

**Beneath the Black Robes of Ignatius and Mariana:
Limited Liberty within an Interventionist Order**

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Abstract:

The Society of Jesus sprang from the devout faith of a sidelined soldier who traded in his weapons to form a militant order of Catholic Reformers sworn to serve the Papacy as missionary soldiers of Christ. Specialization in education led Jesuits to roles as theologians of the 16th Century, including as members of the School of Salamanca, whose Jesuit members mostly took pro-market positions on free enterprise. One learned Jesuit in particular deviated from his order's default position of papal dirigisme to become an enemy of the state.

Keywords: Jesuits, libertarian, economics, capitalism, history.

If all interventionist laws were really to be observed they would soon lead to absurdity.
– Austrian economist Dr. Ludwig von Mises [19, p 12].

He who goes about to reform the world must begin with himself, or he loses his labor. – St. Ignatius of Loyola¹ [20, p 1].

1. Introduction

The present paper will attempt to document the origin of the default interventionist philosophy of the Society of Jesus from the order's founding by Ignatius of Loyola, a statist interventionist turned militant religious reformer, to the School of Salamanca, whose Jesuit members largely championed the free enterprise system of commerce as the most moral means of social relations among men without the state's molestation by means of market interventions. The Roman Catholic Church's inherent statism during the 16th Century mandated downward by the ruling Popes through the hierarchical structure of the Society of Jesus and the interventionist order's propensity to serve its papal master according to the

tradition of the founder, Ignatius, account for the free market minority of Jesuits in history. Section II is devoted to tracing the origins of a saintly interventionist. In section III we discuss the educationist missionaries of the Vicar of Christ on Earth. The origin of the militancy of the order are the subject of Section IV. Section V is a historical description of how the uncertain conditions primed the pump for some of the earliest economic explanations of market phenomena made by Salamancan Jesuits. Section VI connects the Salamancans' subjectivism to the Austrian school of economists. In Section VII we account for what made the pro-market Salamancan Jesuits differ from the economically less liberal. Section VIII summarizes the relatively rapid shift within a century from the founding of the Society of Jesus in a military tradition to some Jesuits mutating into proto Austrian libertarian economists.

2. Origins of a Saintly Interventionist²

An aristocrat born with a chip on his shoulder, Ignatius³ entered late feudal Spain as the youngest of 13 children in 1492. At 18 the would-be knight of Basque descent exercised his bodily means to achieve his desired ends of reaching stately greatness by enlisting to battle the French for a fee⁴ [26]. Allegedly a dualist who killed a Moor⁵ over a spirited spiritual debate,⁶ Ignatius made his living as a purveyor of force for hire under the auspices of his state in the army of the Spanish Crown.

Warring as a means to his earthly ends led an already battle-tested Ignatius to the capital of the Kingdom of Navarre: Pamplona. There Ignatius defended⁷ the Spanish garrison from a Franco-Navarrese force set on recapturing the strategic city, which Spain had annexed in 1512 [5]. During the Battle of Pamplona an enemy cannonball ripped through the legs of the veteran Ignatius on May 20, 1521. These wounds prompted a shift in the focus of his interventionism – from statist to missionary interventionist⁸ – and would have far reaching consequences for the religious order he would go on to command as the Jesuits'⁹ founder and first Superior General. After being wounded purely military interventionism was off the professional table of Ignatius. During a lengthy convalescence, the wounded warrior entertained with books depicting the mortal lives of Catholic saints. Moved by the spiritual exemplars of Catholic faith in action, in particular the life of Jesus Christ, the future patron saint of soldiers resolved to transition from his previous means, the sword, into a life dedicated to the conversions of non-believers: contemporary non-Catholics.¹⁰

Ignatius set out to save his fellows from the mortal sin of heresy. Instead of military interventionism, the future saint resolved to intervene in the spiritual matters of men on earth. The conversion of hearts and minds became his *raison d'être* – persuasion through preaching and teaching Catholic doctrine his means with the conversion of humans to Catholicism his chosen ends. The new interventionist mission: salvations [14].

