

Magazine about two years ago of some of them leaving ~~(SXX)XXXX~~
Boston and they are very, very fanatical Romanists - outside the church
there is no salvation, there is no salvation except under the leadership
of the Pope - and yet the Pope has excommunicated them, so they are in
a very ^{anomalous} ~~absurd~~ situation. Well in this case, this Jesuit has taken
their ideas and carried them logically to an extreme point and forwith
he has been dropped from the order. And the order, as you see, has been
ready at any time to adapt its views to its ends. They are interested
not in taking a doctrine and standing at it but in getting control of
their church and consequently they, in the next few years, in their
foreign missionary work they made all kinds of concessions, taking over
all kinds of heathern rites and ceremonies, provided they would give al-
legiance to the Pope and give lip worship to the main doctrines of Roman
Catholicism and eventually the church as a whole rose up against them
over these rites which they were permitting in the Far East and they
were forced to make them change it. But they have always been ready to
be very concessive on matters, so long as they would get control and
they began seeking to become confessors of kings and they became - they
were such fine gentlemen and such very highly trained men that in the
course of the next century they became confessors to the Popes of the
Roman Catholic (8) and the leading people. And they
were interested in having these people do what they wanted them to for
the advancement of Romanism, to such an extent that they were very easy
on them in the confessional. They would find ~~(SXX)XXXX~~ some
interpretation of what they had done, whereby it was all right. Until
some Frenchman said of the Jesuits, "They bared a city to the world
while ". That was his statement about them. Well
now that was not true. They would be very strict and very severe on
the Order but on the leaders whom they could direct to do what they wanted