and magical devices and performed a variety of weird antics and contortions in subterraneous caverns, from which they emerged as haggard and worn as if they had been struggling with the demons of hell (Janssen, Hist. of the German People, Eng. tr., IV, 406-7). Unhappily, at that time, a certain section of the association of Beguines insisted upon being called Jesuits. There were many variations on this theme when the genuine Jesuits at last appeared. In Germany they were denounced as idolaters and libertines, and their great leader Canisius was

reported to have run away with an abbess. In France they were considered assassins and regicides; Calvin called them *la racaille*, that is, the rabble, rifraff, dregs. In England they were reputed political plotters and spies. Later, in America, John Adams, second President of the United States, identified them with Quakers and resolved to suppress them. Cotton Mather or someone in Boston denounced them as grasshoppers and prayed for the east wind to sweep them away; the Indians burned them at the stake as magicians, and the Japanese bonzes insisted that they were cannibals, a charge repeated by Charles Kingsley, Queen Victoria's chaplain, who, in "Westward Ho," makes an old woman relate of the Jesuits first arriving in England that "they had probably killed her old man and salted him for provision on their journey to the Pope of Rome." No wonder Newman told Kingsley to fly off into space.

The climax of calumny was reached in a decree of the Parliament of Paris, issued on August 6, 1762. It begins with a prelude setting forth the motives of the indictment, and declares that "the Jesuits are recognized as *guilty of having taught at all times, uninterruptedly, and with the approbation of their superiors and generals*, simony, blasphemy, sacrilege, the black art, magic, astrology, impiety, idolatry, superstition, impurity, corruption of justice, robbery, parricide, homicide, suicide and regicide." The decree then proceeds to set forth eighty-four counts on which it finds them specifically guilty of supporting the Greek Schism, denying the procession of the Holy Ghost; of favoring the heresies of Arianism, Sabellianism, and Nestorianism; of assailing the hierarchy, attacking the Mass

and Holy Communion and the authority of the Holy See; of siding with the Lutherans, Calvinists and other heretics of the sixteenth century; of reproducing the heresies of Wycliff and the Pelagians and Semi-Pelagians; of adding blasphemy to heresy; of belittling the early Fathers of the Church, the Apostles, Abraham, the prophets, St. John the Baptist, the angels; of insulting and blaspheming the Blessed Virgin; of undermining the foundations of the Faith; destroying belief in the Divinity of Jesus Christ; casting doubt on the mystery of the Redemption; encouraging the impiety of the Deists; suggesting Epicureanism; teaching men to live like beasts, and Christians like pagans (de Ravignan, De l'existence et de l'institut des Jésuites, iii).

This was the contribution of the Jansenists to the Jesuit chamber of horrors. It was endorsed by the government and served as a weapon for the atheists of the eighteenth century to destroy the religion of France, and finally the lexicons of every language gave an odious meaning to the name Jesuit. A typical example of this kind of ill-will may be found in the "Diccionario nacional" of Domínguez. In the article on the Jesuits, the writer informs the world that the Order was the superior in learning to all the others; and produced, relatively at every period of its existence more eminent men, and devoted itself with greater zeal to the preaching of the Gospel and the education of youth—the primordial and sublime objects of its Institute. Nevertheless its influence in political matters, as powerful as it was covert, its startling accumulation of wealth, and its ambitious aims, drew upon it the shafts of envy, created terrible antagonists and implacable persecutors, until the

learned Clement XIV, the immortal Ganganelli, suppressed it on July 21, 1773, for its abuses and its disobedience to the Holy See. Why the "learned Clement XIV" should be described as "immortal" for suppressing instead of preserving or, at least, reforming an order which the writer fancies did more than all the others for the propagation of the Faith is difficult to understand, but logic is not a necessary requisite of a lexicon. "In spite of their suppression," he continues, "they with their characteristic pertinacity have succeeded in coming to life again and are at present existing in several parts of Europe." The "Diccionario" is dated, Madrid, 1849. In other words, the saintly Pius VII performed a very wicked act in re-establishing the Order.