Ignatius eventually founded the Society of Jesus officially September 27, 1540, when Pope Paul III approved the Society of Jesus [33], which was a militant order of Catholic Reformers who swore oaths of chastity, poverty, obedience, and fidelity to the Pope of the Roman Catholic Church. Thereafter the Jesuits employed what may be termed Ignatian interventionism: the performance of missions by Jesuits all over the world aimed at the recruitment of new believers to the Roman Catholic Church. The means of persuasion usually took the form of education.¹¹

The idea of Ignatius, the Society of Jesus or the Roman Catholic Church as interventionist in nature may seem far-fetched to people today whose conception of the religious order follows from that which is seen: currently Jesuits educate people the world over. But the oaths Jesuits took were not only to their almighty – they swore fidelity to their leader on earth: his holiness the Pope. What goes unseen in the present, and perhaps often forgotten, is that the popes of the 16th Century were more than spiritual leaders: they ruled over more than one state, namely the Papal States. In other words, the Roman Catholic Church was a church and a state simultaneously, or more precisely put, a church with multiple states for more than 1,000 years,¹² including the period in which the Jesuits came into their own as the loyal servants of the Pope.

Shifting in number over time though always managed by “Christ on earth,” the Papal States were known by various names such as “... the Republic of Saint Peter, Church States, and the Pontifical States; in Italian, *Stati Pontifici* or *Stati della, Chiesa*” [29, p. 1]. Therefore, spiritual and temporal matters concerned the Papacy and by proxy the Jesuit order formally in the state form until 1870.

The Papal States were territories in central Italy that were directly governed by the papacy – not only spiritually but in a temporal, secular sense. The extent of papal control, which officially began in 756 and lasted until 1870, varied over the centuries, as did the geographical boundaries of the region, [29, p. 1].

A Jesuit was more than a recruiter of Roman Catholicism, more than a mere mendicant and more than an enthusiastic educator. A Jesuit was a sworn member of a nation-state ruled by his sworn sovereign: whoever was seated on the throne of St. Peter.

In addition to the Jesuits the Pope ruled over the Republic of Saint Peter similarly to the contemporary royals of the given age. In this respect the Pope performed double duty as a ruler of men on earth within his limited kingdom, and simultaneously as the earthly intermediary to the celestial deity in heaven dating back to the genesis of the Roman Catholic Church though the scope and authorities of the Papacy varied widely over the period as the area controlled fluctuated.¹³

Less this line of reasoning be dismissed as an unwarranted claim or sheer exaggeration of history consider that the Papacy commanded an army up until the Second Great War¹⁴ and continues to employ a much smaller military force to protect the Vatican’s city, the last lands of the Papal States, which is today the world’s smallest nation state [23]. Hundreds of years after the interventionist order’s founding in 1540, its superior in command, the Roman Catholic Church, remains a sovereign state albeit merely holding the land the size of a city today. Jesuits carry on as the Vatican’s recruiters and financiers *par excellence*.

3. Educationist Missionaries of the Vicar of Christ on Earth

The means of acquiring new recruits, converted Catholics, for the Church involved Ignatian-led interventions¹⁵ into the celestial beliefs of willing men on earth. Jesuit missionaries intervened from South America to Asia. Indeed, the missionary order’s members specialized in proselytizing as the earthly means of achieving their individual spiritual ends of furthering the greater glory of their Roman Catholic god, or in Latin, *Ad Maiorem Dei Gloriam*.

Jesuits of the Ignatian order of the Roman Catholic Church continue to abide by the teachings of their namesake more than 400 years later. While the once considerable power of the Pontiff has significantly subsided since the founding of the Black Robes¹⁶ during the Catholic Reformation, the considerable influence of the Jesuits in the formation of whole persons persists the world over.

