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THE
ENGINEER CORPS OF HELL;

OR,

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CONTAINING THE TACTICS OF THE "MILITIA OF THE POPE," OR
THE SECRET MANUAL OF THE JESUITS, AND OTHER MAT-
TER INTENSELY INTERESTING, ESPECIALLY TO THE
FREEMASON AND LOVERS OF CIVIL AND RELIGIOUS
LIBERTY, WHITHERSOEVER DISPERSED
THROUGHOUT ~~THE~~ GLOBE.

COMPILED AND TRANSLATED BY

EDWIN A. SHERMAN, 33°.

Past Grand Registrar of the Grand Consistory of the 32d Degree of
the Ancient and Accepted Scottish Rite of Freemasonry of
the State of California, and Secretary of the Masonic
Veteran Association of the Pacific Coast, etc.

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To the

REV. CHARLES CHINIQUY,

*of St. Anns, Kankakee County, State of Illinois,
the Martin Luther of America, the Client and
Friend of Abraham Lincoln, "the Martyr Presi-
dent of the United States," this work is most
respectfully and affectionately dedicated by*

THE COMPILER.

PART FIRST.

CONTENTS.

The **SECRET MONITOR OF THE JESUITS**, embracing a brief history of this Society of Thugs, with their secret instructions and code, with an introduction by Charles Sauvestre, the whole translated from the Spanish. Copy now in the hands of the translator, Edwin A. Sherman, the compiler of this work.

PART SECOND.

CONTENTS.

Why **Abraham Lincoln**, the Martyr President, was assassinated; the initial point of the conspiracy against him by the Jesuits in Illinois in 1856; the Papal conspiracy against him and the Union while he was President, and the tragic fate of the victim of their foul plot, which was consummated on the 14th of April, 1865.

PART THIRD.

The **Papal Syllabus of Errors**, by Pope Pius IX.; extracts from Den's and Kenricks' Theology; Bishop Dupanloup's tirade against Freemasonry, and other miscellaneous matters of interest to Freemasons and other fraternal associations.

PREFACE.

BY THE TRANSLATOR.

In presenting to our readers this translation from the Spanish of the "MONITA SECRETA" (SECRET MONITOR) of the Jesuits, it is but due that a clear and truthful statement of how the work came into our hands should be given.

In the month of August of 1870, the Secretariat of all the bodies of the Ancient and Accepted Scottish Rite of Freemasonry in the City of San Francisco, California, had been placed in our hands, and we then occupied an office, which had been assigned to us, in the Masonic Temple of this city. Scarcely had we then entered upon our duties, when one morning in the month of September, 1870, a rap was heard at our door, and, on opening it, a stranger, feeble in body, with a pallid face bearing the evidence of great suffering and of sickness, inquired if that was the office of the Secretary of the Scottish Rite of Freemasonry, which we answered in the affirmative and invited him in and gave him a seat.

He then took from his pocket a package of papers, covered with leather and oil-silk, which he carefully unwrapped and presented for our inspection. Being in Spanish and Latin, we found upon examination that they were his patents or certificates of the various degrees of the Scottish Rite of Freemasonry, duly signed and attested by the officers, and bearing the seal of the Supreme Council of the Thirty-third Degree of Peru. Upon further examination, we found the stranger to be a "Brother of the Light," and, with other letters and credentials which he bore, that he was a gentleman of refinement and culture, and a member of and explorer for various scientific societies in Europe, but more especially for the Archaeological Society of France, with its principal seat at Paris, and with its members and correspondents scattered throughout Europe and America. He was a Frenchman, and, if we mistake not, a Huguenot. He spoke English, but

rather brokenly, yet correctly in grammar and diction. He inquired where our Scottish Rite bodies met, and desired to see the hall where our brethren of that Rite assembled. We conducted him up the stairs, which he slowly ascended to the ante-room of the Chapter Hall, where, pausing a few moments, we then entered the main hall, and with uncovered head he reverently approached the altar, knelt and embraced it, and bowed his head in silent prayer. We were peculiarly struck with his manner and attitude, and looked on in silence, wondering what he would do next. He then raised his head, and, reaching behind, took out a handkerchief from his pocket in the skirt of his coat and spread it out upon the altar. He then reached his hand to the back of his neck inside of his collar and slowly pulled up and out a soiled Masonic Rose Croix apron and spread it out upon the handkerchief upon the altar, and then clasping his hands together and raising his eyes towards heaven, offered a prayer in French of gratitude and thanksgiving. These strange proceedings, at such a time and to which Americans are not accustomed, greatly intensified our curiosity, and the first thought that passed through our mind was, Is he a crank? While waiting for him to finish his devotions, we observed that the apron was badly stained and had several holes in it, and there was something about it which held our attention fixed upon it. At last he arose, and we asked of him the meaning of all this, which was strange to us, never having witnessed anything of this sort before, we having then been a Mason nearly seventeen years. We were aware of the difference in the rituals of foreign jurisdictions, and the customs of our foreign brethren, especially those of the Latin races, and could make an allowance for their exuberance and intensity of feeling in their affection and ardor for Freemasonry. He replied: "If you will return to your room down-stairs, where it is warmer than it is in this hall, I will explain to you all." We then returned to the office, and he, looking to see if the door was bolted and secure, asked us to assist him in removing his coat and vest, and we did so. Then pulling up his

