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SECRET INSTRUCTIONS

OF THE

JESUITS.

Printed verbatim from the London copy of 1728.

TO WHICH IS PREFIXED

AN HISTORICAL ESSAY;

WITH

AN APPENDIX OF NOTES,

BY THE EDITOR OF THE PROTESTANT.

For they are the spirits of devils, working miracles, which go forth to the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.—
Revelation xvi. 14.

PRINCETON, N. J.

PUBLISHED BY J. & T. SIMPSON.

.....

1831.

☞ *In a part of this edition, the Latin is omitted, in order to reduce the price.*

Entered according to the act of Congress, in the year 1831,
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*Printed by D'Hart & Connolly, }
Princeton, N. J. }*

P R E F A C E ,

BY THE

AMERICAN PUBLISHER.

THE "*Secreta Monita Societatis Jesu,*" or *Secret Instructions of the Jesuits,* is a very curious work, and seldom to be met with in this country. A number of editions of it have been published in *Europe,* in the English, French, German and Dutch languages. The present edition is taken from that published in *London* by *Walthoe,* in 1723, and dedicated to *Sir Robert Walpole,* afterwards *Lord Orford,* and prime minister of *England,* in the reigns of *George I.,* and *George II.* It is thought best, after the example of that edition, to print the Latin original page by page with the English version, that the learned and the plain

reader may be equally suited; and that there may be no room left for doubt whether the translation, in any instance, be fairly made.

On the first appearance of these "Secret Instructions" before the public, the Jesuits were greatly offended, and denied their authenticity; and it is not known that that body has ever yet acknowledged them to be in reality what their title imports. This circumstance, however, when we consider the character of the Jesuits, and the principles upon which they are known to act, forms no solid objection to the authenticity of the work; especially when we take into consideration the following facts.

In a work, in the British Museum, printed at Venice, in 1596, and entitled, *Formulæ diversarum Provisionum à Gaspare Passarello summo studio in unum collectæ, et per Ordinem in suis Locis annotatæ*—these **SECRETA MO-**

NITA are found, in manuscript, at the end, and appear evidently to have been entered therein by a Jesuit for his own private use. They contain the solemn caution, at the close, that they be carefully guarded, and communicated but to few, and those only the *well-tryed* members of the Society; and also the injunction, that they must be *denied to be the Rules of the Society, if ever they should be imputed to it.*

There was an English edition of this work printed in 1658. The statement prefixed to that edition affirms, that when *Christian, Duke of Brunswick*, took possession of *Paderborn*, in *Westphalia*, he seized on the Jesuits' College there, and gave their Library, together with all their collection of manuscripts to the *Capuchins*, who discovered the *Secreta Monita* among the archives of the Rector, and that other copies were also found at *Prague* and elsewhere.

The learned and excellent Dr. *Compton*, Bishop of *London*, published an English translation of the work, in 1669. The well known character of that prelate is a sufficient pledge that he would never have given the sanction of his name to a work of doubtful authority, or which was adapted to mislead the public.

The Editors of the “*Christian Observer*,” who are well known to be learned and pious members of the established Church of *England*, in the 14th Vol. of their work, pages 168, and 169, speak of this work in the following language:—“It has already been intimated, that had the crimes charged upon the Society of Jesuits, been chargeable rather upon the spirit of the times than upon the institution; had they originated rather in the vices of a few individuals, connected with that Society, than in the genius of the Order itself; had they been rather the

accidental than the *necessary* fruits of its constitution, we might have deemed it right to say less on the subject.— But the fact appears to be, that, taking human nature and the state of society as they are, we cannot conceive that such an order could exist in the world, and such consequences not arise. But this is a matter of proof rather than of assertion; and we will, therefore, begin by laying before our readers some account of the Society, drawn partly from accredited historical authorities, and partly from the “*Secreta Monita*,” or the hidden Rules of the order;—rules carefully concealed during that long period, in which men felt the blow, without seeing the hand which struck it;—rules the discovery of which, at once armed all *Europe* against the Society. ~~The first copy of the~~ “*Secreta Monita*” was discovered in the Jesuit’s College at *Paderborn*, in *Westphalia*; and

a second at *Prague*. A Preface directs that they shall be communicated, even to the initiated, with the utmost caution; and as the result of personal experience, not as the written rules of the Order. And in the case of their falling into the hands of strangers, "they must be positively denied to be the rules of the Society." The Rules of the Order were not completed by the founder of the institution: they were enlarged and perfected by some of the most distinguished followers of *Loyola*; and, in particular, *Lainez* is supposed to have been the author of the "*Secreta Monita*."—The Editors of the *Christian Observer* then proceed to give large extracts from the work, as exhibiting, in a manner worthy of entire confidence, the real principles of the Jesuits.

Again; in a ~~Italian~~ and interesting "*History of the Jesuits*," published in *London*, in the ~~year~~ 1816, in two

volumes, octavo, and dedicated to the right honorable *Charles Abbot*, Speaker of the British House of Commons, the author, after giving a long induction of facts, some of which have been already stated above, to show that the "*Secreta Monita*," though denounced by the Jesuits as a forgery, is really their own work, and an authentic record of their Rules,—subjoins the following remarks:—"In addition to the observations which have been adduced in support of the "*Secreta Monita*," there appears to be some collateral evidence in favor of their genuineness from the circumstance of their being little else than an echo of the debased morality and corrupt casuistry of the Jesuits; as well as a practical exposition of their pernicious principle of the lawfulness of "doing evil that good may come." It may be asserted without the hazard of refutation, that the "*Secreta Mo-*

nita" contain no regulation which the Jesuits have not promulgated under another form, nor one which they have not actually reduced to practice. It is no more than a summary of rules resulting from their various doctrines; which rules, although they may strike the more forcibly from being thus collected in a single focus; may all (if taken separately, and reduced to their primitive elements) be plainly shown to emanate from doctrines which have been avowed and acted upon by the members of that Order, from its earliest origin. Another circumstance which may be noticed, as furnishing further collateral evidence to the authority of the "Secreta Monita," is the fact, that the Jesuits were always known to possess and act upon other rules, than those which were publicly avowed by them, and which "secret Rules" were understood to be confided to their Rec-

tors and Superiors alone. The University of *Paris*, so far back as the year 1624, reproached the Jesuits with being governed by *private laws*, neither sanctioned by Kings, nor registered by Parliaments; and which they were afraid to communicate, having done all in their power to prevent their being seen by any other than those of the Society." Again, the Bishop of *Angelopolis*, whose letter has so often been referred to, inquires, with reference to this fact:—"What other religion has a secret Constitution, hidden privileges, and concealed laws of its own? And what other has all those things which relate to its government, involved in so much mystery? There is suspicion in mystery. The rules of all other Orders are open to all: even the Rules and Canons of Popes, Cardinals, Bishops, and the whole Clergy; the privileges, *instructions*, and statutes of other re-

ligious Orders, may be seen and consulted in almost every Library; and the lowest novice of the Franciscan Order may read at one view what his duty would be, if he should ever become the General of his Order. 'The superiors of the Jesuits do not govern them by the rules of the Church, which are known to all, but by certain SECRET RULES, which are known only to those superiors.'" See p 36 of the Letter, Edit. *Cologne*, 1666"*

In the *Edinburgh Encyclopædia*, Vol. XI. Art. *JESUITS*, we find the "Secreta Monita" referred to, with confidence, as an accredited document, which, though denied by those to whom it properly belongs, was regarded by the Editors as a work of undoubted authenticity, and as exhibiting the real spirit and character of the Jesuits, as manifested by all other

* *Hist. of Jesuits*, Vol. p. 326, 329, 330.

sources of evidence. They accordingly make large extracts from the work, in proof of the deplorable profligacy, both of principle and practice, chargeable upon the Order.

The celebrated work, entitled, "The Protestant," published in a series of periodical Essays, at *Glasgow*, in *North Britain*, in the years, 1818, 1819, 1820, and 1821, in 4 Vols., octavo, is regarded with deep respect by all who are acquainted with it. The editor and author was a Mr. McGAVIN, a Ruling Elder, of distinguished talents and information in that city. Of this work, the Rev. ROBERT HALL, whose praise for vigor of mind, erudition, and eloquence is in all the Churches of *Great Britain*, as well as of the *United States*—speaks decisively, as containing the fullest delineation of the Popish system, and the most powerful confutation of its principles, in a popular style, of any work he had

ever seen. "Whoever," he adds, "wishes to see Popery drawn to the life, in its hideous wickedness and deformity, will find abundant satisfaction in the pages of that writer."* Among the numerous authorities quoted by Mr. McGAVIN, the "Secreta Monita," find a conspicuous place. He alludes to the fact, that the Jesuits themselves pronounce the work a forgery of their enemies; but he considers the evidence in support of its authenticity as admitting of no reasonable question, and makes large extracts from it, in proof of his allegations.

After all, however, as has been already hinted, the question, whether the "Secreta Monita" were really drawn up by the Jesuits, and recorded as the general code of principles by which their Order is regulated;—is a question comparatively unimportant, as

* *Polemical and other Miscellanies*, p. 169, 170.

long as we know so fully from other sources, and with unquestionable certainty, that the SPIRIT of this system of instruction IS THE SPIRIT OF THEIR SOCIETY. Even if the little Volume now before us, be not, literally, their work;—they have been, undoubtedly, chargeable with ACTING upon the principles which it contains, in all cases in which they had an opportunity of carrying these principles into effect. This will appear if we attend to the testimony of some of the most learned and impartial historians who have attempted to delineate their character.

Dr. *Mosheim*, whose erudition and laborious fidelity, in general, as an ecclesiastical historian, are well known, gives the following dark picture of the moral system of this order.—“ In the sphere of morals, the Jesuits made still more dreadful and atrocious inroads than in that of religion. Did we affirm, that they have perverted

and corrupted almost all the various branches and precepts of morality, we should not express sufficiently the pernicious tendency of their maxims. Were we to go still further, and maintain that they have sapped and destroyed its very foundations, we should maintain no more than what innumerable writers of the Romish Church abundantly testify, and what many of the most illustrious communities of that Church publicly lament. Those who bring this dreadful charge against the sons of *Loyola*, have taken abundant precautions to vindicate themselves against the reproach of calumny in this matter. They have published several maxims inconsistent with all regard for virtue, and even decency, which they have drawn from the moral writings of that Order, and more especially from the numerous productions of its casuists.”—And again ;—“After what has been observed in re-

lation to the moral system of the Jesuits, it will not be difficult to assign a reason for the remarkable propensity that is discovered by kings, princes, the nobility and gentry, of both sexes, and an innumerable multitude of persons of all ranks and conditions, to commit their consciences to the direction, and their youth to the care, of the brethren of this Society. It is, no doubt, highly convenient for persons, who do not pretend to a rigid observance of the duties of religion and morality, to have spiritual guides, who diminish the guilt of transgression; disguise the deformity of vice; let loose the reins to all the passions; nay, even nourish them by their dissolute precepts; and render the way to heaven as easy, as agreeable and as smooth as is possible.”*

Nor is the representation given of

* Eccles. Hist. Cent. xvii. Sect. ii. part i.

this Society by Dr. *Robertson*, the learned and eloquent historian of *Charles V.* in any respect more favorable. "As it was," he remarks, "for the honor and advantage of this society, that its members should possess an ascendant over persons in high rank, or of great power, the desire of acquiring and preserving such a direction of their conduct, with greater facility, has led the Jesuits to propagate a system of relaxed and pliant morality, which accommodates itself to the passions of men, which justifies their vices, which tolerates their imperfections, which authorizes almost every action that the most audacious or crafty politician would wish to perpetrate." And further on:—"It was a fundamental maxim with the Jesuits, from their first institution, not to publish the rules of their order. These they kept concealed as an impenetrable mystery. They never communicated them to stran-

gers, nor even to the greater part of their own members. They refused to produce them when required by courts of justice; and, by a strange solecism in policy, the civil power in different countries, authorized or connived at the establishment of an order of men, whose constitution and laws were concealed with a solicitude, which alone was a good reason for excluding them.”*

And even Mr. *Hume*, though far from being rigid in his moral principles, or particularly prejudiced against the Romish Church; and although he manifests a disposition to give due credit to the Jesuits in regard to points for which they might be considered as meriting commendation;—yet sums up their character in the following decisive language:—“This reproach, however, they must bear from posterity—

* ROBERTSON'S *Charles v.* Vol. ii. p. 488, 494.

ty, that, by the very nature of their institution, they were engaged to pervert learning, the only effectual remedy against superstition, into a nourishment of that infirmity; and as their erudition was chiefly of the ecclesiastical and scholastic kind, (though a few members have cultivated polite literature) they were only the more enabled, by that acquisition, to refine away the plainest dictates of morality, and to erect a regular system of casuistry, by which prevarication, perjury, and every crime, where it served their ghostly purposes, might be justified and defended.”*

It is no valid objection to the truth of these representations, that some individuals of eminent piety and christian devotedness, have, now and then, been found in this far famed Society. The constitution of their Order, before

* *History of England*, v. p. 238.

cluded to, affords an ample solution of this apparent difficulty. The truth is, the Jesuits, among a great majority of unprincipled members, found it necessary to have *a few*, of high literary and theological qualifications, united with exemplary piety, because there were some departments of their public service, for which such men alone were fitted. From *these*, we are told, they withheld, as for as possible, and, in some cases completely, all knowledge of the profligate parts of their system. The frame of their government was such as to admit of this:—and in this way we are to account for the fact that two or three names precious to the friends of piety, and a few others of honorable reputation, have been found in the catalogue of their members. These men were selected for high and worthy work, and were, of course, according to the system of the order, kept in *ignorance*

of the worst features of their practical system. Nay, it seems to have been an important object with the leaders of the Society, to have a number of members, decidedly pious and exemplary in their whole character, whose word would be implicitly credited by all who knew them, and who, in case of the "Secreta Monita," and other obnoxious principles of the Order, becoming public, might be able, with truth, to declare, that they knew nothing of their existence.

ADVERTISEMENT

TO THE

READER.

The following master-piece of religious policy, was published many years since, in Latin, French and Dutch.

Mr. *John Schipper*, a Bookseller at Amsterdam, bought one of them at Antwerp, among other books, and afterwards re-printed it. The *Jesuits* being informed that he had purchased this book, demanded it back from him; but he had then sent it to *Holland*. One of the Society, who lived at *Amsterdam*, hearing it said soon after to a Catholic Bookseller, by name Van Eyk, that Schipper was printing a book which concerned the *Jesuits*; replied, that if it was only the *Rules of the Society*, he should not be under any concern; but desired he would inform himself what it was.

Being told by the Bookseller, that it was the *Secret instructions of the Society*; the

ADVERTISEMENT TO THE READER.

good father, shrugging up his shoulders, and knitting his brow, said, that he saw no remedy but denying that this piece came from the Society.

The Reverend Fathers however thought it more advisable to purchase the whole edition, which they soon after did, some few copies excepted; from one of these it was afterwards re-printed, with this account prefixed; which is there said to be taken from two *Roman Catholics*, men of credit.

P R E F A C E .

THESE private instructions must be carefully retained and kept by the superiors in their own hands, and by them be communicated only to a few of the professors; and when it shall be judged for the benefit of the Society, divulge some of them to such as are non-professors; but even these must be done under the strictest ties of secrecy, and not as rules committed to writing by others, but as deduced from the experience of him that dictates. And since many of the professors must necessarily from hence be acquainted, with these private advices; the Society has therefore, from their first establishment, taken care, that no one who is in the secret can betake himself to any other order but that of the *Carthusians*; and this, from the strict retirement in which they live, and the inviolable silence they are obliged to; which the holy see has been pleased to confirm.

The greatest care imaginable must be also taken that these instructions do not fall into the hands of strangers, for fear, out of envy to our order, they should give them a sinister interpretation: but if this (which God forbid!) should happen, let it be posi-

tively denied that these are the principles of the Society, and such denial be confirmed by those of our members which we are sure know nothing of them ; by this means, and by confronting these with our public instructions, printed or written, our credibility will be established beyond opposition.

Let the superiors also carefully and warily inquire, whether discovery has been made of these instructions by any of our members to strangers ; and let none transcribe, or suffer them to be transcribed, either for himself or others, without the consent of the general or provincial. And if any one be suspected of incapacity to keep such important secrets, acquaint him not of your suspicion, but dismiss him.

THE
SECRET INSTRUCTIONS
OF THE
JESUITS.

CHAP. I.

How the SOCIETY must behave themselves when they begin any new foundation.

I. It will be of great importance for the rendering our members agreeable to the inhabitants of the place where they design their settlement, to set forth the end of the Society, in the manner prescribed by our statutes, which lay down, that the society ought as diligently to seek occasions of doing good to their neighbors, as to themselves; wherefore, let them with humility discharge the meanest offices in the hospitals, frequently visit the sick, the poor, and the prisoners, and readily and indifferently take the confessions of all, that the novelty of such un-

common and diffusive charity, may excite in the principal inhabitants, an admiration of our conduct, and forcibly draw them into an affection for us.

II. Let it be remembered by all, that the privilege to exercise the ministry of this Society, must be requested in a modest and religious manner, and that they must use their best endeavors to gain chiefly the favor of such ecclesiastics and secular persons, of whose authority they may stand in need.

III. Let them also remember to visit distant places, where, having demonstrated the necessities of the Society, they shall readily receive the most inconsiderable alms, which afterwards being bestowed on other objects, may edify those which are as yet unacquainted with our Society, and stir them up to a greater liberality to us.

IV. Let all seem as though they breathed the same spirit, and consequently learn the same exterior behaviour, that by such an uniformity in so great a diversity of men, all may be edified. But if any obstinately persist in a contrary deportment, let them be immediately dismissed, as dangerous persons, and hurtful to the Society.

V. At their first settlement, let our members be cautious of purchasing lands; but if they happen to buy such as are well situated, let this be done in the name of some faithful and trusty friend. And that our poverty

may have the more colorable gloss of fealty, let the purchases, adjacent to the places wherein our colleges are founded, be assigned by the provincial to colleges at a distance; by which means it will be impossible that princes and magistrates can ever attain to a certain knowledge what the revenues of the Society amount to.

VI. Let no places be pitched upon by any of our members for founding a college but opulent cities; the end of the Society being the imitation of our blessed Saviour, who made his principal residence in the metropolis of *Judea*, and only transiently visited the less remarkable places.

VII. Let the greatest sums be always extorted from widows, by frequent remonstrances of our extreme necessities.

VIII. In every province, let none but the principal be fully apprised of the real value of our revenues; and let what is contained in the treasury of *Rome* be always kept as an inviolable secret.

IX. Let it be publicly remonstrated, and every where declared by our members in their private conversation, that the only end of their coming there was, for the instruction of youth, and the good and welfare of the inhabitants; that they do all this without the least view of reward, or respect of persons, and that they are not an incumbrance upon the people, as other religious orders constantly are.

CHAP. II.

In what manner the Society must deport, that they may work themselves into, and after that preserve a familiarity with princes, noblemen, and persons of the greatest distinction.

I. Princes and persons of distinction every where must by all means be so managed, that we may have their ear, and that will easily secure their hearts: by which way of proceeding, all persons will become our creatures, and no one will dare to give the Society the least disquiet or opposition.

II. That ecclesiastical persons gain a great footing in the favor of princes and noblemen, by winking at their vices, and putting a favorable construction on whatever they do amiss, experience convinces; and this we may observe in their contracting of marriages with their near relations and kindred, or the like. It must be our business to encourage such, whose inclination lies this way, by leading them up in hopes, that through our assistance they may easily obtain a dispensation from the Pope; and no doubt he will readily grant it, if proper reasons be urged,

parallel cases produced and opinions quoted which countenance such actions, when the common good of mankind, and the greater advancement of God's glory, which are the only end and design of the Society, are pretended to be the sole motives to them.

III. The same must be observed when the prince happens to engage in any enterprise which is not equally approved by all his nobility ; for in such cases, he must be egged on and excited ; whilst they, on the other hand, must be dissuaded from opposing him, and advised to acquiesce in all his proposals. But this must be done only in *generals*, always avoiding *particulars*: lest, upon the ill success of the affair, the miscarriage be thrown upon the Society. And should ever the action be called in question, care must be taken to have instructions always ready, plainly forbidding it ; and these also must be backed with the authority of some senior members, who being wholly ignorant of the matter, must attest upon oath, that such groundless insinuations are a malicious and base imputation on the Society.

IV. It will also very much further us in gaining the favor of princes, if our members artfully worm themselves, by the interest of others into honorable embassies to foreign courts in their behalf ; but especially to the Pope and great monarchs ; for by such op-

portunities, they will be in a capacity both to recommend themselves and their Society. To this end therefore, let none but thorough zealots for our interest, and persons well versed in the schemes and institution of the Society, be ever pitched upon for such purposes.

V. Above all, due care must be taken to curry favor with the minions and domestics of princes and noblemen; whom by small presents, and many offices of piety, we may so far byass, (bias,) as by means of them to get a faithful intelligence of the bent of their master's humours and inclinations; thus will the Society be the better qualified to chime in with all their tempers.

VI. How much the Society has benefited from their engagements in marriage-treaties, the house of *Austria* and *Bourbon*; *Poland* and other kingdoms, are experimental evidences. Wherefore let such matches be with prudence picked out, whose parents are our friends, and firmly attached to our interests.

VII. Princesses and ladies of quality are easily to be gained by the influence of the women of their bed-chamber; for which reason we must by all means pay particular address to these, for thereby there will be no secrets in the family, but what we shall have fully disclosed to us.

III. In directing the consciences of great

men, it must be observed, that our confessors are to follow the opinion of those who allow the greater latitude; in opposition to that of other religious orders; that, their penitents being allured with the prospect of such freedom, may readily relinquish them, and wholly depend upon our direction and counsel.

IX. Princes, prelates and all others who are capable of being signally serviceable to the order, must be favoured so far as to be made partakers of all the merits of the Society, after a proper information of the high importance of so great a privilege.

X. Let these notions be cautiously and with cunning instilled into the people, that this Society is entrusted with a far greater power of absolving, even in the nicest cases; of dispensing with fasts; with paying and demanding of debts; with impediments of matrimony, and other common matters, than any other religious order: which insinuations will be of such consequence, that many of necessity must have recourse to us, and thereby lay themselves under the strictest obligations.

XI. It will be very proper to give invitations to such to attend our sermons and fellowships, to hear our orations and declamations, as also to compliment them with verses and theses; to address them in a genteel and complaisant manner, and at proper opportunities to give them handsome entertainments.

XII. Let proper methods be used to get knowledge of the animosities that arise among great men, that we may have a finger in reconciling their differences; for by this means we shall gradually become acquainted with their friends and secret affairs, and of necessity engage one of the parties in our interests.

XIII. But should discovery happen to be made, that any person serves either king or prince, who is not well-affected towards our Society, no stone must be left unturned by our members, or which is more proper, some other, to induce him by promises, favours and preferments, which must be procured for him under his king or prince, to entertain a friendship for and familiarity with us.

XIV. Let all be very cautious of recommending or preferring such as have been any way dismissed from the Society, but especially those who of their own accord have departed from it; for let them disguise it ever so cunningly, nevertheless they always retain an implacable hatred against our order.

XV. Finally, Let all with such artfulness gain the ascendant over princes, noblemen, and the magistrates of every place, that they may be ready at our beck, even to sacrifice their nearest relations, and most intimate friends, when we say it is for our interest and advantage.

CHAP. III.

How the SOCIETY must behave themselves towards those who are at the helm of affairs, and others who, although they be not rich, are notwithstanding in a capacity of being otherwise serviceable.

I ALL that has been before mentioned, may in a great measure be applied to these ; and we must also be industrious to procure their favor against every one that opposes us.

II. Their authority and wisdom must be courted, for obtaining several offices to be discharged by us ; we must also make a handle of their advice with respect to the contempt of riches ; though at the same time, if their secrecy and faith may be depended on, we may privately make use of their names, in amassing temporal goods for the benefit of the society.

