

brilliant ones or the ones who came from the most important families and they'd work on them

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and in this means, this helped tremendously in their getting control of various areas in Europe. I've mentioned how they sought to become confessors to different rulers. And in doing this, the rulers came to like to have a Jesuit for a confessor - the Roman Catholic rulers. One reason they like a Jesuit for a confessor was because he was highly trained and he was trained in courtesy and in general polish and charm, he was a nice fellow to have around - they were all trained in that very specifically - but in addition to that he was usually quite easy to satisfy when your conscience bothered you about something you'd done because he would find some way to convince you it wasn't so bad as you thought and you could do something for the church and the Lord would forgive you for it. And so in the next generation people began to say that the Jesuits bore the sin of the world by defining it away. And of course this was not true in their dealing with ordinary folks - they might be very, very strict in the confession with them but with the monarchs and those whom they wished to lead to do what they wanted them to do, they were very, very clever in finding excuses for what they did. And they, themselves, in their ethics worked up a very clever system in which there were two principles - one the principle of the end being the vital thing that matters. For instance here is a priest who has had a mistress and he has been living with her in wickedness and now she comes to him and she says to him, "I am going to expose this to the world." And he murders her. Well, it's a terrible thing to murder, very awful. But after all if this woman went out and said what she was going to to the world, that would lead people to have disrespect for