4. Thorough Fear Bred: The World’s First Black Robe, a Sexless Servant

Some phrases take on lives of their own and transcend their parental speaker. The phrase “...And the life of man, solitary, poore (sic), nasty, brutish, and short”¹⁷ [9, p. 78] lives on since first gifted to the English language by the English philosopher Thomas Hobbes in *Leviathan*.¹⁸ Hobbes employed the memorable phrase in describing humans living through periods of warfare brought on by the absence of a ruler. Such a turn of phrase fits the years in which Ignatius inhabited Iberia and Europe: 1491-1556.¹⁹

Once rendered more vulnerable by war, Ignatius ceased his military interventionism, reflected on his past life and took to sharing his newfound religious zeal with any potential converts to the Roman Catholic cause. The former soldier of Spain turned soldier of Christ in saintly fashion and brought his past career into the new religious order. A former Jesuit, Malachi Martin, wrote of the military ethic Ignatius imbued into the Society of Jesus.

Many including early Jesuits, have used military metaphors to describe the nature and mode of operation that Ignatius designed for his Society. The pyramidal chain of command, the division of Jesuits into grades, the idea of Jesuit obedience, these elements are reproduced certainly in military groups. The very name Ignatius used to designate his group, *Compañía de Jesus*, seemed to many to be derived from army structure [16, p. 199].

For Martin the militancy of the Jesuits could not easily be understated. The ex-Jesuit suggested Vladimir Lenin could have used the early Jesuits' formation as his template for his revolutionary pamphlet *What Is to Be Done!* (1901). "A single organization; absolute obedience to a central authority; military discipline. These too had the organizational elements Iñigo (Ignatius) had adopted so brilliantly to a Religious Order, centuries before" [16, p. 185].

But the comparison between Lenin and Ignatius is finite since the dictator sought material gain while Ignatius sought to spread heaven on earth.²⁰ The future saint took to the lifestyle of an aesthetic like the saints he read about when bedridden following his final physical battle at Pamplona. By channeling his military acumen into a new mission, Ignatius found his divine calling and sparked the formation of an enduring religious order [16]. The dramatic shift the life of Ignatius took at the Battle of Pamplona continues to ripple through world history.

5. Uncertain Times Demand Non-Interventionist Free Inquiries

Not every member of the Jesuit order herded so completely toward cuckolding for the greater good of the Catholic Church though. Within the Jesuits a minority zigzagged from their nascent order's culture by adopting non-interventionism – a free enterprise approach to economics involving a *de minimus* role for the state, whether papal or not. On the contrary, the majority of Jesuits followed in the footsteps of their founder, Ignatius, adapting his statist militarism into traditional Roman Catholic spiritual planning for everyone, a form of interventionism. Instead of an emphasis on joining the proverbial tribe of the Roman Catholic Church, a select few of the early Jesuits eschewed the implicit collectivism, state-led economic planning and philosophical conformity of the militant Society of Jesus for the love of the mother of order: Lady Liberty.²¹

According to the Jesuits' North American website [4] "the Society of Jesus is the largest order of priests and brothers in the Roman Catholic Church" though a precise headcount of the Black Robes is not provided on the order's website [1] as of this writing.²²

Evidence of Jesuit influence in contemporary education abounds. The Jesuit Schools Network [17] based in Washington, D.C., boasts 55 all-boy and 29 co-educational member schools worldwide. The Association of Jesuit Colleges and Universities [4] unites 27 Ignatian institutions across 17 US states and the District of Columbia with "a network of approximately 188 Jesuit institutions of higher learning throughout the world."

Finally, Pope Francis I (*née* Jorge Mario Bergoglio) started his ongoing reign as the first Jesuit Pontiff and sovereign of the Vatican City State in 2013. However many its headcount, the Jesuit order enjoys one of its own at the helm of the Roman Catholic Church today.

The initial rise of the Jesuit order coincided with the increase in power of the Spanish Crown, which enjoyed a golden age, capturing gold and silver from across the world. The proverbial sun of a global empire was far from setting on the Spanish Crown in the early 16th Century; the sun was rising, along with the wealth of many metallurgically enriched citizens on the Iberian Peninsula.

Putting aside whether the means of acquisition were just, the ends of the influx of hard metals were effectively a historical increase of the European economy's money supply. Spain being the head *honcho* of mercantilist nation states at the time, a natural demand for an economic explanation of the rising prices coupled with the newly imported metals arose. Inflation – an increasing money supply raising the general prices of goods and services across the economy – was the answer.