III. They must be also employed in calming the minds of the meaner sort of people, and in wheedling the aversions of the populace into an affection for our society.

IV. As to bishops, prelates, and other superior ecclesiastics, they must be importuned for such things only as shall appear neces-

sary; and even for these, with a proper regard to the diversity of our occasions, and the tendency of their inclinations to serve us.

V. In some places, it will be sufficient if we can prevail with the prelates and curates, to cause those under them only to bear a reverence to our order, and that they themselves will be no hindrance to us in the discharge of our ministry. In others, where the Clergy are more predominant, as in *Germany, Poland, &c.* they must be addressed with the profoundest respect, that by their and the prince's authority, monasteries, parishes, priories, patronages, foundations of masses, and religious places may be drawn into our clutches; and this is no hard matter to be obtained, in those places where catholics are intermixed with heretics and schismatics. And for the better effecting of this, it will be of great importance to remonstrate to these prelates the prodigious advantage and merit there will be in changes of this sort, which can hardly be expected from priests seculars, and monks. But should they be prevailed upon, their zeal must then be rewarded with public commendations, and the memory of the action transmitted in writing to latest posterity.

VI. In prosecution of the same end, we must engage such prelates to make use of us both for confessors and counsellors; and if they at any time aim at higher preferment

from the see of *Rome*, their pretensions must be backed with such strong interest of our friends in every place, as we shall be almost sure not to meet with a disappointment.

VII. Due care must be also taken by such of our members who have intercourse with bishops and princes, that the society, when these found either colleges or parochial churches, may always have the power of presenting vicars for the cure of souls; and that the superintendant of the place for the time being be appointed curate, to the end we may grasp the whole government of the church; and its parishioners by that means become such vassals to us, that we can ask nothing of them, that they will dare to deny us.

VIII. Wherever the governors of academies hamper our designs, or the catholics or heretics oppose us in our foundations; we must endeavor by the prelates to secure the principal pulpits; for by this means, the society at least may some time or other have an opportunity of remonstrating their wants, and laying open their necessities.

IX. The prelates of the church above all others, must be mightily caressed when the affair of canonization of any of our members is upon the foot; and at such a time, letters by all means must be procured from princes and noblemen, by whose interest the matter may be promoted at the court of *Rome*.

X. If ever it happen that prelates or noblemen are employed in embassies, all caution must be taken to prevent them from using any religious order that opposes our's, least their disaffection to us should be infused into their masters, and they propagate it among the provinces and cities where we reside. And if ever ambassadors of this kind pass through provinces or cities where we have colleges, let them be received with all due marks of honour and esteem, and as handsomely entertained as religious decency can possibly admit of.

CHAP. IV.

The chief things to be recommended to preachers, and confessors of noble-men.

I. LET the members of our Society direct princes and great men in such a manner, that they may seem to have nothing else in view but the promotion of God's glory; and advise them to no other austerity of conscience, but what they themselves are willing to comply with; for their aim must not, immediately, but by degrees and insensibly, be directed towards political and secular dominion.

II. We must therefore often inculcate into them, that honors and preferments in the state should always be conferred according to the rules of justice; that God is very much offended at princes, when they any ways derogate from this principle, and are hurried away by the impulse of their passions. In the next place, our members must with gravity protest, and in a solemn manner affirm that the administration of public affairs is what they with reluctance interfere in; and that the duty of their office obliges them often to speak such truths as they

would otherwise omit. When this point is once gained, care must be taken to lay before them the several virtues persons should be furnished with, who are to be admitted into public employments: not forgetting slyly to recommend to them such as are sincere friends to our order: but this must be done in such a manner, as not immediately to come from us, (unless the princes enjoin it :) for it may be effected with a far better grace by such as are their favorites and familiars.

III. Wherefore, let the confessors and preachers belonging to our order, be informed by our friends of persons proper for every office, and above all, of such as are our benefactors; and whose names let them carefully keep by them, that when proper opportunities occur, they may be palmed upon the prince by the dexterity of our members, or their agents.

IV. Let the confessors and preachers always remember, with complaisance and a winning address, to soothe princes, and never give them the least offence in their sermons or private conversations; to dispossess their minds of all imaginary doubts and fears, and exhort them principally to faith, hope, and political justice.

V. Let them seldom or never accept of small presents for their own private use, but rather recommend the common necessities of the province or college. At home, let chambers

plainly furnished content them ; and let them not appear in showy dresses, but be ready at every turn to administer their ghostly advice to the meanest person about the palace ; lest they give others occasion to believe, they are willing to be helpful to none but the great.

VI. Immediately upon the death of any person in post, let them take timely care to get some friend of our Society preferred in his room ; but this must be cloaked with such cunning and management, as to avoid giving the least suspicion of our intending to usurp the prince's authority ; for this reason, (as has been already said) we ourselves must not appear in it, but make a handle of the artifice of some faithful friends for effecting our designs, whose power may screen them from the envy which might otherwise fall heavier upon the Society.

CAP. V.

What kind of conduct must be observed towards such religious persons as are employed in the same ecclesiastical functions with us.

I. WE must not be discouraged or beat down by this sort of men, but take proper opportunities, demonstrably to convince princes, and others in authority, who are in any way attached to our interest, that our order contains the perfection of all others, excepting only their cant and outward austerity of life and dress; but if another order should claim pre-eminence in any particular, that it is our's which shines with the greatest lustre in the church of God.

II. Let the defects of other religious orders be diligently canvassed and remarked, and, after full discovery, gradually published to our faithful friends, but always with prudence and a seeming sorrow; and let it be pretended, that it is not in their power to acquit themselves so happily as we, even in the discharge of those functions which are common to us both.

III. But far greater efforts must be made against those, who attempt setting up schools

for the education of youth, in places where any of our members do the same already with honor and advantage. And in this case, princes and magistrates must be told, that such, unless timely prevented, will certainly prove nurseries of tumults and sedition; for children, from different methods of instruction, must necessarily imbibe different principles; and lastly, we must persuade them, that no society but our's is qualified for discharging an office of so great importance.

IV. And should these religious orders procure license from the pope, or obtain recommendations from cardinals, our members must oppose these by the interest of princes and noblemen, who should inform his holiness of the merits of our society, and its capacity for the peaceful education of youth; and let this be corroborated by testimonies from the magistrates of the place, concerning the good behaviour and faithful instruction of such as are committed to our care.

V. In the mean time, let our members be mindful to give the public some signal instances of their virtue and learning, by directing their pupils in the presence of the gentry, magistrates, and populace, in their several studies, or engaging them in the performance of some other scholastic exercises proper for gaining public applause.

CHAP. VI.

Of proper methods for inducing rich widows to be liberal to our Society.

I. FOR the managing this affair, let such members only be chosen as are advanced in age, of a lively complexion and agreeable conversation ; let these frequently visit such widows, and the minute they begin to shew any affection towards our order, then is the time to lay before them the good works and merits of the Society ; if they seem kindly to give ear to this, and begin to visit our churches, we must by all means take care to provide them confessors, by whom they may be well admonished, especially to a constant perseverance in their state of widowhood ; and this, by enumerating and praising the advantages and felicity of a single life ; and let them pawn their faiths, and themselves too as a security, that a firm continuance in such a pious resolution, will infallibly purchase an eternal merit, and prove a most effectual means of escaping, the otherwise certain pains of purgatory.

II. And let the same confessors persuade them to engage in beautifying some chapel or oratory in their own houses, as a proper place for their daily meditations and devotions : by

this means, they will be more easily disengaged from the conversation and address of importunate suitors; and although they have a chaplain of their own, yet never let the confessors desist from celebrating mass, nor on all occasions giving them proper exhortations; and to be sure (if possible) to keep the chaplain under.

III. Matters which relate to the management of the house, must be changed insensibly, and with the greatest prudence, regard being had to person, place, affection and devotion.

IV. Care must be taken to remove such servants particularly, as do not keep a good understanding with the Society; but let this be done by little and little; and when we have managed to work them out, let such be recommended as already are, or willingly would become our creatures; thus shall we dive into every secret, and have a finger in every affair transacted in the family.

V. The confessor must manage his matters so, that the widow may have such faith in him, as not to do the least thing without his advice, and his only; which he may occasionally insinuate to be the only basis of her spiritual edification.

VI. She must be advised to the frequent use and celebration of the sacraments, but especially that of penance; because in that she freely makes a discovery of her most se-

cret thoughts, and every temptation. In the next place, let her frequently communicate, and apply for instructions to her confessor; to the performance of which, she must be invited by promises of some prayers adapted to her particular occasions; and lastly, let her every day rehearse the litany, and strictly examine her conscience.

VII. It will be also a great help to the obtaining a perfect knowledge of all her inclinations, to prevail with her to repeat a general confession, although she has formerly made it to another.

VIII. Discourses must be made to her concerning the advantages of the state of widowhood, the inconveniences of wedlock, especially when it is repeated, and the dangers to which mankind expose themselves by it; but above all, such as more particularly affect her.

IX. It will be proper, every now and then, cunningly to propose to her some match, but such a one, be sure, as you know she has an aversion to; and if it be thought that she has a kindness for any one, let his vices and failings be represented to her in a proper light, that she may abhor the thoughts of altering her condition with any person whatsoever.

X. When therefore it is manifest, that she is well disposed to continue a widow, it will then be time to recommend to her a spiritual

life, but not a recluse one, the inconveniences of which must be magnified to her; but such a one as *Paula's* or *Eustochiu's*, &c. and let the confessor, having as soon as possible prevailed with her to make a vow of chastity, for two or three years at least, take due care to oppose all tendencies to a second marriage; and then all conversation with men, and diversions even with her near relations and kinsfolks must be forbid her, under pretence of entering into a stricter union with God. As for the ecclesiastics, who either visit the widow, or receive visits from her, if they all cannot be worked out, yet let none be admitted but what are either recommended by some of our Society, or are dependants upon them..

XI. When we have thus far gained our point, the widow must be, by little and little, excited to the performance of good-works, especially those of charity; which, however, she must by no means be suffered to do, without the direction of her ghostly father, since it is of the last importance to her soul, that her talent be laid out with a prospect of obtaining spiritual interest; and since charity ill-applied, often proves the cause and incitement to sins, which effaces the merit and reward that might otherwise attend it.

CHAP. VII.

*How such widows are to be secured,
and in what manner their effects are
to be disposed of.*

I. **THEY** are perpetually to be pressed to a perseverance in their devotion and good works, in such manner, that no week pass in which they do not, of their own accord, lay somewhat apart out of their abundance, for the honor of Christ, the blessed Virgin, or their patron saint; and let them dispose of it in relief of the poor, or in beautifying of churches, till they are entirely stripped of their superfluous stores, and unnecessary riches.

II. But if, besides their general acts of beneficence, they shew a particular liberality to us, and continue in a course of such laudable works, let them be made partakers of all the merits of the Society, and favored with a special indulgence from the provincial, or even from the general, if their quality be such as may in some measure demand it.

III. If they have made a vow of chastity, let them, according to our custom, renew it twice a year; and let the day whereon this is done, be set apart for innocent recreations with the members of the Society

IV. Let them be frequently visited, and entertained in an agreeable manner, with spiritual stories ; and also diverted with pleasant discourses, according to their particular humors and inclinations.

V. They must not be treated with too much severity in confession, lest we make them morose and ill-tempered, unless their favor be so far engaged by others, that there is danger of not regaining it; and in this case, great discretion is to be used, in forming a judgment of the natural inconsistency of women.

VI. Good management must be used to prevent their visiting the churches of others, or seeing their feasts, but especially those of religious orders ; for which purpose, let them hear it often repeated, that all the indulgences of other orders are with greater extent contained in our's

VII. If they propose to put on a weed, give them the liberty of such a becoming dress as has in it an air both religious and fashionable: that they may not think they are altogether to be governed by their spiritual guide. Lastly, if there be no suspicion of their inconstancy, but they are, on the contrary, faithful and liberal to our Society, allow them in moderation, and without offence, whatever pleasures they have an inclination to.

VIII. Let women that are young, and

descended from rich and noble parents, be placed with those widows, that they may, by degrees, become subject to our directions and accustomed to our method of living : as a governess to these, let some woman be chosen and appointed by the family confessor ; let these submit to all the censures, and other customs of the Society ; but such as will not conform themselves, immediately dismiss to their parents, or those who put them to us, and let them be represented as untractably stubborn, and of a perverse disposition.

IX. Nor is less care to be taken of their health and recreations than of their salvation ; wherefore if ever they complain of any indisposition, immediately all fasting, canvas, discipline, and other corporal penance must be forbidden ; nor let them be permitted to stir abroad even to church, but be tended at home with privacy and care. If they secretly steal into the garden, or college, seem as if you knew it not, and allow them the liberty of conversation and private diversions with those whose company is most agreeable to them.

X. That the widow may dispose of what she has in favor of the Society, set as a pattern to her, the perfect state of holy men, who having renounced the world, and forsaken their parents, and all that they had, with great resignation and cheerfulness of mind devoted themselves to the service of

God. For the better effecting of this, let what is contained in the constitution and statutes of the Society relating to this kind of renunciation, and forsaking of all things, be explained to them, and let several instances of widows be brought, who thus in a short time became saints, in hopes of being canonized, if they continued such to the end. And let them be apprized, that our Society will not fail to use their interest at the court of *Rome* for the obtaining such a favor,

XI. Let this be deeply imprinted on their minds, that, if they desire to enjoy perfect peace of conscience, they must, as well in matters temporal as spiritual, without the least murmuring, or inward reluctance, entirely follow the direction of their confessor, as one particularly allotted them by divine providence.

XII. They must be also instructed upon every occasion, that their bestowing of alms to ecclesiastics, and even to the religious of an approved and exemplary life, without the knowledge and approbation of their confessor, is not equally meritorious in the sight of God.

XIII. Let the confessors take diligent care to prevent such widows as are their penitents, from visiting ecclesiastics of other orders, or entering into familiarity with them, under any pretence whatsoever; for which end, let them, at proper opportunities, cry up the Society as infinitely superior to all other or-

ders ; of the greatest service in the church of God, and of greater authority with the Pope, and all princes ; and that it is the most perfect in itself, in that it discards all persons offensive or unqualified, from its community, and therefore is purified from that scum and dregs with which the monks are infected, who, generally speaking, are a set of men unlearned, stupid, and slothful, negligent of their duty, and slaves to their bellies.

XIV. Let the confessors propose to them, and endeavor to persuade them to pay small pensions and contributions towards the yearly support of colleges and professed houses, but especially of the professed house at *Rome*; nor let them forget the ornaments of churches, wax-tapers, wine, &c. things necessary in the celebration of the sacrifice of the mass.

XV. If any widow does in her life-time make over her whole estate to the Society ; whenever opportunity offers, but especially when she is seized with sickness, or in danger of life, let some take care to represent to her the poverty of the greatest number of our colleges, whereof many just erected have hardly as yet any foundation ; engage her, by a winning behavior and inducting arguments, to such a liberality, as (you must persuade her) will lay a certain foundation for her eternal happiness.

XVI. The same art must be used with

princes and other benefactors; for they must be wrought up to a belief, that these are the only acts which will perpetuate their memories in this world, and secure them eternal glory in the next: but should any persons out of ill-will pretend to trump up the example of our Saviour, who had not whereon to lay his head, and from thence urge, that the Society of Jesus ought to distinguish themselves by their poverty: in answer to such insinuations as these, we must seriously inculcate on the minds of all, that the state of the church, being altered from what it was, and now changed into a monarchy, it cannot maintain its ground against mighty enemies, unless supported by great authority and power, and that it is that little stone which was foretold by the prophet, should be hewn out of the rock, and afterwards rise into a vast mountain.

XVII. Those who are inclined to acts of charity, and the adorning of temples, should be frequently told, that the height of perfection consists in withdrawing their affections from earthly things, thereby making Christ and his followers possessors of them.

XVIII. But since our expectations must necessarily be less from widows that educate their children for the business of the world; we shall now proceed to lay down methods proper for preventing this inconvenience.

CAP. VIII.

*How widows children are to be treated,
that they may embrace religion, or a
devoted life.*

I. As it will behove the widows to act with resolution, so must we proceed with gentleness upon this occasion. Let the mothers be instructed to use their children harshly, even from their cradles, by plying them with reproofs and frequent chastisements, &c. And when their daughters are near grown up to discretion, let them then be especially denied the common dress and ornaments of their sex; at all times offering up prayers to God, that he would inspire them with a desire of entering into a religious order, and promising them very plentiful portions, on condition they would become nuns; let them lay before them the many inconveniencies attending every one in a married state, and those in particular which they themselves have found by woful experience; often lamenting the great misfortunes of their younger years, in not having preferred a single life. And lastly, let them persist to use them in this manner, that their daughters may think of a religious state, being tired by leading such a life with their mothers.

II. Let our members converse familiarly with their sons, and if they seem fit for our turn, introduce them occasionally into the college, and let every thing be shown with the best face, to invite them to enter themselves of the order: as the gardens, vineyard, country-seats, and vills, where those of our Society pass an agreeable life: let them be informed of our travels into several parts of the world, of our familiarity with princes, and whatever else may be agreeable to youth: let them see the outward neatness of our refectories and chambers, the agreeable intercourse we have one with another, the easiness of our rules, which yet has the promise of the glory of God: and lastly, the pre-eminence of our order above all others; not forgetting, amidst our discourses of piety, to entertain them also with pleasant and diverting stories.

III. Let us now and then (as if by divine inspiration) exhort them to religion in general; and then artfully insinuate the perfection and conveniences of our institution above others: and take care to set in a due light, both in public exhortations and private discourses, how heinous a crime it is to resist the immediate call of God, and lastly, let them be soothed to the performance of spiritual exercises, to determine them in the choice of such a state of life.

IV. We must also take care to provide for

these youths, tutors that are firmly attached to our interest; who must keep a strict eye over them, and continually exhort them to such a course of life: but should they seem reluctant, abridge them of some of their former liberties, that by such restraint they may become conformable. Let their mothers set forth the difficulties which the family labor under; and if, after all, they cannot be brought of their own accord to desire admission into the Society; send them to distant colleges belonging to the order, under the notion of keeping them closer to their studies; and from their mothers let them receive little countenance, but let our members make use of the most alluring behaviour, that their affections may be brought over to us.

CHAP. IX.

Of increasing the revenues of our colleges.

I. NEVER admit any person, if it can well be prevented, to his last degree, so long as he shall have an expectation of any estate falling to him, unless he has a brother in the Society who is younger than himself, or some other important reasons require it; but above all things, and in every action, the increase of the Society must be regarded, for ends known to the superiors; who in this point (no doubt) agree that, for the greater displaying of God's glory, the Church should be restored to its ancient splendor, by the perfect harmony of all its clergy. Wherefore let it frequently, in every place, be published, that the Society consists partly of professors so very poor, that, excepting the daily alms of the faithful, they are entirely destitute of the common necessaries of life; and partly of others, poor indeed, but possessed of some little matters, by help whereof they subsist, being, neither for their studies, nor the duties they perform, an incumbrance to the people, as other mendicants are. Therefore let confessors of princes, and noblemen, widows and others, (from whom our

expectations may reasonably be large) with great seriousness inculcate this notion, that while we administer to them in divine and spiritual things, they at least should, in return, contribute to us of their earthly and temporal : and let no opportunity ever be slipt of receiving from them whatever is offered : and if any thing be promised, and the performance delayed, take care to remind them thereof with prudence, and in such a manner as may best conceal our love of riches. But should any confessors, either of noblemen, or others, seem the least negligent to put in practice these rules, let him, at a proper opportunity, be removed, and put another more fit in his room ; and should it be necessary, for the greater satisfaction of the penitents, let him be sent to one of the most distant colleges, saying, that a person of his ability, would be there of much greater service to the Society : for we have lately been informed that several young widows, being snatched away by sudden death, did not bequeath to us their valuable effects through the negligence of some members who did not take care to accept of them in due time ; for in getting these things, regard is not to be had to the time, but the good inclination of the penitent.

II. Let various wiles be used to draw prelates, canons, pastors, and other rich ecclesiastics, to the exercise of spiritual acts, that

through their affection for holy things, we may gradually gain them to the Society ; and by that means promise ourselves to be in some measure partakers of their liberality.

III. Confessors must remember to sift out of their penitents, at proper opportunities, what family, relations, parents, friends, and effects, they have : then learn their reversions, state, intention, and resolution, which they must endeavor to mould in favor of the Society, if it be not so already. If, at first trial, we have prospect of advantage, (it being improper to pry into all things at once) let the same confessor, under pretence of better clearing their conscience, or doing some soul saving penance, strictly enjoin them to make weekly confessions ; and gravely, and with a seeming honest intention, invite them to it, that he may have the better opportunity to propose the questions, at several times, which he could not so conveniently offer at once. The matter succeeding according to his wish ; if it be a female penitent, let all ways be tried to induce her to persist in frequent confessions, and constant attendance on the service of the church, if a male, to frequent the company of the members of our Society, and to endeavor to enter into a familiarity with them.

IV. What has been said, in relation to widows, must be made use of towards merchants, rich citizens, and married people who are childless ; whose entire estates the Society

may often acquire, provided these rules be prudently put in practice: but, chiefly they must be observed with respect to rich female devotees, who often converse with our members; upon whose account the common people can but grumble at most, unless they happen to be descended from very noble families.

V. Let the rectors of colleges endeavor to procure thorough information, of the houses, gardens, farms, vine-yards, villages, and other effects, belonging to the prime nobility, merchants and citizens; and (if possible) of the taxes and rents with which they are incumbered: but this may be done with caution, and most effectually at confessions, in familiar conversation, and private discourses. And whenever a confessor has got a rich penitent, let him immediately inform the rectors, and try all winning artifices to secure him.

VI. But the whole success of our affairs turns chiefly on this point; viz. That all our members, by studying a compliance with every one's humor, work themselves into the good graces of their penitents, and others they converse with; to which end, where places are inhabited by the rich and noble, there let the provincials take care to send a considerable number; and that they may perform this with more prudence and success, let the rectors not omit giving them full instructions (as occasion requires) what a plen-

tiful harvest is like to crown their endeavors.

VII. Let inquiry be made, whether, by taking their children into the order, their contracts and possessions may fall to the Society; and if so, whether, should they enter into an agreement with us, any part of their effects could be made over to the college, in such a manner, that it may, after a limited time, revert unto us: and for the better success in this affair, let the necessities of the Society, and the load of debts they labor under, be particularly represented to the nobility and those that are rich.

VIII. If it happen that the widows and rich married people, who are our friends, have daughters only, let these be persuaded by our members to make choice of a religious life; that, a small fortune being left to them, the Society may, by degrees, get the rest into their possession: and if they have sons who are fit for our turn, let them be allured to us, and the others be enticed, by the promise of small rewards, to enter themselves of different orders. But should there be an only son, let no means be omitted for the bringing him over to the Society, and freeing him from all fear of his parents; let him be persuaded it is a call from above; and shown how acceptable a sacrifice it would be to God, should he desert his parents without their knowledge or consent; if this be effected, let him enter his

noviciate in a remote college, having first given information to the general. But if they happen to have both sons and daughters, let the daughters be first disposed of in a nunnery; and afterwards let the sons be drawn into the Society, when they are got into possession of their sisters effects.

IX. Let superiors earnestly, but with mildness, advise the confessors of such widows, and married people, to apply themselves industriously for the service of the Society, according to the instructions before laid down; but if they will not act conformable thereto, let others be substituted in their places, and they removed a good way off, to prevent them from keeping up the least correspondence with any of the family.

X. Let the widows or other devotees, who seem with fervency to aspire at spiritual perfection, be brought to give up all they have to the Society, and be contented to live upon such allowance as we from time to time shall think they have occasion for; that, by easing their minds of the cares and anxieties of worldly affairs, they may be more at liberty for the service of God.

