

THE
J E S U I T S .

BY
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PREFACE TO SECOND EDITION.

THE following Tractate on Jesuitism, was originally delivered as a lecture to a religious auditory in the City of Bristol, and was in the lecture form published at the strongly expressed wish of many who heard it, and who deemed it adapted to meet a requirement of the present time. The first edition having very rapidly passed off, I have been induced to consent to its republication in its present somewhat altered and expanded form, thinking that it may find its way and diffuse information on Jesuitism, where more expensive publications may not be attainable.

Its sole aim is the conveyance of information; nor has it any merit save that of presenting in a compendious form some important matters touching the body of which it treats.

I am free to confess that when I entered on that fuller investigation of Jesuitism which this little publication required, I scarcely knew whither such investigation would lead me. In common with multitudes, I had a strong impression of the evil character of that mighty and mischievous system, but such impression was taken rather from the part which history told me the Jesuits had at different periods acted in the political commotions of Europe, than from an insight into the interior of their policy. Now that that interior has been more fully explored by me, I almost fear lest the revelations I have to make should be deemed overstrained and untruthful. I can affirm, however, that in the course of reading I have found it needful to pursue in order to a more ready acquaintance with Jesuitism, I have been scrupulously anxious to lay aside whatever bore not the clearest stamp of credibility; being far more anxious to present a correct portraiture of Jesuitism, than to foster the popular repugnance against it, and to gather its condemnation

from its own mouth rather than from the accusation of antagonist parties.

The present position of Jesuitism, arising from the recent political convulsions of the Continent of Europe, is as strange as unexpected; and it is one we fear fraught with the sorest peril to the Protestantism of England. The Jesuits banished from Rome! Their vast establishment in that central city of the Papacy broken up! The Jesuits expelled also from Switzerland, from Austria, from Bavaria, from Sardinia, and well nigh from all the kingdoms of Europe in league with Rome! Can there be a class of more speaking facts, or facts which proclaim more loudly the mischievous nature of the Order, even in the estimate of Catholics, when roused to the seeking of Political or Religious freedom? *But whither have these expelled Jesuits fled?* Is not England one of the head quarters of their dispersion? And may we not fear that they will repay the hospitality which has received them, by efforts for the invigoration in the land, of the more potent evils of Romanism?

“The Country of the Jesuit” says Sir Culling Eardley, “is the world; and he is a cosmopolite in the worst sense, for he is a patriot nowhere. The object of his education is to eradicate all family and national affections. His motto is to be ‘sicut cadaver’ a living mechanism. His politics depend on local expediency, for he has no opinions. He instils radicalism into Irish demagogues, and despotism into Catholic princes. He has science for the educated, and fanaticism for the vulgar. Accompany a polished Jesuit professor through the Roman catacombs, and you will see how the Aristocracy of Europe are attracted to Romanism. Read ‘The Miracles of God,’ a crowd of lying legends, and you will understand how the peasantry of Italy are plunged into superstition. In short, Jesuitism is the heart of Rome; or what Rome is to the world, so Jesuitism is to Rome.” Such is the Order, the members of which are now from many a distant quarter crowding our shores. History teaches us that misfortune leaves them unaltered, that

disaster is powerless for their instruction; and if those whose office it is to forewarn against a threatening evil are not on the alert, it requires no prophetic inspiration to foretel that the residence of exiled Jesuits in England with the numbers before located here, will soon be marked by a mournful harvest of mischievous results.

Political intrigue has ever been one of the crooked pathways of Jesuitism, and who is bold enough to hope that Britain's statesmen at the present hour are proof against this? Is there not reason to fear that the Bill which has recently passed the British Parliament for establishing diplomatic relations with Rome, may, in no small degree have been the fruit of Jesuitic subtlety brought to bear on the minds of, it may be, honest but unsuspecting statesmen? Whilst if it be true, as is stated somewhat vauntingly by Romanists themselves, that Ireland swarms with Jesuits, may not the secret spring of that threatened measure the state payment of Ireland's Priesthood, be on the opposite and not on the

Downing Street side of the Irish Channel ?

Jesuitism is notoriously wealthy. Its vow of poverty strangely contrasts with its full coffers, coffers which are ever being replenished by the devices of the confessional and the convent, and by the revenues of its members. If then the Jesuit forces of Europe have transported with them their gold to the land of their exile, may not the scene recently enacted at Lambeth, at the consecration of the Jesuit Cathedral there, soon be repeated in many a newly erected and costly edifice reared throughout the land, for the publication of Jesuit doctrines, and as the centres of Jesuit influence.

One of the chief dangers of Jesuitism, as it at present threatens the best interest of our country, lies in its secrecy. The rules of the Order allow of and indeed require the adoption of any concealment or disguise that may best effect its aims. Its plans and projects form to the world at large "a terra incognita." But a small proportion of this mysterious body wears the outward insignia, and bears

the name of Jesuits. Men bound by the most solemn vows which the Company of Jesus can impose, to press onward the fortunes of Rome at the expense of all that is dear to Christian truth and freemen's rights, at the present time mingle with all ranks of English society; and whether in high places of the court, or in the arena of senatorial debate, or in the homes of poverty, are as obedient to the inspiration of some superior will, as the subordinate motions of an elaborate machinery are to the pleasure of the skilful mechanist. The only safety then against the intrigues of the disciples of Loyola is knowledge; whatever tends to cast the light of information over the movements of these dark powers should be welcomed by every friend of his country, and by every friend of truth. Let it be known, let it *be felt* through the lengths and breadths of the Protestantism of our land; *that England is at the present time most signally the focus of Jesuit influence.* That it is as though our country had become the one field and rallying point for this banded

militia of Rome. That there is among us the very throne of the General of the Jesuit Order, himself a refugee within our borders. That around that throne is ranged a wide-spread organized body gathered from all the papal kingdoms of Europe, which have cast them forth, and added to the large Jesuit force before located in England, and that this body, skilful and keen-sighted to a proverb, and with immense resources of political craft, intellectual wealth, and financial power, is bent, as the one thing for which it lives and moves, on bringing once again over the mind of England the bondage of a political, intellectual, and moral serfdom. May the seers of the Gospel not be dim-sighted; may the hosts of the Lord not be wanting in valiancy, lest the political events which have relieved other nations of Jesuitism, should prove events woful and disastrous to our own.

It may turn out if we be not guarded, that our very love of religious freedom will tend to plant us in a position of disadvantage in relation to Jesuitism; we shrink from even

seeming to press hardly on an antagonist body; our stern aversion to persecution makes us sensitively fearful of calling forth against an opposing system the outbreaks of unintelligence and bigotry; we would rather be quiet and let things pass, than by an outspoken denunciation even appear to fraternize with the upholders of a sectarian exclusiveness. But this policy, however generous, must have its limits, or it will degenerate into a betrayal of great interests. Too far aloof we cannot stand from so ungodly a thing as an intolerant spirit; and yet are we bound by our very love of religious freedom, our very hatred of persecution, most vigilantly to scan the movements, and most fearlessly to bring to light the hidden things of a system, which aims as with the right arm of popery at beating down the liberty of the truth.

One reason for my consenting to the republication of this compendious view of Jesuitism, was the hope that it might gain a wider diffusion among the young. Nothing

can be more important, than that they who are to form the people of some few years hence, should be trained in an intelligent apprehension of what may then be *the* question of the age,—the tactics and the safeguards against those, who ever have been the foes of Bible christianity, of civil freedom, and of social morality. If Jesuitism has its apparatus of education, and its printing presses pouring forth their myriad books to beguile the young, Protestantism should feel that here is a field, where it must meet its ancient and still deadly foe, and in the might of Heaven contend with it each inch of ground.

May God in his mercy give us light and power equal to the Church's present duty; retaining to us that sacred heritage of pure and undefiled religion, to secure and to bequeath which our godly forefathers so bravely battled, and many of them with so triumphant a constancy shared the martyr's fate.

Bristol, December 1, 1848.

THE JESUITS.