outer and under shirts, he showed us his back, and what a sight was there presented to us! There were several bullet wounds and those made by stabs with a knife or poinard, but nearly healed, two or three of which were still slightly suppurating. We said to him, "You need a surgeon." "Oh, no," he answered, "I am pretty near well now." We then assisted him to adjust his clothing, which having done, we then asked of him to explain to us the history and meaning of all this, which he did in the following manner, which is given as correctly as possible and as our recollection serves us. He said: "I am a member of various scientific societies in Europe, one of which is the Archæological Society of France, whose seat is in Paris, and of which country I am a native. This society has many corresponding members in other countries, and is engaged in making archæological and antiquarian researches in various parts of the globe. As one of its scientific explorers, I was assigned to Spanish America, especially to the countries of Chili, Peru, Bolivia, Ecuador, New Granada and Venezuela. After having laid out my plan of exploration, I directed my principal attention to the western slope of the Andean Range in South America, and to that portion in northeastern Chili, Bolivia and southeastern Peru, as that presented the most interesting unexplored territory for my research and examination. Every facility had been accorded to me by the principal government officials of those countries; the people of Chili being the most liberal and enlightened, while those of Peru and Bolivia were the most superstitious and priest-ridden of any under the sun. I was greatly indebted to my Masonic brethren at Callao and Lima for kind and fraternal courtesies and hospitalities extended to me, and after bidding them *adieu*, I entered upon my tour of exploration and started for my destination to examine the ruins of ancient Temples of the Sun and of towns and cities long since perished, which were once populated by the subjects of the Incas, and destroyed by the ravages of war with other nations, the invasion by the Spaniards under Pizarro, and the terrible *temblors* or earthquakes which had

helped in the general destruction which had been wrought at the hands of the invaders, both of their native continent and from across the Atlantic from the Sierra Morena of Old Spain — a people now remotely and sparsely settled, excepting in the few cities and towns, but nearly the whole sunk in ignorance, and both soul and body fettered and bound to a licentious and merciless priesthood, where every cathedral and church was a citadel and fortification, and every monastery a barracks garrisoned with lustful and armed monks, with innumerable nunneries as harems for the gratification of their passions and lustful desires. Morals were at a low ebb, and a *compañon de noche* was furnished with the general bill of fare to the guest of the hostelry, to be accepted or not, according to the taste or wish of the sojourning traveller.

“Having determined the point of my destination and commenced my explorations, the nearest habitation to the locality of the ruins which I had selected to examine was nearly six miles, and, at times when being excessively fatigued with my labor, I found that ~~it would~~ be necessary to camp upon the spot, and then afterwards where I was domiciled I could write up my reports from the sketches I had made and the notes taken down. The house which I occupied while so engaged was built of massive *adobe* walls (or unburnt brick), nearly four feet thick, one story in height, and the windows without glass were barred with iron grating and shutters inside. It had originally been constructed during the Spanish occupation of the country, and evidently been built as an outpost fortification for military purposes, against the inroads of the mountain tribes of Indians, with whom a constant predatory warfare had been maintained, some of whom, no doubt, were the descendants of the original occupants of the country, the ruins of whose labors I had undertaken to explore.

“The room which had been assigned to me by the family who occupied this house was about thirty feet square, with bare walls, and a seat of the same material (*adobe*) extending nearly around the room, whitewashed, and with patches of

the furniture knocked off in many places. The *cama* or bed consisted of an *adobe* bedstead laid up in masonry to about the same height and shape as an ordinary blacksmith's forge, but somewhat larger and covered with a very large bullock's hide. Owing to the frequent changes of the bed linen and to remove the many lively occupants of this downy couch, repeated sweepings of the bedstead had made an incline plane inwards, with a narrow gutter next the wall. In that country, as it used to be in California, every traveller is expected to carry his blankets, take up his bed and walk when necessary. Some cheap pictures of the Virgin and saints and a crucifix adorned the walls, and with a chair and table of rude manufacture, nailed and screwed together with thongs of rawhide, my furnished apartments were complete. During my absence at the ruins, my room was not unfrequently occupied by other travelling gentry, passing through the country.

"It was on my return upon one occasion that I learned that a distinguished '*Obispo Padre de Jesus*,' or Jesuit Bishop Father, had also stopped one night and had occupied my room and bed, and had left there only two days previous to my return. Having thrown my poncho and cloak upon the bed, I made my ablutions, satisfied my hunger, and went to work transcribing from my notes and arranging my sketches in order. While so engaged, I had occasion to rise and go to my bed to get some things out of the pocket in my cloak, and in doing so I disarranged the rawhide mattress, and my attention was directed to a small package in the gutter of the bedstead next the wall, which had been covered up. I unrolled it, and to my great astonishment I found that I had made a great discovery of the '*Secret Manual of Instructions, together with the ceremonies of induction of members of the Society of the Jesuits*,' printed in Latin, and bearing the seal and signature and attestation of the General and Secretary of the Order at Rome, embracing also the co-lateral branch of the Society of San Fedistas, or Fathers of the Holy Faith. -Accompanying the same were manuscript additions

and amendments made to the general work. Carefully concealing the fact of my discovery, I immediately set to work and in stenographic hand copied the entire work from the Latin into French, and, knowing that it would be exceedingly dangerous to be found with the original in my possession, if not positively fatal, I wrapped the whole up with the same care with which I had undone it, replaced it in the corner of the gutter of my bedstead and pushed the rawhide mattress over it in the same manner as I had found it.

"I started the next morning, after having completed my copying, to renew my explorations and to peruse the copy I had made. In a week I again returned to the house where I had been staying, when I was informed by the family that the *Obispo* with his servant had returned in great trepidation and anxiety, asking if they or any one had found a small parcel done up, describing its outward appearance, for he had lost it and would be ruined if it was not to be found. He had ridden on muleback over one hundred and fifty leagues and had searched for it in vain. On entering my apartment, which he had also occupied, and on approaching the bedstead and lifting the rawhide, he had discovered the lost parcel and was greatly overjoyed on again getting possession of it. He rigidly questioned them concerning the *extrangero* who rented the apartments, but gaining no information that would throw any additional light on the subject, went away satisfied with what he had recovered.