XI. The better to convince the world of the Society's poverty, let the superiors borrow money on bond, of some rich persons who are our friends, and when it is due defer the payment thereof. Afterwards let the person who lent the money (especially in time of

dangerous sickness) be constantly visited, and by all methods wrought upon to deliver up the bond ; by this means, we shall not be mentioned in the deceased's will ; and yet gain handsomely, without incurring the ill-will of their heirs.

XII. It will also be proper to borrow money of some at a yearly interest, and dispose of it to others at a higher rate, that the income on one hand may more than answer the outgo on the other. 'For in the mean time, it may happen, that our friends, to whom we are indebted, compassionating the necessities of the Society, when they find us engaged in erecting of colleges, or building of churches, may by will, or donation in their life-times, forgive us the interest, and maybe the principal.

XIII. The Society may also advantageously traffic under the borrowed names of some rich merchants, our friends ; but never without a prospect of certain and abundant gain ; and this may be done even to the *Indies*, which hitherto, by the bountiful favor of God, have furnished us not only with souls, but also plenteously supplied our coffers with wealth.

XIV. In whatever places our members reside, let them never omit to provide a physician who is firm to the interest of the Society : him let them recommend to the sick, and prefer before all others ; that he, in return,

by extolling our Society above all other religious orders, may occasion us to be called to all persons of distinction, when afflicted with sickness, but chiefly to such as are past hopes of recovery.

XV. Let the confessors be constant in visiting the sick, but especially such as are thought to be in danger ; and that the ecclesiastics and members of other orders may be discarded with a good pretence, let the superiors take care that when the confessor is obliged to withdraw, others may immediately succeed, and keep up the sick person in his good resolutions. At this time it may be adviseable to move him by apprehensions of hell, &c. at least of purgatory ; and tell him, that as fire is quenched by water, so sin is extinguished by acts of charity ; and that alms can never be better bestowed, than for the nourishment and support of such who by their calling profess a desire to promote the salvation of their neighbor. Thus will the sick become partakers of our merit, and by it atone for the sins they have committed ; for charity covers a multitude of sins. This virtue may be also represented to them as that wedding garment, without which no one is admitted to the heavenly feast. Next let some passages be quoted out of the sacred writ, and holy fathers, which (regard being had to the sick person's capacity) shall be

judged most proper for persuading him to a compliance.

XVI. Lastly, let the women who complain of the vices or ill-humor of their husbands, be instructed secretly to withdraw a sum of money, that by making an offering thereof to God, they may expiate the crimes of their sinful help-mates, and secure a pardon for them.

CHAP. X.

Of the private rigour of discipline in the Society.

I. WHOEVER hath alienated our female devotees or other friends, from our churches, or frequent converse with our members: whoever hath withdrawn alms to other churches or orders, themselves, or persuaded the rich and well-inclined to us, to do it; whoever, at the time of disposal of their effects, hath shown a greater affection to their near relations, than to the Society: (a plain demonstration of an unmortified mind, and directly contrary to the thorough mortification enjoined professors:) whoever hath converted the alms of penitents, or of other our friends, to the use of their own necessitous kinsfolks: let them all be discarded, as enemies to the Society, of what age or condition soever they be; yet for this, let some other pretence be alleged. But to prevent their making complaint of this usage, let them not be expelled immediately, but first be restrained from hearing confessions, be plagued and perplexed with exercise of the most servile offices; be obliged to perform such duties, to which it is evident they have an utter aversion; let them be removed from higher

studies and honorable employs, and harrassed with chapters and public censures ; let them be debarred of recreations, and conversation with strangers, and be denyed, in dress and every thing else, whatever is not absolutely necessary ; till by such rigorous methods of chastisement, they become impatient, and murmur against us ; let them then be dismissed, as persons not duly mortified, whose bad example may be pernicious to others ; and if the reason of their expulsion be required by their parents, or the prelates of the church, let them be represented as not having the true spirit of the Society.

II. Let such also be dismissed, who make a scruple of acquiring riches for the Society, and set forth as persons too much in love with their own opinions : and if they desire to give an account of their actions before the provincials, let them not be heard, but compelled to conform themselves to the statute, which commands implicit obedience from all.

III. Let us observe, from the first entrance, and even from their tender years, who they are that make the greatest advances in their affection for us : and let such as are found to retain a love, either for other orders, the poor, or their parents, be, by little and little, disposed for dismissal, according to the method already mentioned, since they are not likely to prove of any service to the Society.

CHAP. XI.

How our members are unanimously to behave towards those who are expelled the Society.

I. SINCE those that are dismissed, do frequently very much prejudice the Society, by divulging such secrets as they have been privy to; their attempts must therefore be obviated in the following manner. Let them be prevailed upon, before they are dismissed, to give it under their hands, and swear, that they never will, directly or indirectly, either write or speak any thing to the disadvantage of the order; and let the superiors keep upon record, the evil inclinations, failings and vices, which they, according to the custom of the Society, for discharge of their consciences, formerly confessed: this, if ever they give us occasion, may be produced by the Society, to the nobility and prelates, as a very good handle to prevent their promotion.

II. Let it be immediately published through all our colleges, that such and such are dismissed; and let the general causes of their expulsion (such as an unmortified mind, disobedience, disaffection for spiritual exercises, an obstinate adherence to their own opinions, &c.) be highly aggravated. In the

next place, let all be advised to keep no correspondence with them upon any account whatsoever. And if strangers should happen to make any mention of them, let all our members unanimously affirm, in every public place, that the Society expels none without weighty causes; spewing out, as the sea, all its dead carcasses, &c. and let such causes also be artfully insinuated, which have occasioned us any ill-will, that their ejection may appear to the world with a more commendable grace.

III. In private exhortations, at peoples houses, let these be represented as persons very turbulent, and continually importuning a re-admission into the Society. And let their sad fate be industriously aggravated, who, after exclusion, have happened to come to an untimely or miserable end.

IV. Whatever accusations these bring against us, let them be oppugned by the authority of some grave members, who must every where declare that the Society dismisses none but upon very good reasons, nor ever lopps off members that are sound; this must be confirmed by the zeal and concern we show for the souls of all strangers in general: how much greater must it therefore be for those who are members of our order?

V. In the next place, let the Society, by all manner of obligations, endeavor to prevail upon the noblemen and prelates, with

whom the dismissed may have any credit or authority, to deny them their countenance ; and let it be shown that the common good of an order, which is as famous as it is useful to the church, should always be preferred to the private advantage of any particular person whatsoever : and should they still retain an affection for them, it will then be of importance to lay open the causes of their expulsion, and even to aggravate them with those we have no positive proof of, so they can but be deduced by probable consequence.

VI. Let all possible care be taken to hinder the promotion of such to offices and preferments in the church, who of their own accord have relinquished the Society ; unless they submit themselves, and all they have in the world, to our disposal in such a manner, that it may plainly appear to every one, they are willing to have their whole dependance on us.

VII. Let them (as far as is possible) be timely removed from the exercise of honorable functions in the church, such as preaching, confessing, and publishing of books, &c. lest by these means they attract the affection and applause of the people. The strictest inquiries must therefore be made into their lives, manners, and conversations, what they apply themselves to, and their very intentions : to which end, matters must be so managed, that we may keep up a good cor-

respondence with some of the family in which they live, and the minute the least trip be discovered, or any thing deserving censure, let it be industriously spread abroad in the world, by some of the lower rank of people, who are our friends, that so the noblemen or prelates may be restrained from showing them any farther countenance, for fear of the scandal it may bring upon themselves; and should they behave so as to leave us no room to find fault, let their virtues and laudable actions be depreciated by subtils insinuatione, and doubtful expressions; till the esteem and credit they had formerly acquired, be lessened in the opinion of the world: for it is altogether for the interest of the Society, that the dismissed especially such as of their own accord desert it,) should be entirely kept under.

VIII. Let the misfortunes, and unlucky accidents, which happen to them, be immediately published; but with entreaties for the prayers of good christians, that the world may not think we are hurried away by passion: but, among our members, let these things, by all means, be represented in the blackest colors, that the rest may be the better secured.

CHAP. XII.

Who should be kept, and favored in the Society.

I. LET diligent labourers, whose industry is equally bent on promoting the temporal, as the spiritual interest of the Society, be always held in the greatest esteem ; of which sort are (generally speaking) confessors of princes and noblemen, of widows and rich female devotees, preachers, professors, and whoever are privy to these secret instructions.

II. The impaired in strength, and decrepid with age, must be next considered, according as they have employed their several talents for the temporal advantage of the Society ; that a grateful regard may be shown to their past labors, and because they may also (remaining always at home) be made use of, to pry into the actions of the other domestics, and communicate to the superiors a faithful account of whatever miscarriages they shall be guilty of.

III. These should scarce ever be dismissed, least we bring an ill reputation upon the Society.

IV. Besides these, let all be caressed, who are distinguished either for their parts, nobility or riches, especially if they have friends or

relations who are firm to our interests, possessed of power, and have given convincing proofs of a sincere affection towards us, according to the method before laid down. Let these be sent to *Rome*, or some other famous universities, to prosecute their studies; but if their inclinations lead them to do this in the province, let them be encouraged by the particular affection and favor of the professors, till they have surrendered to us their effects, let nothing be denied them; but when once we have got them to do this, oblige them then to mortification, like the rest, but not without having a little regard to their past beneficence.

V. Let the superiors also shew a particular respect to such as have allured any clever youths into the Society; since this is no trifling testimony of their affection for us: but till these are professed, care must be taken not to give those too great indulgence, for fear they should carry away again those very persons they brought to us.

CHAP. XIII.

How to pick out young men to be admitted into the Society, and in what manner to retain them.

I. LET us endeavor, with the utmost prudence, to pick out young men, of a good genius, an agreeable personage, and noble family, or at least such as excel in some one of these.

II. That they may, with greater ease, be drawn to us, let the masters, who have the care of their instruction, both during, and also after school-time, by a particular mildness, prepossess them in our favor, and insinuate how acceptable an offering it is to the Almighty, when any one dedicates himself, and all that he has, to him; * especially in the Society of his son.

III. At proper opportunities, let them be entertained in our colleges and gardens, and sometimes at our country-seats; let them accompany our members at times of recreation, and by little and little be drawn into a familiarity; but, however, with such proper cautions as may prevent its breeding in them contempt.

IV. Let not their masters be allowed to

chastise, nor keep them in subjection as the other scholars.

V. Let them be allured, by little presents, and indulgement of liberties agreeable to their age; and, above all, let their affections be warmed with spiritual discourses.

VI. Let it be inculcated, that their being chosen out of such a number, rather than any of their fellow-collegiates, is a most pregnant instance of divine appointment.

VII. On other occasions, but especially in exhortations, let them be terrified with denunciations of eternal punishment, unless they accept of the heavenly invitation.

VIII. The more earnestly they desire admission into our Society, the longer let the grant of such favor be deferred, provided, at the same time, they seem steadfast in their resolution; but if their minds appear to be wavering, let all proper methods be used for the immediate fixing of them.

IX. Let them be strictly cautioned, not to make the least discovery of their call to any intimate friends, not even so much as to their parents, before they are become one of us: that if afterwards any temptation to fall off; arises, both they and the Society will be wholly at their liberties; and should we get the better of such inclinations, it will always be a handle, from their past irresolution, to stir them up to a firmer perseverance for the

future, if this happens while they are novices, or after they have made but simple vows.

X. But since the greatest difficulty occurs in drawing in the sons of noblemen, persons of distinction, and senators, while they are under the wing of their parents, who endeavor to train them up to succeed in their employments; let our friends, rather than members, persuade them to send their children into other provinces, and remote universities, wherein some of our order are tutors; private instructions, concerning their quality and condition, being first transmitted, that they may be the better enabled, by touching upon right strings, to secure their affection to the Society.

XI. When they are more advanced in age let them be enticed to the performance of some spiritual exercises, this method having been attended with very good success among the *Germans* and *Polanders*.

XII. In troubles and afflictions we must administer comfort to every one according to their several qualities and conditions, by laying before them how often riches are a curse to the possessors, and privately exhort them not to contemn the call of God, the doing which exposes the offender to no less a penalty than that of hell-fire.

XIII. That parents may more readily condescend to their sons desires of becoming

members of our Society, it will be highly expedient to extol the excellence of its institutions, in comparison of that of all other orders; the sanctity and learning of our brethren, the unspotted character they maintain among all, and the universal honor and applause they meet with every where, from persons of all qualities and degrees. Let an enumeration be made of the princes and noblemen, who, to the great comfort of their souls, lived in this Society of *Jesus*, and are dead, and yet live. Let us shew that nothing is more pleasing to God, than that young men should devote themselves entirely to him, especially as companions in the Society of his Son; and that it is one of the greatest felicities, for a man, from his youth, to bear the yoke of the Lord: but if any difficulties be started, by reason of the tenderness of their age, let the easiness of our institution be explained, which contains nothing in it very difficult to be observed, except the keeping of three vows; and (which is very remarkable) not any one rule, whose non-observance would be the commission even of a venial sin.

CHAP. XIV.

Of reserved cases, and causes of dismission from the Society.

I. BESIDES the cases already mentioned in our statutes, in which the superior only, or the ordinary confessor, by his authority, has power to absolve; there are others, namely, sodomy, effeminancy, fornication, adultery, uncleanness, unseemly commerce with man or woman; the commission also of any heinous offence against the Society, its honor or interest, whether through zeal or otherwise; all which also are just causes of expulsion.

II. But if any one at the sacrament confesses sins of this kind, till promise be made, out of confession to discover them to the superior, either himself, or by his confessor, let not absolution be given him; and then let the superior take such resolutions as shall tend most to the common good of the Society, but if there be hopes of smothering the crime, let it then be punished with an adequate penance; but if not, let him, as soon as possible, be expelled; let the confessor however be always very cautious, not to inform the penitent that he is in danger of it.

III. If it come to the ear of any of our con-

fessors, that a strange woman has had to do with a member of the Society; let her not be absolved before she has discovered his name, out of confession; and even when this is done, let her by no means receive absolution till she has further obliged herself, by an oath, never to reveal it to any one living without our consent.

IV. If two of our members have carnally sinned, let the first that discovers it, be retained; and the other expelled: but let him that stays with us be mortified and plagued with such intolerable discipline, that we may drive him to commission of some fresh offence which will afford a good handle for spewing him out; and the first time it offers, be sure to lay hold on it.

V. As the Society is a body; both noble and excellent in the church, it has authority to lop off such members, who, though at their entrance, they might seem fit for our purpose, should afterwards prove unqualified for execution of our designs. To effect this, a method may easily be found, to wit, by continually using them hardly, and doing every thing contrary to their inclinations; by subjecting them to severe superiors; and by forcing them from the more honorable studies and functions, till they begin to murmur against such usage.

VI. Nor let such by any means be retained as either openly oppose their superic

or, in public or private, make complaints against them to their fellow-members, but especially to strangers; or such as condemn, to their associates, or strangers, the conduct of the Society in the amassing or management of temporal goods, or any other of our methods of proceeding: as for instance, our suppressing, and keeping under all either disaffected to, or expelled from, our order, &c. or that, admit in conversation, or defend the *Venetians, French*, or others, who by hindering us from getting a footing among them, have done the Society intolerable damages.

V.H. Before the time of their dismissal, let them be treated with the utmost severity; removed from their usual duties, and hurried about from one to another; and though they do whatever you task them, yet always find fault, and under this pretence remove them to some other. For the slightest offence, though inadvertently committed, be sure you subject them to a heavy punishment; in public, constantly abash them, till they are able no longer to bear it, and then turn them out, as persons whose example may be pernicious to others; and for this purpose, chose such place and opportunity, as they never in the least thought of.

VIII. If any of our order has certain expectations of a bishoprick, or other ecclesiastical preferment, let him, besides the usual vows of the Society, be obliged to make an-

other; namely, That he will always entertain a favorable opinion, and on all occasions speak honorably of us; that he will never confess, but to one of our members, nor determine, in any affair of moment, without first consulting the judgment of the Society: for non-observance of which by cardinal *Tolet*, our order obtained from the holy see, that no *Maran* (descended from the perfidious race of *Jews* and *Mahometans*;) who will not oblige himself to perform such a vow, should ever, for the future, be admitted among us; but immediately expelled as a most virulent enemy, though a person of ever so great fame and reputation.

CHAP. XV.

Of our conduct towards nuns, and female devotees.

I. LET the confessors and preachers be very cautious of offending nuns, or of leading them into any the least temptation contrary to their calling; but, on the other hand, having by all means gained the affection of the governesses, let them manage so as at least to take their extraordinary confessions, and preach to them, if they find them forward in making grateful returns; for persons descended from noble families, especially rich abbesses, are capable of being very serviceable to us, either through their own, or the interest of their parents and friends; so that by currying favor with the principal monasteries, the Society may by degrees get an acquaintance, and work themselves into the friendship of almost the whole city.

II. Yet, on the other side, let our female devotees be forbid to frequent nunneries, lest they should be most taken with that kind of life; and we thereby be baulked in our expectations of what they have. But let them be induced to the performance of their vow of chastity, and obedience, by the care

of their confessor, by his shewing them that such method of living, is conformable to the purity of the primitive church, being as a candle which diffuses its light through the whole house, and not hid under a bushel, and consequently contributing nothing to the edification of our neighbor, or the good of souls; and, like the good widows in the gospel, that they should communicate of their substance to Christ, by their bounty to his companions. Lastly, let every argument be applied which may create in them an aversion to a recluse life; but let all these instructions be delivered to them under the strictest obligations to secrecy, lest other orders should happen to hear of them.

CHAP. XVI.

In what manner we must outwardly feign a contempt of riches.

I. LEAST the seculars should represent us as too much hankering after riches, it will be proper now and then to refuse such small and trifling alms, as are offered for performance of pious offices; though of such as are thoroughly attached to our interest, we must readily accept whatever they give us, least we bring upon ourselves the imputation of covetousness, for our swallowing nothing but presents of value.

II. Let burial in our churches be denied to persons of a base character, although, in their life-times, they have been ever so much our friends, lest the world should surmise that we hunt after riches, by the numbers of the deceased, and come to a knowledge of what we gain by them.

III. Let widows and others who have given us almost all they possessed, (though then they are on equal footing with others) be treated with much more rigor; lest people should imagine, their greater indulgence proceeds from our hopes of secular advantages. The same method should be also

observed with such as are in the Society but this must be after they have entirely given up all into our hands : and if ever after there be a necessity for it, let them be dismissed ; but this must be done with such discretion, that they may be induced to leave to the order, part at least of what they formerly gave us ; or bequeath it by will, at the time of their death.

CHAP. XVII.

Of the methods of advancing the Society.

I. LET our members chiefly endeavor at this, always to act with unanimity, even in things of trifling moment ; or at least to have the outward appearance of doing so ; for by this means, whatever confussions may arise in the world, the Society of necessity will always increase and maintain its ground.

II. Let all earnestly endeavor so to shine in their learning and good example, that other religious, especially those of the clergy, &c. may be eclipsed, and the common people at length drawn in to request us to discharge every office. And let it be also publicly declared, that a very great fund of learning is not so absolutely necessary in pastors, provided in all other respects they discharge their duty as they ought ; for the Society can assist with advice on emergencies, for which reason it has good offices of this sort in a particular esteem.

III. Let kings and princes be kept up in this principle, that the Catholic faith, as matters now stand, cannot subsist without the civil power, which however must be

managed with the greatest discretion. By this means our members will work themselves into the favor of persons in the highest post of government, and consequently be admitted into their most secret councils.

IV. It will be also proper to entertain their curiosity with the newest, choicest, and most genuine transcripts that can be purchased from all places.

V. Nor will it contribute a little to our advantage, if, with caution and secrecy, we foment and heighten the animosities that arise among princes and great men, even to such a degree, that they may weaken each other. But if there appear any likelihood of reconciliation, then as soon as possible let us endeavor to be the mediators, lest others prevent us.

VI. The nobility and populace must, by all methods, be persuaded into a belief, that the Society was instituted by the particular direction of divine providence, according to the prophecies of the abbot *Jachim*, that by this means, the church, though depressed by the attempts of heretics, may be raised again to its primitive lustre.

VII. The favor of the nobility and superior clergy, once got, our next aim must be to draw all cures and canonships into our possession, for the more complete reformation of the clergy, who heretofore lived under

the certain regulation of their bishops, and made considerable advances towards perfection. And lastly, let us aspire to abbacies and bishoprics, the obtaining which, when vacancies happen, will very easily be effected, considering the supineness and stupidity of the monks; for it would entirely tend to the benefit of the church, that all bishoprics, and even the apostolical see, should be hooked into our hands, especially should his holiness ever become a temporal prince over all. Wherefore, let no methods be untried, with cunning and privacy, by degrees, to increase the worldly interests of the Society, and then, no doubt, a golden age will go hand in hand with an universal and lasting peace, and the divine blessing of consequence attend the catholic church,

VIII. But if our hopes in this should be blasted, and since offences of necessity will come, our political schemes must be cunningly varied, according to the different posture of the times; and princes, our intimates, whom we can influence to follow our councils, must be pushed on to embroil themselves in vigorous wars one with another, to the end, our Society, (as promoters of the universal good of the world) may, on all hands, be solicited to contribute its assistance, and always employed in being mediators of public dissensions: by this means the chief

benefices and preferments in the church, will, of course, be given to us by way of compensation for our services.

XI. Finally, the Society must endeavor to effect this at least, that having got the favor and authority of princes, those who do not love them, may at least fear them.

NOTICE.

No work is of greater intrinsic importance to illustrate modern Popery, than the *Secreta Monita* of the Jesuits. The rules of the order plainly develop the shameless and inconceivable iniquities, which are systematically practised, expressly to aid their tyrannic jurisdiction and malignant control over the bodies and souls of their disciples. But as the curse of Jesuitism has hitherto been unfelt in the United States; and as every possible attempt is now making to introduce that ruinous mass of knavery and corruption among us; it was deemed advisable to subjoin to the original work, some notes which might explain the secret code of Jesuit instructions to the initiated.

It was proposed to append our annotations to the section to which they might be applicable—but it was often difficult to assign a note to any one paragraph in preference to another. The criminal doctrines of the Jesuits are generally so complex in form and atrocity, that it is almost impossible to analyze the compound transgression, so as to determine which of the catalogue of sins retains the greatest proportion in the nefarious combination.

The ensuing notes are therefore divided into three distinct sections. The first contains some chapters from a recent volume by Mr. De Pradt, formerly Roman Archbishop of Malines, and still professedly a devoted Catholic. This is admitted to be the best vo-

lume upon Jesuitism, which has been written since the dissolution of the order by Ganganelli, in 1773. The work was composed in 1825.

The second section comprises a series of extracts from the most famous Jesuit Gasuists, unfolding the true character of Jesuitism, as it is taught in their Monasteries and Seminaries.

The third section condenses a variety of historical facts, which demonstrate that the theory and practice of Jesuitism most exactly agree, as they are exemplified in the biography of their canonized saints, and the eulogized chiefs and members of the fraternity.

This Appendix therefore combines many illustrations of Jesuitism, which were never before published in America; and which clearly elucidate the rules of the order, as they are strictly and universally executed.

APPENDIX.

I. JESUITISM.—TRANSLATED FROM “DU JESUITISME ANCIEN ET MODERNE,” PAR M. DE PRADT.

I. *Historical Notices of Jesuitism.*

1. Jesuitism was legalized by the bull of Pope Paul III., 1540. Its inventor, Ignatius, triumphed over all the opposition which was made to his scheme, by adding a novel vow to those which were then professed by the monastic orders. To the three vows, “to maintain chastity, obedience and poverty,” Ignatius subjoined, *unqualified submission to the sovereign Pontiff*. Hence the government of the Jesuits is an absolute monarchy; for every thing is decided by the sole decree of the General. Ignatius was the first, and Lainez the second Master of the order. In the council of Trent, Lainez contended, that the council had no right to reform the court of Rome; that annats and taxes were paid to the Pope by divine right; and that Jesus Christ, having the authority to dispense with all sorts of laws; the Pope, his vicar, has the same authority.