A VERY considerable amount of popular interest has, of late years been gathering around the Jesuits. A variety of causes have contributed to the awakening of such interest. The subject of mixed marriages in Germany, agitated a few years since, by members of the Jesuit order, headed by the arch-bishop of Cologne, and which well-nigh led to an open rupture between the throne of Prussia and the Catholic Church in that land:—the question of education in France, in connection with which the Jesuits have long been struggling for the

ascendency over the University of Paris, it ever having been the master policy of Jesuitism to secure the youth of a nation, thus laying the foundations of a character more plastic to its after workings:—the recent civil commotions in Switzerland, which drew from all quarters an anxious glance towards that region of Alpine grandeur, and terminated in a civil war between the Diet of the Swiss confederacy and the Sonderbund, the object of which was the expulsion of the Jesuits:—the mournful disasters which have well-nigh extinguished our once fair and flourishing mission in Tahiti, of which disasters the Jesuits were the principal authors; and the vigilance which in Australia, in India, and in various parts of the heathen world, is tracking the footsteps of protestant missions, which vigilance is the fruit of Jesuit zeal:—the supposed underground influence of

Jesuitism in connection with the disquietudes of Ireland, and with that strange revolt from the protestant standard which has recently been going on within the pale of the Established Church of these realms:—these things, together with the recent expulsion of the Jesuits from well-nigh all the continental states, have tended to excite in the public mind no small amount of curiosity and inquiry touching this mysterious Order.

Whilst in these pages we shall have to denounce the system of Jesuitism, and that in terms as unmeasured as language can supply, let us not be supposed to involve in its guilty enormities all associated with it. The mighty force of educational habit, no where so potent and spell-like, as within the pale of this Order:—that subjection of the understanding to the authority of others, to the exclusion of every independent voli-

tion, which Jesuitism involves, as its very soul and key stone:—and more than all, that ignorance of its true character resulting from the scrupulous extinction of every source of counter evidence, may have led many to live and die members of this Institute who had they better known it, would have revolted from its utter vileness; nor can we doubt that yonder holy sanctuary encloses some, who were unconsciously the helpers on of one of the most flagrant evils that ever burdened earth or insulted heaven with its abominations.

There is a question at the threshold of our subject on which some may desire preliminary information. In what relation does Jesuitism stand to the Catholic Church? Is that Church criminated by, or is it in any way exonerated from, its enormities? Is Jesuitism, in other words, or is not, an integral part of that Church?

In replying, as we are compelled to do, to these queries in the affirmative, it must be with some limitation as to the past, though with none as to the present. The facts and dates stand thus:—In the year 1540, Jesuitism was regularly incorporated with the Romish church, by a bull of Pope Paul the 3rd., and it thus continued an integral part of the Romish church for 233 years, that is till the year 1773, in which year it was suppressed by Pope Clement the 14th, an act it is said which cost him his life, and who in the Bull of suppression charged the Jesuits with “idolatrous customs, and with maxims scandalous and contrary to good manners.” During, however, these 233 years of Jesuitism’s primary incorporation with Rome, it is but truth to say that it received repeated reproofs from different Pontiffs for its glaring criminalities, and it is equally true that so deeply

were the Jesuits detested by the Roman Catholics themselves, that in little more than two centuries they suffered thirty seven expulsions from various states, and those states the most devoted to the Romish faith, such as France, Savoy, Spain, Portugal, and the Two Sicilies. In the year 1773, as we have intimated, the Jesuits became by a Bull of Pope Clement's, a suppressed Order, and such they continued for a period of 41 years; retiring principally into Russia, and lying hid in Austria and other continental parts. In the year 1814, however the Pope of Rome in the face of all Europe, had the audacity (it was the time, remember, of the Holy Alliance) to revive the Order of Jesuits, and to reincorporate it with the Romish church. He reversed the decree of his predecessor Clement. He again legalized the vows of that oft-prohibited society. He placed

it in a position to exercise its discipline in all countries of the world, and this he did, as was recently stated on high authority, "without accompanying his rescript with any refutation or denial of the odious doctrines and practices which had been imputed to the Jesuits, or expressing any disapprobation of them, or so much as giving a passing caution against their re-introduction." The following is the language of the Pope's Bull, which in 1814 re-organised Jesuitism. "We should deem ourselves guilty of a great crime towards God (alas for a church which can thus call evil good, and good evil) if amidst the dangers that threaten the christian republic we neglected the aids put at our disposal, and if, placed in the bark of Peter, tossed and assailed by continual storms, we refused to employ those vigorous rowers who volunteer their services in order to break

the waves of a sea, which threaten every moment shipwreck and death." Now this papal Bull of 1814, subjected since to no recal or variation, places beyond all doubt the present position of Jesuitism, as an integral portion of the Romish church; whilst the service which the Jesuits render to the papal throne, as its missionaries, its military Order, its authorized instruments of aggression on Protestantism, cannot be better set forth than in the words of the celebrated historian Robertson. "The primary object of almost all the monastic orders of the Roman Catholic church," says that writer, "is to separate men from the world. In the solitude and silence of the cloister, the monk is called to work out his own salvation by extraordinary acts of mortification and self-denial. He is dead to the world, and ought not to mingle in its transactions. On the contrary,

“ the Jesuits are taught to consider them-
“ selves as formed for action. They are
“ chosen soldiers bound to exert them-
“ selves continually in the service of the
“ Pope. To confront as a band of trained
“ warriors the enemies of Rome, is their
“ proper object. That they may have
“ full leisure for this active service, they
“ are totally exempt from those functions,
“ the performance of which is the chief
“ business of other monks. They appear
“ in no processions, they practise no re-
“ ligious austerities, they do not consume
“ one half of their time in the repetition
“ of tedious offices, they are required to
“ mingle in society, to cultivate the
“ friendship and to study the dispositions
“ of men in high rank, to acquire in-
“ fluence with the people by making
“ themselves one with the people; whilst
“ by the very constitution, as well as
“ genius of their Order a spirit of action,

“ of ambition, and of intrigue is infused
“ into and animates the entire body.”

We have thus met what seemed to be a needful preliminary, the inquiry in what relation does Jesuitism stand to the Romish church? It is and has been for three centuries, excepting its 40 years of suppression, an integral portion of that church. It has a separate Government, and an organization entirely its own. It has indeed, sometimes arrayed itself against the pontifical authority, and been met for its crimes with the detestation of Catholics themselves, yet is it essentially part and parcel of the great Romish system. The pope's authority gave it being—the pope's authority can alone dismember and suppress it.

I.—THE ORIGIN OF THE JESUITS.

It is now a little beyond three hund-

red years that Jesuitism with its dark treacheries and its malignant blight has had a place among the monster evils of this evil-stricken world, it having been in the year 1540 that the Society of Jesus (we mourn so doleful a profanation of so blessed a name) from thence called Jesuits, was confirmed by the Bull of Pope Paul III. Jesuitism was in its birth time well nigh contemporary with the Reformation; its mission being the extinction or (if that was too bold an attempt) the impeding and crippling of that heaven-inspired movement. At the very time that Luther and his co-adjutors were lifting up their mighty voices throughout Europe, Jesuitism with the express aim of upholding the tottering throne of the popedom, received at Rome its unhallowed baptism. The founder of the Order of Jesuits was Ignatius Loyola, a Spaniard of noble family, born towards the close of the 15th

century, a man formed for action and of consummate policy ; but whether a mere fanatic, or a wily seeker of a new popular name, or something between the two, is not now distinguishable. The early life of Loyola was spent as a page in the royal court of Ferdinand, from whence he passed, as high born youths in that age of chivalry and romance were wont to do, in quest of knightly fame in the battle field. As a soldier his admirers affirm his excessive bravery ; he himself attests his deep profligacy. At the age of twenty nine an event transpired which changed the whole current of his being. Whilst defending the citadel at the siege of Pampeluna by the French, Ignatius had one leg shattered and the other severely wounded by a cannon ball. Fettered to the bed of excessive and protracted suffering in the Biscayan castle of his ancestors, a book of Catholic legends, entitled

the "Flowers of the lives of the Saints," and abounding with all sorts of strange adventures and miracles, fell into his hands. By the perusal of this book the courtier, the soldier, the profligate, was converted, not alas to Christ, but into an anchorite, a flagellant, a sworn ally of Rome, a believer to the heart's core in the extravagances of her superstitions.