"Having when in Paris heard of such a work that had been printed and used by Eugene Sue in his great work of the 'Wandering Jew,' which precipitated the Revolution of 1848 and made France a republic, I sent for a copy of that work, if it could possibly be obtained, which I was fortunate in being able to do through an officer of the Grand Orient of France. On comparing the two, I found that they were identically alike, with the exception only of late additions and emendations, which, with some other matters, were in manuscript form as already stated. I therefore adopted the copy sent me with the introduction by Charles Sauvestre and

other addenda, and at my leisure translated the whole printed matter into Spanish, sent the manuscript to my friends in the city of Boston, in the United States, and had it printed in Spanish for the benefit of my Masonic brethren in Spanish America. but the imprint, the better to conceal the source and protect my friends, was made to appear as having been printed at a certain number and street in Paris. I succeeded in getting quite a large number of copies smuggled through the custom-house at Callao, Peru, and distributed some of them among my Masonic brethren in that country. But, alas! unfortunately for myself and the fraternity, the Jesuits were to be found even among them, and, being duly warned by true brethren, it became necessary, in order to save my life, to flee from the country, and I made my arrangements to leave accordingly. But being detained longer than I expected, I had to take another route to reach another seaport than the one originally contemplated, and in doing so had to run the gauntlet, as it were, and was shot and stabbed in the back, as you see by the wounds nearly healed. Fortunately none proved to be fatal. I succeeded in reaching the seacoast, and through kind brethren was put on board of an English steamer bound for Panama, from whose surgeon and officers I received every courtesy and attention, and on arriving at Panama, I took the Pacific Mail Company's steamer, receiving the same tender treatment, and arrived here only a few days ago, nearly well, and here I am just as you see me. Through it all I have carried one copy of this work safely, and here it is. If I could get it translated into English and have it printed, it would be a most valuable weapon in the hands of the Masonic fraternity."

At that time we were the Associate Editor of the *Masonic Mirror*, published by A. W. Bishop & Co., afterwards Bishop & Sherman. We offered to make the translation, and did a small portion of it at that time and sent copies of the oath of the *San Fedistas* and Colloquy to our subscribers, and we went with him to Messrs. H. H. Bancroft & Co., Roman & Co., and other publishers of San Francisco at that time, to

see if they would print the work, but all of them declined, either out of indifference, fear or policy, and the publication of it at that time had to be abandoned. This gentleman then went with me to Dr. Washington Ayer, with whom the book was left. It had been lost, and for a period of about twelve years could not be found, when, as good fortune would have it, the book was again recovered in the fall of 1882, and, as translated, it is here given to our readers. The original owner is supposed to now be in Mexico or Central America, pursuing his scientific researches there. His name is withheld for prudential reasons and for safety. He is a gentleman of high character, and was warmly and favorably indorsed by Señor Don José Raymundo Morales, 33^o, Active Member of the Supreme Council of the Ancient and Accepted Scottish Rite of Freemasonry of Peru at the time of his visit to the Grand Consistory of the State of California, at its organization in San Francisco, October 12th, 1870, at which time we were chosen as the Grand Registrar of that Grand Body.

The difficulty in adhering to the original text, being a translation from the Spanish into English, and the Spanish itself being a translation from the Latin and the French at the same time, we have endeavored to give the same true to the spirit and literally as possible; and though there are some paragraphs and sentences somewhat awkward in expression, dubious in their meaning and hard to be understood, yet the reader will be ready, when he comes to them, to understand the full force of the language of the Jesuit Talleyrand, "that words are only intended to conceal ideas."

Asking the indulgence of our readers for the imperfections contained in this our first edition, which when exhausted will be supplied by another, and thanking our Masonic and other brethren, who have encouraged us in bringing forth this work, that we may see the devil as he is, we remain,

Fraternally yours,

EDWIN A. SHERMAN,

Translator and Compiler.

SAN FRANCISCO, CAL., August 24, 1883.

INTRODUCTION.

BY CHARLES SAUVESTRE.

[TRANSLATION BY EDWIN A. SHERMAN.]

THE COMPANY OF JESUS, OR THE SOCIETY OF THE JESUITS.

Imagine an association whose members having destroyed all ties of family and of country, to be singled out from among men, and whose forces are to be concentrated at last to one united and formidable end, its plan devised and it establishes its dominion by all possible means over all the nations of the earth.

Imagine this immense conspiracy having in place substituted its rules and its policy, yet, to the same principles of religion, that, little by little, they have arrived to dominate over the princes of the church, to maintain a royal servitude, although not confessed, and of such a manner, that those who officially have the titles and assume the responsibility, are nothing but the docile instruments of a force hidden and silent. SUCH ARE THE JESUITS. Always expelled, forever returning, and little by little clandestinely and in the darkness throwing out its vigorous roots. Its wealth may be confiscated, its losses cannot be detained for they are covered. Practicing at a time the caption of inheritances and the com-

merce of great adventures. Confessors, negotiators, brokers, lenders, peddlers of pious gewgaws, inventors of new devotions to make merchandise. [At times mixing in politics, agitating states and making princes to tremble upon their thrones, *for they are terrible in their hate.* WO UNTO HIM WHEN THEY TURN UPON HIM AS HIS ENEMY! By very especial grace from heaven, any who may raise obstacles against them, although they may be found at the summit of the most lofty grandeur, *yet will they be stricken down as with a thunderbolt.*]

Henry IV, "the one king of whom the people have treasured his memory," found three assassins successively, and died under the knife of a fanatic, at the same time he was about to attack the favorite government of the Jesuits—Austria. Clement XIV, *a Pope!* supreme above the Order of the Jesuits, dies of colic pains by poison. At this moment the Jesuits have established themselves anew amongst us (in France), in spite of the edicts and the laws. As of old, they have returned to open their colleges and to persist in moulding the youth ~~to their~~ own spirit.