The Jesuits speedily established themselves in Europe, Asia, and America; penetrated into all classes of society; wheedled the people by the exterior forms of devotion; and applied themselves above all things to cajole the great; by which they acquired vast power, and ruled their masters.

In one of the French Colleges, over the altar, they placed a famous painting, which illustrated their ambitious schemes. The Church was represented as a ship, on board of which appeared the Pope, Cardinals, Prelates, and all the Papal hierarchy, while the rudder was held by the Jesuits.

At a very early period after the establishment of the order, the civil and ecclesiastical authorities of France proclaimed that "the society was dangerous to the Christian faith, disturbers of the peace, and more fitted to corrupt than to edify."

The Jesuits were implicated in the assassination of Henry III., of France—planned the Spanish Armada—often contrived the death of Elizabeth of England—invented the Gunpowder plot—instigated the murder of Henry IV., of France—impelled the revocation of the edict of Nantz—ruined James II.—and in short, were commingled with all the atrocities and miseries which desolated Europe during nearly two hundred years. So atrocious, extensive, and continual were their crimes, that they were expelled, either partially or generally, from all the different countries of Europe, at various intervals, prior to the abolition of the order in 1773—THIRTY-NINE TIMES—a fact unparalleled in the history of any other body of men ever known in the world. This is the *seal of reprobation stamped upon Jesuitism.*

What crimes among governments have they not committed! what chicanery in courts and families! what knavery, despotism and audacity in violating covenants, defying power, and falsifying truth and right! With them, the hydra of contest never ceased. Ambiguous and evasive subtleties of language always permitted them to choose that which promoted their interests. The choice of means never embarrassed them. Every thing was rectified by *the doctrine* of intention. In all places they would exclusively rule—and abettors of every species of despotism, in all times and situations, they have only loaded the nations with an insupportable yoke; and fettered them in the most galling chains.

What other monastic order ever realized *thirty-nine* expulsions, and yet by their artifices could procure the restoration of their craft? What other order of men ever saw their dogmas, tens of thousands of the *very vilest doctrines*, condemned by courts of justice, and censured by universities and theologians? What

other order were ever so implicated in the grandest crimes of treason, and tragedies of blood, both public and private, and have continued, during their whole existence, to live at war with all mankind?

2. Why have the Jesuits been so long tolerated? They subjugated Europe, through America, by their intrigues. They entered into the necessities of the times; by their prodigious diffusion, and their restless activity, they were universally present; by their haughty opposition to the Reformation, they gained the affections of the Romans, who beheld in them the most ardent champions of their faith, and the most fearless opponents of their enemies. The Jesuits inherited the maxim of Tiberius, and always have said and acted in conformity to it—"oderint, dum metuant;" let them hate, so that they dread us.

3. The instructions of the Jesuits have been developed by *Pascal*; in the decrees of the Sorbonne; the censures of universities; the denunciations of parliaments; and the Papal condemnation. The number of authors approved by the Jesuits, who have written upon various subjects, in direct opposition to all religion and morals, is *three hundred and twenty-six*—all which works are admitted as infallible authority on every casuistical question.

Upon probable opinions, 50; philosophical sin, invincible ignorance, and an erroneous conscience, 33; simony, 14; blasphemy and sacrilege, 7; irreligion, 35; immodesty, 17; perjury and false witness, 28; prevarication of judges, 5; theft, secret compensation, and concealment of property, 33; homicide, 36; treason, 68. These *three hundred and twenty-six* most wicked and dangerous publications were condemned, at different periods, by *forty* universities; *one hundred* prelates; *three* provincial synods; *seven* general assemblies; and *forty-eight* decrees, briefs, letters apostolic, and papal bulls from Rome.

4. The spirit of liberty and equal rights, of commerce, of industry, and of occupations beneficial to society, must be contrary to Jesuitism; for there are no points of contact between them. To that spirit, Je-

suitism is totally hostile, in all its doctrines, usages, members and associations. He who mentions an *armed despotism against freedom, intelligence, and prosperity, names Jesuitism*, which ever has been the inseparable companion of force and absolute power.

Vallestigny, deputy of Alva, presented to Ferdinand, the present king of Spain, this address: "*The mass of the human family are born, not to govern, but to be governed.* This sublime employment of governing, has been confided by providence to the privileged class, whom he has placed upon an eminence, to which the multitude cannot rise without being lost in the labyrinth and snares which are therein found." This is the doctrine of Jesuitism; and its most active and undisguised organ, thus advised royalty in France and Spain: "*Never embark upon the stormy sea of deliberative assemblies; nor surrender your absolute character and authority.*"

Agreeably to this dogma; the Jesuits proscribe general instruction, because it is too favorable to the progress of intelligence among the people. They maintain, that public tuition should be remitted entirely to the Romish clergy for boys, and to Nuns for girls. They affirm, that *the liberty of the press is Pandora's box*, and the source of all evil. They denounce vaccination, as too favorable to population. They desire that the people should be less numerous and less instructed. They wish that all the feudal systems should be restored, that they may partake of its absolute power—and they would make Romanism the basis of society, that its worship and its priests may be supported. Thus Jesuitism is the sworn enemy of the progress of light and liberty—it claims entire despotism and unrestricted empire.

Popery, and especially Jesuitism, by the instrumentality of the Priesthood, takes possession of all that constitutes human life. It lays its iron hand upon all civil relations. That this is the inevitable result of the system which ever subsists in the court of Rome, is manifest from a recent public document.

Pope Pius VII., in a rescript addressed to his nuncio

at Venice, asserts his pontifical right to *depose sovereigns*—but he adds; “although it is not always *convenient to exercise the jurisdiction!*”

The Jesuits are a body of men whose political principles are so dangerous, that they have been excluded from almost every country in which they were residents; and *this act was full of sound policy and wise preservation*; I say, banish them!

Has Jesuitism ever opposed any one of the long existing thousand scourges of human society? Has Jesuitism ever amended the condition of hospitals, or purified or adorned cities? Did Jesuitism ever demand the abolition of the torture, the Bastile, monastic pollutions, or the inquisition? Are mankind indebted to Jesuitism for their modern regeneration, the *emancipation of Greece*, and the *independence of America*?

5. What benefits can Jesuitism produce? Public instruction in England, Holland, the North of Europe, Germany, and the United States of America, is placed beyond its control. The advantages which may be expected to accrue to civil society, from the restoration of Jesuitism, are written in its code of immorality, and in the empire which it has exercised over the interior of families. Who can accurately comprehend the full degree of that tyranny which it exercised over domestic society, when it swayed the entire minds and hearts of women and servants, controlled youth, and remained master of the household. **JESUITISM IS A FAMILIAR DEVIL WHO ENTERS THE HOUSE CRAWLING IN THE DUST**, and ends by commanding with lordly haughtiness—a domestic tyrant, which it was impossible to expel after it was once admitted. Therefore, boldly unfold these facts to your families—“*Fermes vos portes aux Jesuites, ou renoncez a l'espoir de la paix : c'est un levain qui, chez vous, fermentera sans cesse, et aigrira tout,*”—Shut your doors against the Jesuits, or renounce all hope of peace. Jesuitism is the leaven which will incessantly ferment and embitter every thing.

II. Character and proceedings of Jesuitism.

Jesuitism is tyranny by religion—this reveals all the contexture of this marvellous institution, in all its peculiar tact of scrutiny and deception. It cunningly varied its occupations; widely classified men to leave no talent idle; detached one individual from another, that each might live only for the advantage of the order; artfully arranged its concerns with all classes of society; and made all its members submit to the yoke of the most austere discipline, and to the application of the hardest policy. As an absolute monarchy, Jesuitism surpassed in despotism every arbitrary tyrant; by the boundless power granted to the General, and from him to the Superiors; by that obedience imposed upon the inferiors, which annihilated all their own will; by a doctrine of extravagant authority, which exceeded even the claims of Asiatic sovereignty; by the support of associates, taken from its bosom, a tribute raised from all kinds of credulity, fear and ambition; and by its secret ramifications, which gave it eyes and ears and hands every where, all of which were occupied in penetrating and communicating to the Chief, the secrets of states, families and individuals, thus uniting them as in a common centre. Hence, was formed that Jesuitism which filled the world, which engrossed its concerns during two hundred years, and which again demands its former supremacy. The first Jesuit, with a submissive and humble tone approached the Pope, Thrones, Prelates, and Judges; but, amazing colossus! soon it domineered over some of them, and divided or vanquished the others.

Ignatius thus addressed the Vatican:—"Your ancient props no longer suffice; I offer you new support. You must have a fresh army, which shall cover you with the arms of heaven and earth. Adopt my well instructed auxiliaries. Light makes war upon you. We will carry intelligence to some, darken knowledge in others, and direct it in all." At Madrid, that *knight-errant* of Popery proclaimed—"The

human mind is awakened. If its energy is not extinguished, all eyes will be opened; and an alliance will be formed incompatible with the ancient subjection. Men will search for rights of which they are now ignorant—the throne will lose its lofty prejudices, and its power will vanish with its enchantments.”

The bait was seized. Treaties were speedily signed; and Jesuitism freely made its delusive experiments, under the shelter of the Roman ecclesiastical and political despotisms. Thus the spiritual was mingled with the corporeal, in favor of those who like a two-edged sword, offered to serve both powers. From its very birth, Jesuitism, installed in *ghostly* and temporal attributes, strengthened by the mixture, active, and decided, has never changed.

But to secure this protection both from the sceptre and the mitre, what must Jesuitism perform? Go into beaten and ancient paths, after the monastic orders, which under a hundred diversified forms have passed away from the world disgusted with them? No. Jesuitism looked beyond this point—and of all which had swayed the monastic families, Ignatius took only the principal features; all the rest was a novel fabric.

Jesuitism knew that the empire of the world is not obtained at the foot of the altar; but that it is the reward of obstinate labor, and of time occupied in the severest exercises. The Jesuit regards the world as an arena, and himself as a competitor who must never desert the lists. Full of this excitement, Jesuitism leaves other monks to count beads, and pray seven times daily. Its object is of a higher destiny—to govern the world; to seize it at all points; and like a skilful general, it seeks and assigns employ to all its members. The *weak* are stationed around the altars, to attract by their sanctimonious fervor—the *learned* fill the chairs of sacred and profane literature—the *crafty* attach themselves to those in exalted stations, that by their means, they may obtain and direct power for their own advantage—and the *strong* go forth to proselyte. This was a vast and artful plan; and to

fulfil it, a sagacity in the means of execution was demanded equal to that which presided at its formation.

What government could suit and adapt itself to an order of things so boundless and lofty? An absolute monarchy. How is this monarchy conducted? By the command of *one over all*; and in the obedience of all to that same *one*. Hence, the tyranny of Jesuitism is the most complete of all those which despots ever tried; for the General of the Jesuits is the true *Supreme*; and all the *Superiors*, who are delegates of this outrageous power, like their master, are absolute. Under this double weight, the subject must remain crushed. This jurisdiction is immense; but how could gradations in it be established? How could intermissions of authority be admitted in a domination which must act at the same moment, and in the same operation, upon men of various climates, manners, and languages, from Mexico to Rome? Without absolute control, how could the necessary bonds to unite them together, be maintained?

Despotism is inherent in monarchism, and still more in Jesuitism, which is the essence of monarchism. Absolute irresistible power resides in the chief, and unresisting obedience in all the members; and to corroborate this authority already so strong in its principle, the *dispensing* and *interpretative* power is always combined. Jesuitism refers to the command, and nothing should arrest it; but Jesuitism also interprets and dispenses with it—hence no obstacles exist; because a prerogative is admitted, which placing the good of the body above that of its single members, attributes to it the faculty of separating those who are not according to its views, from those who are irrevocably united to it. Thus with Jesuitism, iniquity stops it not; for if it could be impeded in only one point, there would be an end of absolute, universal power.

In Jesuitism, the members of the body are only the stones of the edifice; they are made for it, not it for them; hence every thing must be sacrificed for its conservation. As Jesuitism must act upon the varied

qualities of innumerable persons; of course, it requires a perfectly flexible and accommodating morality, very distant from that stubbornness which would repel; and on the contrary, susceptible of gratifying all temperaments, conveniences, and humors; and for this purpose, Jesuitism admits of corrective institutions, mental reservations, double directions, and the adaptation of means according to the merit of the end; so that conscience may not be restricted in its course, but expatiate in a wide field of exceptions; and convenient probabilities may be substituted, for the clear light of that instruction which truth and a good conscience always reveal.

Jesuitism cannot dispense with skilful workmen; and excels in the choice of its agents. It possesses in the highest degree the quality of attraction, and of judgment in the dispositions of youth; so that they may be made desirous to unite with the order. Before its mansion is displayed a golden door; hence it is acceptable and sought after by the great, desired by the humble, dreaded by the weak, and supported by the powerful. Jesuitism is of universal capacity; it operates upon the feebleness of the sexes and human professions, dazzles the eyes by its exterior solemnities, and discards the robes of pedantry. A child with children; a king with kings; affable and menacing; both simple and shrewd in appearance; a *Janus* with two faces; a *Proteus* in a hundred forms; and a *camelion* in ever-shifting hues; more faithful to hatred than friendship; very attentive to preserve the claim of superiority in all its career; holding its wakeful eyes incessantly open over the whole social hierarchy to judge of its position, and according to this knowledge to direct its movements.

The cabinet of the Jesuit General was served by a zealous militia, an incalculable number of devoted volunteers every where present. Thus information arrived by a thousand ways; and placed the whole world under the watchful control of the chief. A sovereign who wished to know all that was passing in other nations, had only to use Jesuitical policy, and to apply to the General of the order. The following remarka-

ble fact aptly illustrates the character and fearfulness of Jesuitism.

The Duke of Choiseul was appointed Ambassador from France to Rome, in 1753. Langier, a Jesuit, delivered a discourse before him full of violent invectives against the Jansenists and the Government; who wished to punish the Jesuit, but they dreaded the Society. The Duke supping with M. Rouille, the minister for foreign affairs, said—that the Jesuit ought to be driven from Versailles, and not permitted to preach any more. One day, at Rome, he was astonished to hear that he was considered to be an enemy of the Jesuits. Gallic, Assistant General of the order, informed the Duke, “that they well knew he was not their friend;” and gave him for proof, what he had said in perfect confidential privacy to M. Rouille, concerning Langier.

Jesuitism knew that concealed and innumerable ways, leading to a common centre, are a powerful means of direction and fear. Men dread to declare their opinions and to act concerning those, whom they expect to meet at all times, and in every situation. Jesuits are aware that the reputation of *implacability* places at a distance intimidated enmity; and therefore, their system retains an inexorable memory, which forgets nothing, but knows all. What young ecclesiastic, what family aspiring to advance one of its members in the world, would have dared to show to the Jesuits any opposition or even dislike? This would have interdicted all access to the rank which the order proposed to their candidates.

Jesuitism knows that the largeness of the base gives stability to the edifice—therefore, to consolidate its power, energy and opulence, it combined with all interests; took support from all points, enlarged its foundation as much as possible, and thus united in its support those who feared the commotions which its overthrow might occasion. The Jesuits are aware, that power and absence go not together; and that to reign over the scene, it must ever be present. Like men who care not what is said of them, provided they are

talked of, Jesuitism is indifferent to the means of attracting regard. It will proclaim the most outrageous dogmas; mingle in all controversies; and originate continual disputes. In the midst of universal propositions, it retains its own concealed doctrines; and admits the generally received code of morality; but holds its own inexplicable subtleties. The Jesuits desire to explain every thing, that they may bewilder the world in their labyrinth; and the subject of debate is of no importance, provided the strife endures, and fixes public attention.

A Jesuit sighs only for the honor and triumph of the body. Far from desiring or seeking to break his laborious chain, he never complains. His language is, "poverty, obscurity, oblivion and death be mine, so that riches, fame, glory, and triumph, attach to the order throughout the world."

The spirit of domination is the soul of Jesuitism; which sways the temporal power by the spiritual authority. Intolerance and the mixture of these controls, have been the two most prolific sources of all those evils which ever have afflicted humanity. False notions and incorrect apprehensions engender collisions. In this deceitful art, Jesuitism is *Grand Master*. It formerly kept a school for it, and from its books, the order made a trade and merchandize—and they are now resuming their occupation with all their arsenal of reservations, subtleties, and equivocations.

This unholy mixture of spiritual and temporal power offended reason, afflicted society, and desolated the world. It is most opposite to that new order of affairs which the progress of light has introduced. It caused frightful evils, and we cannot be preserved from them by the revival of the Jesuits who produced them; and who formed an empire in Paraguay, which was governed by Priests, only resembling a monastic community, dwelling in an unwall'd convent.

III. Jesuitism incompatible with constitutional order, and the liberty of the press.

1. Constitutional order is the social contract reduced to *written* laws, that the knowledge of them may be certain and easy; to *regular* laws, derived from the social right and conformed to its principles; and to laws made and adopted by society for their own welfare. On the contrary, Jesuitism is a necessary defender of absolute power, without deliberative assemblies; and which abhors constitutional order.

What is the liberty of the press? A sentinel destined to warn us of all the movements made by the enemies of society, that we may be guarded against surprise. But how can this accord with Jesuitism? The liberty of the press is regular freedom; but Jesuitism is arbitrary despotism. *That* seeks the utmost publicity; *this* conceals itself in crooked and hidden paths. *That* is sincere; but Jesuitism is one entire mass of mental reservations, subterfuges, equivocations, and secret intentions contrary to open acts. *That* demands religious liberty; but Jesuitism enacts Roman intolerance. *That* proposes the development of the human intellect; Jesuitism is its restraining tyrant. The liberty of the press displays those broad openings to industry, commerce, and the innumerable occupations which supply all the wants of society; Jesuitism is the art to create and prolong collisions. Therefore, constitutional order cannot exist, or Jesuitism must be extinct—they are totally incompatible with each other. Hatred of the liberty of the press is essential to Jesuitism; but as constitutional order is inseparable from the freedom of the press, it follows that Jesuitism is a permanent and unchangeable hostility with both those essentials of national prosperity.

It is usual to hear the phrase, "Government cannot exist with the freedom of the press." Thus men pretend to talk amid those stupendous and brilliant events which the world now witnesses. Is the press not free in America? Yet there society is well governed, and with great facility. Is the press not free in England?

And is that country ungovernable? Is not France as well governed since the abolition of the censorship of books and newspapers, as during its restrictions? Where then are the obstructions to government from this cause?

The condition of Spain and Portugal answers this question; for they are not only strangers to the liberty of the press, but openly hostile to it. Are those people so easily governed as America? Before the establishment of constitutional order, and the liberty of the press, when the feudal system swayed, was it more easy to govern men than now?

In countries where silence reigns with absolute power, it is said—"It is impossible to govern with a free press." Certainly; for each battery from the press offers a public appeal to the examination of this power; and it cannot but be jealous of submitting to that scrutiny. To exculpate itself upon its own principles, arbitrary despotism is forced to accuse the press, and to impute to it those evils which flow only from tyrannic arrogance; not perceiving that all these allegations are included in the fact,—“absolute power and the liberty of the press cannot co-exist.”

Thus Jesuitism complains:—"With the freedom of the press, how can I serve despotism? And cited every day before the public tribunal, how can I fascinate anew the eyes of the purblind multitudes, and scatter the seeds of passive obedience through countries enlightened and refreshed by a sun which never sets upon them? Accursed be the liberty of the press!" Thus Jesuitism raves. Concerning their other opinions which, with an enslaved press, demand official bucklers for religion the tranquillity of the state, the peace of families, and respect for dignities; look at America! Is piety wanting there; or honor for their Government and Senators; or social quietude; or domestic concord; or municipal order; or female purity and character? The right and the penal code of this liberty are distinct topics. Experience has proved, that the public derive no advantage from condemnations of this species; and that in general, instead of purifying, they

corrupt society. During the civil wars of Britain and France, those nations were covered with scaffolds. In Spain and Italy, the more they murdered, the more remained to be killed. Leopold abolished the punishment of death in Tuscany; and the prisons remained nearly empty, while the gallows was vacated. Holland and Switzerland were the most free countries in Europe as to the press; what could not elsewhere be published was there printed—yet Holland was as rich in peace and good morals, as in money; and in Switzerland, part of the habitations were without bolts and locks to the doors. A suit at law against the press is almost a phenomenon in the United States; and yet that country combines the happiest state of society which the human family has ever formed, since their exclusion from the gates of "Paradise lost."

Hence, one of the chiefs of a sound and correct philosophy publicly declared in France, that affairs had attained such a crisis, that "**JESUITISM AND PUBLIC LIBERTY ARE IRRECONCILABLE; AND THAT THE REPUBLICS OF SOUTH AMERICA, IN ADOPTING POPE-RY AS THEIR ESTABLISHED RELIGION, WERE GUILTY OF NATIONAL SUICIDE.**" But expansive ideas germinate not where Jesuitism sways; for its blasting breath dries up and withers every thing it infects.

2. Since the revolution in 1789, society reclaiming their legitimate rights, separated the civil marriage from the religious ceremony. Before that period, the Priest combined a civil office with his ecclesiastical character. His register regulated the state of citizens. Thus by a strange confusion of ideas, and the consequence of this deplorable mixture of spiritual and temporal things, which has caused so much evil in the world, a religious act conferred civil rights, and a Priest determined the condition of citizens.

The revolution corrected this disorder, and placed the citizen in his natural situation; but as it was feared that custom and ignorance might induce many to be contented with the priestly ceremony, the new legislative code appointed, that the civil marriage should precede the religious form. The question now is re-

specting the right of precedence, to which many persons attach no importance; because they do not perceive, that by the change, through this newly acquired power, the Jesuit Priesthood would again obtain the full sway over society. It is not an isolated act, but the effect of a system linked in all its parts; of which the apparent pretext is the restitution of honor and influence to religion, through the respect and dignity of its Priests."

This system is pursued in all its rigor in the United States. Roman Priests never allow that any one of their disciples has been married, unless the ceremony is performed by themselves. It is of no consequence to them, how valid the matrimonial contract may be in the decision of the law; the parties are denounced as living in fornication; and no peace will be experienced by them, until they have passed through the Roman ceremonial, and paid the Priest's demand, which, in this case, always includes a heavy fine. Men who designedly marry Protestant women, often evade the claim; but where a Romish female is married to a Protestant man, intimidated by the Priest's debasing character of her mode of living, and by his threats of the awful consequences, scarcely an instance is known, in which the man, for the sake of domestic peace, is not ensnared to submit to the ceremonial, and of course, to pay the sum of which he is thus openly defrauded. A late bull of Pope Pius VII., confirms this fact, for it declares—*all marriages, without a Roman priest's celebration, are null and void.*"

"Already public instruction is chiefly transferred to the Jesuits; by which, they influence youth. By marriage, they act upon the civil association itself; and thus they lay their hand upon the whole of human life. Tuition is the first branch of the tyrannic system; marriage is the second, and its completion. To what state of society does this condition correspond? Has society the power to say "I will not grant you certain civil rights, until after proof that you have fulfilled a religious duty!" In the present state of affairs, who will marry without having recourse to r

Priest. He is dishonored, who lives without christening, confirmation, confession, the mass, and the nuptial benediction by the Jesuit Priest. Who then is the master of human life? Marriage is its principle; society, even humanity cannot exist without it. Marriage is the safeguard of morals, and the guarantee of social order. If there be any person who is the judge of the conditions of marriage in the last resort, he is the master of society. Such is the power which the Jesuits demand to be conceded to them. They are the professed dispensers of spiritual gifts. Has this dispensation any rules, and who is the judge of them? Can the state interpose respecting laws which regulate the dispensation of grace? No. Consequently, the nation are subject to laws which they never made. Have the civil authorities any control over this dispensation? If the Priest decides upon a civil result, the minister of that dispensation is the master of this act, for he is irresponsible with regard to the civil order. Shut up in his interior fort, with his religious code in his hand, no civil power can touch him. He acts by an authority which it has given to him, and the civil power cannot affect him. Thus the present Archbishop of Malines insolently answered to the government of Holland—"DIVINE RIGHT, AND THE COUNCIL OF TRENT, PROHIBIT ME FROM CO-OPERATING IN YOUR DEMAND; DO AS YOU PLEASE." Hence, the obtaining of the civil right of marriage, depends upon the acquisition of a pretended spiritual grace, dispensed only at the pleasure of the Jesuit priest.