The excesses of a military life were, according to the creed of the day, to be atoned for only by a life of mortification. To such a life the "Flowers of the Saints" became his guide. The reading of it stimulated him to a sort of religious madness. His native courage and stern endurance were won by the kindred qualities, as shewn forth in the self-inflicted penances and mortifications of monks and hermits. The rewards obtained by such in the reverence and canonization of the Romish Church fired

his ambition. Whilst the graphic descriptions of satanic battlings, and heavenly visions which these so-called pious sufferers were represented as alternately experiencing, excited a glowing desire for imitation. The strange doings of Loyola after his conversion to what may be termed the chivalry of religious crusade and romantic asceticism; his ecstasies, visions, and revelations, his fastings and scourgings, his dedication of himself, as her spiritual knight errant, to the Virgin Mary, before whose shrine he hung up his arms in knightly consecration, and his weary wanderings as a tattered mendicant first to Jerusalem, and then through the various countries of Europe, are all most elaborately detailed by his historians. Whilst after the lengthened space of seventeen years, during which time his active mind was busied in revolving his plans, and in laying deep in

rules and constitutions, the foundations of his projected Order, he with a small but ardent band of followers presented himself at Rome. There, undaunted by repeated abortive attempts, and after having bound himself and his Order by the most solemn vows to the Pope, to uphold by incessant warfare as his militant band the papal authority, he received Sept. 27, 1540, from Paul the 3rd, the pontifical sanction to the Society of Jesuits; of which society he was immediately elected the first General.

Such was the origin of Jesuitism, and such was Ignatius Loyola the founder of the Jesuits. How signal the points of contrast between him and Luther, to foil the purpose of whose soul was the master purpose of his own. The two seem to be set over the one against the other, as the signs of things low down beneath the surface of humanity, and

whose leavening and conflicting influences were to work on for ages. In both cases a book touched the secret springs of their being, but the one that divine book containing the sovereign words of God himself, the mysteries of Sinai and Calvary, the other the lying legends of a dishonored church. Both after many an inward struggling were converted, but the one at the cross of the world's Saviour, the other at the shrine of the so-called saints. In both there was the inspiration of a mighty aim flowing forth in incessant outward warfare, but the aim of the one was to knock off the fetters which ages had bound about the reason of man and the truth of heaven; the aim of the other, the forging for those fetters new rivets, that reason and truth might know a securer bondage. Of the champion of the Reformation, allowing for all his infirmities, it may be truly said, that his am-

bition, like Paul's, was that Christ might be magnified in him, whether by his living or dying; whilst the ambition of the parent mind of Jesuitism was to exert an absolute sway over the will and movements of others, and to act a new and imposing part in the destinies of mankind. The names of both live, that of Ignatius Loyola as the watchword of religious craft and depotism, that of Luther as the signal to holy and valorous action, as the rallying note of the hosts of the Lord.

II.—THE PRINCIPLES OF THE JESUITS.

Jesuitism founded by Ignatius Loyola, consolidated by his immediate successor in the generalship, Jacob Lainez, a man it would seem scarcely inferior in subtlety to Loyola, and perhaps of still more far-seeing and comprehensive mind; and

gradually wrought up by subsequent Generals to its present mischievous refinement and perfection, is both as to its inward policy and its outward working, an organization the most elaborate and complete the world ever knew.

From the commencement, the Society of Jesuits evinced the strongest repugnance to the light, "and for two centuries" (to quote the words of the historian Robertson) "though all Europe felt the fatal effects of their ambition and intrigue, it could not detect the causes to which they were to be imputed, for it was a fundamental maxim of the institute not to publish the rules of Jesuitism; these they kept concealed as an impenetrable mystery, they never communicated them to strangers, or even to the greater part of their members, they refused to produce them when required in courts of law, and by

“ a strange solecism in policy, the civil
“ power throughout Europe, authorized,
“ or connived at the establishment of an
“ order of men, whose rules of action
“ were concealed with a solicitude, which
“ alone was a good reason for excluding
“ them.”

At length, however, in the year 1761, during certain prosecutions instituted against them, in the judicial courts of France, and ultimately carried into the Parliament of that country, (it was in the celebrated suit of Lionci and La Valette, and in the matter of some mercantile transactions between the Jesuits and the merchants of Lyons) their long concealed statute book was brought to light, and from this now divulged and authentic record, we are warranted in affirming the following as among the general principles of Jesuitism.

Absolutism. The will of the General

of the Order, is supreme, the whole legislative, directive, and judicatory functions are with him. He claims to stand towards the institute in the place of God and in the place of Christ. A purer despotism never was than is vested in his person. Obedience, unenquiring, un murmuring, implicit, obedience to him, is the heart, the soul, the main-spring of the system; every approach to independent thought being denounced by the constitutions sinful even as blasphemy, and endangering expulsion without the power of appeal.

Isolation. A Jesuit's world is his Order. He is walled up to it by an isolation as entire as if there were no world without. An exhausted heart for all save his institute is the perfection of his Jesuitic being. His springs of natural affection he has, by a mortification as hateful as it is intense, dried up. Ties

of kindred he has none ; he has broken, discarded, trampled them beneath his feet. "If," said a Jesuit, and his voice is the voice of his Order, "God were to bid me, through my superior, to put to death father, mother, brothers, and sisters, I would do it with an eye as tearless, and a heart as calm as if I were seated at the banquet of the Pascal Lamb."

Mysticism. Jesuitism is a region of secrecy and disguise, on which the sunlight, falls not ;—to tread softly ; to whisper in the ear ; to work mole-like under ground ; to glide to and fro, and in and out, like the serpent, through the windings of society, concealed behind whatever mask may best subserve their end ; to move others, themselves an invisible legion ; to employ that mighty but out of sight engine, the Confessional ;—is the substance of all the directions under which the Jesuits act.

Machinism. A Jesuit is reduced from a being of volition, to a mere piece of animal clock work, an instrument to be put in motion by another. In his Superior he lives, moves, and has his being, his Superior being to him at once his conscience, his rule of action, and his God. Suppose not that we overstate here: the language of the constitutions is as follows: "Let every one persuade himself that they who live under obedience, should permit themselves to be moved and directed by their Superiors, just as if they were a corpse which allows itself to be moved and handled in any way; or, as a staff in an old man's hand which serves him wherever, and for whatsoever thing he who holds it pleases to use it."

Espionage. If Jesuitism is to those without, a corps of observation, a watch tower bristling with arms, within it is an

organized police. Each has his eye upon his fellow. Distrust is its conservative principle. A frank and unsuspecting temper would be the ruin of the fraternity. No more skilful anatomist of the human heart, or accurate registrar of the deflections of others, or trustworthy reporter to higher quarters, can there be than a Jesuit Superior. To denounce, is an act to which Loyola's subtle policy appends the premium of merit; whilst every member is solemnly bound by his rules, to furnish instant information of aught unjesuitical in the thoughts or demeanour of another.

Fixity. "Semper eadem" is the motto of the Institute, as it plants itself a barrier against all that is progressive in the onward reach of human society. When you speak of Jesuitism you call up the spirit of the past, the dull dark past, with all its antiquated yet freshening vilenesses

about it. Jesuitism has been at school for ages, but it has learnt nothing. It has grown hoary under a pupilage which has left it uninstructed. Science, philosophy, national, social institutions, have all been on the advance, but three centuries ago the mould of Jesuitism was cast, and the last from that mould came forth with all the exactness and sharpness, in outline and detail, of a first impression. Its mission is not to take the world onward, but to drag the world backward, to get it again amidst that rickety infancy of intellect, and those dim shadows which are Rome's best hope.

Unity. Jesuitism is emphatically one, from the centre to the circumference. Everywhere the same rules, the same discipline, the same spirit, the same aim. It may to those without evince a flexible elasticity that shall render it all things to all men, that it may the better proselyte,

or deceive, some. But within, it presents the flatness of an even surface, the uniqueness of an unvarying uniformity, the kindred motions of a body whose heart is at Rome, and the pulsations of which are felt all through, to the most distant extremities. It is no empty boast of a Jesuit when he says "we are one," for in singleness of mind, combination of purpose, and simultaneousness of action, his Order knows no rival.