Centuries earlier the Papacy had weighed in on the movement of metals across the world by intervening to the detriment of international free trade. During the 13th Century²³ Europeans traded silver to Arabs for gold as an outgrowth of trade from the Crusades. The exchange of precious metals is known as the Bimetallic Flows. Europeans, mostly French and Italian merchants, minted counterfeit silver *millares* with the legend “There is no God but Allah; Mohammed is his apostle; the Mahdi is our Imam,” to exchange for gold in the Levant [22, p. 206]. The blasphemous coins elicited action by the pious Louis IX, who “...prodded a reluctant pope, Innocent IV, into banning (Papal monetary intervention) the practice during the 1260s, but it continued underground” [22, p. 206].

Little wonder then that European understanding of the benefits of free trade evolved little from the 13th to 16th Century when Ignatius founded the Jesuits as a religious order beholden to an economically interventionist Papacy.

Allegedly the godfather of economics as a social science, in the 17th Century Adam Smith would write about the Invisible Hand and the wealth of nations by explaining much of what the European economy encountered when the ships of precious metals docked to unload the newly acquired money in the 12th through 16th Centuries. As the eminent economist and *protégé* of Mises, Murray N. Rothbard, pointed out in *An Austrian Perspective on the History of Economic Thought*, before the Scot, the moral philosophers of the School of Salamanca answered many of the vexing economic questions of their day [24, p. vii] including inflation of the money supply causing price inflation of goods and services. More than just a few of the members of the School of Salamanca, also known as the Late Scholastics and Spanish Catholic philosophers, belonged to the Society of Jesus.²⁴

The free-market Jesuit Salamancans broke ranks with their sworn rulers on earth: the contemporary Popes on account of serving their customers, often the emerging merchant class of the 16th Century. Jesuit Salamancans sought to reconcile the morality of trade with the Church’s less than free market approach to economics – the Papal States being predicated upon a medieval command and control model of monarchs over physical territories and the inhabitants. Trade was anything but free under the Papacy.

One of the later Salamancans and therefore exemplar of the school of thought Jesuit Juan de Mariana broke with his order’s hierarchy on the topic of trade as a natural human behavior.

He knew that the Fathers of the Church had denounced commerce in general as a trade which could hardly be carried on without sin. On the other hand, he was convinced that the world of his day could not do without exchange of goods; that without it human society would perish and men be reduced to a solitary life [12, p. 93].

Rather than adhere to the Papacy’s economic model governing the Papal States, many of the Jesuit Salamancans like Mariana advocated free trade as the moral means of ordering a freer society. A growing merchant class of Catholic Spaniards pressed their confessors for absolution from the sin of profiting from trade, a sin by Papal standards. Thus, demand of absolution met supply of moral justification.

Some of the tendency toward anti-trade statism, religious socialism and the interventionism of the Roman Catholic Church, was baked into the Jesuit tradition by St. Ignatius whose militant background imbued the Jesuit order with a philosophy at odds with the free-market Salamancans who nonetheless carried on as Black Robes.

Importantly, Mariana’s insight into the necessity of trade for men to flourish stood squarely at odds with the minds of many men inside and outside the Church who favored rule by the wise at the helm of the state. For example, the governmental models that existed with monarchs and popes as the ideal central planners of their kingdoms. Simply put, Mariana and others’ *laissez faire* mindset was the minority position in the 16th and 17th Centuries. And the position remains so.

Scholastic inquiry into the origins of trade is uncovering compelling evidence that humans' sociobiological drive disproportionately leans toward forms of benevolent collectivism across societies. Yet seemingly contradictorily, documentation of trade between primitive peoples dates back thousands of years. One group of scholars from multiple disciplines only recently (2019) reconciled the paradox of the human drive to treat fellow humans benevolently with the evolving human embrace of free trade's benefits.

Biologically speaking, explicit benevolence triumphs the implicit trade variety. We as a species are predisposed not to accept the findings of economists to the effect that the "invisible hand" of Smith (1776) can function at all, let alone to the degree necessary to embrace laissez-faire capitalism as the predominant social and economic order. Yes, some of us, sometimes, support free enterprise, but this acceptance is shallowly rooted, and limited to a few. Much more deeply embedded in us is a rejection of this economic philosophy and support for its very opposite [13, p. 85].