The Priest armed with power to refuse marriage, *the sacrament of the living*, to those whom he judges not susceptible of the grace which is attached unto it, can neither be forced to grant them, nor to state his motives for refusal. His conscience is his only judge, and the marriage is not celebrated. He is therefore legally constituted master of the matrimonial contract, and consequently of society. Of what and to whom can the parties complain, to whom this prior grace, so essential to the civil act, had been refused?

According to the present order announced by the

Jesuits, the religious ceremony commands the civil act, and the citizen cannot enter into society, unless by the testimony of the Priest, who first dispenses the spiritual grace. This is not confined to the mere ceremony of bodily presence in a church, but to the internal dispositions of the man, which render him a fit subject for spiritual grace, of which the priest is sole judge; and thus the interests of society depend exclusively upon an irresponsible Jesuit.

A man lately requested the mayor of a French city to marry him—"I cannot renounce my proposed marriage; the priest will not absolve me; and as marriage is a *sacrament for the living*, he refuses to admit me to it." The mayor answered—"this does not concern me. I cannot conclude your marriage by the civil forms, without the previous proof of the ecclesiastical ceremony. Arrange this matter with the priest, until then, I will not marry you according to the civil law." The Jesuit Priest, therefore, regulates marriage, and is the master of civil society.

America, which admitted not a particle of all this priestly usurpation, is covered with a religious and moral population. There no person is asked by whom he is married, and priests are chiefly known in their churches.

IV. *Progress of Jesuitism.*

The Popedom numbers *one hundred and twenty millions* of disciples, with *four hundred thousand* active Priests, every where scattered abroad; having but one chief; for whom respect increases by distance. Irish and American Priests are more obsequious towards the Pope, than the German and French Ecclesiastics who are nearer to Rome. Seen at a distance, the Papal court is a colossus. Who is the head of this immense family and of this universally present ecclesiastical militia? The Pope. He numbers more subjects than any other sovereign ever did, or than many kings united. *They have subjects only in their own territory; the Pope claims them in all countries. They only command the exterior homage; the Pope rules the interior, and penetrates the heart, for con-*

science is the seat of his empire. If the whole world were papal, he would control the world; being directly served by millions of priests devoted to the worship of him, as supreme. What power! As it already did in former ages in Europe, it would shake the universe.

In Ireland, Holland, and the *United States*, all Roman affairs are managed by vicars apostolic, as in countries regulated by missions. This system is most highly approved at Rome, because it supplies the means of that court being every where sovereign. The Priests of the *United States*, like those of Ireland, are extremely devoted to the Pope. They are very rigorous in their exactions. In due time, *they will embarrass the government of the United States*, as those of Ireland have disconcerted the British Government, and as those of Holland have troubled their sovereign. In all the course of the Jesuits, there is something so unmanageable, that their proceedings should be terminated at once, by decided opposition.

We may however rejoice, that America advances toward Europe with the social contract, constitutional order, and the liberty of the press in her hand, inviting the old world to imitate her example and enjoy her privileges. It is gratifying to be assured, that in spite of all their efforts, the Jesuits can easier extinguish the sun in his brightness, than put out the new light which now irradiates the world—that they can stop the course of the morning star, rather than arrest that start to improvement which the human family have taken; and that the project of the Jesuits to recover universal supremacy, cannot be accomplished without the prior destruction of mankind, with their intellectual illumination, and the sensibilities of their hearts.

Nevertheless; human society is fearfully menaced by the atrocious revival of the order of Jesuits; and by the introduction of its principles, which engender and promote every private and public collision and disorder. We have witnessed the curse. **AWAY WITH JESUITISM!**

II. MORALITY OF THE JESUITS.

The principles of the Jesuits are little known in this country; but "they are hostile to all social order, destructive of all domestic decorum and happiness, and incredibly cruel and atheistical." In 1762, their order was abolished in France, and the arret of the Parliament of Paris states as the ground of the extirpation of the Jesuits,—“the consequences of their doctrines destroy the law of nature; break all the bands of civil society, by authorizing theft, lying, perjury, the utmost uncleanness, murder, all criminal passions, and all sins; root out all sentiments of humanity; overthrow all governments; excite rebellion; and extinguish the foundation and practice of religion, and substitute all sorts of superstition, blasphemy, irreligion and idolatry.” The following passages are quoted from their most famous authors—and it may only be premised, that these are the dogmas ever taught and practised by Jesuits, in all places, and at every eligible period.

In this republic, the minds and hearts of our citizens are necessarily very sensitive concerning that *integrity*, which combines *honesty* and *truth*; the *authority of the statute laws*; *female purity*; and *human life*. We shall therefore illustrate Jesuitism in connexion with each of these topics.

1. *Honesty.*

1. *Guimensius*, de Peccat. Prop. 12, pag. 25. “That sin is greater which is opposed to the higher virtue; but theft is opposed to justice which is the nobler virtue; *Sodomia vero castitati quae est minor.*” Ergo.—

2. *Escobar*, Theolog. Moral. Vol. 4. Lib. 34. Sect. 2. Prob. 16. pag. 348. “A child who serves his father, may secretly purloin as much as his father would have given a stranger for his compensation.”

3. *Cardenas*, Crisis Theolog. Diss. 23. Cap. 2. Art. 1. pag. 474. “Servants may secretly steal from their masters as much as they judge their labor is worth, more than the wages which they receive.” To this agrees *Taberna*.

4. *Tumburinus*, Explic. Decal. Lib. 8. Tract. 2. Cap. 3. pag. 205. "A man is not bound to restore what he has stolen in small sums, however large may be the total."

5. *Gordonus*, Theolog. Moral. Univ. Lib. 5. Quest. 3. Cap. 4. pag. 826. "A woman may take the property of her husband, to supply her spiritual wants, and to *act like other women*." In plain English, wives and daughters may steal from their husbands and fathers, to satisfy their Confessor Priest!

6. *Emmanuel Sa*, Aphorism. verbo *Furtum*, pag. 161. "It is not mortal sin, to steal that from a man which he would have given, if asked for it. It is not theft to take any thing from a husband or father, if the value be not considerable."

7. *Francis Xavier Fegeli*, Pars. 3. Cap. 6. Quest. 11. pag. 158. "After a son has secretly robbed his father, as a compensation, the Confessor need not enforce restitution, if he has taken no more than the just reward of his labor."

2. Truth.

1. *Emmanuel Sa*, Aphor. pag. 150. "They do not falsify, who, to replace a lost title of heirship, forgo another."

2. *Suares*, Jur. Precept. Lib. 3. Cap. 9. Asser. 2. pag. 473. "If any one has promised or contracted without intention to promise, and is called upon oath to answer, he may simply answer, no—and he may swear to this denial, by secretly understanding that he did not sincerely promise, or that he promised, without any intention to acknowledge it."

3. *Sanches*, Op. Moral. Precept. Decal. Pars. 2. Lib. 3. Cap. 6. Num. 13. "It is lawful to use ambiguous terms, to give the impression a different sense from that which you understood yourself. A person may take an oath, that he has not done such a thing, though in fact he has, by saying to himself, it was not done on a certain specified day, or before he was born, or by concealing any other similar circumstance, which gives another meaning to it. This is extremely con-

venient, and is always *very just*, when necessary to your health, honor or prosperity!—A man who makes, whether sincerely or in dissimulation, a contract of marriage, is dispensed, by *any motive*, from accomplishing his promise.”

4. *Filiucius*, Quest. Moral. Vol. 2. Tract. 25. Cap. 11. Num. 328. “With what precautions may we equivocate? By intending to use only material words. A person may begin to say, *I swear*, he can add this mental restriction, *to day*, or in a whisper he may repeat, *I say*, and then resume his former tone—*I did not do it.*” This is telling the truth!

5. *Charli*, Prop. 6. pag. 8. “He who is not bound to state the truth before swearing, is not bound by his oath, provided he makes the internal restriction that excludes the present case.”

6. *Taberna*. Vol. 2. Pars. 2. Tract. 2. Cap. 31. pag. 288. “Is a witness bound to declare the truth before a lawful Judge? No—if his deposition will injure himself or his posterity; or *if he be a Priest; for a Priest cannot be forced to testify before a secular Judge.*”

7. *Laymann*, Lib. 4. Tract. 3. Cap. 1, pag. 73. “It is not sufficient for an oath, that we use the formal words, *if we have not the intention and will to swear*, and do not sincerely invoke God as a witness.”

8. *Tamburinus*, Lib. 3. Cap. 4. Sec. 2. pag. 27. “If any man conceals another’s property, for the support of himself and his family, when asked, he may say, that he has concealed nothing. For example—a *priest* may equivocate before a secular Judge, that he is no delinquent, by understanding that *the Judge is not a competent lawful authority to receive the testimony of Ecclesiastics.*”

3. Authority of the laws.

1. *Emmanuel Sa*, Aphor. pag. 41. “*The rebellion of Roman priests is not treason, because they are not subject to the civil government.*”

2. *Bellarmin*, Controvers. Lib. 5. Cap. 6. pag. 1090. “The spiritual power must rule the temporal by all

sorts of means and expedients when necessary. Christians should not tolerate a heretic king."

3. *Salmeron*, Comment. Evan. Hist. Vol. 4. Pars. 3. Tract 4. pag. 411. "The pope hath supreme power over the whole earth, over all kings and governments, to command and enforce them, to employ their power to promulge Popery; which mandate of the Pope they are bound to obey, and if they resist, he must punish them as contumacious."

4. *Sanctarel*, Tract. de Hæres. Cap. 30. pag. 296. "The Pope can depose negligent rulers; and deprive them of their authority."

5. *Lessius*, Lib. 2. Cap. 42. Dub. 12. pag. 632. "The pope can annul and cancel every possible obligation arising from an oath."

6. *La Croix*, Vol. 1. pag. 294. "A man condemned by the pope, may be killed wherever he is found."

4. Chastity. Impudicitia.

The contents of this section are unavoidably veiled in the original Latin. If Protestants, after perusing the ensuing extracts, can approve or tolerate Jesuitism—then it is manifest, that their unholy attachment is not less their curse, than their crime.

1. *Emmanuel Sa*, Aphor. pag. 249. "Potest et femina quæque, et mas, pro turpi corporis usu, pretium accipere et petere, et qui promisit, tenetur solvere."

Sa, Aphor. pag. 80. "Copulari ante benedictionem, aut nullum, aut leve peccatum est; quin etiam expedit, si multum illa differatur."

2. *Hurtado*, Disput. 10. Diffic. 3. pag. 476. "An actus conjugalis ante benedictiones nuptiales sit illicitus. Sancius; Navarrusque docent; non esse illicitum, et merito, quid—nullibi prohibetur."

3. *Gordonus*, Theolog. Moral. Univ. Lib. 5. Quest. 3. Cap. 6. pag. 870. "An meretrix licite retineat prosti, suæ premium? Potest retinere—sed hoc speciale est in conjugata, debeat illud acceptum pretium numerare inter communia bona, ad quæ scilicet bona suum jus habet maritus."

4. *Dicastillo*, Lib. 1. Disput. 3. Dub. 17. pag. 87.

"An puella, quæ per vim opprimitur, teneatur clamare, et opem implorare, ne violetur? Si notabilis infamia, aut nimia verecundia sequitur, non videtur cum tanto suo incommodo teneri impedire peccatum alterius—sed mere passive se habere."

5. *Escobar*, Theolog. Moral. Lib. 4, Sect. 2. Prob. 28. pag. 142. "De fornicatione, nece, aut vulnere proviso, quæsierim an hujusmodi opera in ebrietate contingentia sint peccata? Actus ipse post ebrietatem nulla malitia morali informatur, et per consequens non est peccatum."

Escobar, Vol. 4. Lib. 33. Sect. 2. De precept. 6. pag. 326, 327, 328. "Clericus rem habens cum femina in vase præpostero, non incurrit pœnas. Clericus sodomitice patiens, non incidit in pœnas. Clericus crimen sodomiticum, semel, bis, aut ter perpetrans non incurrit pœnas—quia in bulla, Pontifex pœnas indigit Clericis sodomiam exercentibus; ut in jure intelliguntur hi, qui, aliquid frequenti usu efficiunt.—Clericus vitium bestialitatis perpetrans, non incurrit pœnas. Ut incurrantur pœnæ juris canonici et tridentini, contra raptores feminarum, necesse est, aut non necesse est; ut fiat raptus causa matrimonii? sufficit, aut non sufficit fieri causa libidinis? Concilii pœnæ solum intelliguntur de raptu causa ineundi matrimonii facto, non causa libidinis—nam decretum hoc penale Concilii ponitur in rubrica, et sub titulo de reformatione matrimonii—solum ergo loquitur de raptu causa illius ineundi facto, non causa libidinis."

Escobar, Theolog. Moral. Prob. 51. pag. 331. "Masculus, causa libidinis, masculum rapiens, non est ordinariæ legis pœnæ obnoxius."

6. *Lessau*, Prop. pag. 290. "Mortaliter non peccant mulieres, quæ se prebent conspiciendas adolescentibus, a quibus se credunt turpiter concupiscendas."

7. *Tamburinus*, Theolog. Moral. Lib. 7. Cap. 5. Sect. 3. Num. 23, pag. 186. "Quantum pro usu corporis sui juste exiget mulier? Sermo est de meretrice, et de femina honesta, sive conjugata aut non." This subject is *gravely* discussed, at length, and with all

arithmetical precision, according to the state of the market, and the comparative quality of the traders."

8. *Tirinus*, Script. Comment. in Dan. pag. 787. "Susanna compulsa permisisset adulteris suam explere libidinem, non consentiendo, vel cooperando, sed permittendo, et negative se habendo. Neque tenebatur ad conservandam castitatem, clamando sese diffamare; cum integritas corporis minus bonum sit, quam fama vel vita."

9. *Charli*, Cens. Episcop. Prop. 12. pag. 11. "Sunt varia legis naturæ precepta ita obscura, ut vix possint a viris fidelibus et doctis percipi; tale est preceptum prohibens fornic. simplic. et pollut."—*Infandum!*

10. *Sanchez*, Sanct. Mat. Sac. Vol. 1. Lib. 2. Disput. 21. Quest. 2. pag. 141. "The combined impiety and filthiness of a lengthened discussion respecting *Matrimonium consummatum*, no man can scarcely believe, even with the volume before his eyes."

11. *Francis Xavier Fegeli*, Quest. Prac. Pars 4. Cap. 8. pag. 397. "Cui obligationi subjectus sit qui deflor. virg? Qui corrumpit volentem virginem et consentientem, præter obligationem pœnitendi, nullam aliam incurrit; quia puella habet jus usum sui corporis valide concedendi."

12. *Trachala*, Lavacrum conscientiae, pag. 96. "Sebaldus concubinarius confitetur se sæpius labi cum consanguinea quam domi alit—an sit absolvendus antequam concubinam dimittat? Si illa concubina sit valde bona et utilis economæ; et sic nullam aliam possit habere; tali casu esset absolvendus."

13. *Busebaum*, et *Lacroix*, Theolog. Moral. Vol. 1. pag. 314. "Taberna dicit, puellam non peccare, si ob evidens periculum mortis aut ingentis infamiae, non adhibeat ad depellendum stupratorem, sed mere patiatur coitum——et hanc propositionem teneant aucthores plures quam quinquaginta."

All the Jesuit summists, casuists, and moralists agree in their decisions upon these topics, and combine a mass of beastly abomination which none of the ancient Epicureans ever equalled!

5. Homicide.

1. *Emmanuel Sa*, Aphor. pag. 178. "It is lawful to kill in defence of ourselves or another, or in defence of our property, or honor. You may kill beforehand any person who has put you to death, *not excepting the Judge and Witnesses*, because it is self-defence."

2. *Henriques*, Sum. Theol. Moral. Vol. 1. Lib. 14. Cap. 10. pag. 869. "If an adulterous priest, even aware of his danger, having visited an adulteress, is assailed by her husband, kills the man in his own defence, it is not criminal."

3. *Fagundes*, Precept. Decalog. Vol. 1. Lib. 4. Cap. 2. pag. 501, 655; and Vol. 2. Lib. 8. Cap. 32. pag. 390. "*Papist children may accuse their parents* for heresy, although they know that their parents will be burnt for it—not only they may deny them nourishment, but *they may justly kill them*, if the parents would turn their children from the Popish faith."—If a Priest at the altar is attacked by any one, he may leave the ceremony and defend himself; and although he may kill the assailant, he may immediately return to the altar, and finish the mass."—If a Judge decides contrary to law, the injured person may defend himself, by *killing the Judge.*"

4. *Airault*, Cens. pag. 319. "If a person attempts to ruin my reputation by calumny, and I can avoid the injury only by secretly killing him, may I do it? Certainly. Although the facts are true; yet if the calumniator will not cease to publish them, *you may fitly kill him, not publicly, but in secret, to avoid scandal.*"

Airault, Cens. pag. 322, 327. "An licitum sit mulieri procurare abortum? Si honesta puella in vita ab adolescente adulto corrupta fuisset,—posset illum excutere, ne honorem inde suum amittat, qui illi multo pretiosior est ipsa vita." "An liceat mulieri conjugatæ, quæ in partu semper versatur vi periculo mortis sumere pharmacum sterilitatis, ut effugiat ejusmodi periculum? Ita—quia sit cum justa causa suæ salutis consulit corporali; et vero satius est, ut hoc faciat,

quam ut marito debitum conjugale recuset, cum periculo spirituali ejus salutis."

5. *Amicus*, *Curs. Theolog.* Vol. 5. Disp. 30. Sec. 5. Num. 75. pag. 537. "We may kill an assailant in our own defence, if it can be done without scandal."

Amicus, Num. 131. "*A Priest may kill those who hinder him from taking possession of any ecclesiastical office.*"

6. *Bauny*, Cap. 7. pag. 77. "We may wish every evil for our neighbor without sin, when we are impelled by a good motive—thus, a mother may desire the death of her daughters, when, from deformity or poverty, she cannot marry them to her satisfaction."

7. *Escobar*, *Theolog. Moral.* Vol. 4. Lib. 32. Sec. 2. Prob. 5. pag. 274. "It is lawful to kill an accuser, whose testimony may jeopard your life and honor."

Escobar, pag. 278. "It is permitted to kill any person who is proscribed." Pag. 284. "It is lawful to kill those who injure our honor, or cover us with infamy, before persons of distinction."

Escobar, Vol. 6. pag. 170. "Not only is it lawful to offer or accept a duel, but you may secretly kill a calumniator, if you have no other mode to avoid the danger, because it is not murder, but self-defence. You are obliged to refuse a duel, if you can secretly kill your enemy; because thereby you endanger not your own life, and you also hinder the commission of a new sin, in offering or accepting a duel."

8. *Guimenius*, Prop. 7. pag. 86. "You may charge your opponent with false crimes to take away his credit, as well as kill him."

9. *Marin*, *Theolog.* Vol. 3. Tract. 23. Disp. 8. Sec. 5. Num. 63. pag. 428. "Licet procurare abortum, ne puella deprehensa gravida occidatur, aut infametur. Non subjacere damnationi, nec incurrere pœnas et censuras, qui opinetur licet directe procurare abortum, ad vitandum certum periculum matris, si gravitas ulterius progrediatur. Quia hoc non est procurare abortum,—sed ne moriatur ex morbo superveniente.—Doctrina posset admitti, ob vitandam propriam infamiam, et ob vitandam infamiam Communitatis Religiosæ."—

to preserve Monks and Nuns from infamy. Pag. 420.
 “Navar. Arag. Barmez, Henriq. Sa, Sanchez, Palao, et alii dicunt—feminam posse uti non solum missione sanguis, sed aliis medicamentis, etsi inde pereat foetus!—quia in eo usu quærit solum suam salutem, non necem foetus.”

10. *Molina*, Vol. 3. Disput. 16. pag. 1768. “Priests may kill the Laity to preserve their goods.”

11. *Taberna*, Synop. Theol. Pract. Par. 2. Cap. 27. Pag. 256. “You may kill any man to save a crown.”

12. *Tamburin*, Explic. Decal. Lib. 5. Cap. 1. Sec. 3. Num. 29. pag. 9. “A son may wish his father’s death, to enjoy his wealth—a mother may desire her daughter’s death, lest she should be forced to support or portion her in marriage—a Priest may wish for the death of a Prelate, that he may be delivered from his hatred, or succeed him—because they do not wish another’s evil, but their own good.”

13. *Francis Xavier Fegeli*, Quest. Prac. Pars. 4. Cap. 1. Quest. 7. Num. 8. pag. 285. “It is not mortal sin for parents to wish the death of their children—nor to desire the death of any one who troubles the Church, because considerable good is the direct and immediate object.”

14. *Busenbaum et Lacroix*, Vol. 1. pag. 163. “We may rejoice in the death of our neighbor, when any good results from it; and especially the good of the Society to which we belong.” Its. Carden. Num. 8.

Lacroix, Vol. 1. pag. 364. “Caius poisoned wine for Sempronius, but Titus unconsciously takes it, and that it may not be known, Caius does not hinder Titus from drinking the poison; Caius is not guilty of the death of Titus, because he was not obliged to divulge the fact.”

15. *Dicastillo*, Lib. 2. Tract. 1. Disput. 10. Dub. 1. Num. 15. pag. 290. “If a man becomes a nuisance to society, the son may lawfully kill his father.”

16. *Escobar*, Theolog. Moral. Vol. 4. Lib. 31. Sec. 2. Precept, 4. Prob. 5. pag. 239. “Children are obliged to denounce their parents or relations who are guilty of heresy, although they know that they will

be burnt. They may refuse them all nourishment, and permit them to die with hunger—or may kill them as enemies, who violate the rights of humanity.”

Escobar, Vol. 4. Lib. 32. Sect. 2. Precept. 5. Prob. 35. pag. 286. “A father may kill his daughter, or a husband his wife, or may commission a son, a servant, or even a stranger, to kill them, in adulterio deprehensum.”

17. *Gobatus*, Op. Moral. Vol. 2. Pars. 2. Tract. 5. Cap. 9. Sec. 8. pag. 328. “A son who inherits great wealth by the death of his father, may rejoice, that when he was intoxicated, he murdered his father.”—Persons may innocently desire to be drunk, if from their inebriation any great good will arise.” According to this doctrine, any man may innocently intoxicate himself, expressly to murder his father, for his wealth!”

18. *Carnedi*, Cris. Theolog. Vol. 5. Disput. 13. Sec. 3. Num. 169. pag. 438. “I may rejoice in the death of my father, on account of the riches which I obtain by it.” Num. 170. “We should become familiar with this doctrine, for it is useful to all who desire property, which can be obtained only by the death of another, especially secular offices and ecclesiastical dignities.”

19. *Stoz*, Trib. Penit. Lib. 1. Pars. 3. Quest. 3. Art. 1. Num. 148. pag. 144. “He who rejoices in the death of his father, by which he obtains a good inheritance, rejoices not in the evil of another, but in his own good.”