Of course the founder of this terrible Society had to be presented to the public as properly equipped for the malignant task to which he had set himself; so writers have vied with each other in expatiating on what they call his complex individuality. Thus a German psychologist insists that the Order established by this Spaniard was in reality a Teutonic creation. The Frenchman Drumont holds that "it is anti-semitic in its character," though Polanco, Loyola's life-long secretary, was of Jewish origin, as were Laínez, the second General, and the great Cardinal Toletus. A third enthusiast, Chamberlain, who is English-born, dismisses all other views and insists that, as Loyola was a Basque and an Iberian, he could not have been of Germanic or even Aryan descent, and he maintains that the primitive traits of the Stone Age continually assert themselves in his character. In reading the Spiritual Exercises, he says, "I hear that mighty

roar of the cave bear and I shudder as did the men of the diluvial age, when poor, naked and defenceless, surrounded by danger day and night, they trembled at that voice." (Foundations of the Nineteenth Century, I, 570.) "If this be true," says Brou in "Les Jésuites et la légende," "then, by following the same process of reasoning, one must conclude that as Xavier was a Basque, his voice also was ursine and troglodytic; and as Faber was a Savoyard, he will have to be classified as a brachycephalous *homo alpinus*." Herman Müller, in "Les Origines de la Compagnie de Jésus" claims the honor of having launched an entirely novel theory about Loyola's personality. "The 'Exercises' are an amalgam of Islamic gnosticism and militant Catholicism," he tells us; "but where did Ignatius become acquainted with these Mussulmanic congregations? We have nothing positive on that score, though we know that one day he met a Moor on the road and was going to run him through with his sword. Then too, there were a great many Moors and Moriscos in Catalonia, and we must not forget that Ignatius intended to go to Palestine to convert the Turks. He must, therefore, have known them and so have been subject to their influence." Strange to say, Müller feels aggrieved that the Jesuits do not accept this very illogical theory, which he insists has nothing discreditable or dishonoring in it.

Omitting many other authorities, Vollet in "La Grande Encyclopédie" (s. v. Ignace de Loyola, Saint), informs his readers that "impartial history can discover in Loyola numberless traits of fantastic exaltation, morbific dreaminess, superstition, moral obscurantism, fanatical hatred, deceit and mendacity. On the other hand, it is

impossible not to admit that he was a man of iron will, of indomitable perseverance in action and in suffering, and unshakeable faith in his mission; in spite of an ardent imagination, he had a penetrating intelligence, and a marvelous facility in reading the thoughts of men; he was possessed of a gentleness and suppleness which permitted him to make himself all to all. Visionary though he was, he possessed in the supreme degree, the genius of organization and strategy; he could create the army he needed, and employ the means he had at hand with prudence and circumspection. We can even discover in him a tender heart, easily moved to pity, to affection and to self-sacrifice for his fellow-men." Michelet says he was a combination of Saint Francis of Assisi and Machiavelli. Finally Victor Hugo reached the summit of the absurd when he assured the French Assembly in 1850 that "Ignatius was the enemy of Jesus." As a matter of fact the poet knew nothing of either, nor did many of his hearers.

As far as we are aware, St. Ignatius never used the term Jesuit at all. He called his Order the *Compañía de Jesús*, which in Italian is *Compagnia*, and in French, *Compagnie*. The English name Society, as well as the Latin *Societas*, is a clumsy attempt at a translation, and is neither adequate nor picturesque. Compañía was evidently a reminiscence of Loyola's early military life, and meant to him a battalion of light infantry, ever ready for service in any part of the world. The use of the name *Jesus* gave great offense. Both on the Continent and in England, it was denounced as blasphemous; petitions were sent to kings and to civil and ecclesiastical tribunals to have it changed; and even Pope

Sixtus V had signed a Brief to do away with it. Possibly the best apology for it was given by the good-natured monarch, Henry IV, when the University and Parliament of Paris pleaded with him to throw his influence against its use. Shrugging his shoulders, he replied: "I cannot see why we should worry about it. Some of my officers are Knights of the Holy Ghost; there is an Order of the Holy Trinity in the Church; and, in Paris, we have a congregation of nuns who call themselves God's Daughters. Why then should we object to Company of Jesus?"

The Spaniards must have been amazed at these objections, because the name *Jesus* was, as it still is, in very common use among them. They give it to their children, and it is employed as an exclamation of surprise or fear; like *Mon Dieu!* in French. They even use such expressions as: *Jesu Cristo! Jesu mille veces* or *Jesucristo, Dios mio!* The custom is rather startling for other nationalities, but it is merely a question of *autre pays, autres mœurs*. A compromise was made, however, for the time being, by calling the organization "The Society of the Name of Jesus," but that was subsequently forbidden by the General.