The antithesis of free enterprise, central planning, requires an authoritarian statist structure of some sort to oversee the distribution of resources in an allegedly egalitarian manner in accordance with the values of the ruling class and citizenry.²⁵

According to this analysis of the sociobiology of trade as an ongoing and still evolving human behavior, pro-market people are in effect the early adopters – one might call them adaptationists or maybe mutants – in the unfolding history of mankind. The majority of people continue to favor a more-than-less egalitarian economic ordering overseen by an ideally just state governing the society in which a minority of men embrace an unbridled market.

Applied to Mariana *vis-à-vis* his brethren in Christ, the recent sociobiological insight into free traders being the minority position among humans comports with the strident dissident's lived-out conflicts with his order, monarchs and most of the contemporaries of his life. Succinctly, Mariana deviated markedly from Ignatius. Black robed though they were, the Jesuits who joined the School of Salamanca predominantly parted ways with their interventionist order's first leader, Ignatius, the minion of the Pope. For example, the "learned extremist"²⁶ Juan de Mariana defied the temporal powers of his time repeatedly though they were Catholic monarchs. In fact his vanguard works on monetary policy were burned by multiple monarchies who deemed his writings as threatening to their rulership over their uninformed subjects.²⁷ Tenuous at best describes Mariana's obedience to the Spanish Crown.

His intellectual power is one of synthesis; his work, in essence, is a bitter preview of the cynicism of the Austrian economists, who regard much of recorded history as a series of misguided economic interventions arising from, and leading to, all sorts of travail and misery. To put it another way, Mariana's true genius, his most original discovery of all, is that statist monetary policy and authoritarianism are one and the same [7, pp. 457].

The evidence of Mariana's anti-statist, anti-authoritarian nature includes his writings, which prompted King Phillip III to imprison Mariana at age 73 for "the high crime of *lese-majesté* (A French term meaning "to do wrong to majesty") [24, pp. 121].

6. Spanish Subjectivists Preceded Austrian Economists

Arguably some of the world's first theoretical economists, many of the Jesuit Late Scholastics defied their order's maker by laying a robust foundation of economic freedom rooted in a libertarian philosophy of natural rights and proto-Austrian economics in concert with their likeminded Dominican contemporaries. As noted by Rothbard [24, p. vii], the theologians of the Spanish Renaissance wrote

more than one hundred years before Smith's Invisible Hand would appear in print with most, if not all, of its adherents non-interventionist Jesuits.²⁸

Hundreds of years later in her seminal, pioneering and elucidative book, scholar of Spain Grice-Hutchinson [8] undermined the conventional history of economic thought. Previous to her published work, few economists appreciated the contributions of the Catholic continental Spanish scholastics, especially their keen analysis of money. Grice-Hutchinson focused on the influx of precious metals as the impetus for the Spanish scholastics accurate understanding of the two sides of the inflationary coin: increasing supplies of money driving up the prices of goods and services. "Though they wrote as moralists, they were at pains to study the nature of money objectively, and they were not content merely to approve or condemn the monetary system as it functioned in their day, but tried to go deeper and explain it scientifically" [8, p. 42]. In addressing a market phenomenon as men of the cloth from a moral perspective, the Spanish scholastics acted as scientists of markets: economists.

Huerta de Soto [10] correctly contends that the world enjoys the blessings of the Austrian economist today thanks to the contributions of the Spanish scholastics. Building off the work of Rothbard [24] Huerta de Soto [10] demonstrates that the Spanish scholastics conceptualized the free market. Moreover, the modern-day Spanish scholastic professes that the seeds of the Austrian School grew out of Catholic, continental Europe before being transported to Vienna where Carl Menger [18] nurtured the subjectivist approach to economics and therefore receives credit as the godfather of the Austrian school, though its origin is Spanish.