20. *Busembaum et Lacroix*, Theolog. Moral. Vol. 1. pag. 295. “In all the above cases, where a man has a right to kill any person, another may do it for him, if affection moves the murderer.” Pag. 163. “To avoid a great spiritual or temporal evil, a person may commit suicide.”

For the sake of brevity, we omit extracts respecting *Blasphemy, Magic, Irreligion, and Idolatry*—the five

following, will, however, verify the universal agreement, the unchangeable character, and the incredible atrocity of the system and the order of Jesuits.

IRRELIGION. *Lemoine*, Prop, 1. pag. 36. "A Christian may deliberately discard his christian character, and act as other men, in those things which are not properly christian!"

Alagona, Thom. Aquin. Sum. Theol. Compend. Quest. 94, pag. 230. "Ex mandato Dei licet occidere innocentem, furari, fornicari; quia est Dominus vitæ et mortis, et omnium; et sic facere ejus mandatum est debitum." **BY THE COMMAND OF GOD, IT IS LAWFUL TO MURDER THE INNOCENT, TO ROB, AND TO COMMIT ALL LEWDNESS, BECAUSE HE IS LORD OF LIFE, AND DEATH AND ALL THINGS; AND THUS TO FULFIL HIS MANDATE IS OUR DUTY!**" Satan himself cannot transcend this blasphemy and ungodliness.

HIGH TREASON. *Philopater*, Respons. ad Edict. Sec. 2. Num. 157, 158. pag. 106. "All theologians and ecclesiastical lawyers affirm, that every Christian government, as soon as they openly abandon the Roman faith, instantly are degraded from all power and dignity, *by human and divine right*; all their subjects are absolved from the oath of fidelity and obedience which they have taken; and they may and ought, *if they have the power*, to drive such a government, from every Christian state, as an *apostate, heretic*, and deserter from Jesus Christ, and a declared enemy to their republic. This certain and indubitable decision of all the most learned men, is perfectly conformed to *Apostolic doctrine.*"

KNOWLEDGE NECESSARY FOR A PRIEST, WHO IS A CONFESSOR. *Francis Xavier Fegei*, Quest. Pract. de mun. Confess. Pars. 1. Cap. 3. Quest. 8. Num. 64. pag. 21. "A Confessor must apply himself to the study of Moral Theology, and Cases of Conscience; especially upon those difficult topics—*restitution of stolen property, marriage and censures*. For this purpose he must be familiar, especially with the works of *Laymann*; *Busenbaum's Medulla*, of which fifty editions have been issued, as enlarged by *Lacroix*;

the practical theology of *Illung*; and all the works of Tamburinus."

☞ The result of his studies can be correctly understood from the foregoing quotations.

UNITY OF JESUITISM. *Daniel*, Vol. 2. pag. 389. "We cannot certainly ascertain the spirit and character of the Jesuits, except by the ordinances which govern them, and by the rules enacted by the assemblies of their superior members."

Greterus, Vol. 11. pag. 21. "The doctrine of the Jesuits must be judged *only by their books*; and not by *their speeches*."

Institut. Societat. Jes., Exam. Gen. Cap. 3. Num. 12. pag. 344. "Every member, whatever scruples or difficulties of any kind he may experience, must abandon his own opinions to the judgment, and conform to the sentiments of the Society."

Constitut. Pars. 3. Cap. 1. pag. 375. "If any one hold a sentiment different from that of the Church and our Doctors; he must submit his mode of thinking to the definitions of the Society."

Remonstrance. The spirit which animated the first Jesuits, still lives among us. Jesuits neither relax nor vary. Our uniformity is always the same. *If we are not permitted to labor in one place, we occupy another, for we are never idle.*"

Imago. Soc. Jes. Proleg. pag. 33. "The members of the Society of Jesuits are dispersed through all nations of the world; and divided only by distance of place, not in sentiment; by difference of language, not in affection; by variety of color, not in manners. In this fraternity, the Latin, Greek, Portuguese, Brazilian, Irish, Sumatran, Spanish, French, English and Belgic Jesuits, all think, feel, speak and act alike; for among them, *there is neither debate nor contention.*"
 Lib. 5. pag. 622. "*Nothing can be perceived incompatible with their perfect unity.—Their place of birth offers no motive or attraction of personal interest.—The same design and course of action, and one vow only, like the conjugal bond, unite the order together.—At the least signal of one man, their General, the whole*

Society are instantly metamorphosed, and this large and widely scattered corps are revolutionised—they are easily moved, but with great difficulty counteracted and overthrown.”

☞ Such is Jesuitism, in its organization, attributes, moral principles, and practical results; as it is portrayed by their own writers, of the highest authority; and all modern history verifies, that the Jesuits, in every age and country, have faithfully exemplified *l'esprit du corps*, the doctrines and doings which are inculcated by the *Secreta Monita*, and their *three hundred and twenty-six* criminal propagators of irreligion and iniquity.

THE following exposure of "Jesuitical policy and iniquity," was published by the Glasgow Reformation Society, in April 1831. It contains ample illustration of the principles and practices of Jesuitism; so that all persons can accurately comprehend the results of the *Secreta Monita*, when in actual operation.

III. THE CONSTITUTION AND CHARACTER OF THE ORDER OF JESUITS.

"Wo unto you! for ye compass sea and land to make one proselyte, and ye make him two-fold more the child of hell than yourselves." Matt. xxiii. 15.

THIS Society, as extraordinary in its institute and character as it is in its name, owed its first rise rather to the vagaries of religious fanaticism, than to politic and premeditated design. Its founder, Ignatius Loyola, was a Spaniard, who in his youth had followed the profession of arms. His education was scanty and imperfect, but being possessed of good natural ability, and having the advantage of residence at the court of Ferdinand V., of Spain, he acquired such a knowledge of the principles of government, as rendered him one of the most subtle and skilful politicians of that age; and, if we may believe the Jesuits who have written his life, his ambition was equal to his ability. From the influence thus gained at Court, he was early promoted to important military employments and honors

and had already seen considerable service, when, at Pampeluna, in 1521, his right leg was broken by a shot, which, not being skilfully treated, led at length to a total change in the destination of his life. He was naturally of an enthusiastic and romantic temperament, and being deeply read in the adventures of the erratic knights of that age of chivalry, he had been led, not only to admire, but to take part in their absurdities: and now, though disabled by his wound, alike for war and gallantry, yet he cherished the chivalrous spirit, substituting for the feats of warlike prowess the histories of feats and miracles performed by saints. According to the accounts delivered by his panegyrists, it was, while he was thus employed, that he received a vision from heaven: "the house shook, the walls thereof were shattered, and all the beams and rafters cracked; and, as it happens, when in some sulphureous mountain, a fiery fountain bursting forth, there is an immediate eruption of flames; so, when that internal fire, which, pent up in a young soldier, was cold, grew more powerful, it so broke out into flames, that thousands of terrors, thousands of astonishments, thousands of combustions, &c., were the consequences thereof." The plain meaning of all, which is thus buried under mountains of fire, is, that Ignatius was converted from his former courses, and speedily manifested his sincerity and zeal by determining to found a new society. He soon obtained some few disciples, yet not meeting with that encouragement which he had expected, he resolved to leave his own country and go to Paris. In this journey his Spanish disciples deserted him, and when he arrived in France he had to begin his labors afresh. His first converts there, were Le Fevre, who had been his private tutor, and Francis Xavier, who at that time taught philosophy in the University of Paris; to these were added four others, who all, with himself, bound themselves by vow, to undertake an expedition to Jerusalem for the conversion of the infidels. With these views and intentions, they sought to have their society regularly constituted, and made application for this purpose to Paul III., who

at that time filled the Papal chair. This was at first unsuccessful. In the preceding centuries, so many new orders of monks and religions had arisen, that it was found necessary, in the year 1215, to pass a decree for the prevention of any new monastic institutions, and several at that time were entirely suppressed : and the monks then existing, were generally lazy, illiterate, and profligate epicures, whose views in life were confined to opulence, idleness, and sensual pleasure ; and no doubt, these considerations, together with fears from the peculiarity of the scheme of the institution, which had been presented for inspection, so weighed with the cardinals, as to cause them to advise the Pope not to grant the desired charter. Indeed, one of them, a man of great learning, was so impressed with the conviction, that this institute of Jesus, if established, would be a source of great evil to the church and the world, that he wrote a book to establish the grounds of his opposition. While they were deliberating on this matter, Xavier set out for India, and Rodriguez for Portugal, in the character of missionaries, under the auspices and support of the king of Portugal. At length the Pope refused the desired charter, and the Society of Jesus would never have been known, had not Ignatius remodelled his scheme, and promised to take a special vow of absolute and unlimited obedience to the Pope, in addition to the three vows of poverty, chastity, and monastic obedience, which were common to all regulars. This step was what the Pope desired. He had long been wearied and disgusted with the lazy and licentious monks, who were a burden and an injury, instead of a support, to the Holy see ; and he anticipated that this new society, thus absolutely devoted to his interests, would prove a powerful stay to his throne and influence, which had been terribly shaken by the efforts of Luther in Germany, and by the defection of England, and by the half obedience of the Gallican church. With these hopes, he established the institute by a bull, dated the 27th Sept. 1540 ; and, with a view to exhibit the high estimation in which he held the new society, he caused two medals to be

struck, the one bearing the inscription, "The gates of heaven are opened;" and the other, "The security of the Roman people." Having taken this decisive step, he immediately began to exert himself to procure the admission of the Society into every country under his sway, commanding all bishops, and even princes, to receive them, as those "who fought under his standard, and who were his servants, as they were those of God, and who had promised, and were bound, to obey him in all things." Thus recommended and supported, Ignatius dispersed his companions over the whole world. Xavier was already in India, baptizing the idolaters by thousands; Rodriguez was in Portugal, at the court of John III.; Lainez had already penetrated to the court of the Emperor Charles V., and was employed to negotiate the marriage of the daughter of the king of Portugal, with Philip, the son of that emperor; Eguia was in Paris, with some of the other disciples, and was successfully struggling to gain an establishment; and Ribadeneira had been sent to Antwerp, to the court of Philip II.; and though the Society was small and of but late origin, yet such was the Pope's sense of its value, that he sent two of its most talented members to represent him in the council of Trent, and to sway the decisions of that notorious assembly. The numbers of their converts, too, increased in a ratio corresponding with the extent of their operations. In 1540, when they presented their petition to Paul III., they only appeared in the number of 10. In 1543, they were not more than 24. But in 1545, they had 10 houses; in 1549, they had two provinces, one in Spain, the other in Portugal, and 22 houses; and at the death of Ignatius, in 1556, they had 12 large provinces. And they went on thus increasing, till in 1710, only 170 years after their first institution, they had 35 provinces, 24 houses of profession, 59 houses of probation, 340 residences, 612 colleges, 200 missions, 157 seminaries and boarding-houses, and 19,998 Jesuits.

In further considering the society of Jesuits, we must look upon them as the Pope's body-guard, or-

ganized for the express purpose of defending the corruptions of the church and the papal see, and for undertaking a spiritual crusade against all heretics. As a testimony of the truth of this view, it will be sufficient to quote the words of Damianus, one of their own body, and their earliest historian, who thus writes respecting the design to be subserved by the society, in the following extraordinary passage. "In the same year, 1521, that Luther with consummate wickedness had openly declared war against the church—wounded in the fortress of Pampeluna—renovated and strengthened by his accident, Ignatius raised the standard in the defence of religion.

"Luther attacks the chair of Peter with abuse and blasphemy: Ignatius is miraculously cured by Peter, in order to become his defender.

"Luther, tempted by rage, ambition, and lust, abandons the religious life: Ignatius, eagerly obeying the call of God, quits the profane for the religious life.

"Luther, with the guilt of sacrilege, contracts an incestuous marriage with a virgin of the Lord: Ignatius binds himself in a vow of perpetual continence.

"Luther despises all authority of superiors; the first precepts of Ignatius, full of christian humility, are to submit and to obey.

"Luther, like a madman, declaims against the apostolic see: Ignatius every where undertakes its defence.

"Luther withdraws from it as many as he can: Ignatius reconciles and restores to it. All the devices and efforts of Luther are directed against it. Ignatius consecrates to it, by a special vow, all his own labors, and all those of his companions.

"Luther has stripped the sacred rites of the church of all their venerable solemnity: Ignatius studies to procure them reverence.

"The sacrifice of the mass, the Eucharist, the virgin mother of God, the guardian angels, and the indulgences of Popes, which Luther attacks with so much fury, are the objects which Ignatius and his

companions exert themselves continually to celebrate by new inventions, and indefatigable industry.

“To Luther, that disgrace of Germany, that Epicurean swine, that curse of Europe, that monster destructive of the whole earth, hateful to God and man, &c., God by his eternal decree hath opposed his son Ignatius.”

To accomplish the purposes for which this society was instituted. Ignatius, in the spirit of true political sagacity, required of the Pope, that the constitution of his society should be monarchical, in its most absolute and despotic form. The system of voluntary association, which had hitherto been pursued in the erection of religious societies, which placed all power in the hands of a general convention of the whole body, suited not his military ideas of implicit obedience and absolute rule: and he required, that a General should be appointed for life, who should not only have the direction of the revenues, and places of honor and influence in the society, but should also exercise a despotic control over the destiny and the disposal of the persons of the members, their conduct, their doctrines, and, in a word, their every thought and purpose of heart, however secret, and of whatever nature. To invest him with this power, and to preserve it unfringed, and without change, grades of office were established, from the General himself, down to the humblest novice, including, first, secretaries, who ever attended the General, and transacted the business of the society by his orders; next, provincials, whose authority and inspection of rule extended over a whole province; and, lastly, rectors and prefects, who were at the head of houses, colleges, missions, and novitiates, and who were of course acquainted with all the individual members of the Society. The inferiors were bound to correspond weekly with the rectors, the rectors with the provincials, and the provincials with the secretaries, who communicated immediately with the General. In order to prevent any concealment, or misstatement on the part of the subordinate officers, the private members of the society were allowed to ad-

dress the General, on any subject, and at whatever time they pleased. That the General in these correspondences, might be furnished with every variety of the best information, a plan of confession was made to extend itself throughout the whole system. In the admission of candidates for membership, it was necessary that they should pass a considerable time in a state of probation, during which it was required, not only that they should give proof of talent and general information, but that they should discover their peculiar dispositions, and should lay open all the secrets of their conscience, from their childhood up to the time of entrance. If they held any opinions, at all different from those maintained by the church or the society, they were compelled to renounce and abjure them, and to submit themselves in all things, to whatever was or should be taught; and after that they were admitted as members, they were under the same obligation to confess every thing, on pain of all the threatenings and judgments that the vicar of God could launch forth against his devoted dupes. By these means, the General was informed of the peculiar disposition of every individual in his numerous society, the particular tendencies to crime under which each labored, which might be of advantage to the society in any case of emergency, and the particular talent which might fit each, for advancing the purposes and interests of the institute: so that in the disposal of the persons of his members, and in the distribution of their services among the various posts and offices which were to be occupied, he was enabled, from the power and knowledge which he possessed, to make the wisest and best arrangements, and such as could not fail of success.

In thus confessing and disposing of the members of the society, at the mere pleasure of the General, there was some danger lest the superiors should prove refractory, and by cabals and intrigues should endeavor to change the nature of the institute: and Ignatius, by his politic arrangements, effectually provided against such an occurrence. He divided the whole order into four classes, making the first to consist of novices, who

had resolved to live and die in the society, but were as yet in a state of probation, waiting the pleasure of the General to advance them higher. The second class he made to consist of Jesuit scholars, by which was meant those of the order who were allowed to give their time wholly to study, and who, after a prescribed course, were obliged to fill the office of regents in their seminaries and colleges. The third class he made to consist of those who from their office were called coadjutors, and who were employed either as priests to assist the society in its spiritual functions, such as confession, preaching, and the instruction of youth; or they were used as temporal coadjutors in all those matters of a business character which came before them. The fourth class he made to consist of those who bore the name of the professed, and who indeed were the only finished members of the society. Indeed, in the strict use of the term, this last class alone constituted the society of Jesus: for this alone had taken all the four vows, this alone possessed the supreme government over the colleges, and from this alone the small number was chosen, who had a voice in the election of the General. The design which he had in view in establishing these successive grades of class, will be immediately apparent. It was requisite, to insure the success of his plans, that he should be surrounded by well-tried and faithful veterans, of whose imprudence, or lukewarmness, or defection, he might have no reason to be afraid. It did not accord with wisdom, to admit novices to such privileges, however solemn might be their declaration and oath of fidelity; for he knew that the youthful mind in its sallies, is apt to claim and enforce the enjoyment of liberty of judgment, and that it needs years of mortification and self-denial, to enable its possessor so to prostrate it, as that it shall submit, without a sigh or repulsive emotion, to the absolute will of another. For these reasons, the novices were compelled to remain for two or three years in a state of probation, breaking up former habits, and changing the quality and lessening the number of their preconceived notions,

that what remained might in all respects tally with those of the society. During this time, they were required to pass through a variety of exercises, being compelled to spend one month in confessions, prayer, and meditation; a second, in attending the patients in the hospital; a third, in a month's pilgrimage, without money in their pockets, and begging from door to door; a fourth, in doing duty in the lower departments of the house; a fifth in catechizing poor children in public; a sixth in the exercise of any talents they might have, whether as preachers or authors, for the purpose of exhibition: thus, when sufficiently scrutinized and corrected, they entered on a course of study, devoting, in addition to the time spent in studying humanity and philosophy, four whole years to the study of theology alone; and then, at length, after a duration of several additional years, in which they were undergoing examinations and unburdening their consciences every six months to their superior, they were raised to the privilege and rank of the professed brethren. It is remarkable, however, that this last class was always very small, none being raised to it except the most talented and devoted.

In order to rid themselves of those members who, on trial appeared inefficient and useless, but who had already taken the vow of continuance in the society, it was established as a doctrine ever to be regarded, that the society had power to *dispense with an oath which might have been taken*; since, though the member was bound to the society, it did not consider itself bound to the member. All might be expelled the society, even a professor of the four vows, and that without any reasons being assigned for his expulsion: but if a member should have asked for dismissal, and the General decided that he asked without good cause, instead of allowing him to go, silence was imposed upon him, and he was severely punished if he persisted in his request; and should he have departed without leave, he was immediately followed and prosecuted as an apostate, and compelled to return to his duty. So that, being satisfied, that when once in the society,

they could never extricate themselves by any efforts, however great, they were compelled to be resigned to their station, and were content to bear and to do whatever should be commanded them; and then, when their habits were settled by long connexion with the society, and they were thus rendered unfit to discharge the duties of active and common life, they were constrained to please the General in every possible way, lest they should be dismissed and ruined. And it was not until they had attained to this unenviable state of mind, that they were then exalted to the superior offices and honors of the body, and were thought worthy of being intrusted with the secret laws and principles of the constitution. Before this time, though they might have been ten, twenty, thirty, or even forty years in the society, they had known nothing of its rules, except the most ordinary and common; and such as might have been communicated to them by the General, in the form of commands, which, to use his own words, "they were bound to regard as divine precepts; to obey them without discussion, and with the same blind prostration of the whole will, as is required in believing whatever the Catholic faith teaches, and as Abraham evinced in sacrificing his son Isaac;" but when they had attained to the rank of the professed, and had given proof that they were fit for any action, whether criminal or seemingly virtuous, they were then instructed in the mysteries of the kingdom. Thus it is declared in the manifesto of the king of Portugal: "The provincials," says he, "so far from revealing the extraordinary laws which form the rule of their judgment and decisions, are on the contrary obliged to conceal them with care; and the inferiors, who are dependent on the provincials, from the novices to those who profess all the four vows, have no right to demand inspection of these secret laws, nor to make the slightest reflection on those mysterious statutes that they have never seen;" and a similar declaration is made in the letter of the bishop of Angelopolis to Pope Innocent X. ;—"The rules of other religious orders," says he, "are open to all; even the

rules and canons of Popes, cardinals, and bishops, and the whole clergy; the privileges, instructions, and statutes of other orders, may be seen and consulted in almost every library; and the lowest novice of the Franciscan order may read, at one view, what his duty would be, if he should ever become General of his order. Among the Jesuits, however, there are a great number who are ignorant of their own laws; the secret is confided only to a chosen few: their government is not formed on the rules of the Catholic Church, which are generally known, but by secret laws, which are only known to the superiors." In this arrangement there is the same policy displayed as in the other parts of the institute: published laws so perfectly inform a man of his duty, that when he has discharged it, he is apt to be self-confident in conscious rectitude, and even to be arrogant toward his superiors, since he knows that they cannot touch him according to law; but when enrolled under a secret constitution, his imagination so magnifies the ever-impending danger, that like the effect produced by the drawn sword suspended by a horse-hair over the head of the discontented monarch, there is not a thought, nor a purpose, nor an enjoyment that he experiences, which is not connected with, and marred by a slavish terror.

Ignatius having thus consolidated his society, so as to have all the members perfectly under his control, both in the direction of their united energies, and in the immediate suppression of the slightest heresy of doctrine or practice, he next besought of the Pope that his disciples should not be compelled to take part in the public services of the Church, on the plea that the society he was forming was not monastic in its nature, but devoted to the support and defence of the Pope himself. The Dominican and Franciscan societies, which has hitherto occupied the place of the especial servants of the church, had not enjoyed this privilege; but the Pope was so disgusted with their ignorance and inefficiency, especially in the matter of Luther, that he consented to bestow this grant also on his favourite Jesuits; and, moreover, added the extraordinary gift of absolute

independence of all bishops, ordinaries, or temporal magistrates, declaring, to use their own words, in their compendium of-privileges, "that the society, its houses, its members, and its property, are independent, not only of all superiority, correction, and jurisdiction of ordinaries, but of every other person, whether on the subject of crimes, contracts, or possessions, and this, wherever the crimes may have been committed, the contracts made, or the property exist;" and giving all such power as is usually exercised by these bodies into the hands of the general alone, who is declared in another document, "to have the right of deciding on all affairs which concern the property of the society, or the agreements which may have been made; to summon contesting parties before him; to pronounce judicially upon the case without legal forms; and that no power whatever shall reverse or oppose such decision." It is added also, that by the will of the Pope, the society shall be under no obligation to devote any part of its property, in the way of subsidy, to kings, emperors, or other ruling powers, even when the defence of the country is concerned; and all magistrates, and corporate bodies, are forbidden to impose, any "taxes, aids, contributions, or payments whatever for the re-building of bridges, the repair of roads, or other similar undertakings, on pain of excommunication and eternal malediction." Strange and extraordinary as are these exemptions and privileges, yet they are surpassed by another, which gave the General the power of "investing his subjects with the rights of public officers, such as notaries, for instance, for the purpose of legally citing potentates and others to respect the privileges of the society, and in order to punish the refractory; which acts of the Jesuit notaries were to be recognized even in the public courts. Thus giving the society the commission to erect an invisible kingdom, furnished with all necessary officers and powers, and which, existing in every empire on the face of the globe, might, by its dark measures, successfully direct or neutralize all the laws and decisions

of all temporal kingdoms ; and, finally, erect itself on their ruins.