Expediency. With Jesuitism arose, and to Jesuitism belongs, not as an accident snatched at by some wrong-minded ones of the body, but as one of its fundamental axioms, "the end sanctifies the means." "Pro maxima gloria Dei," for the greater glory of God, in other words, for the greater glory of Jesuitism, has ever been the watchword of the Society, when beckoning its members onward through path-ways of intrigue and turpitude as

foul as any which history with indignant repugnance, has had to trace out. The Inquisition, the massacre of St. Bartholomew's day, and evil things by the myriad, were all the hideous offspring of this flagrant principle of Jesuitism.

Pharisaism. We must allow to Jesuitism its hardships, grating, galling hardships. They read not aright this singular chapter in the page of human kind, who imagine that it is without strugglings hard and long, that every social instinct is repressed, and the feelings of the inward, and the workings of the outward, man, moulded as clay into the will of another. But the secret of Jesuitism in its patient endurances, is perhaps to be found in its intense pharisaism, its inordinate cravings after merit. Loyola invested his Institute with a sacramental virtue, reared it as one vast store house of merit, consecrated it a sure path-way to heaven.

Putting Christ and his atonement aside, as the light dust in the balance, the flattering attraction held out by him to his deluded Order, was "that the Institute was framed under immediate revelation from God; that God had granted to every member of the Society, the plenary forgiveness of sins, the privilege of escaping damnation, and that whosoever should die in communion with Jesuitism should obtain eternal life."

III.—THE ORGANIZATION OF THE JESUITS.

Including first *the General*, as the head of the Institute. Secondly, the *Sectional classes*, into which its members are divided. Thirdly, the *Territorial compartments* through which its government is conducted.

The General. Loyola was a military

saint. The *beau ideal* he formed to himself, was that of a military order, the pope's spiritual army. To its ruler he gave the name of General; fixing his camp at Rome, whilst the battle field over which his orders were to extend was the world. The General then is the sovereign dictator of Jesuitism. No Cæsar in the plenitude of his ambition ever wielded a more absolute sway. He is the moving power of the stupendous mechanism through all its parts and wide-spreading ramifications.

The Sectional Classes into which the Jesuit body is divided are four, the *Novices*, the *Scholars*, the *Coadjutors*, and the *Professed Society*. Each rising in well defined gradation above the other; each narrowing the door of entrance, so as to furnish new and more stringent tests of allegiance to the Order; each a fresh sieve through which the lighter particles

are dropped, the weightier only retained.

The Novices continue in the houses of probation for two years, under an inspection and discipline the most searching and severe, by which the spirit of manhood that is in them is gradually broken down, and one of obedience to authority gradually fostered. The following are some of the exercises of the novice. "He must devote a month to solitary meditation, confession, and self-examination, shut up with "Loyola's Spiritual Exercises," the text book of Jesuitism, and visited by none save his ghostly confessor. He must serve another month in one of the hospitals, in ministering to the sick as a proof of increased humility. He must wander another month without money, begging from door to door, that he may be accustomed to inconvenience in eating and sleeping; and he must submit to be employed in the most servile

offices of the house he has entered :—
exposed at every moment to summary
expulsion, and not presuming to say
whilst fulfilling these hard conditions of
his two years' sharp probation, that he is
a member of the Society.

The Scholars in the various Jesuit Col-
leges are subjected to new tests, and re-
ceive further initiation into the mysteries
of the Order : acuteness of talent, readi-
ness in debate, soundness of body, and
above all loyalty to the institute, being
the qualities indispensable in the
Scholars.

The Coadjutors are divided into clerical
and lay ; the former being those who
receive priestly consecration, and use at
the Confessional and elsewhere, their
priestly influence for the aggrandizement
of the Order ; and the latter being those
uncowled members of the Institute,
Jesuits, as they are termed, in short coats,

who, not being supposed to be Jesuits at all, act the better the part of spies to the fraternity; promoting in the several ranks of society with which, under various disguises, they mingle, its secret designs.

The Professed Society. The members of which take on them the fullest vows and honours of Jesuitism, are initiated into its undivulged maxims, and receive for their guidance secret instructions, quite hid from the cognizance of the world, and of the greater part of the body. This highest grade or professed society, though the noviciate may be commenced as early as fifteen, cannot be entered till the age of thirty five, it taking twenty years to construct a Jesuit; and contains as the fruit of so long a discipline and sifting, the very acme and flower of the Jesuit body, the choice metal, after its various refinings, the

picked troops of this military institute.

But how is this military order *governed*? This General's throne is at Rome,* the Jesuit monarchy extends over the whole earth. The vast empire of Jesuitism, then, is parcelled out, first into six separate territories, termed *Assistanzens*; at the head of each of which presides a high official, in the fullest confidence of the General. These larger territorial divisions or *assistanzens* are divided again into *Provinces*, a province embracing a whole or a portion of a country, and being officered by a governor termed a *Provincial*, who is as the eye of the General scanning vigilantly the ranks, and maintaining constant communication with him. Under the *Provincials* again, as

* Now in England, the Jesuits having been expelled from Rome, in May last, and the General of the Order being now, it is said, in this country.

fresh links in the mysterious chain which binds the whole to Rome, are the heads of colleges, of the houses of the noviciates, and of the coadjutors, termed *Superiors*, *Prefects*, and *Rectors*; whilst they again have each member of such establishments under solemn vow, and as an act of meritorious obedience, to render secret and specific information of everything in their co-members adverse or otherwise to the Order. So that the whole body, in its individual parts, and through its various grades, forms so many lines of information, pointing direct to one centre, the General's closet at Rome; from whence come forth orders which none may disobey, and all are prompt to execute.

And is this a confederacy so formidable in its array and so deep working in its policy, about which the church of Christ should be indifferent? a confede-

racy whose one aim is to drag back the world into the bondage of Rome, and every where and always to inflict on protestant truth "a heavy blow and great discouragement." We cower not before it, no craven fear shall ruffle our brow, or sink our hearts, for "the Lord of Hosts is with us." But we deprecate the fatality which would lull the church into the notion that Jesuitism has ceased to be its deadly foe, or is shorn of one solitary feature of its ancient and virulent hostility.

IV.—THE MORALITY OF JESUITISM.

And here we come to the darkest gloomings of this grim region, to the undermost stratum of this enormous wrong. The pen of God has written in his book the bright pure morality of his own glorious religion, and Jesuitism has

had the effrontery to tear out the page, substituting a delusion, a mockery, a snare. The moral code of Jesuitism most fully justifies our branding it with that feature of the arch apostacy, which Paul styles "the deceivableness of unrighteousness;" a code whose flagrancy would positively defy credibility were it not capable of the amplest verification; involving as it does in profound confusion all moral distinctions, and teaching men as a matter of science and rule, how to violate each sacred obligation. The three more prominent doctrines of Jesuit morality are the Doctrine of *Probabilism*, of *Philosophic Sin*, and of the *Leadings of Intention*.

Probabilism. The doctrine of probabilism, or of probability, is this, that when in any moral question there is the conflict of two opinions, the one opinion being more probable, more in conformity

with the divine rule, (i. e. right and sanctioned by God) and the other opinion being less probable, but more agreeable to our desires or purposes, we may lawfully adopt the latter, if sanctioned by one Jesuit author. The plain English of which is, that under the talismanic force of this monstrous dogma, right ceases to be right, and virtue virtue, and their opposites may be safely practised, if we can get on our side one casuist, and that a Jesuist casuist. Take an example. The law of God, is it or is it not binding—that it is binding is the more probable, or in other words the true opinion; that it is not binding is the less probable or untrue opinion. But some Jesuit doctors hold that it is not binding, and therefore in defiance of our scruples, we may safely follow that opinion, for to quote the celebrated Jesuit, Casnedi, “he who says that he is bound by the

law is obviously in danger of offending against it, and so of committing sin, but he who says the law is not binding cannot offend against it ; he, therefore, who follows the less probable opinion, is on the safer side." Now what is this but to convert law, religion, the conventional honest of mankind into a burlesque, the creature of a prejudiced understanding or of a corrupted heart. Yet this is Jesuit morality !!

Philosophic Sin. The meaning of this is that an action most criminal in itself does not offend God, provided the perpetrator does not think of God at the time or does not reflect that he is offending him. "A man," says the Jesuit De Rode, "may commit adultery or homicide, but if he reflect but imperfectly on the sinfulness of the action, he sins but slightly, and if he reflect not at all, it is to him no sin." What a wedge and

sledge hammer, as it has been well styled, to cleave and shiver in pieces every commandment of God. What does the lawless ruffian think of God, or of the right or wrong of his doings, when he plunders or, it may be, murders his victim? And yet according to this flagitious doctrine, by having sinned himself out of all scruples, he has transmuted himself into no sinner at all.