As a rule the Jesuits do not reply to these attacks. The illustrious Jacob Gretser attempted it long ago; but, in spite of his sanctity, he displayed so much temper in his retort, that he was told to hold his peace. Such is the policy generally adopted, and the Society consoles itself with the reflection that the terrible Basque, Ignatius Loyola, and a host of his sons have been crowned by the Universal Church as glorious saints; that the august Council of Trent solemnly approved of the Order as a "pious Institute;" that twenty or

thirty successive Sovereign Pontiffs have blessed it and favored it, and that after the terrible storm evoked by its enemies had spent its fury, one of the first official acts of the Pope was to restore the Society to its ancient position in the Church. The scars it has received in its numberless battles are not disfigurements but decorations; and Cardinal Allen, who saw its members at close quarters in the bloody struggles of the English Mission, reminded them that "to be hated of the Heretikes, S. Hierom computeth a great glorie."

It is frequently asserted that the Society was organized for the express purpose of combatting the Protestant Reformation. Such is not the case. On the contrary, St. Ignatius does not seem to have been aware of the extent of the religious movement going on at that time. His sole purpose was to convert the Turks, and only the failure to get a ship at Venice prevented him from carrying out that plan. Indeed it is quite likely that when he first thought of consecrating himself to God, not even the name of Luther had, as yet, reached Montserrat or Manresa. They were contemporaries, of course, for Luther was born in 1483 and Loyola in 1491 or thereabouts; and their lines of endeavor were in frequent and direct antagonism, but without either being aware of it. Thus, in 1521, when Loyola was leading a forlorn hope at Pampeluna to save the citadel for Charles V, Luther was in the castle of Wartburg, plotting to dethrone that potentate. In 1522 when the recluse of Manresa was writing his "Exercises" for the purpose of making men better, Luther was posing as the Ecclesiast of Wittenberg and proclaiming the uselessness of the Ten Commandments; and when Loyola was in London begging alms to continue

his studies, Luther was coquetting with Henry VIII to induce that riotous king to accept the new Evangel.

Ignatius Loyola was born in the heart of the Pyrenees, in the sunken valley which has the little town of Azcoitia at one end, and the equally diminutive one of Azpeitia at the other. Over both of them the Loyolas had for centuries been lords either by marriage or inheritance. Their ancestral castle still stands; but, whereas in olden times it was half hidden by the surrounding woods, it is today embodied in the immense structure which almost closes in that end of the valley.

The castle came into the possession of the Society through the liberality of Anne of Austria, and a college was built around it. The added structure now forms an immense quadrangle with four interior courts. From the centre of the façade protrudes the great church which is circular in form and two hundred feet in height. Its completion was delayed for a long time but the massive pile is now finished. At its side, but quite invisible from without, is the castle proper, somewhat disappointing to those who have formed their own conceptions of what castles were in those days. It is only fifty-six feet high and fifty-eight wide. The lower portion is of hewn stone, the upper part of brick. Above the entrance, the family escutcheon is crudely cut in stone, and represents two wolves, rampant and lambent, having between them a caldron suspended by a chain. This device is the heraldic symbol of the name Loyola. The interior is elaborately decorated, and the upper story, where Ignatius was stretched on his bed of pain after the disaster of Pampeluna, has been converted into an oratory.

The church looks towards Azpeitia. A little stream runs at the side of the well-built road-way which connects the two towns. Along its length, shrines have been built, as have shelters for travelers if overtaken by a storm. The people are handsome and dignified, stately in their carriage—for they are mountaineers—and are as thrifty in cultivating their steep hills, which they terrace to the very top, as the Belgians are in tilling their level fields in the Low Countries. There is no wealth, but there is no sordid poverty; and a joyous piety is everywhere in evidence. Azpeitia glories in the fact that there St. Ignatius was baptized; and when some years ago, it was proposed to remove the font and replace it by a new one, the women rose in revolt. Their babies had to be made Christians in the same holy basin as their great compatriot, no matter how old and battered it might be.