The Jesuits having thus settled their institute, and obtained the approval and confirmation of the Pope, immediately commenced active exertions to increase their numbers and influence, that they might the more easily extinguish the blazing heresies of the north. Ignatius, indeed, did not live long to lend them his aid, dying in 1556 ; but his place was ably filled by Lainez and Aquaviva, the two Generals who succeeded him, men of equal ability with himself. With these men at their head, they planned a system of instruction which was intended to be universal, making it their object to erect schools and colleges in every country and town in which they should gain a settlement : partly, with the design of thus facilitating the popularity of the society with kings and rulers ; and partly, that by imbuing the minds of the rising generation with their own principles, they might prevent heresy for the future, and might obtain and educate able champions for themselves and the church ; and partly, that by this means they might fill their coffers with the needful supplies of treasure, that the society might not be fettered in its more extensive and more important undertakings. Under this pretext of diffusing general knowledge among the rising generation, they speedily gained admission into most countries that were under the sway of the pope. They met, indeed, with fierce and violent opposition in France, both from the bishops, the parliament, and the university of Paris, all pronouncing their name to be an arrogant and presumptuous title and the bulls establishing them to contain many things which appeared to them utterly contrary to reason, and such as ought not to be tolerated or received in the Christian religion. And from the mendicant societies, whose office and privileges they had usurped, uniting, indeed, in themselves, all the particular grants which had been shared by the Dominicans and Franciscans, and many others of the like cast, they experienced no small opposition during the whole

course of their exertions. But in Portugal, in Spain, in Poland, in Venice, in Savoy, in Sardinia, in Germany, and the low countries, they obtained leave of settlement, and speedily founded splendid colleges, and houses of residence for their order. In this, their seeming love for knowledge, and zeal for its diffusion, we are not to suppose that they were in earnest, and really desired the enlightenment of the age. Popery in its doctrines and forms, is seen to best advantage in the dim twilight of ignorance and blinded superstition, and it did not become the advocates of popery to seek its ruin by letting in too much light on the scene. In many cases they did not keep pace with the improvements of the age in which they lived; which, indeed, was the least they should have done, consistently with their pretended zeal for the diffusion of learning. The king of Portugal declares, respecting them, "that the great object of the Jesuits in rendering themselves directors of the education of youth in his kingdom, was to throw obstacles in the progress of their studies; in order that after having long brought up their pupils in ignorance, they might always retain them in a state of subjection and dependence, which is as unjust as it is pernicious." Chalotais also observes upon the education of the Jesuits: "I shall quote an authority respecting their colleges, which cannot be disputed—that of the Abbé Gedouin, who was a Jesuite for ten years. He says respecting them, in an excellent discourse on education, printed in his *Œuvres Diverses*;" "I wish that their public schools would render themselves more serviceable by departing from an old routine which restricts the education of youths within a sphere peculiarly narrow, and which produces very shallow students; for, at the end of ten years, which these young men have passed at college, what have they learned, and what do they know? The single treatise of one professor of the university, the *Traité des Etudes*, by Rollin, has thrown more light over science, than all the learning with which the society has been occupied since its commencement." Mariana, also, a Spanish Jesuit, who wrote a treatise on the society, and whose

testimony is, on that account, the more to be valued, expressly declares, "that the Jesuits first placed the science of humanity, and afterwards, that of the arts, and of theology, in a deplorable condition. It is a fact, "that at this time, 1594, there is less Latin known in Spain than there was fifty years ago. I think, nay, I feel positively convinced, that one of the great causes of this evil is, that the society has the direction of learning; and, I make no doubt, that if the world were acquainted with the mischiefs that result from this source, we should soon be deprived of the government of the schools." I might add a multitude of similar quotations, which have been diligently collected in testimony of this fact; but these are sufficient to show, that the Jesuits were never remarkable for a pure and disinterested love of learning; that when they were in countries where it was at a low ebb, instead of reviving it, they served only to hasten its decline; that what they did teach in other countries, was scholastic in its character, and little likely to benefit their pupils; and finally, that when they did put forth vigorous efforts, and gained fame by their works and their teaching, it was only when spurred on by rival universities, which threatened momentarily to denounce and extinguish them as mere literary pretenders. This was the situation of their colleges in France. The university of Paris had been opposed to them from the commencement; most of its professors were men of great learning and talents, and the system of teaching which they pursued, was in those days decidedly popular. To cope then with this formidable body, it was necessary that their teachers should be men of ability, that the society should have its authors, as well as the university, and that their system of teaching should be the best they could devise, and thus urged on, they succeeded in turning out some of the ablest scholars of that day; but still, even in this case, their pupils were informed only in classical learning, profane history, and mathematics; all that more solid philosophy, founded on observation and experiment, which even then existed, and that best philosophy which is drawn from the word of God, was

studiously concealed. All that called forth only the exercise of memory, and imagination, and taste, and speculative theoretical reasoning, they taught when compelled, and the result was, that they sometimes formed illustrious and elegant authors, good classics, learned orators, but they taught them not to think practically for themselves, or form them for society. "Their disciples, when finished, were like those highly valued slaves of the great men of antiquity, who were grammarians, rhetoricians, poets, fine dancers and musicians, and knew every thing except how to be free." The only things that they taught willingly, and always well, were, that implicit obedience is to be paid to the pope, and his servants, the society of Jesus, even in preference to their own sovereigns, and at the expense of the safety of their kingdoms, and that the utmost abhorrence was to be cherished of every heretic.

In this their scheme of universal education, they were supported by all the power of the successive popes. They were not only empowered to erect colleges wherever they pleased, without applying to any one for permission, but it was declared by a bull, that all so erected were to be considered as erected by the pope himself, though at the time he might know nothing of them, provided that they were well endowed, and of no expense to the papal see. Two years after the date of this last bull, they obtained another, which gave to the students educated in their college, whether Jesuits or not, a right of taking degrees in the universities, after having completed a certain course in the Jesuits' colleges; and in a few years more, they obtained the power of granting their own degrees, which rendered them entirely independent of the universities, and freed their students from the necessity of making their appearance there at all. Indeed, according to the words of this last bull, the general was empowered to bestow the highest degrees even on those who had not passed regularly through the previous stages; and they had this superiority over the universities, that they could give degrees to those whom the

university had refused as unworthy of them, provided only that the candidates were opulent, and men of some rank and consideration. Thus supported, it was at the peril of the universities, or any other body of men, to oppose them. All who dared to interfere, in molesting the Jesuits' students, or in refusing them their rights and privileges, were delivered over to the secular arm, and were damned by excommunication to the utmost limits that the power of Rome could reach. Thus supported, we cannot wonder that the Jesuits so soon obtained the education of almost all the youth of that age; and that even in France, they succeeded in drawing away crowds of students from the university to their own seminaries; though in the former the power was vested in a council, and especial care was taken for their moral and religious education; while in the latter they were placed under a secret constitution, at the will of one man, and under the care of teachers who inculcated the most detestable principles.

Another scheme of Jesuitical policy, by which they hoped to rule the consciences of men, and sway the government of the world, was by an extensive and wary use of the doctrine and system of confession, as established in the Roman church. And here, in their use of this, there opens up before us, a scene of the most abominable crimes, such as we may before have had very little conception of. George Bronswell, the Catholic archbishop in Dublin in 1558, only eighteen years after their commencement, thus prophesied of them, from what he knew of their institute and their preparations, "There is a fraternity, which has lately arisen, called the Jesuits, who will seduce many. Who, acting for the most part like the Scribes and Pharisees, will strive to overturn the truth: they will go near to accomplish their object, for they transform themselves into various shapes: among pagans, they will be pagans; among atheists, atheists; Jews among Jews; and reformers among reformers,—for the sole purpose of discovering your intentions, your hearts, and your desires. These persons are spread over the whole

earth; they will be admitted into the councils of princes, which will however be no wiser from their introduction; they will infatuate them so far as to induce them to reveal the greatest secrets of their hearts; they will be in no way aware of them. This will be the consequence of their advisers neglecting to observe the laws of God and of his gospel, and conniving at the sins of princes. Notwithstanding, God will, in the end, in order to avenge his law, cut off this Society, even by those who have most supported and employed it, so that at last they will become odious to all nations." By the pope's bull of 1540, the first given to them, they were constituted the confessors of kings, an honor which had hitherto been monopolized by the Dominicans. Under the protection of this bull they speedily ousted their brother mendicants, and spread themselves in every court. Lainez went to the court of Charles V., and made himself of such consideration there, as to be employed to negotiate the marriage between Philip II and the daughter of the king of Portugal. Rodriguez was in Portugal at the court of king John: and other less illustrious disciples were sent out on similar errands, and with similar commissions. In addition to these, they established a body of legal agents, one of whom was to be with the pope, and the others with every Catholic potentate in Europe. These, in conjunction with the father confessors were instructed to obtain the ear of the monarch, and all his leading ministers, to observe and note down all political arrangements and changes, and to correspond monthly with the General, on all the subjects that arose from this political espionage. If the subject-matter of their epistles was of a secret nature, which would not benefit the society, if it were discovered, they were instructed to use ciphers, a set of which remained with the general, and a corresponding set with each member. By these means, they gain a vast accession to the society, of rich, noble, and intelligent members, and even of kings, who all came under the obligation to continue in the society for life, and to subserve its interests with all their power, though

they did not wear their badge, nor yet enter their houses of probation and residence; and they so successfully instilled their principles into sovereigns and ministers, as generally to obtain all the ends that they could desire. In this work of proselytism and spiritual dominion, was their leading maxim, that all other sins were venial and trifling in comparison with rebellion against the pope and the society; and they manifested their willingness to receive all into favor, of whatever shades of belief or character, who were free from these deadly sins. Open immorality and licentious conduct they could pass by and even tolerate, since it was in the power of the society "to make virtue vice, and vice virtue," as Bellarmine affirmed, but disobedience to the pope was the unpardonable sin. They were willing to become every thing to every good Catholic. If his disposition was good, and he inclined to the observances of the religion, they set before him the ineffable delights of piety, and exhorted him onward in the pursuit of it. But if his disposition led him to the indulgence of licentious pleasures, still they tolerated the candidate and his practices, and would by no means consent to dismiss him from their communion. Indeed, they boasted that they had discovered a method, "by which crimes might now be expiated with far greater alacrity and ease than they were before committed, and sins were now blotted out almost as soon as perpetrated." Yea, more, they professed to teach a plan by which their disciples might revel in every sensual enjoyment, and indulge most passions, without ever committing the slightest sin. For those of their body who were attached to theatre visiting, they declared, "that the clergy don't sin in going thither, provided it gives no scandals, which," this author adds, "is rarely the case, as they are very often there." For those who are fond of sensual pleasures, they declared, "that smutty conversation is a thing indifferent in itself; and the same thing must be said of those who read vile books, and such as professedly treat of obscene amours." 2. "There is no evil in concupiscence, that this is an article of faith, and that possibly God may have been the author of it." 3.

“That it is lawful for persons of all qualities, conditions, and sexes, to go into places of common prostitution, there to convert sinful women, though it be very probable that they will commit sin there themselves; nay, haply, though they have found by frequent experience, that they are drawn into sin in those places.”

4. “That a man who keeps a concubine is not forced to dismiss her, but only to promise that he will not sin with her any more.” For those who are great eaters and fond of wind, they declare, 1. “That a man may eat and drink his fill without any necessity, and for pleasure only.” Again, “It is a sin of the venial kind, if a man, without any necessity, eat and drink till he is sick and vomit, provided he does not perceive that it does much damage to his health.” 2. “Drunkenness excuses from all manner of sin, in general, such actions as are committed, though injurious to another, whether the person who does the injury be in his right senses or not, and even though it be blasphemy, infidelity, and perjury.” And again, “Tis lawful for a man to intoxicate himself with wine for the sake of preserving and recovering his health, as also, to make him insensible of a bastinado.” In short, there is no crime for which they had not a patent, whether whoredom or adultery, or drunkenness or gluttony, or simony or perjury, or man-slaughter, or duelling, or murder. For on all these some of their doctors have written treatises, and expressed opinions in favor of their commission, which, making it probable that they may not be sinful, was accounted by them a sufficient warrant for their indulging in them. Cramuel put forth a book, entitled “Theologia Fundamentalis,” in 1652. The doctrine in hand is taught by him in these four maxims. “The first is, that, when there are different probable opinions upon any point, and that there are some who maintain a thing to be forbidden, others on the contrary hold it to be lawful, both these opinions are equally safe in point of conscience: and though there is a necessity that one of the two should be false and contrary to the law of God, yet may a man nevertheless find the way to heaven in either of

the two, and may walk as securely in that which is false, as that which may be true." "The second is that a man is at liberty to make choice of the less probable and less safe opinion, by quitting the more probable and the more safe. That is to say, when a man is in some doubt whether it be a sin or not to commit such an action, and the opinion which maintainst hat it is a sin to commit it seems the more probable to him, insomuch that, all things considered, he is convinced that it is so, yet it is nevertheless lawful for him with safety of conscience to do that action, which he is satisfied is more probably a sin." "The third is, that an opinion is then probable, when it is confirmed either by a reason or a considerable authority; and that, to make it such, there is no necessity that these two conditions should meet together, either of them being sufficient to do the business. The former kind of probability they call *probabilitatem intrinsecam*, the latter, *probabilitatem extrinsecam*." "The fourth maxim is, that, according to the general consent of all casuists, an opinion is then probable, and may be commonly followed without any fear, when it is maintained by four grave authors; and there are divers who affirm that the authority of one single author is sufficient." This is their celebrated doctrine of probability, by which they aimed at lessening the sinfulness of sin, and increasing the number of lawful enjoyments to all ranks and classes of men. Lest this however should not suffice in the many and varied circumstances in which all were liable to be placed, they added another doctrine on the right direction of the intention, which is equally potent as a charm to ward off pollution and guilt, while the individual is committing the grossest and basest crimes. "That man," says Filliucius, "who has externally promised any thing, but without an intention of promising; being asked whether he made such a promise, may deny it; meaning to himself, that he did not make a promise that was binding: nay, he may go much farther, for he may even swear to it, or else he would be urged to pay what he doth not owe." Tambourin declares.—

“ Though you are sure that you have made a vow or an oath, it is probable, in my opinion, that you are not bound by it, if you doubt whether you had an intention to oblige yourself to stand to it.” Here every obligation to truth and justice is set aside, by a regard to your past and present intentions, and the sum of the doctrine inculcated is this : If your past intention, when making the promise, was not hearty, you are not bound by it, because the promise was not hearty. If your present intention be not hearty, that argues that it could not have been as hearty as it ought when you made your promise, and therefore, on every ground, you are free from it. By this doctrine of hell, it is taught, that a son may wish his father’s death, provided that he do it from a consideration of the advantage that will accrue to him thereby : for a box on the ear a man may revenge himself with his sword, provided only that he regards the intention alone of putting away infamy. “ It is lawful for an ecclesiastic or religious man to kill a detractor, that threatens to divulge the scandalous crimes of his community or himself,” if he regard the intention of preserving his honour. “ Again, Susannah,” says Cornelius a Lapide, who wrote a commentary on the Scriptures, “ when she was under so great a terror of infamy and death, might have looked upon herself as merely passive, and have yielded to the passion of the elders, provided she had not consented to it by any internal action, but had held it in abhorrence ; because life and a good name are a greater good than chastity.” And what is still more impious and disgusting, it is taught, “ that a servant, if his master bids him, may take part in all the steps and plans of seduction and whoredom, provided that he hopes to gain a considerable advantage by it :” and it is lawful to accommodate a fornicator with money or a bedchamber, when a person cannot deny either without great damage to himself proportioned to the evil.” With such a code of convenient morality, it is no wonder that the Jesuits made progress as a society. Since, while they had the chances of obtaining the superstitious and pious as members, they had also the

certainty of obtaining the vast crowd of the licentious and immoral, whether Jews or idolaters, or Catholics, or men of no religion. All, of whatever belief or character, were received into the society, provided only they made no objections to the pope and the Jesuits; but if any who were solicited to join refused, on the grounds of protestantism, no matter what might be their general excellence, they were immediately made the objects of the bitterest persecution. Defamation of character, which was accounted a virtue in their code, was the first injury they inflicted upon them, and, if they were outrageous against the society, it was held to be a duty to put them to death, so, however, as to avoid scandal. Even kings were not exempted from this general law; for when protestantism was the object of pursuit, it mattered not what was the rank or dignity of its supporters.

In France, in the sixteenth century, they were the fomenters and chief supporters of the league which had for its object the suppression of protestantism. Their colleges served as places of rendezvous, where the conspirators who were in the league, and all the disaffected, met to form and discuss their plans of operation; their preachers accepted the commission to inflame the minds of the ignorant multitude, and the weak but devoted servants of the church; and choice members of their order were despatched to various countries to sound their monarchs as to their views of this matter. Auger, the Jesuit, was confessor to the then reigning monarch, Henry III., and used all his influence to gain that monarch over to the league, but failed, though he boasted, "that he had felt the king's pulse, and gauged his conscience to some purpose." Matthieu, a provincial of the Jesuits, who was called, for his many services, the Courier of the League, was despatched to the pope to gain his opinion, and if possible, a bull confirming the plots that were then being hatched. While Sammier, another Jesuit, travelled through most of the states of Europe with a similar intent, of sounding its monarchs. And when they had gained the opinion of the pope, that Henry, from his

attachment to the Hugonots, should be secured, and his cities should be seized, and had the promise of an army from Spain, they immediately burst forth into open rebellion, preached publicly that an Ehad was necessary, the first regicide in Scripture, whether monk, soldier, or shepherd. In consequence of these efforts, Henry was murdered by a common assassin, while the Jesuits occupied themselves in panegyricizing the deed, and the perpetrator, both in their sermons, and in their writings. The succeeding reign presents similar, though more dark and dreadful scenes, than those of the reign of Henry III. Bellarmine and Tyrrius, both notorious Jesuits, with cardinal Cajetan, the pope's legate, at their head, insisted boldly, that Henry IV. should not be allowed to ascend the throne, as he was a protestant; and when, in spite of all their cabals and intrigues, he was proclaimed king, they were so enraged, that they raised the whole kingdom, and especially Paris, against him, which, under their sway, continued in a state of revolt for five years. All this time, their preaches were not silent; darkened chambers and frightful spectacles, were exhibited in their schools, to accustom the mind to deeds of horror, and to educate assassins, whose hearts might not fail, nor their hands tremble in doing the work of murder; and three assassins, who attempted the life of Henry IV., either issued from their seminary, or made the Jesuits their confessors. Barriere, who was the first that attempted the murder, confessed, when arrested at Melun, on suspicion of a design to assassinate the king, that, when meditating the crime, he had consulted Aubry, the rector of André des Arcs, who had sent him to Father Varade, the rector of the Jesuits, who assured him that his resolution was a holy one, and exhorted him to be of good courage, to be firm in his purpose, to confess and receive the sacrament. Jean Chatel, the second assassin, who made a similar attempt, confessed in like manner, "that he had studied in the Jesuits' college, under Gueret, and had been often in the chamber of meditation, into which the appearances of devils and other frightful figures were introduced, under colour of bringing abandoned char-

acters to penitence, but really to impress their minds, and to excite them to undertake some great exploit ; that he had heard the Jesuits say, that it was laudable to kill the king who was out of the church, and that he ought not to be obeyed nor regarded as king, till the pope should approve him." Ravailac, the third assassin, who at length succeeded in murdering the unfortunate Henry, stated, when in prison, that he had seen apparitions, and had communicated the circumstances to father Aubigny, of the Society of Jesus. Aubigny was confronted with him, and at first denied that he had ever seen him ; but Ravailac persisted in his statement, and producing proofs of it, Aubigny answered the first president, that " God had given to some the gift of tongues, to others the gift of prophecy, and to him the gift of forgetting confessions." " Besides," added he, " we are religious persons, who know nothing of what is passing in the world, and do not engage in its affairs." " I believe, on the contrary," said the president, " that you know but too much of the world, and mix too much in it." Francis Jacob, a Jesuit of Bourges, boasted that he should have killed the king himself, if another had not ; another was banished for life for seditious language respecting the king's person ; and a book had appeared, some time before, entitled, " De Rege, et Regis Institutione," by a Spanish Jesuit, in which it was inculcated, that the killing of a king was a laudable, glorious, and heroic action ; exhorting, that it should be done openly, and lamenting that there were so few to engage in so generous an enterprise. So that though one of their disciples did not do the deed, their doctrines wrought up others to fulfil this bloody purpose. The reasons Ravailac gave for having murdered Henry, were, " that he had done that act, because the king did not take arms against the Hugonots, and that the king's making war against the pope, was the same as to make war against God, seeing that the pope was God, and God was the pope." The suffering of the unfortunate monarch during this scene of intrigue and sedition, and which intervened between the attempts of Chatel and

Ravillac, were of a nature that must excite the commiseration of every mind. Harassed and in danger of losing his life every moment, he had consented to make a solemn abjuration of protestantism, hoping by this step to appease the bloodhounds that sought his life. Listening, too, to the voice of his parliament, and his faithful people, he had banished the Jesuits; but finding, that though distant, they yet were deep in every plot that was laid against him, he determined at length to recall them, hoping that this act of mercy and favor might pacify them, and induce them to live quietly in his dominions; but all was without avail. Sully relates that the king said to him: "I must now, of necessity, do one of two things, either simply admit the Jesuits, and put their repeated oaths and promises to the test, or absolutely reject them for ever, and employ the most rigorous means to prevent their approaching me or my kingdom; in which case, they will undoubtedly be thrown into despair, and lay plots for my life, which will render me so wretched, from living in constant fear of being poisoned or assassinated, that death itself would be preferable to such a life." He did admit them, and found his death at the hands of one of their confessed.

Proceeding on this same regicide maxim, the Jesuits speedily made their way to Britain, where the blessed effects of the reformation were then experienced under Elizabeth and James I., and here they were employed for 30 years without interruption, in exciting civil war, in arming subjects against their rightful sovereigns, and in conspiracies to effect the re-establishment of their church, by the speedy process of assassination. Parsons and Campion were the first Jesuits who travelled the whole kingdom, visiting the houses of the religious, under colour of instructing and consoling the Catholics, but with the real design of stirring up and fomenting a general revolt. Being discovered and condemned, they were executed. Another Jesuit of the name of Crichton, who had been in Scotland with a view to engage the king to join the pope and the king of Spain, in an attempt they were about to make

to dethrone Elizabeth, and having failed in his design, endeavored to persuade a private gentleman of the name of Bousse, to assassinate him, having first intrusted him with money to expend among suitable persons who might be brought over to his designs, but he was unable to succeed in his efforts.

In 1585, Garnett, a provincial of the Jesuits, landed in England, on the same errand of sedition and murder as those who had already met with their merited doom. Such was the number, and such the peculiar nature of the plots in which he was engaged, that he was obliged to assume different dresses and names in order to escape detection. His first design was to visit most parts of the country for the purpose of making way, by his doctrines and maxims, for the mighty armament of the king of Spain, which had been drawn together with the assistance of the pope, to the amount of 150 large vessels, and was now making its way to England, under the title of the Invincible Armada. But that design failing, he resolved to seek the accomplishment of his wishes in the same secret, perfidious, and treasonable course as his predecessors had done. Assassins were educated and hired to murder Elizabeth. One Parry, in 1584, was executed, who confessed that he had been employed to assassinate the queen, at first by Palmio, a Jesuit, then by the Jesuits of Lyons, and afterwards, by the Jesuits of Paris, who had regularly confessed him, and given him the sacrament for this purpose. Another, of the name of Cullen, in 1592, was discovered to have been hired by the Jesuit Holt, and to have been brought over to England for this purpose alone, that he might assassinate the queen. Plots thickened every year; bulls poured in from the pope, calling the queen a wretched woman, and declaring, that in case of her death, it was the will of the holy see that the throne should not be again occupied except by a Catholic; and had not the wisdom and power of an overruling providence been signally exerted in her behalf, she would soon have fallen by the hand of her enemies.

On the succession of James I., before he had reigned

a year, he had to combat five different conspiracies which the Jesuits had hatched against him. The powder plot, that scheme of diabolical ingenuity by which the king and government were to have been destroyed at one effort, originated with this abominable society. The conspirators who were engaged in it, began by consulting Garnett, the superior of the Jesuits, whose decision was the bond of their union. Another Jesuit, of the name of Gerard, confessed them, and administered to them the oaths and sacraments; then they were delivered over to the care of another Jesuit, of the name of Tesmond, to prevent their receding from their vows and purposes; while Garnett and Oldcorn were using every endeavor to procure the landing of an army in England as soon as ever the plot should have taken effect. The plot failed, and Garnett and Oldcorn were hung. Warned, however, by this his narrow escape from the most imminent danger, James immediately revived the old laws against Jesuits and popish priests, and ordained the oath of allegiance, which being disrelished by Jesuits, drove them from the kingdom.