7. A Mutation in Jesuit States of Mind on Interventionism

A great gap in thought played out within the Society of Jesus as its membership rose in the 16th Century during and after the pioneering work of Ignatius. While most of the Jesuits followed the standard path common to most humans and set forth by their founder, others took a more radical tact and ultimately adopted a free market, minority mindset in favor of a *laissez faire* economy and therefore necessarily non-interventionist philosophy.

The non-interventionist ethic even permeated Mariana's relationship with his brothers in Christ. In the posthumously published *Discurso de las enfermedades de la Compania* (A discourse on the sicknesses of the Jesuit order), the irreverent *padre* criticized the rigidity of the religious order to which he had belonged since age 17 [10]. According to Huerta de Soto, In that book, Mariana criticized the military hierarchy established in the Jesuit order, but also developed the pure Austrian insight that it is impossible to endow state commands with a coordinating content due to lack of information. In Mariana's words:

power and command is mad. ...Rome is far away, the general does not know the people or the facts, at least, with all the circumstances that surround them, on which success depends.... It is unavoidable that many serious errors will be committed and the people are displeased thereby and despise such a blind government.... It is a great mistake for the blind to wish to guide the sighted [10, pp. 8-9].

Likely the most radical of the Jesuits, the twice-imprisoned [10] Mariana went so far as to lay out the conditions under which tyrannicide was morally permissible, justifiable under natural law, by any citizen in a pamphlet written for the regent royal of the time: Phillip II as regicidal food for the thought of his heir, Phillip III [11].²⁹ "According to Mariana any individual citizen can justly assassinate a king who imposes taxes without the people's consent, seizes the property of individuals and squanders it, or prevents a meeting of a democratic parliament" [10, p. 2].

8. Conclusion

Interventionism, the common ideological thread running through the life of Ignatius, originates in the genes of the original black robe. The sociobiology of the saint's actions elucidates his life's story and accounts for his genetic predisposition as a rational actor of his times in that he used his available means to achieve his desired ends through his human actions. Whether warring for the state or recruiting for the Papal States, Ignatius stuck with his tribe in keeping with the human genetic predisposition to protect the collective often at the cost of the individual.

As a young, interventionist Ignatius, acting on behalf of the Spanish Crown, might not have imagined that the soldiers of Christ he fathered would go on to proffer ideas consistent with contemporary non-Catholic monarchomachs. Yet in fleeing from the state's control into a religious alternative, a gene-based switcharoo, Ignatius unintentionally unleashed Jesuit philosophical enemies of the state: proto Austro-libertarians of the School of Salamanca epitomized by the learned extremist Mariana.

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Notes

1. A famous saying of St. Ignatius often cited by his fellow Jesuits and lay persons. The depth and quality of information on the life of Ignatius varies according to the sources available. The treatment of this distillation of the saint's early life history pays special attention to the means, ends and actions of Ignatius.
2. For the purposes of this paper, the authors will adhere to the Rothbardian definition of an interventionist. Rothbard wrote that the act of "Intervention is the intrusion of aggressive physical force into society; it means the substitution of coercion for voluntary actions" [25, p. 877]. Accordingly, an interventionist is a person who intrudes on other people or employs aggressive physical force within or outside of his society to replace voluntary actions with coercion.