[Its society grows and increases in riches and influence by all sorts of means; and no one can attack them, for everywhere we find men prompt to serve them, to obtain from them some advantage of position or pride.] This book which we present is the SECRET MANUAL of this most celebrated company. Many times have we desired to make ourselves believe that it is an apocryphal work, and so absolve the entire Order, whose code has been made known to us. The whole of this evil matter is deniable when it is said that "*these are good Fathers.*" But in all conscience, can one place confidence in the words of men, when they teach that "*lying is lawful to those who can make it useful.*"

"We can swear that we have not done a thing, although in effect we may have done it, understanding by this *that we did not do it on such a day or before being born; understanding over any other similar circumstance, that we have some way by it, which can discover the words by which one can save himself; and this is very convenient in critical circumstances*

and *just when it is necessary or useful* for the health, for honor or well being." [*Opera Moralia*, R. P. SANCHEZ, page 2, Book III, Chap. 6, number 13.]

We well know that the Jesuits are immutable in their doctrines as in all their modes of being *sint aut sunt aut non sint*. But to give some weight to the negation, it will be found necessary to show that the conduct of the Jesuits, nothing is had in common with the precepts contained in the book of the MONITA SECRETA (Secret Monitor); well then, it is most evident that the contrary exists in truth, and that their works are in perfect conformity with it.

It is a great thing to be noted, that the influence of this Society has been extended over the secular clergy; we have seen its methods developed among them at the same time as its spirit. The proofs are so very numerous and public that we have the right to insist upon this point, and the reader who desires to be convinced can recur to the collection of the periodicals of these last times. It is sufficient to read the "SECRET INSTRUCTIONS" to understand the Jesuit spirit that dictated them. Let us give a glance among the chapters—

"SYSTEM THAT MUST BE EMPLOYED WITH WIDOWS AND THE MANNER TO DISPOSE OF THEIR PROPERTIES." "METHODS BY WHICH THE SONS OF RICH WIDOWS ARE TO BE MADE TO EMBRACE THE RELIGIOUS STATE OR THAT OF DEVOTION." "THE METHOD BY WHICH WE MUST CHARGE THE CONFESSORS AND PREACHERS TO THE GREAT OF THE EARTH." "MODE OF MAKING PROFESSION OF DESPISING OF RICHES." Read them all, omitting nothing, and say afterward if these precepts are a dead letter. Having ceased to care for the widow, to capture the inheritances, to rob the children from their families, of intriguing near the great, of influencing in the politics of the nations, of working to the last with but one object, that is not the triumph of religion, but the engrandisement of the "Company of Jesus" and the establishment of its dominion in the earth.

Well, then, if the conduct of the Jesuits is the faithful execution of the "SECRET INSTRUCTIONS" it is the whole indis-

pensable point of admitting the reality of this book. For why, or are, the Jesuits those which are modeled upon it, or has the book been copied on them? In both cases, we cannot say that *it is an invention or a calumny*. That which is incontestable is, that the "SECRET INSTRUCTIONS" have been printed for the first time in Paris in 1661; and that of those there are existing manuscript copies of anterior date.

We read in the edition of 1824, which we have before our sight, "In the religious wars of which Germany was the theatre, many Jesuit colleges were assaulted and robbed by the Reformers. We encounter in their archives exemplary manuscripts of the 'SECRET MONITOR;' and we also find at one time in Paris two editions, one under the rubric of Praga and the other under that of Padua. This last is printed on parchment and in accordance with the '*Constitutions of the Company of Jesus.*' The three editions, although made from different manuscripts, are perfect in conforming with each other."

In all the epochs in ~~which~~ the Jesuits have menaced the State, a zealous hand has always thrust anew this book which has always been preserved from those that would destroy it, safely passed the trial, though the "Company" have ever sought to purchase it in secret, and cause all evidences of it to disappear entirely from view. The present edition of the "SECRET MONITOR" has been collected from the manuscript of FATHER BROTHIER and from the French editions of 1718, 1819, 1824 and 1845—this last made in Blois by Mr. Ducoux, afterwards member of the Constituent Assembly and Prefect of Police in 1848, which has served us in the edition of last June. In this is included an excellent notice, *but it has been made to disappear as has the most of all other books against the Jesuits.*

We have given in the following a brief historic sketch of the Order. Here we see that the Jesuits have been successively expelled from all parts, but that also they have returned to all parts, and entered furtively without being disturbed; in France, solemnly condemned for their acts and doctrines.

Not for this has it been left open with less audacity in the lap of the country from which they have been thrice expelled. The Ministers of State pass away, governments fall, revolutions tear up the countries, the laws are renewed, the Jesuits are always permanent and weigh down the whole. *They, only, never change.* This immutability, which is the sign of its strength, is also that of its condemnation. For that the movement is the law of its existence; all who live are subject to change—this same is the essence of progress. The formidable “Company of Jesus” *is a society of dead men! perinde ac cadaver* is also a work of death that is realized.

Founded in an epoch in which European society was lifted up at last from the long and bloody night of the Middle Ages, it imposed the mission of repelling the current which bore humanity along to the light and to science. To the torch of reason, it opposed the dogma of passive obedience and *to be as a corpse*; to the pure brilliant lights of the conscience, the corruptions of doubt and of casuistry.

The worship of the saints replaces that of God; puerile practices are substituted for those that are moral; religion has given way to the grossest superstitions; and, as the human spirit cannot be detained in its road, the separation has to be made between faith and the reason; atheism is disseminated everywhere; Jesuitism aims to kill all religious sentiment; truth, which should be in its place, is given to hypocrisy!

[Established and directed with the proposition of universal domination, this Society presents in the means of its organization such power of invasion that we cannot think of it without being oppressed by a species of fear.] Well, can it be that the aim of its first founders was only to assist in the unity of its beliefs? Perhaps to-day many of its members are of good faith, and mounting artifice upon artifice, hypocrisy upon hypocrisy, with the best of intentions imaginable. It is not the first example presented of hallucination. But not for this is to be left to be less pernicious its action in the world; it is all contrary.

It is true the statutes of the “COMPANY OF JESUS” forbid to

its members *all personal ambition*; but in this nothing is lost to the devil. The *good fathers* do not labor with less earnestness for the exaltation and enrichment of the Company, whose power and splendor is reflected upon each member. The pride of the body with all the passions of the spirit of sect replaces the interest of person. In one word, each one is left to be one particular entity—that is, *a Jesuit*.