Similar scenes occurred in most other countries where the Jesuits had been admitted; which are sufficient to show the wicked and hellish zeal which they manifested here and in other countries, in supporting the papal rule, at the expense of morality, religion, and all the ties that endear man to man.

Another scheme for extending their dominion, was the propagation of their faith by means of missions. According to their own declaration, made to the king of France in 1594, "They had colleges in Japan, towards the east; in Brazil, towards the west; in Lima, and the farthest part of Peru, and in the extremity of the western regions; in Mexico, which lies between them; towards the north, in Goa, a town and country forming two thirds of the distance between Lisbon and Japan, a journey of 6000 leagues. We have colleges in many parts of the East and West Indies, and where we are without regular colleges, our members are to be found in the regions of mount Libanus, and of Egypt, of Af-

L

rica, and of China." The spirit and manner in which they managed these missions, are much the same as those we have seen exemplified in the countries of Europe. Francis Xavier, had left Rome for India, previous to the institution of the society, and labored at first under the auspices and support of the king of Portugal. Though almost alone, and a stranger, yet his success in the Peninsula were great beyond all expectation; thousands on thousands crowded to him to be baptized, and such was the stability of their principles and faith, that he succeeded in founding a house of inquisition in the city of Goa. Encouraged by these triumphs, Xavier passed from India to Japan, and speedily succeeded in converting many in that island. Still further confirmed, and glorying in his success, he aimed at the conversion of China, and having embarked for that country with this design, he died in sight of its shores. Ricci, his disciple, who had accompanied him in this expedition, passed forward into the country, and made himself so acceptable to the Chinese nobility, by his mathematical abilities, that he was permitted to teach them the gospel. In China, the Jesuits did not hesitate to ally heathen idolatry with Christianity, in order to put down the prejudices of the people, and gain them as converts; and, as a safe method of avoiding guilt in the commission of this crime, they taught their disciples to hide under their clothes an image of Jesus Christ, to which, by a mental reservation, they were to direct those public adorations which they were professedly rendering to their idol, Cachim-choan, and their Keum-Fucum. In Malabar, the dung of a cow is held sacred, and the person of the acceptable worshipper must invariably be rubbed with it. The females, too, must wear round their necks the image of their god Pilear. The Bramins claim a divine descent, and are so strictly attached to the system of castes, that they consider it an abomination to hold equal communication with the common people; while all are so attached to the splendours of a ceremonial religion, as to relish no such humiliating doctrines as the Bible teaches. To Christianize

them, the Jesuits taught only the glorification of Christ, concealing his sufferings as too humiliating to the prejudices of their hearers. They permitted their reverence for cow dung, and even blessed it in their presence. They allowed the women to wear their idol, provided that a crucifix was cut on it, though so slightly that it was not discernible; and they yielded to the pride of the Bramins, and even assumed their dress and character, and refused to heal the sick, except they were brought out into the open air to them. In the Chio, they permitted their converts the exterior observance of Mahommedanism, provided they maintained faith in Jesus Christ in their own hearts, and even administered the sacraments there to several females who lived in that criminal dissimulation. Thus proceeding on the diabolical maxim, that the intention sanctifies the act, and that it matters not what we do with the hands and in the conduct of life, provided that the heart cherishes a good purpose. In Japan, and in China, they interfered with the affairs of government, put into operation their system of universal and constant espionage, originated intrigues and factions, and dared to think that they could sway and control all their councils and measures, till at length, what with their wily and hellish hypocrisy, their active and mischievous interference, they were banished from both countries, and forbidden to return on the severest penalties. The Japanese, in particular, were so offended, that they commenced a most violent persecution against all who had received the Christian doctrine at the lips of the Jesuits; and such was the hatred they bore to the name of Christian, purely through the conduct of those corrupt fathers, that they made a law that "no one bearing the name should enter their island, unless he would cast the crucifix on the ground, trample it under foot, and spit upon it." The Jesuits, however, though thus repulsed, were not to be baffled and defeated. They most willingly cast the crucifix on the ground, according to the requirements of the law, though the doing so was in direct opposition to the principles of their church, and saved their consciences

by a judicious use of the old principles of the right direction of the intention, representing that in this act of profanation they rendered an affront only to the material of which the crucifix was made, without withdrawing themselves in any degree from that respect which is due to him whom it represents. Moreover, they put in force the principle which allows them to kill all who oppose them, and so successfully threatened and intimidated their enemies, that many of those fathers kept their footing in the country in spite of all the penalties against them. In Paraguay, too, where they had found the inhabitants in a savage state, and where they had at first meritoriously exerted themselves in civilizing and instructing them in all the useful arts of life, they manifested the same love of rule, and the same determined opposition to whoever should contest it with them. They seized the power of government from the Indians, and the king of Portugal, and held it in their own hands; and lest the Portuguese should enforce their claims to it, and should succeed in their design, by gaining the affections of their people, they not only forbade all intercourse, but endeavored to inspire feelings of hatred towards them, though, they were, in the strictest sense, brethren. With the view of rendering all communication between them as difficult as possible, they prevented their learning any language but their own; and to render their empire secure and permanent, they instructed their subjects in the European art of war, regularly disciplining and forming them into regiments, to be an ever ready and standing defence of their governments; so that even in this mission, which their admirers extol as a most glorious instance of the great good they effected by their labors, exclaiming, "Here truly flowed the milk and honey of religion and human happiness. Here was realized more than philosophy had dared to hope for." Even in this instance, we see displayed that same inordinate and abominable lust for dominion, which prompting them to seek it at the expense of every good and moral principle, has ever been the disgrace and crime of their society, and of the church to which they

belong, and which of itself is sufficient to damn both, in the opinion of every good man, the friend of liberty, toleration, and religion.

Such was the institute of the Jesuits—such the ends they were to subserve, and such the means that they adopted. All that has yet been said upon them has been on the supposition, that though false and vile deceivers, they were yet faithful and true sons of the church. What remains to be said will open up another and different view of their character, and will tend to prove that they did not possess the honesty common to thieves: that while they were professing to support the papal throne, they themselves were undermining it; and, that while they were making the most solemn vows of obedience, they themselves were most notoriously rebellious and disobedient.

At the time of the society's institute, they had vowed to live a life of chastity, to sustain the character of mendicants, and to obey the Pope in every command that he should be pleased to give them. As to the first of these vows, nothing can be more notorious than their violation of it in every way that a depraved imagination could suggest; for they not only frequented the brothels themselves, and kept mistresses for their pleasure, and became epicures in sensuality, but they gloried in their shame, and stood forth as the avowed patrons of the licentious and profligate. Indeed, from their numerous indulgences, they professed a refinement and exquisiteness of taste in such pleasures, and set themselves down seriously to consider how they could vary them, so as to give an appearance of novelty of their satiated appetites. The work of Amadeus contains whatever the most depraved minds could have discovered in a century, and all which had before escaped the wickedness and debauchery of men; and it is only respect for decency which prevents noticing the abominations which it contains on the subject of chastity."

As to the second vow, which bound them down to a life of poverty, their whole history teems with innumerable violations of it. The Pope had declared that all

classes of Jesuits were to be mendicants, without fiction or disguise; but they eluded the force of his declaration, by making a distinction between the colleges of the society and the society itself, though all engaged in the colleges were at the time members of the society. The colleges had been allowed by the Pope to receive endowments, and the Jesuits taking advantage of this grant, constituted the professors engaged in the colleges, the bankers of the society, who were appointed to receive all that should be given to the society, and who should hold all that the society itself could make by its schools and its missions; while they, the society, held the power of using the money in whatever way they pleased. By this simple manoeuvre all the members could plead poverty, because they had nothing in their own hands; and thus, in appearance, they seemed to live in accordance with their vow, while, at the time, they alone had the command of the immense possessions which were continually accumulating in their colleges. Thus, while as religious, they were confined to their monasteries, that is, certain small uncomfortable cells, scarcely visited by the light of day,—as scholars, they enjoyed palaces furnished with every luxury: while as religious, they were poor, and compelled to beg for their subsistence,—as scholars they were rich, and increased in goods, and had within their reach every comfort of life; thus presenting a very simple, but admirable contrivance, by which they gratified their luxury and avarice, while yet they obeyed the Pope, and by which the poor Jesuit transferred to the rich one all the merits of his poverty, while the rich Jesuit transferred to the poor one all the benefits and comforts of his riches.

By the help of this useful distinction they contrived to accept and amass property to the amount of 150,000 dollars, annually; in the short space of thirty years from their commencement. Whenever a rich candidate appeared, he was placed in the collegiate department, having first renounced all his own claims to his property, and given it over into the general treasury for the public good. If he had hopes of succeeding to

still further and larger possessions, they did not allow him to take all the vows till the time arrived when he should inherit them; and if he should inadvertently have taken them, yet the general gave him a dispensation from their obliging power, and the candidate threw off his habit, and taking advantage of the laws, obtained the property, and then resumed his vows as before. All benefices were added in like manner to the collegiate department, together with all endowments, donations, wills, deeds of gift, &c. &c.; and such was their desire of obtaining them, though contrary to their vow of mendicity, that they instructed all their brethern, who were confessors of the great, to insist continually on the obligation of benevolence towards the society. Any that dared to interfere, and presumed to divert the gifts of the faithful, became the objects of their deadliest persecution; while graces and indulgences were lavishly promised to all who should be liberal to the society in their own persons, or who should induce others to be liberal. The primary bull, establishing their institute, had given them permission to neglect the usual service of ecclesiastics; but this privilege they renounced, whenever their interest was concerned, and openly entered into competition with the other religious orders, in the sale of masses and indulgences. If any one should found a college for the Jesuits, they rewarded his soul with 20,000 rosaries during life, and as many more were offered after his death, and all these for every house he should found; so that if any one should found two colleges for them, he would be entitled, in his own right, to not fewer than 120,000 masses, and 80,000 rosaries. And for all other benefactions of a less amount, they decreed masses and rosaries after the same proportion. By thus operating on the sympathies and the superstitious principles of their scholars and confessed, they contrived to amass wealth to such an extent, that it became a subject of public complaint. Even in 1564, the clergy at Rome represented to Pope Pius IV., "that if he did not repress the cupidity of the Jesuits, they would soon seize upon all the benefices,

and even all the parishes in Rome itself; and the parliaments and universities, of almost every country in Europe, concurred in long and bitter addresses on the subject of this intolerable grievance.

Of all their possessions and sources of wealth, however, their missions were the most fruitful. In founding them, they had wisely chosen that tract of the earth, which, lying in the tropics, yields spontaneously the richest productions of nature; and they had no sooner arrived there and spied out the goodness of the land, than they addressed the Pope, beseeching him to give them permission to trade in these parts. At length, Gregory XIII. gave them a bull to the effect they desired, adding, according to their request, that the Jesuits should have a complete monopoly of the commerce of Japan. In the 17th century, "the Jesuits carried on the largest and most productive commerce with India, next to the Dutch. Their trade, surpasses even that of the English, as well as the Portuguese, who first established them in India. Some among them are Jesuits secularized, who do not appear to be such, because they never wear the habit, which is the reason why, at Surat, Agra, Goa, and elsewhere, they are taken for real merchants of the countries whose names they bear; for it is certain, that there are Jesuits of all nations, even of Armenia and Turkey, and indeed of every other, which can render any service to the Society. These disguised Jesuits are intriguing everywhere: the secret intercourse which is observed among them, instructs them mutually in the merchandise which they ought to buy and sell, and with what nation they can trade to the greatest advantage; so that these masked Jesuits make an immense profit for the society." In Portugal, the Jesuits were the owners of vessels, which were employed solely for commerce: and in France, and in most countries of Europe, they had banks in the large commercial cities, for their own special convenience. In China, they conducted a profitable trade in money-lending, and did not hesitate to extort 25, 26, 27 per cent., and in some cases, cent. for cent., though the doing so was in total

opposition to their Bible and their original creed. From scenes of their missions, they introduced the same profitable trading into every town in Europe in which they had a settlement. They procured from the same Pope, Gregory XIII., the privilege of practising the art of medicine; and in Lyons and Paris, they had most splendid medical laboratories, where they publicly vended drugs for their own profit; while in Rome, they did not hesitate to carry on a trade in general grocery, baking, fleshing, &c. &c. Indeed, to give an accurate conception of their extensive trading and great wealth, it is only necessary to mention, that the Jesuit Lavalette, who was the greatest merchant in the West India Islands, and head of the mission to Martinique, failed for no less than three millions of money. In short, to conceive aright of the Jesuits, we must view them as a body of religious traders, whose missions were factories, whose colleges were banks, who prostituted religion for gain, who kept patents and sold licences for vice, and who attempted to take away the sins of the world, by blotting out that law by the transgression of which, sin is originated.

As for the vow of implicit obedience to the pope, they are as notorious in their disregard of it, as in respect to the other two. In all that regarded the members of the Roman church—their reform or punishment; and in all that regarded Protestants—their persecution and utter extermination; they strictly regarded their vow to the pope, and so far gladly and zealously obeyed his commands: but whenever obedience to the pope came in contact with their own interest, they virtually denied his infallibility and absolute right to rule in the church, and followed out their own plans, independently of his will and attempted control. Indeed, though no part of the Catholic church has been more active and zealous in the support of the unscriptural pretensions of the man of sin—his infallibility and his absolute tyranny; and none more zealous in perpetuating ignorance, by withholding knowledge, or communicating that which has the form of knowledge, but satisfies not; and none more

zealous in originating the most fearful and dire persecutions and massacres of the heretical protestants; yet none have been so notorious for their utter contempt of all these doctrines, whenever they clashed with their own interests. Their first attack on the Pope's power over the society, was by means of an artful distinction between the society at home and the society abroad; the Jesuits maintaining that the vow of obedience extended only to the foreign missions. On this ground they resisted the attempts of Paul IV. who wished to establish the ecclesiastical office and duties in the society, and were thought to have hastened his death, in order to be free from his unpleasant interference. Clement VIII. was very anxious for the reform of the society's institute, both as to its doctrines and despotic government. At the time that the Jesuit Molina published his erroneous and dangerous doctrines, the Jansenists in opposition, exposed the society, by the celebrated Pascal, in his Provincial Letters. But such was their determination to resist all interference, that they threatened, publicly to question his power; and even maintained this thesis in Spain, "It is not proved that such and such a Pope, as Clement VIII. is a lawful Pope," till at length the Pope declared, that he was so exhausted and disgusted by their perverse conduct, that he feared that he should lose his mind. Paul V. renewed the same affair of the Jesuit Molina, when he was speedily written to by the General, in these remarkable words; "If your Holiness put this affront upon the society, I will not answer, that 10,000 Jesuits will not take up their pens to attack your bull, by writings injurious to the holy see."

Urban VIII. issued strict prohibitions to the Jesuit missionaries, no longer to engage in commerce, on the ground that it was derogatory and subversive of all the purposes of religious missions; but instead of obeying him, they established a bank in Rome, and put one of their fathers at the head of it, and obliged the succeeding popes to confirm the original trading grant. Every succeeding attempt by other pontiffs, to reform or change any part of the society's institute, only provo-

ked them to reply to the bull by writing;—every censure of their doctrines called forth a new edition of the works in which they were contained;—and every censure of their practice led them to publish new treatises in the defence of it. Even in the matter of the missions, to which, according to their own confession, the obligation of their vow really extended, they were equally inconsistent. Opposed as they had always been to the episcopal office and function, because the practice savoured of republicanism rather than monarchial despotism in the church, they opposed all those who were sent in this character to superintend their missions; and though authorised and supported by the pope's power, they drove them from the country, or persecuted them to the death. And when the papal power itself, by Innocent X. condemned the union of idolatrous rites with Christianity, which had been encouraged by the Jesuits, both in China and Malabar, they laughed at it, and ridiculed it on every occasion. And when the General was compelled, under fear of the utter extinction of the society, to send orders to the missionaries respecting the idolatrous rites which had been dictated by the popes, yet such was his duplicity and contempt of authority, that he sent at the same time private letters, which authorised them to continue what the public letters authorised them to discontinue. And on another occasion, they forged a bull, pretending that the Pope had consented to the idolatrous rites, and had it extensively circulated in India and China, as a real and true emission from the Vatican. In short, all the arts of trickery and double-dealing, and false corrupt morality, of the right direction of the intention, and mental reservation, and intrigues, and bribery, which they had successfully employed in the world, to gain converts and support the pope, they now employed against him, to get from under his power, and sway their universal dominion without control, or even a rival.

Such was the Society of Jesus, when every part of Europe, groaning to bear the burden of such complicated iniquity, rose up in a body to resist their power,

and if possible, utterly to exterminate them. All orders of men, civil and religious, monarchs and their kingdoms, universities, parliaments, magistrates, the body of cardinals, and the vast body of the bishops, Protestants, Jews, Deists, and Atheists, all concurred in beseeching Pope Clement XIV. to abolish the order for ever. "They had been expelled England in 1604; Venice in 1606; Portugal in 1759; France in 1764; Spain and Sicily in 1767; and now they were totally suppressed and abolished by Pope Clement XIV. in 1773." In their dying struggles, however, they did not forget their nature and former conduct, nor did Clement anticipate that they would. His remarks were "the suppression is accomplished. I do not repent of it; having only resolved on it after examining and weighing every thing, and because I thought it necessary for the church. If it were not done, I would do it now: but this suppression will be my death." Immediately afterwards, the initial letters of a pasquinade appeared on Peter's church, which was interpreted to mean, "the holy see will be vacant in September;" and an attempt was made soon after to destroy him, which did not succeed, till the end of June in that year, 1774, when Clement was no more. "On examination of the body, there were manifest every symptom of poison: his throat, stomach, and intestines, were in a state of the highest inflammation; and immediately on his death, his whole body turned black, his flesh fell off, and he became so offensive, although remarkably thin, that it was impossible to approach him."

In closing this essay, which sets before you, a general description of the character, and past measures of the Jesuits. I cannot but revert to the revival of the order, by Pius VII. in 1814. The circumstances in which the papal see was then placed, were of the same character with those that first gave birth to the society. The papal kingdom was shorn of much of its glory, by unbelievers and recreant professors: his holiness' power was despised, his territories had been attacked, and even his person insulted and led into captivity:

and at that time, there was a danger that the church of Rome, would for ever lose her pontiffs, and from a state of glory, would herself merge into a state of eternal obscurity. Since the affairs of the church were reduced to this desperate condition, it was thought wise to make use of any, and every means, which might tend to stay the tottering fabric. With this view, Pius VII. cast his eyes on the Jesuits, and at length he made public the declaration, that he should consider himself guilty of a great crime towards God, if amidst the dangers of the Christian republic, he should neglect to employ the aids which the special providence of God had put in his power ; and if placed in the bark of Peter, and tossed by continual storms, he should refuse to employ the vigorous and experienced rowers who volunteer their services, in order to break the waves of a sea, which threaten every moment shipwreck and death." In the interval from the dissolution of the society in 1773, to that time, the Jesuits had used every effort to regain their establishment. To keep the society together, and yet to evade the effects of the law, they had assumed other names, appearing in 1775 under the appellation of "Cordicoles ou Adorateurs du Cœur Sacré de Jesus :" and in 1777, under that of "Frères de la Croix." At length they obtained their desires. By the bull establishing the order, power is granted to them to apply to the education of youth, to direct colleges and seminaries, to hear confessions, to preach and administer the sacraments. They are recommended to all temporal princes and lords, and all bishops and archbishops, who are conjured not to molest them, but to see that they are treated with all kindness. It is stated in conclusion, "that if any one shall attempt by an audacious temerity, to infringe or oppose any part of this ordinance, he will thereby incur the indignation of Almighty God, and of all his holy apostles. The publication of this bull was followed by an act ordaining the restitution of the funds of the society, and making compensation for the property which they had lost by confiscation. In short the Jesuits are restored, with all their former

privileges; the despotism of the general, and the system of blind submission, and implicit obedience on the part of the members, are both restored. By their system of general correspondence, and the observation of strict secrecy as to their laws and measures, they are able as before to pry into the affairs of all governments, and to exercise a universal and ever-present influence over their proceedings; and by their colleges and missions, they have the means of acquiring property to any extent, to carry on their nefarious designs; and even now they have manifested, that as their system is the same, so their nature and operations are not different from those which have stained the pages of past history. Since their re-establishment, not more than 16 years have elapsed, and yet such have been their unwearied activity and diligence, that they are even now as powerful a society, as they were when suppressed by Clement XIV. From papers which have lately been brought to light, at their establishment at Montroque, a small village near to Paris, it appears, that they have no fewer than "5 assistories, 39 provinces, 24 professed houses, 669 colleges, 61 novicates, 176 seminaries, 335 residences, and 223 missions: the number of their members is 22,787, of which 11,010 are priests." They have spread themselves over Europe, they have missions in Africa and America, and they have lately made an attempt to found a mission in the Sandwich islands. In this protestant country, they have succeeded in gaining several settlements, and are progressing with proportionate rapidity to the attainment of their former sway. "In Ireland, they have a large establishment at Clongowes, another in the diocese of Meath, and one in Dublin, and all on the increase; and purchases of land are making for others; and among the earliest acts of the pope after his restoration, was to send a supply of Jesuit priests to Ireland." In England there has existed even from the beginning of this century, a college of Jesuits, who came from Omer's, and settled at Stonyhurst in Lancashire. This having subsisted for 14 years by the voluntary connexion of its members, has now received

all the force of an establishment, from the late papal bull. At this place, the studies are conducted on the same system, and to the same extent as on the continent; and they have at present 2 or 300 students. The amount of their capital is already considerable; they possess an estate of 1,100 acres of land, the principal part of which is their own property, and the remainder they have at an easy rent, and they are receiving large sums yearly, from the youths committed to their care. "Their influence in the adjacent country is incredible: the manor and surrounding district being their own, they are more or less the accredited heads of the neighborhood; they are at once bold and indefatigable in making proselytes, and in consequence of their exertions, popery has greatly increased in the vicinity of Stonyhurst and in the town of Preston within the last twenty years. Before the establishment of this college, there were not half a dozen papists about Stonyhurst, but now the greater portion of the population in that part of the country are papists, to the amount of many thousands. From this college, all the Roman chapels in that part of the kingdom are filled with priests of the order of the Jesuits, though they are unwilling that it should be known that they are other than ordinary Roman priests. And in Preston, the Catholics have increased to such an extent by the labours of the Jesuits, that whereas 20 years ago, one small room would have held them all, they are now so numerous, as to fill two large chapels, which will hold 2000 each." In short, such is the extent of confidence inspired by these successes in the breasts of these Jesuit fathers, that not long ago, a publication was issued by them, in which protestantism was grossly vilified, and in which it was boasted, "that the Catholic religion is again spreading itself over the face of the land, and that though it had been kept down, by a series of intolerant laws, and almost extinguished by the bloody persecution of the protestant kings, it is again taking its hereditary attitude." In Scotland, too, the Jesuits have made an inroad, and at Aberdeen, they are exerting their endeavors to win over prose-

lytes to their faith and constitution. In short, not to disguise or mince the matter, our country and our religion stand in jeopardy: we have in the midst of us, a dark and insidious enemy, whose efforts and aims are directed to his own elevation, on the ruin of our best interests: and unless *all the ministers of the gospel awake from their sleep of confidence and false charity, and rouse their energies to a universal and persevering opposition to this silent and insinuating but dangerous foe, we may ere long realize somewhat of those cruelties, and terrors, and blood-sheddings, which our fore-fathers endured.* It surely is our duty to blow the trumpet of alarm, to cry mightily against the abominations of the secret places, and withal to pray God that he would fulfil his promise, and "consume them with the spirit of his mouth, and with the brightness of his coming."

Preface by American author
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