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3. Ignatius (Latin and English) also known as Ignazio (Euskara) and Ignacio (Spanish), was baptized Iñigo (Castilian). Sometimes speakers of Spanish use Ignacio and Iñigo interchangeably like Jacobo and Jaime [31]. For the sakes of simplicity and consistency the author chooses to use Ignatius throughout the text.
 4. The last name Loyola originates from his aristocratic family, which owned a castle, namely Castle Loyola in the Basque region of Guipúzcoa in northern Spain. The full birth name of Ignatius was Iñigo López de Oñaz y Loyola [26].
 5. Conflicting evidence on whether Ignatius killed the Moor persists today. According to one account, “He (Ignatius) challenged a Moor to a duel to the death for denying the divinity of Christ, duly running him through” [3, p. 58]. Others contend that Ignatius spared the Moor because his donkey directed the future saint to exercise prudence [14], [15], [28].
 6. Disagreement over the details of Ignatius’s interventions in others’ affairs abounds in accounts of his life story. “How far he (Ignatius) went on the downward course is still unproved. The balance of evidence tends to show that his own subsequent humble confessions of having been a great sinner should not be treated as pious exaggerations. But we have no details, not even definite charges” [21].
 7. The author selects the word “defended” here loosely since the Spanish crown had previously annexed Pamplona from the Kingdom of Navarre in 1521 [5]. Thus, the Battle of Pamplona in which Ignatius fought was a means to keep Pamplona under the control of Spain though the previous owners of the city were the Navarrese who returned with French assistance to retake the city in 1521 [5]. Ignatius was defending Pamplona from its previous owners.
 8. Prior to his military career and religious conversion Ignatius intervened regularly as a noble [30]. “He (Ignatius) was a fancy dresser, an expert dancer, a womanizer, sensitive to insult, and a rough punkish swordsman who used his privileged status to escape prosecution for violent crimes committed with his priest brother at carnival time” [30, p 1]. Again, the veracity of the details of these interventions are admittedly debatable though still worthy of inclusion since some regrettable and unspecified actions prior to conversion were admitted by Ignatius himself [21].
 9. The label of Jesuits was not contrived by Ignatius or his fellow Jesuits. Rather, Protestants coined the term “Jesuit” to denigrate the members of the Society of Jesus for their liberal use of the word Jesus and emulation of their namesake in the 16th Century. The name stuck and came to be accepted by its recipients and used by others without value judgment [21].
 10. The conversion of Ignatius from soldier to Catholic devotee is widely documented; [26], [30]. Moreover, Ignatius allegedly conveyed his life’s story to two of his followers toward the end of his life. This so-entitled autobiography includes a depiction of his conversion in the third person [14].
 11. The emphasis on education by Jesuits is a legacy of Ignatius who founded the first Jesuit schools as Superior General of his order as a means of countering the Protestant Reformation of Christianity [14]. “In 1551 Ignatius established the Roman College, which he wanted to be the model for all Jesuit colleges throughout the world. To help counteract the growing influence of the Reformation in Germany, he established in 1552 a college in Rome for German seminarians so they could be properly and thoroughly trained for the work that would be demanded on their return to their homeland” [14, p. 25].
 12. The Papal States consisted of the civil territory which for more than 1,000 years (754-1870) acknowledged the Pope of the given time period as the lands’ temporal ruler [27].
 13. Evidence that popes of the 16th Century ruled over land like their contemporary monarchs exists in historical records of popes bestowing landholdings on their relatives in the form of papally conferred principalities [27].
 14. Most people know this war as World War II or the Good War.
 15. Definitive evidence of the nature of Ignatian interventionism is wanting. Whether the Jesuits led by Ignatius (officially the order’s Superior General) persuaded their converts voluntarily without coercion

remains unclear. The author elects not to speculate either way in spite of the saint's track record as a bona fide mercenary of the state prior to a religious awakening induced by a cannonball.

16. The term "black robe" is defined in the Merriam-Webster's dictionary as "a Roman Catholic priest, especially a Roman Catholic missionary to the American Indians." Amerindians of North America identified would-be spiritual converters according to their attire: black robes. The term is used today as slang to describe Roman Catholic priests who are often Jesuits. A 1991 film depicting the interactions of a Jesuit priest with Huron tribal members is entitled what they called their missionary: *Black Robe*.

17. The full paragraph from which the phrase was extracted from within *Leviathan* reads as follows: "Whatsoever therefore is consequent to a time of war, where every man is enemy to every man, the same consequent to the time wherein men live without other security than what their own strength and their own invention shall furnish them withal. In such condition there is no place for industry, because the fruit thereof is uncertain: and consequently no culture of the earth; no navigation, nor use of the commodities that may be imported by sea; no commodious building; no instrument of moving and removing such things as require much force; no knowledge of the face of the earth; no account of time; no arts; no letters; no society; and which is worst of all, continual fear, and danger of violent death; *and the life of man, solitary, poore (sic), nasty, brutish, and short*, (emphasis added)" [9, p. 78].