Ignatius was the youngest of a family of thirteen or, at least, the youngest of the sons; he was christened Eneco or Inigo, but he changed his name later to Ignatius. His early years were spent in the castle of Arévalo; and, according to Maffei he was at one time a page of King Ferdinand. He was fond of the world, its vanities, its amusements and its pleasures, and though there is nothing to show that there was ever any serious violation of the moral law in his conduct, neither was he the extraordinarily pious youth such as he is represented in the fantastic stories of Nieremberg, Nolarci, García, Henao and others. After the fashion of the hagiographers of the seventeenth century and later, they describe him as a sort of Aloysius who, under the tutelage of Doña María de Guevara, visited the sick in the hospitals,

regarding them as the images of Christ, nursing them with tenderest charity, and so on. All that is pure imagination and an unwise attempt to make a saint of him before the time.

Indeed, very little about the early life of Ignatius is known, except that when he was about twenty-six he gained some military distinction in an attack on the little town of Najara. Of course, he was conspicuous in the fight at Pampeluna, but whether he was in command of the fortress or had been merely sent to its rescue to hold it until the arrival of the Viceroy is a matter of conjecture. At all events, even after the inhabitants had agreed to surrender the town, he determined to continue the fight. He first made his confession to a fellow-knight, for there was no priest at hand, and then began what was, at best, a hopeless struggle. The enemy soon made a breach in the walls and while rallying his followers to repel the assault he was struck by a cannon-ball which shattered one leg and tore the flesh from the other. That ended the siege, and the flag of the citadel was hauled down. Admiring his courage, the French tenderly carried him to Loyola, where for some time his life was despaired of. The crisis came on the feast of St. Peter, to whom he had always a special devotion. From that day, he began to grow better. Loyalty to the Chair of Peter is one of the distinguishing traits of the Compañía which he founded.

It is almost amusing to find these shattered limbs of Ignatius figuring in the diatribes of the elder Arnauld against the Society, sixty or seventy years after the siege. "The enmity of the Jesuits for France," he said, "is to be traced to the fact that Loyola took an oath on that occasion, as

Hannibal did against Rome, to make France pay for his broken legs." An English Protestant prelate also bemoaned "the ravages that had been caused by the fanaticism of that lame soldier." Other examples might be cited. To beguile the tediousness of his convalescence, Ignatius asked for the romance "Amadis de Gaul," a favorite book with the young cavaliers of the period; but he had to content himself with the "Life of Christ" and "The Flowers of the Saints." These, however, proved to be of greater service than the story of the mythical Amadis; for the reading ended in a resolution which exerted a mighty influence in the history of humanity. Ignatius had made up his mind to do something for God. The "Life of Christ" which he read, appears to have been that of Ludolph of Saxony in which the name "Jesuit" occurs. It had been translated into Spanish and published at Alcalá as early as 1502. Thus, a book from the land of Martin Luther helped to make Ignatius Loyola a saint.

When sufficiently restored to health he set out for the sanctuary of Montserrat where there is a Madonna whose thousandth anniversary was celebrated a few years ago. It is placed over the main altar of the church of a Benedictine monastery, which stands three thousand feet above the dark gorge, through which the river Llobregat rushes head-long to the Mediterranean. You can get a glimpse of the blue expanse of the sea in the distance, from the monastery windows. Before this statue, Ignatius kept his romantic Vigil of Arms, like the warriors of old on the eve of their knighthood; for he was about to enter upon a spiritual warfare for the King of Kings. He remained in prayer at the shrine all night long, not however in the apparel of a

127 A French ecclesiastical and political doctrine (prominent from the 17th–19th centuries) that favoured national church liberties and greater state or episcopal authority in relation to the pope, limiting papal intervention in French church affairs.

128 M. Villemain refers to Abel-François Villemain, a 19th-century French writer and politician who served as Minister of Public Instruction and in 1844 proposed the bill restricting members of religious congregations from teaching.

129 “Dupin” in mid-19th-century French parliamentary debates most likely denotes André Dupin (1783–1865), a prominent jurist and parliamentary leader who frequently spoke in legislative assemblies.

130 François Guizot (1787–1874) was a leading French historian and statesman who served in various ministerial posts and as Prime Minister under King Louis-Philippe, influential in mid-19th-century educational and church policy.

131 Abbé Combalot was a French priest and public writer who, according to the text, was jailed in 1844 for an article criticizing Villemain’s education bill.