The Leadings of Intention. This more than any thing else, has made Jesuitism a proverb, a bye word, and a hissing in the earth, for by this it is provided, that if during the perpetration of a crime, the perpetrator proposes to himself the accomplishment by such crime of any lawful object, the crime not only ceases to be crime but becomes a virtue, "the end sanctifying the means," or to use the words of a Jesuit author, "the criminality of the means being reformed and purified

by the righteousness of the end." The theory of this monstrous maxim being, that God looks not at the act, but at the intention, and if the intention fastens on a laudable end, the act or the series of acts by which that end is reached becomes laudable also; so that as the greater glory of God, by which is always to be understood the greater glory of Jesuitism, is of all ends the most laudable to a Jesuit, he has by this doctrine of Intention his pathway swept clear of all scruples as to the mode of effecting such end. Now put these three doctrines, that of Probability, of Philosophic Sin, and of the Leadings of Intention together, and say can you conceive of any thing more directly the antipodes of that moral honesty, and godly sincerity, which form the glory of christian ethics. Human language has no terms sufficiently strong to characterize this hideous system. In

the foul catalogue of crime there is scarcely one, for the perpetration of which, Jesuitism has not made ample provision. For example :—

Theft. “It is no sin to take secretly from him who would have given were he asked, and although we may know that its being taken secretly is contrary to the will of the proprietor, no restitution is needed.” Again “servants are excused, both from sin and restitution, if they only take from their master’s property in lawful compensation.”

Perjury. “He who may conceal goods lest they should be seized by his creditors, and he himself reduced to beggary, may swear when he is examined by the judge that he has not concealed goods, understanding within himself, none that he is bound to discover to the judge.”

Lying and Blasphemy. “Obey an invincible dictate of conscience, as often as

you believe that to lie and blaspheme, is commanded by God (you shudder at the impiety) then lie and blaspheme."

Parricide. "Catholic sons may accuse their fathers of heresy, although they know that their parents may be burnt with fire, and put to death for it; and not only may they refuse them food if they attempt to turn them from the faith, but they may justly kill them."

Homicide. "If a judge is unjust, then the accused may defend himself against his injustice, by assaulting and even killing him, for in that case he is not a judge but a tyrant."

High Treason. "The revolt of a cleric against a King, is not high treason, because a cleric is not the subject of a King," obviously from his having a superior sovereign in the Pope.

Regicide. "It is permitted to every man to kill a tyrant, (by which is meant

here an heretical prince) it is glorious to exterminate him." Whilst among the annals of Jesuitism, in the British Museum, is the form of consecration, by which the dagger and the regicide were dedicated to their work.

I have made the above extracts from some of the most distinguished of the Jesuit writers, from Bellarmin, from Casnedi, from Immanuel Sa, from Fil-leucius, and Sanchez. Still it may be asked, and properly too, is it not unjust to condemn a whole body for the vilenesses of a few? most manifestly would it be so in ordinary cases, but then it must be remembered that the works of Jesuit authors are not like those of a loose literary body, or even like those of ordinary religious bodies, where every man may form and publish his own opinions. No writing of any Jesuit may see the light without the authorisation of

the General or the Provincial. Such, moreover, is the avowedly systematic unity of the Order, that what is done by one is habitually acknowledged by all. Whilst to set all difficulty at rest, the works from which extracts have been made, are matters of daily lecturing and teaching at the present time in the Jesuit colleges, and are notoriously the subjects of praise in all the catalogues and annals of Jesuitism.*

V.—THE PROCEEDINGS OF THE JESUITS.

A hurried glance here, is all that we can take. To concentrate and yet to generalize that glance let us note the

* Should a more full acquaintance with Jesuit morality be desired, the Provincial letters of Pascal, that admirable man, and single-minded christian, will present a full length portraiture of the evil thing.

proceedings of the Jesuits in various departments.

The Reformation. As Ignatius Loyola came forth the avowed champion of the Popedom, the authority of which was then jeopardized in the various countries of Europe by the powerful workings of the reformers, so "death to the reformation" has ever been the war cry of Jesuitism. Europe prior to the reformation, was a great moral and intellectual prison, of which superstition kept the key. Popery in the fulness of its pride, power, and corruption, had reached its most fearful elevation; the living oracles were buried beneath a mass of rubbish; the infamous traffic of indulgences was in the highest reputation, and the blackest midnight of error obscured each glimmering of heaven's grace to man. But at the reformation the ancient fabric of society, rendered morally hideous by

so foul and antichristian a system, began to crumble, and a new and more scriptural edifice to arise from amidst its ruins. At the bidding of God a most powerful order of men suddenly appeared on the stage of action, men of consummate ability and revolutionary energy, men quite equal to the crisis, and set on freeing the truth of Heaven from the fearful eclipse which for ages it had sustained. In Germany, Luther and Melancthon appeared as the devoted and successful apostles of so great a cause. Amidst the retired valleys and romantic steeps of Switzerland, Zuinglius proclaimed war against the throne of the beast. In France the celebrated Calvin bore about the torch of the reformation. The intrepid Knox achieved for Scotland a kindred work; whilst in England Ridley, Cranmer, and Latimer, led on the attack. The fate of popery

thus powerfully and variously assailed, seemed for a time scarcely doubtful. Enfeebled by its own vileness, and by numerous internal dissensions, it gave way in the day of battle, and was everywhere a routed thing. But hell was marshalling fresh forces for its defence. The Jesuits appeared. They took up the forlorn hope. At Rome's unhallowed altar they, as the Pope's legion, received their consecration to this new warfare. They spread themselves through the reformed countries. They wormed themselves under every imaginable disguise into the courts of protestant princes, the councils of protestant rulers. They by every ingenuity of stratagem formed cabals, fomented strifes, perpetrated acts of secret fraud, and, when these failed, led on against the reformation a counter revolution marked by all the horrors of a religious civil war. "Nothing" says

the Ecclesiastical historian, Mosheim, "can exceed the uninterrupted and mischievous industry with which the Jesuits sought to recover the reformed countries to Rome, and to extinguish in them the light of the reformation;—the resources of genius, the force of arms, the seduction of the most alluring promises, the terror of the most formidable threatenings, the subtle wiles of controversy, the influence of pious and often impious frauds, the arts of dissimulation, in short all possible means were employed for the destruction of the reformed churches." Well may the Jesuits aim to discredit history, for unless they can convert history into an antiquated fable, it must remain a dark record of their vileness and their crimes in that unprincipled, and malignant warfare they have ever waged in the lands of the reformation. Take as an example our own country. The fol-

lowing is an allusion to some of their atrocities in England] by a recent powerful writer "Who during the thirty years of Elizabeth's reign excited civil wars, plots, and seditions, without intermission?" History proves it was mainly the Jesuits. Who secured from the See of Rome "a pardon to be granted to any cook, brewer, baker, physician, or of any calling whatsoever that would make away with her, and an absolute remission of sins to the heir of that party's family, and a perpetual amnesty to them for ever." History proves it was the Jesuits. Who employed Parry to assassinate the Queen?—He himself owned on the scaffold that it was the Jesuits; they] had confessed him, absolved him from the intended crime, consecrated him, and administered the sacrament to comfort him in the commission of her murder. Who at the same time brought

it to pass that "Excommunication and a perpetual curse should light on the families, and the posterity of all those of the mother church who would not promote or assist by means of money or otherwise, Mary Queen of Scotland's pretence to the Crown of England?"—History proves that it was the Jesuits. By whom was the projected invasion of England by the Invincible Armada chiefly planned? by the Jesuits. Who attempted by bribery to seduce a Scottish gentleman to murder James VI? It was Creighton, a Jesuit. Who was mainly instrumental in contriving with such satanic ingenuity the gunpowder plot which was to involve in one grand catastrophe the king, the royal family, and all the leading Protestant peers of the realm?—It was Garnet, the Jesuit, who, on the scaffold, confessed and gloried in his guilt, and who has since been honoured by the

Jesuits as a martyr, and included in their litany of saints !”