18. The term Leviathan was originally used as a name for a sea monster defeated by Yahweh in various scriptural accounts. Hobbes used the metaphor for ever-growing government that threatens citizens who, he believed, were better off submitting to governmental tyranny as opposed to the lawlessness and chaos of an anarchic state. The full quote from which the catchphrase is derived describes life in a state of anarchy.

19. During his life Ignatius traveled outside of Iberia to the Holy Land, where he was unsuccessful in converting people to Catholicism; to France, where he studied later in life; and Rome, where he succeeded in pitching his interventionist order to the Pope with his first followers: the Frenchman Peter Faber and fellow Spaniard Francis Xavier [26], [16].

20. Democratic, socialist and communist forms of government usually do not tolerate the competition religious practice creates for the expected worship of the state by all citizens because state worship becomes the *de facto*, if not *de jure*, religion of the state regime.

21. "Liberty is not the daughter but the mother of order," is a famous quote allegedly originated by anarchist Pierre-Joseph Proudhon, which fellow anarchist Benjamin Tucker attributed to Proudhon and used as the title of his own periodical, *Liberty: Not the Daughter But the Mother of Order* (1881-1908), as an homage to Proudhon [32, p. 1].

22. In 2018 the Jesuit priests numbered 11,389 and the total male membership of the Society of Jesus amounted to 15,842 men across 1,477 parishes across the world [2]. Note that these numbers are unofficial statistics that did not come directly from the Society of Jesus or the Roman Catholic Church.

23. Ironically the 13th Century is known as the "Golden Century of Saint Louis (King Louis IX)," who was regarded as *primus inter pares*, Latin for "first among equals."

24. The School of Salamanca included Dominican and Jesuit priests, principally from Spain, but also hailing from Portugal, Flanders, Italy and beyond. So named the School of Salamanca because the intellectual movement of moral philosophers originated in the University of Salamanca with one Spanish, Dominican, Thomist, and Aristotelian jurist: Francisco de Vitoria (1483–1546). Note that de Vitoria, the godfather of the predominantly non-interventionist School of Salamanca entered the world approximately three years before the birth of Ignatius de Loyola (canonized St. Ignatius Loyola in 1622) [26].

25. Notably, the more modern Jesuits embrace Liberation Theology. "Many Jesuits teach liberation theology, a Marxian social justice theory, despite controversy amongst the religious. The papal encyclicals, which are written by committees but appear over the name of the pope in office when

released, bounce back and forth between mildly denouncing socialism to promoting socialist policy” [6, p. 7-8]. Importantly, the teachings from the Holy See are formed by a committee dispensing the guidance down to the lower-level church leaders who then convey the messages to the parishioners. The traditional approach is from top to bottom.

26. “The learned extremist: Juan de Mariana” precedes the section (4.7) Rothbard wrote about Mariana [24, p. 117].

27. Mariana’s books *De rege* (on Kingship, 1599) and *De monetae mutatione* (on the Alteration of Money, 1609) were collected and burned with by Catholic and Protestant authorities, [7].

28. Evidence that not every Jesuit adhered to a free market ideology is manifested in the due diligence and fidelity of early Jesuits like Ignatius who embraced the ruler of the papal states: the Pope of the day as in charge of market relations under his control. To claim that all Jesuits embraced the free market in hindsight misses the conflict this would have caused all Jesuits who were sworn to be obedient to the Papacy. The deviants like Mariana were the exception to the rule of Jesuits’ being otherwise blindly obedient and faithful to the will of the ruler of the Papal States.

29. Addressing an audience including Catholic leaders of the cloth in the YouTube video, Huerta de Soto states that “Juan de Mariana, as you know, was charged by Phillippe the Second (Phillip II, 1527-1598) with the task of drafting a short manual to educate the future king Phillippe the Third (his heir and son, Phillip III, 1578-1621), which was given the title *De Rege et regis institutione* – ‘About the Monarchy and the royal institution,’ in which Juan de Mariana develops the theory of tyrannicide,” according to the English translation recorded over the Spanish speech [11, min. 15:19-15:40].