132 This is the papal decree issued by Pope Pius VII in 1814 (commonly cited as the bull that restored the Society of Jesus), formally re-establishing the Jesuit order after its 18th-century suppression.

133 Here “Suppression” refers to the 1773 suppression of the Society of Jesus, when Pope Clement XIV (by papal brief) dissolved the order across Catholic states; the Society

was later restored in the early 19th century (formally in 1814).

134 A Catholic prelate (often a titular bishop) appointed to govern a mission territory called a vicariate apostolic; such a figure represents the Pope in regions not yet erected as dioceses.

135 ‘Mgr.’ abbreviates Monseigneur, a style for Catholic bishops; here Mgr. de Besi refers to the vicar Apostolic named in the Shanghai region who founded a seminary before 1907 and served as a 19th-century missionary bishop.

136 Short for the Association of the Holy Childhood (Oeuvre de la Sainte Enfance), a 19th-century Catholic children’s missionary charity that raised funds and promoted baptisms and education in mission territories.

137 Followers of the Taiping Heavenly Kingdom, the movement behind the Taiping Rebellion (roughly 1850–1864), a large-scale civil war in China led by Hong Xiuquan that challenged the Qing dynasty and caused massive upheaval.

138 Charles George Gordon (1833–1885), a British army officer (often called ‘Chinese Gordon’) who, in the 1860s while still a junior officer, helped reorganize imperial forces and played a prominent role in suppressing Taiping rebels and taking Nankin.

139 Also known as the Boxer Rebellion (circa 1899–1901), an anti-foreign, anti-Christian movement in China whose violence included attacks on missionaries, converts, and foreign legations.

140 A French law enacted in 1850 that expanded the role of the Catholic Church and religious congregations in education, permitting greater clerical involvement in founding and running schools.

141 Short for the Congregation for the Propagation of the Faith (Sacra Congregatio de Propaganda Fide), a department of the Roman Curia founded in 1622 that directed Roman Catholic missionary activity and related permissions.

142 A local bishop based in Zahlé, a city in present-day Lebanon; in this context the title denotes an Eastern (Melkite) Catholic episcopal authority in Ottoman Syria/Lebanon.

143 ‘Mgr.’ abbreviates Monsignor and ‘His Beatitude’ is an honorific for Eastern Catholic patriarchs; the name here refers to a clergyman who later served as patriarch of the Melkite (Greek) Catholic Church.

144 Maria-Laach is a well-known Benedictine abbey and Catholic religious centre in western Germany (Rhineland area), active in 19th-century Catholic revival and scholarly life.

145 An older English spelling of Mosul, the major city in northern Mesopotamia (now in Iraq); a Prussian consul there would have been a diplomatic representative of the Kingdom of Prussia in the Ottoman Empire.

146 A periodical produced by Jesuit scholars at Woodstock College (Maryland, USA) that published reports, statistics and articles about Jesuit life and work; used as a primary internal record in the 19th–20th centuries.

147 Reference to the multi-volume bibliographical catalogue compiled by Carlos Sommervogel listing Jesuit

authors and their works (a standard late-19th-century reference for Jesuit publications).

148 A series of annual reports and letters (Relations des Jésuites) written by Jesuit missionaries in New France from the 17th and 18th centuries, valued as primary sources for the history and ethnography of Indigenous peoples and early colonial Canada.

149 Editions of Jesuit writings published in the 17th–18th centuries by the Cramoisy family of printers; Father Félix Martin reprinted these older Cramoisy editions in the 19th century to revive interest in the Relations.

150 The formal suppression of the Society of Jesus by Pope Clement XIV in 1773 and the consequent dissolution of the order in many countries, a situation reversed by Pope Pius VII with the Society's restoration in 1814.

151 The series of anti-Catholic laws and policies in the German Empire, especially under Chancellor Otto von Bismarck in the 1870s, which restricted Church institutions and led to expulsions and exile of many clergy and religious orders.

152 A legal/canonical practice in some Catholic countries by which civil authorities granted or withheld government assent (exequatur) to papal documents or decisions, affecting their civil enforcement; debate about it concerned church-state relations.

153 A papal bull issued by Pope Leo XII (cited in the text) that in 1826 restored and confirmed many ancient privileges and exemptions of the Society of Jesus; bulls are formal papal decrees.