For them the disinterested individual absolves the most reprehensible actions at the time they are inspired with the pride of perfection. “It is always,” says the profound wisdom of Pascal, “that if an angel desired to be converted, he would return an imbecile.” The excessive humility is that which is more assimilated to arrogance. It is, then, by this mode that the Jesuits have come to be believed to be superior to the most of the members of the clergy, whatever may be their dignity or how high they may be found. It is also by this method that they have imposed upon themselves the task of dominating the whole Catholic world.

For themselves, they ~~are~~ *nothing*, not having pompous titles, no sumptuous ornaments, no croziers, no mitres, no capes of the prebendaries, but pertain to that one Order everywhere governing and directing. Of command, others have the appearance; but these possess the reality. *In whatever place of the Catholic world a Jesuit is insulted or resisted, no matter how insignificant he may be, he is sure to be avenged—AND THIS WE KNOW.*

NOTE BY THE TRANSLATOR.—See in Part Second the assassination of Abraham Lincoln and its causes, in the trial of Rev. C. Chiniquy.

P R E F A C E

OF THE

FOURTH FRENCH EDITION.

The three first editions of this book were exhausted in so short a time that we could not carry out our intention of important changes; but we now present new proofs and augment our citations, answering with them to our adversaries.

The events of Switzerland stamping out the Jesuits as agitators of civil war; their black robes spattered with blood—but, as on other occasions, the blood was not distinguished, because it was confounded with that of the Protestants and inhabitants of the New World. And we offer the testimony of the riches of the Jesuits, of their duplicity and of their bad faith. This complete book is to-day the condemnation of the Jesuits by themselves, being the one answer conceded by us to the Jesuit journals which so cowardly attacked us.

A thousand laurels to the Jesuits! Awakening Europe out of its lethargy and running unitedly to the conquest of democratic ideas, for the reaction of tyranny always produces liberty.

In 1833, the Jesuits made exclamation to the Pope. "*It would be an absurdity to concede to the people the liberty of conscience.*"

The CARDINAL ALBANI having framed his plan of action that decimated Italy and dictated this impious oath: "*I swear to erect the throne and the altar upon the bones of the infamous Liberals, and to exterminate them one by one, without being moved by the clamors of children, old men and women!*"

In 1843, we take the events of Helvetia and note that the Jesuits were the prime movers of the civil war; the Holy Father having *counseled* them to abandon Switzerland, but did not satisfy the exit of the *reverend fathers*, and they persisted in another struggle. Shall it be that the blood shall be poured upon their heads, drop by drop! Shall they not receive the maledictions of men and fall beneath the anathema of God!

THE JESUITS,

FROM 1541 UNTIL OUR OWN DAYS.

In vain we question the step; in vain we ask ourselves if the odium against the Jesuits has not been unjust, to see them constantly hated for three centuries, with the curses of peoples and the sentences even of popes and of kings. Who can answer to human infallibility? Infamous persecutions cannot pursue entire peoples. Have not the Hebrews been a thousand times condemned? And at the end of eighteen centuries man has avoided the injury and maledictions. Where was the season of justice? Where that of equality? Who can assure me that the Jesuits, as in other times the Templars, have not been victims? The truth is, popes and sovereigns excluded their doctrines; but was it not a Pope who condemned Galileo? Was it not another who sentenced Bossuet and Fenelon? Certainly posterity annulled many unjust sentences, but in turn maintained and sanctioned all the decisions which struck down the Jesuits, petitioning yet against the Order of the Jesuits the sentence pronounced against them by Pope Clement XIV., *who was poisoned by them!*

We hurriedly trace the history of the Jesuits, descending beyond all comprehension of our tasks, to the sepulchre in which Loyola interred the doctrines, "*the bounden duty of making of man and of intelligence a corpse.*"

A Spanish chieftain, called Ignatius Loyola, was the founder and lawgiver of the Jesuits. This man was a fanatic, insensible, and given an iron and omnipotent will, created a sect in the midst of Catholicism, frightened them with the clamorous apostacy of Luther; covering his haughty ideas with the habit of the monk and the cape of the mendicant, ridiculous in the extreme but terrible in his results. Spain having inaugurated a tribunal (the Inquisition) with the intent of kill-

ing the body, under the pretext of saving the soul. Ignatius Loyola assassinated the soul, despising the body—in this manner, in the two extremities of the world, in Spain and the Indies, and accounted the two societies which destroyed the body, “the *inquisitors* and *stranglers*, by other name—*thugs*, and the Company of Jesus placed its tents between them both.”

Jesus created the life and the thought; Ignatius Loyola created death—the death of the soul and of intelligence, of love and charity, of all that is grand, noble and generous. Loyola was the creator and the one light-giver of the Society of the Jesuits, an ardent and passionate man, raucous and persevering, oppressive towards his disciples, in his institutions, poesy and enthusiasm, in genius and human passions. In the Order of the Jesuits there must be only one man—the *General*—his inferiors being nothing more than passive instruments; then Loyola in the bed of death prescribed blind obedience—*obedientia sæca*. His institutions which we present from thence, form a ~~movement~~, are few and minute; the attention given by readers that they must spring from casuists, deceivers and perverse, and also that they must betray the timorous and honorable. This code has only one base—*mutual vigilance and despising of the human race*.

“The Superior,” says Michelet, “is always surrounded by counsellors, professors, novices and graduates, and his brethren who can and must be denouncers; taking shameful precautions, although against other members who have given the greatest proof of their adhesion; prescribing friendship in the seminaries and being prohibited to walk two by two, and it is necessary to be alone or three together, but not less, for it is well known that the Jesuits never establish any intimacy before a third, *for the third is a spy*; for when there are three, which is indispensable, *there cannot be found a traitor*.”