If indeed the Jesuits were changed, did not glory in the immutability of their polity ;—if they had by any act really denounced that foul system of morality under the dark influence of which such crimes were sanctioned and committed, then should we deem it unjust and unchristian to perpetuate the remembrance of these their older enormities. But we have the fullest conviction that the Jesuits are the creatures of a system unchanged and unchangeable ; that though their outward form of action may vary, their inward hostility to the reformation is as strong as ever ; and that they only want the power and opportunity, and soon would they array themselves as of old in the fiercest terror against each reformed church of Europe. And if it be true, as the friends of Rome

themselves affirm, that by far the larger proportion of Catholic priests of Ireland are Jesuits, can we deem it aught but an act of legislative insanity that would enrol as state pensioners these subtle and deadly foes of our Protestantism. If our rulers are really planning such an affront to Heaven's best gift, and to the religious principles of this great nation, we trust they will be met by a resistance so combined and overwhelming as utterly and for ever to confound their policies.

Education. Educationalists, the Jesuits undoubtedly are. So powerful an agent, if not to be repressed, they were sure to enlist in their service. Once they were, again they would be, the educators of Romish Europe. "Wherever," says Quinet, "the Jesuits establish themselves, whether in crowded cities, or in the solitude of deserts, they rear face to

face a church and a college, one house for belief, and one, as they say, for knowledge. Manuscripts, libraries, physical and astronomical instruments are all collected, so as to tempt one to conclude, here surely is a temple devoted to the advancement of mind." And yet the entire system of Jesuit education cannot be better described than as a crusade against the human intellect, an elaborate mechanism for teaching men not to think, an ingenious device for making reason and knowledge operate to the consolidation of a system hostile to reason and knowledge. "The very merits of Jesuit education," says Mr. Hallam, in his *Literature of the Middle Ages*, "form its most dangerous influences." They bring forth some things into the light, only to bury others in profounder gloom, and by raising the general level of instruction, they seem

thereby to acquire a right to keep down every thing that would aspire above it. In the "Ratio Studiorum" of the Jesuits, one of the first injunctions that meet the eye is this, "No one even in matters that cannot prejudice piety to lay down a new question." What is this but to eternally stereotype knowledge, drawing a stern and impassable barrier around the intellect of man, never looking beyond, never deducing from a conquered truth a new truth. It is this strange repression of liberty of thought, in the Jesuit scheme of education, that accounts for the fact that amidst a crowd of scholars and casuists, Jesuitism, is said, never to have produced one mind of genius, originality, and invention. Educate! yes, dazzling baits hold forth the Jesuits to attract the generous aspirings of youth after knowledge, but let them once enter their colleges, those graves of all healthy

and robust intellects, and the shackles of Jesuit scholasticism will soon, repress such aspirings. Educate! yes, give to them or to their industrious coadjutors, the Sisters, so called, of Mercy, (for they are found wherever the Jesuits appear, as is recently the case, it is said, in Bristol) the children of the poor, and they will educate them, but it will be to entwine around their youthful minds the first circlings of that chain, which is to fetter their intellects, and bind them to Rome.

Missions. The Jesuits once had extensive missions. Missions in China, India, Japan, Malabar, South America. It cannot be denied that in connection with their missions there were some men of immense self-sacrifice, and we would feign hope, moved with strong solicitude to achieve the high purposes of the gospel among the heathen. Still we

hesitate not to pronounce the missions of the Jesuits, viewed as a whole, as one vast system of fraud perpetrated on the gospel of Christ, and the souls of men. To hide the cross, lest it should offend by disclosing the fact, that the author of christianity died on so ignominious a thing:—to baptize by hundreds, and then to teach the receivers of such rite, that they were christians forthwith, and sure of heaven:—to assume each form that might best subserve their policy, abetting the cultivation of pagan rites in China, and becoming Jesuit-Brahmins, or Brahmin-Jesuits, wearing the marks of their pretended caste on their forehead and shoulders, in India:—to compel a subjection to their faith by wielding the iron rod of a most ruthless cruelty, where such subjection could be gained by no milder methods:—these have ever been the main and revolting features of Jesuit

missions. It would require an entire volume, to set forth the cunning craft and deliberate imposture, they have practised among the heathen. It would rend your hearts to listen to the pitiless and unrelenting savagism, they have perpetrated on the unoffending natives. Look at the inquisition of Goa, the ruins of which still stand; was there ever a more flagrant exhibition of cruelty than that, when worked by Jesuit hands. Listen to the Roman Catholic Bishop, Palafox, writing to Pope Innocent the X. on their missions in China, he says, "they have scandalized the whole church by their doings. Instead of christianizing idolaters, they have heathenised christians. They have left the cross out of sight, and authorized customs absolutely pagan. Idols were worshipped under the mask of christianity. They have not only permitted the new con-

verts to frequent temples where idols are adored, but they themselves have offered sacrifices to them ; and this they have done under a pretext of the Jesuits directing the inward intention to a cross which is carried by them in secret, while their exterior worship is offered to an idol." Again are the Jesuits aspiring to be missionaries. Tahiti is one of their first fields of modern effort. Well may the mission spirit of the church of Christ, as it mourns over that woe-stricken Isle, pour forth its entreaties to the God of missions, that He will arise and hinder aggressions so fatal.

The Confessional. Auricular confession is one of the main engines of Romanism, and one more ingeniously devised or capable of darker mischief cannot be. By placing, as the alone ground of absolution, the soul with all its inward workings beneath the eye of, it

may be, a skilful and unscrupulous Ecclesiastic, it affords facilities for evil so flagrant and extensive, that we think the day of the revelation of the secrets of all hearts, will scarcely present a fouler disclosure than that furnished by the confessional.

“It is hard,” says the Author of the “History of Fanaticism,” “not to suppose that the Roman Church in constructing her Hierarchy, had wittingly kept in view the purpose of rendering her clergy the fit instruments of whatever atrocities her occasions might require them to perpetrate. Not content with cashiering them of sanatory domestic influences, she has by the practice of auricular confession, made the full stream of human crime to pass foul and infectious through their bosoms. Having to construct at discretion the polity of the nations, the Roman architects have

so planned it that the sacerdotal Order constitutes the cloacæ of the social edifice, and thus they have secured for Rome the honor of being the great Stercorary of the world." Now the Confessional thus forcibly described, has ever been worked by the Jesuits for political purposes. Occupying in Catholic countries the position of father confessors to Kings, and royal favourites, and rulers, they have secured an insight the most accurate into the secret matters of states. The entire machinery of governments in its adverse or favourable bearings on Rome, has thus been exposed to view, and by that unity of purpose which renders the information of one available for all, thrones have been surrounded by an invisible spyship, and each avenue through which a nation's liberties might enter, has been securely guarded by a secret and well-nigh omnipresent legion.

Violation of Vows. Two of the principal vows of Jesuitism are the "vows of poverty," and of "unlimited obedience to the Pope; vows taken under every circumstance of assumed solemnity, and at stated periods renewed in forms the most stringent and binding. And yet is it not a matter of indubitable historical fact, that as if true to that hideous system of morality which distinguishes this body, these vows, whenever occasion has required, have been most unscrupulously violated. The question is not whether such vows are in themselves right or wrong, but whether a body thus guilty of systematic perjury is not a pest on the earth, an offence to all right moral feeling. As to the vow of "Absolute and unlimited obedience to the Pope," do not their very "constitutions," elevate the authority of the General of the Order above that of the Pope? and though

Jesuitism may labour hard to falsify the dark deed, does not the strongest evidence confirm the fact, that, when the "virtuous Ganganelli," Clement XIV. suppressed the Jesuits, his lingering death told too well the revenge that Jesuitism could work even against the power to which it had sworn unqualified allegiance. And then as to the vow of "poverty," how does this comport with the enormous financial resources of the Order, or with the fact, that, shortly after its institution, Jesuitism became as a corporate body and so has continued ever since, where the wrath of nations has not interposed, by far the wealthiest in the whole world. It may strip at the door of entrance its newly initiated members of their wealth, but only that such wealth may pass into its craving and capacious coffers.

There has been recently brought before

the judicial court of Parliament a case, strikingly illustrative of the meaning of the Jesuit "vow of poverty." Two sisters were some years since placed by a Catholic father, on the payment of an adequate sum for their maintenance, in a Jesuit nunnery in Ireland. On entering that nunnery the vow of absolute poverty was taken by them. But on the death of the father, who had amassed considerable wealth, was that vow of poverty suffered to stand? Not for a moment. Though he had bequeathed his property to his sons with the understanding that his daughters by their vow, were hindered from inheriting it, yet did the Jesuit Principals of the nunnery offer temporarily to release them from such vow, that, so liberated, they might by a Jesuit fiction be restored to the position of secular persons, and became parties in a suit, instituted for securing their

portion of their deceased father's property. We may hear more of that suit; at present it has failed, but should it ultimately succeed, why then again will the vow of poverty be made to resume its place in the pliant consciences of these dupes of Jesuitism, and the wealth so acquired be swept into the treasury of the Order. By such expedients is it that this "body-guard" of the Man of Sin secures what is needed for its equipment and for all that gorgeous show, and pompous array of ceremonies, by which it carries on its iniquitous warfare.

Persecutions. That the Jesuits were the main instigators of the revocation of the Edict of Nantes, and of the massacre of St. Bartholomew's day, are historical facts; that that engine of cruelty the Inquisition has been worked by them in different ages with the utmost sternness of terrorism, is also an historical cer-

tainty; that their persecutions of the Jansenists, by far the most religious body ever connected with the Catholic Church, stamps them with indelible dishonor, is equally incapable of denial. But it is said that Jesuitism is changed; that it has learnt to respect the rights of conscience and the progress of humanity: we admit that it has, where it dare not do otherwise, we deny that it has where power is on its side. We last year visited one of the most beautiful cantons of Switzerland, the Canton du Valais, in which stands the monastery of St. Bernard. In that Canton, the Jesuits had then full power. Were they changed? quite otherwise. The protestant religion was utterly proscribed; its exercises even in private were forbidden; no protestant book was allowed to be held however secretly, and the utterance of a word tending to scandalize the Jesuits was

punishable with fine and imprisonment for two years.

Dr. Cheever in his "Wanderings in the shadow of Mont Blanc," mentions the case of a Swiss protestant minister being dragged from his sick bed, imprisoned for two years, part of the time in the same dungeon with a murderer, and having, on his release, to pay a fine of one hundred pieces of gold; and for what? Why for having in his possession a christian tract, which an old woman, his nurse, obtained from him under pretence of religious concern, and who proved to be a spy of the Jesuits.

The Jesuits changed! What proof have we of this in the violent persecutions they recently enacted, not only against native converts to Protestantism, but against British residents and visitors in Madeira. Three young ladies, from Scotland, named Rutherford,

living alone, and unprotected, were among the first sufferers from this infuriated outrage. For allowing a few poor Portuguese christians to meet in their house for devotional exercises, their dwelling was broken into at midnight, ransacked by a savage mob, headed by a Jesuit Priest, and themselves forced to take refuge on board a vessel in the harbour. Whilst about the same time, the residence of Dr. Kalley, a christian physician, was assailed by a mob similarly instigated, his books and papers hurled into the street, and made a bonfire of, the Bibles, amidst a yell of triumph, cast into the flames, while the doctor himself, disguised in female attire, barely escaped with his life. Let such instances teach us what we might expect had Popery once again power in this land. The Jesuits changed! it is a mistake, they are stereotyped, they suffer

nothing of cruelty and infamy to perish.

Personal Disguise. There is nothing which an ingenuous mind holds in more bitter repugnance than disguise. It is the sign of conspiracy ; the cloak of the assassin ; a treacherous violation of every law that holds society together ;—yet is the Jesuit permitted by his rules, yea required, if need be, to take any disguise that may promote his end. A writer on France, speaking of the embarrassment of the government through the disguises of the Jesuits, prior to one of their expulsions in the last century, says, “the ground was hollow under them, at every step they trod on some Jesuit snare. The man who sat in council with them, though they dreamed not of it, was a Jesuit ; the man who copied their despatches was a Jesuit ; the man who carried them was a Jesuit ; the

man who executed them was a Jesuit."

Were we for a moment favored with the glance of omniscience, I doubt not but we should, under the cloak of disguise, find them, where least expected, in our own country. It is said that in the neighbourhood of Stonyhurst, the great Jesuit college in Lancashire, Jesuits, unknown as such, have gained extensive entrance into protestant families, and are secretly leavening them with Jesuit principles. I have it on authority I cannot doubt, that a disguised Jesuit Priest was recently discovered by a gentleman who had met him in Belgium, and under what garb think you? Why, as a breaker of stones on one of the roads in Gloucestershire. We may presume the object of so degrading a disguise to be the obtaining that knowledge of the state of feeling among the lower classes,

which can alone be secured by mingling with them, and the secretly spreading dissatisfaction with protestantism.

Secret Societies. In all countries where Jesuitism exists, such societies, under various names, have a being, and though not avowedly connected with the Order are powerful engines of Jesuit influence. In France the congregation of "the Invocation of the Virgin" and the "Association of Saint Joseph," are organizations of this kind. Every district of Paris has a chief, and the whole have a commander who is secretly a Jesuit. The workmen are embodied and disciplined. The wine sellers are incorporated. Even valets and chambermaids are enrolled members. Whilst in the higher ranks the same strange influence is equally notorious; and in the Chamber of Deputies, prior to the Revolution, it is affirmed that some hundred and fifty

French senators belonged to such societies.

In Ireland there are three separate bodies, "The Christian Brothers," "The Society for the Propagation of the Faith," the "Solidity of the Heart," which are only other forms of Jesuitism. They have secret symbols, are bound to the Order by secret links, and have a meaning and purpose far deeper than meets the eye. Their members are (though in many cases unconsciously) the tools of Jesuitism, trained to do its bidding by well instructed and confidential agents, and are bound to it by a power they cannot see, but dare not disobey. What a perplexing problem does Ireland present to every thoughtful observer: may not that problem find a solution in this extensive and mysterious action of Jesuitism, which through these secret societies is oper-

ating upon the Catholic population of that unhappy country, as from its first establishment it has ever operated with a craft and artifice which almost baffles detection and eludes opposition. And yet with singular inconsistency, not to say with blind fatality, does that very government, whose every scheme for Ireland's good is thus frustrated by Jesuit intrigue, patronize and endow the parent source of such dark and mischievous working, the Jesuit College of Maynooth.

Families. The whole force of Michelet's celebrated book on "the Priest and the Family," bears on the intrigues of the Jesuits in their attempts to render the family subservient to their influence, tributary to their power. They worm themselves into these domestic sanctuaries by means of the confessional, and of their nunneries, and colleges; where the junior branches of families are trained

for becoming missionaries at home. The substance of Michelet's address to the French nation is this, "Our households are besieged by an invisible legion, our firesides are desolated by an infamous spyship, our wives and daughters are governed by our enemies. The curse of Jesuitism is upon our families." It seems moreover an undoubted fact, that Jesuits in the garb of servants, secure entrance into families with a view to the conveyance of information to higher quarters, and to the secret introduction of the books and principles of Jesuitism. An American writer, once himself a Romish Priest, and whose present position in American Society, appears to furnish a guarantee to the authenticity of his statements, mentions a very flagrant case of this kind. It is that of a lay sister belonging to the Order of Jesuits, in Stonyhurst, in Lancashire, and who, under the recom-

commendation of the Sisters of Charity, in America, gained entrance as a servant, sometimes clad in male, and at other times in female, attire, into several protestant families in the United States, and at length actually filled the situation of waiter in the chief Hotel in the City of Washington. Her aim in this strange course of treachery was the collecting, and then conveying through her patrons, the Sisters of Charity, to higher quarters, information bearing favourable, or otherwise, on the advance of Jesuitism in America. Now though it may be difficult, where secrecy is the law of action, fully to authenticate this, and kindred cases, yet it is certain that there is nothing in the "Constitutions" and "secret rules" of Jesuitism adverse to so treacherous an invasion of the family, but where the advance of the Order can be so secured, every thing to permit this domestic Jesuit spyship.