In the celebrated *Constitutions* it is prescribed “to have the sight much lower than that of those to whom they speak and dissimulate the wrinkles which form in the nose and the forehead.” The *Constitutions* instruct the confessors in sophis-

tries, and these serve them to direct them before the eyes of the penitents. In the power of Loyola in converting into a corpse, the faculty of free will—*perinde ac cadaver*. "His successors (1) organized the grand scholastic moral or casuistry, that for all whom we may meet either a *distinguished individual* or a *nobody (nisi)*. THIS ART OF DECEIVING WITH THE MORAL WAS THE PRINCIPAL CONSISTENCY OF HIS INSTITUTION; THE OMNIPOTENT ATTRACTION OF A CONFESSIONARY SEDUCED THE MULTITUDE; THE SERMON WAS SEVERE AND INDULGENT IN DIRECTION, concluding at last with such foreign merchandise introduced among the feeble consciences of the great of the world and the political direction of society.

The birth of the "Company of Jesus" was at an appropriate time, of the great revolution of Luther, valiantly fighting the Reform of the Sixteenth Century, serving the Pope with these auxiliaries who did not see whom they were that were as succor sent from heaven.

The Jesuits augmented their numbers very soon at the side of the tiara to whom they gave power in his day, and in 1547, Bobadilla of Germany was expelled for his seditious doctrines. Meanwhile the accomplices of Charles IX and Catherine de Medicis took counsel of the Jesuits and were assembled in their den on the bloody night of St. Bartholomew, August 24th, 1572, when Gaspard de Coligny was assassinated with 30,000 other Huguenots, and over 70,000 in the provinces were butchered, being at the time when Francis Borgia was the General of the Order. In 1568 they intended to establish a seminary in Paris, but the University, great and powerful then, was opposed to the progress of the Sons of Loyola, whose chief in France was ODON PIGENAT, a furious colleague, to whom Arnaud gave the appellation of "*the fanatic priest of Cybele,*" and the historian gave the title of "*The Tiger.*"

In 1570, Elizabeth expelled the Jesuits from England, being at the same time that they were banished from Portugal and Amberes in 1578. During the reign of Henry III., they

(1) MICHELET of the Jesuits. See Pascal "The Provincials."

stirred up a rebellion and famished the country by becoming monopolists, the infallible method of sharpening the poniards of Jacob Clement and Chatel. In 1593, the Jesuit Varade armed the hand of the assassin Barriere against Henry IV.; in 1594, Jean Chatel, with the intent of assassinating Henry IV., had for his accomplice the Father Guinaud, who was hung for the crime on the 7th of June, 1595. Pope Clement VII. charged the Jesuits with the dissensions of the church; in 1598 they were expelled from Holland for attempting to assassinate Maurice of Nassau, as they had by order of Pope Gregory XIII assassinated William the Silent, Prince of Orange, on the 10th of July, 1584. An edict of Henry IV expelled them from France, but, dragging along until the planting of the French monarchy they were tacitly permitted to enter. The Conqueror of the League, the king who dreamed of a universal monarchy, the threatening aspect of these men whom it is said *had secret treaties and correspondence everywhere and ability to cause others to treat with them by their agreeable manners (Qui ditil ont des intelligences et correspondances partout et grande dextiente à dispoſea les esprit ainsi qu'il leur plait)*.

In 1604 Cardinal Borromeo was dispatched from the Seminary of Breda; being hung in London in 1605, the Jesuits Garnet and Oldecorn as authors of the "Gunpowder Plot;" and in 1606 they were driven from Venice.

Ravaillac assassinated Henry IV. in the year 1610, and the Jesuit Mariana, in his work "*De Rege,*" made the apology of the regicide.

Following so notorious a Society, its tracks are imperishable—a trench filled with the corpses of kings. In 1618 they were expelled from Bohemia; in 1619, from Moravia; and in 1621, from Poland. Inflamed in 1641 with the great contest of *Jansenism*, in 1643, they were thrust out of Malta; and in Seville, where they commenced merchandising and were broken up in 1646, after having been the adversaries of all the illustrious men of their epoch, after having been routed by Arnaud and De Thou, who fell under the lash of Pascal;

the provincial decrees of justice and forced out of the Royal Ports by repeated blows, the eloquent voice of Bossuet breaking forth in invectives against them, and by the declaration of 1682 all the French clergy treated them with indignation and contempt. But following their subterranean ways, they returned to their elevation again, ruling Louis XIV., by Maintenon and the Father Lachaise, who was very influential over the mind of the widow of Scareon, who, dying, ceded his power to the Father Letellier. The Edict of Nantes, which sheltered the Protestants, was shamefully revoked; the Jesuits profaned the cemetery of Porte Royal; the *Bull Unigenitus*, provoked by them, produced 80,000 letters—orders against the *Janseists*; Jouvenez, historian of the Jesuits, placed the assassins of our kings in the number of martyrs, (1) and in 1723 Peter the Great drove them out of his territory. The Jesuits were reduced to poverty, and in 1753 the bankruptcy of the Father Lavallete made known to Europe their common riches and bad faith. In 1757, Louis XV. perished at the hands of Damiens, a new regicide, a native of Arras, and educated by the Jesuits in a city where they exercised full power; his confessors were Jesuits and designers against France as accomplices with a similar purpose.

In 1758, the King of Portugal was assassinated in consequence of a mutual oath by the Father Malagrida, Matus and Alexander; the Parliament proceeded judicially against them and they were expelled. In 1762, the Parliament of Paris suppressed them.

On the 9th of September, 1767, they were expelled from Peru by the Viceroy Amaty Junient, after one hundred and ninety-nine years establishment in that country, by order of the government of Spain, dated in Prado on the 5th of April, 1767.