Nations. The entire history of the Jesuits in connection with the kingdoms of Europe, proclaims them the scourge of the nations; their aim having ever been the suppression of the liberties of the people, and a stern antagonism to that blessed gospel which is the only sure basis of national freedom and prosperity. Could a review be taken of the intrigues of the Jesuits as historically presented in their past workings, in England, France, Germany, Switzerland, and other lands; it would be seen that the entrance of the Jesuits into a country has ever proved a mortal symptom, the signal for a gloomy futurity. They are ultra-montanists, believers in a sovereignty quite above monarchs, republics, and all governments whatever. Their king is beyond the Alps; their function the uprooting of all national constitutions not framed on the ultra montane basis.

“Wherever,” says a writer in the *Edinburgh Review*, “a dynasty dies out in squalid imbecility, there is always some Jesuit figure leading it softly to the grave ; wherever misguided power overstrains itself and draws down ruin on its head, there is a Jesuit at hand whispering fatal encouragement.” Witness Charles the Tenth of France, who himself, it is said, was a Jesuit ; witness the more recent fate of Louis Philippe, who is also stated on the authority of one of the best informed men in France, a distinguished professor in one of her Universities, to be a Jesuit. The entire past demonstrates with indubitable certainty the fact, that Jesuitism and national order cannot harmonize ; that Jesuitism and the political rights of a people are things wide apart. Is it surprising, then, that the kingdoms of Europe arousing themselves in those mighty convulsions

which are now transpiring, should be heard uttering one united cry, "away with the Jesuits." Their expulsion from Switzerland, is a fresh occurrence; that has been followed by their expulsion from Venice, from Sicily, from Sardinia, and from parts of Austria, and more recently the astounding fact has reached us, that the pope has been compelled to assent to their expulsion from Rome itself.

But turning from other countries to our own. May we not fear that, banished from the Continent, the Jesuits will convert England into their rallying point, their vantage ground of attack. England has long been a thorn in the side of Rome. Of all the kingdoms her most potent hindrance. To achieve then England's subjugation would, to the Pope's militant legion, be a recompense for all their continental disasters.

We enter not into the question how

far liberty of conscience has to do with the Jesuits, or whether or no expulsory laws may be enacted against an Order whose whole policy, as disclosed in its "Oaths" and "Secret Instructions," is a conspiracy against the civil and social interests of a people. Neither with the Bible abroad, and the unfettered press flooding the land with religious truth, and, we believe, a sound hearted Protestantism regulating in the main, the intelligence of the country, do we fear the ultimate fate of a struggle which may be near at hand. Still enough is there in the present position of Jesuitism to arouse the religious communities of England to a consciousness of danger, and to the adoption of every scriptural method for counteracting a confederacy so secret in its polity, so mischievous in its workings.

Look at the *direct influence of Jesuit-*

ism. A few years since it was scarcely known in England. The past records of its treacheries was all the land contained of it. Now it has its spacious colleges, in one of which (Stonyhurst, in Lancashire) it is said, there are five hundred inmates of various descriptions, all Jesuits:—its newly reared cathedral churches vying in architectural pomp and artistic decorations with those of popish lands:—its convents, monasteries, and school-houses for the poor:—its powerful helps brought over from the Continent, the Sisters of Mercy and Charity:—its missionary priests, striving as they ever do, to gain the ascendancy over the regular clergy of the Romish Church, and it is thought even now beyond them both in number and influence:—its apologists in the senate, and its writers in popular periodicals, and in the leading journals of the day.

Look at that under working of Jesuitism which through Puseyism is infecting the land. Twin sisters are these two systems. Kindred most thoroughly in spirit and action are the Anglo catholic party, and the disciples of Ignatius. Perhaps the latter threaten not more formidable mischief to British institutions, and the gospel faith than the former. Can anything be more Jesuistical than their doctrine of the "non natural sense" of the articles, or than their practice in remaining in a church whose standards they disown. They scowl on Protestantism. Their avowed mission is to unprotestantize the land. Reformation and Revolution the Briton's noblest words, his proudest remembrances they cannot endure. Even christianity they would teach "with much reserve." Any party more thoroughly alien to our free institutions,

historic monuments, and patriotic breathings cannot be imagined. Had the society of Loyola in their most subtle councils, planned the construction of an order of men who should pioneer their way, level the path of their advance, their planning could scarcely have had a more successful result than that furnished by the Puseyite body.

Look at the *influence of Jesuitism in the British Senate*. The Maynooth Bill; the Bill for restoring ecclesiastical titles to the Romish hierarchy; that for instituting diplomatic relations with Rome; and the proposed measure for endowing the Irish priesthood, are signs not only of the growth of Popery but of the advancing sway of Jesuitism in the council of our senators. Legislation seems to be marked by a studied effort to break down the land marks of our Protestantism. "It is scarcely possible,"

says a writer in the *Edinburgh Witness*, "to take an extensive survey of the progress of Jesuit influence in the House of Commons, of the general tone of feeling towards this body now manifesting itself among men of all parties, of the increasing boldness of its friends, and the increasing timidity or despondency of those who might be expected to detect and expose its dangerous character; without perceiving that, unless a new state of feeling is awakened in the country, we are on the eve of very great and important changes." Jesuitism is already one of the great political powers in the country.

In conclusion, let us not, frowning as may be the aspect of things, yield to unworthy and depressing fear. The might of heaven is on our side. The cause of the gospel is inexpressibly dearer to the reigning Saviour

than it can be to us. Let us be faithful, and out of seeming evil He will evolve the prosperity and triumph of His kingdom.—May the spirit of God rest upon our churches, as a spirit of prayer, of power, of persevering earnestness in the work of the Lord, and may “the time of the end” be not far distant when Jesuitism and every thing opposed to the truth of heaven, shall pass away before the brightness of his spiritual coming “who shall reign till all His enemies be made his footstool.”

APPENDIX.

THE limits of this brief tractate have precluded anything beyond a passing allusion to the "secret oaths," and "instructions" of the Jesuits. They are pregnant with a mass of enormities almost exceeding belief. Nothing can surpass the craft and vilenesses they at once disclose and enjoin. We append the following Jesuit oath of allegiance to the Romish See, and of deadly warfare against all Protestant powers and reformed churches. Let Englishmen learn through its own self-imposed and solemn engagements, the true character of Jesuitism, and let them arm themselves against a power thus pledged to uproot their cherished institutions, their dear-bought martyr-honored faith.

Oath of Secrecy of the Jesuits. "I A. B. now in the presence of Almighty God, the blessed Virgin, the blessed Michael the Archangel, the blessed St. John the Baptist, the Holy Apostles, St. Peter and St. Paul, and the Saints, and secret host of heaven, and to you my ghostly father do declare from my heart, without mental reservation, that his holiness the Pope is Christ's Vicar General, and is the true and only Head of the Catholic and universal Church throughout the earth, and that by virtue of the keys of binding and loosing, given to his Holiness by my Saviour Jesus Christ, he hath power to *depose heretical Kings, Princes, States, Commonwealths, and Governments, all being illegal without his sacred confirmation, and that they may be safely destroyed.* Therefore to the utmost of my power I shall and will defend this doctrine of his Holiness's rights and

customs, against all usurpers of the heretical (Protestant) authority whatsoever; *I do renounce and disown any allegiance as due to any heretical King, Prince, or State, named Protestant, or obedience to any of their inferior magistrates or officers.* I do further declare that the doctrines of the Church of England, of the Calvinists, Huguenots, and of other of the name of Protestants, are damnable, and they themselves are damned and to be damned that will not forsake the same. I do further declare that I will help and assist, and advise all or any of his Holiness's agents, in any place wherever I shall be, in England, Scotland and Ireland, or in any other territory or kingdom I shall come to, to do my utmost to *extirpate the heretical protestant doctrines, and to destroy all their pretended power, regal or otherwise.* I do further declare that I am *dispensed*

with to assume any heretical religion, for the propagation of the mother church's interests, to keep secret and private all her agents' counsels from time to time, as they entrust me, and not to divulge them directly or indirectly by word, writing, or any circumstance whatsoever, but to execute all that shall be proposed, given in charge, or discovered unto me—all this I do swear by the blessed Trinity to perform on my part, and to keep inviolable, and in testimony thereof I take this most holy and blessed sacrament of the Eucharist."

John Wright, Steam Press, Bristol.