On the 21st of July, 1773, they were abolished forever by Clement XIV., after having carefully studied their history and doctrines for the space of four years. The church was

(1) His book was condemned to be burned, weighted down with many of the works of Father Letellier.—(N. del T.)

united for their degradation and destruction—the whole world repelled and cursed them; is it to be believed that they succumbed to all this? No! Their enemies are those who have ceased to exist; they have preached regicide for so long a time, nothing to them is the cost of so monstrous a crime—this crime which no human law can foresee—this crime that must stain the world for that, which but none will disown, committed upon the person of Pope Clement XIV., the Vicar of Jesus Christ and successor of St. Peter (so-called), *died poisoned!*

Scarcely had the stranger put his foot on the soil of France when the Jesuits appeared by their same footsteps, (1) although at that time wearing a mask, and called then “THE FATHERS OF THE FAITH!” (2)

Presenting themselves among the people under the guise of missionaries, but in a short time they threw off the mask, preaching the counter-revolution and *ultramontanism*. Mont Rouge and Saint Archeuil were quartered Generals of the Order of “~~THE FATHERS OF THE FAITH~~,” humbled during the reign of Louis XVII., who were nicknamed “*Securities of Voltaire*,” manifesting to their death, dominated the throne of Charles X. and precipitated his fall. Obligated to renounce the light of day, *the holy fathers* returned to their subterranean mine. Denying their own existence, they annulled all that was possible, but did not desist from turning anew to power; annihilated by the Revolution of 1830, re-establishing themselves little by little, and hoping for victory, for they counted with more arms than Briareus to the side of calumny, hypocrisy and falsehood.

II.

Two learned Professors gave the signal of contest against the Jesuits; thanks be given to them for the prompt notes of

(1) The Bull that re-established the Jesuits had the significant date of August 6th, 1814.

(2) The San Fedistas, see their oath and words of recognition at the end of this work.

alarm, that the snares of Jesuitism, of new dextrous covering which had covered the world. "Who are the Jesuits?" exclaimed everybody; "let us fight them now!" The Jesuits are a monstrous body, illegal, and also anti-canonical. This body is fictitious in France, and does not dwell here but by its cunning, being in continuous rebellion against the laws for which they have been banished and proscribed. For everywhere the clandestine place is, it is a post of observation. At its own time it is *ecclesiastical and secular*, regular and secular, of all classes and of all religions; *then even in Protestantism it has its affiliates*. The famous General Ricci manifested that its true name was the "WHAT IS IT?"

The Order of the Jesuits had devoted themselves to poverty, but accumulated continually. Appointed confessors and physicians to the soul, they were its perverters; they valued its moral influence to augment its riches with gifts and cunning advantages—approaching the pillows of the dying to speak of holy things, and terrorizing with the infernal (1) to at last obtain a testamentary will that dispossessed the widow and orphans, claiming the title of "Protector of Kings," they gave the example to the regicide; they were armed with the most audacious privileges, ultramontanes, against laws, kings, magistrates and priests like themselves. Passive instruments of the Pope or of the General, they were independent of all ecclesiastical authority; they depended on no other than Rome; devoted buffoons and able directors; they knew how to move, terrorize and subjugate the ignorant, but were weak and indulgent towards the powerful of the earth; converting their crimes into virtues, *and always having a distinguished person at their service*.

"*Il est avec le ciel accommodements*" — "There are compromises in heaven" — they exclaimed, and pretended that the gospel was the same with morality. In their object to be-

(1) He also succeeded with the President—Don Miguel San Roman—to apostatize from his Masonic doctrines was the Reverend Pedro Gual, in extremis he destroyed his apostization.

come rich, they were either hypocrites or incautious, but either one or another they were the most humble of agents.

In its code there was only one unpardonable crime; not being that of the parricide, the assassin, the sacrilegious, robber, incestor or violator. That of *scandal, only!* Corrupter of the faith and dogma, of the ecclesiastical customs and discipline; bold to present in the pulpit its casuistries with the assured guarantees of being the true doctrine.

Manufacturers in Asia and America of idolatrous rites, we have seen in its dark missions its pretended symbol with the savages, and in the same moment of singing victory at the arrival of Protestantism; and all the courage, all the self-denial of its missionaries was but to open a road to the Calvinists or the English. One only country where they remained was Paraguay, where one of them was proclaimed king; Paraguay, which offered the image of nothing and the tomb.

Let us write with the eloquence of Quinet: "How tranquilly to my country have I invited an alliance, that such a price to pay to them the most, and none can notice that we are guarded, for others having the experience with preference, that the most infamous people of Europe, those of the least credit and authority are of the habitation of the Society of Loyola, * * * and that we shall not be worn out until suspended by that *poisoned* sleep which for two centuries has prevailed in Spain and South America."¹

How many have been taken by Jesuitism? how many others have perished? There is no rest beneath its shade, for the shade of the manzanillo is death.² We have said that the

(1) Jesuits. Now they have domineered over Ecuador, where they rule despotically, by the dictator Garcia Moreno, who has submerged the soil of his country in blood, in floods and seas of the blood of the Liberals conforming to the oath of Cardinal Albani, which we publish at the end of this book; and how rapidly grew the power of Peru under the shadow of the Coronel Don Jose Balta, its actual President.

(2.) Manzanillo: tree of the Antilles, whose fruit is poisonous and whose shade is noxious.

Jesuits are the destroyers of dogmas, and the citations we make in this book prove it; we read the "*hundred easy devotions*," a book created for the *superstitious* without religion; for the men who desire to have one foot in paradise and the other in hell; for they at one instant cannot reform within and consecrate themselves to prayer; but that they who desire to be saved without any labor and without abandoning a life of orgies and of pleasure. Who are these who create proselytes, and for all find excuses, making religion a victim of their doctrines, guilty indulgencies and alliances carnal or political, so notorious and deplorable, saying to the rich libertine "*Apply to me and I will save you at little cost*"; and to the Virgin, saluting her in this manner: to those who rise up "*Good Morning, Mary! and Good Night! to those who retire, or without lifting a scapulary or a sacred heart.*" All this is said without our perceiving how ridiculous are our beliefs and how ultra is Christianity!

Who are they? The agents of espionage, intrigue, and accusations; the *prime movers* of the leagues, civil wars and dragonnades¹ schisms, murderers; that is what they are! Incarnate enemies of legitimate liberty, partners of despotism; that is what they are! Disturbers of the peace of all states and of all families, seducers and conspirators; instructors of the assassins of kings; authors of slavery and the stolidity of peoples; vassals and oppressors in the name of God to popes, kings, peoples and to the most holy and illustrious men; THAT IS YOUR HISTORY! In vain we seek for a crime that they have not committed or excused. What are your works? Perhaps you can cite the noble efforts of some missionaries. You caused the Stuarts to perish and the Bourbons must disappear forever. This is your future, your destiny.²

For a long time they humbled themselves before making

(1) Persecution that was made in France during the siege of Louis XIV. of the Protestants for which they employed dragoons.—(N. del T.)

(2) This treatise, written in France, in 1845 foretold the last of Doña Isabel de Bourbon, Queen of Spain.—(N. del T.)

their appearance in public, and now they have invaded the soil of our country. We are the tyrants of forty thousand priests, your friends say with pride. France possesses to-day 960 Jesuits.¹

Are we not threatened by the presence of the Jesuits? Who has not advised us of their existence? Anti-revolutionary tendencies, ultramontane systems, an evil that is undefinable, and over all the division that is so powerful of the paternal household; tyrants of 40,000 priests the Jesuits have disposed of 40,000 pulpits, being its moral and proxy of the souls of women, and whom they possess, has said Michelet, reckoning debit with the remainder. Proxies also of the mothers to obtain their children, for which they demand in high voice the *liberty of their teaching*, with the object of *monopolizing to their own profit*, the actual generation they repel, for they are confident of forming the heart of the coming posterity; illusory confidence; for on giving the cry of liberty, all the world has divined that slavery was the primordial object of its efforts and denying arbitrary liberty because arbitrariness or actual liberty was not desired.²

But if the Jesuits are to be the directors of learning, must we despair of the future generation which issues from their hands? No; because the Jesuits educated Voltaire and Diderot their greatest enemies; and further the disciples of the Jesuits with their writings precipitated the Revolution of 1789. The education by the Jesuits created philosophers, casuists, and certainly is it shown atheists, over all!

Who can predict with certainty, what shall be the results of the education by the Jesuits? The habits are relaxed in the extreme; egotism and rivalry dry up the hearts; what will the world be if the perverse *doctrines* have access to modern society?

(1) We have at the time of the date of this little work to-day in France many more Jesuits — (N. del T.)

(2) Long live the Revolution of September which brought to us the liberty of teaching.— [N. del T.]

“Death kills only the body¹ but they kill the soul. What care? To the deadly murderers living on are to be left our children; here will be lost our children in the future. Jesuitism is the soul of policy and of impeachment; the most ugly habits of the tattling scholar, surrendering all society for the college convent; what a deformed spectacle! A whole people living as an establishment of Jesuits, is to say, that they have arrived at the lowest occupation of denunciation; treason in the same home; then the wife is a spy upon her husband, the brothers spy upon one another, but without any bustle, we perceive only a sad murmur, a confused noise of people who confess strange sins, which torment them mutually and at which they blush in silence.”²

The Jesuits destroy the moral and never reach to purify their habits, carrying forward religious quarrels to centuries without any object of lesson. The Pombal may be reborn and a new Clement VI. perhaps may not delay to avenge the universe.

To re-establish the Jesuits solidly, it will be necessary to destroy man; the Jesuits are impossible in the meanwhile when we can consult our soul and our reason; in the meanwhile we notice the palpitation of our heart.

III.

The actual position of the French clergy to-day is the object of many grave fears. When the immortal declaration of 1682, the clergy having expelled the Jesuits, they measured an abyss between them and the others. Who is blind to this abyss? The French clergy remember the eloquent words of Bossuet: “*The Shepherd will unite with the Wolf to guard the flock.*”

A similar alliance is more than a scandal, it is a sacrilege.

r. (1) Michelet of the Jesuits.—(N. del T.)

(2) See for example the actual state of Ecuador, the whole of which country is converted into a college of Jesuits and Peru following behind.—(N. del T.)

The French clergy we do not doubt very promptly detest the Jesuits; they observe with honor its moral and its history; expelling the sellers of the temple and marching at the head of progress, prove that the Gospel is not the precursor of the sepulchre. Christianity must not be only the religion of the dead; the Gospel is the charter of man and the proclamation of his liberty. Minister of God, explain until the last, the Gospel of Christ. Eighteen centuries have we hoped. The people, Christ anew has been nailed to the cross; and for a long time have we seen the blood flow from his wounds; the generous blood which has flowed for our redemption, running yet all the days; but the proclamation of the gospel will cicatrize the bloody gashes.

The French Revolution has commenced the work of equality and liberty. The apostles of Christ must explain to all the law of God!! The tablets of Mt. Sinai was the code of the Hebrews; but we are not ambitious for any other laws than those of the Gospel. But the soul of the Gospel that is in the sepulchre and the Church is the door which covers its entrance; ~~and~~ we trust that only the stone may be broken and be scattered in every part. The moral of Christ is eighteen centuries old and has lost nothing of its eloquence or force. Already is the time that the people see in the Gospel something else than a theory of what is beyond the tomb. Rest is the only thing that can be given to the ashes of the dead; *but to the living must be given liberty!*

The French clergy will know very soon where are their true friends. But the priests of false Gods may incense to emperors and preach inequality and slavery; but the priests of Christ will find the footsteps of their Master in the paths of love and liberty.

And now, young men, be careful that ye do not have to repent of living sepulchres when the catastrophe shall be inevitable. Great things are for you to do. Persist wherever is the combat of the soul, the danger of life and the reward. Do not be lost; or then yourselves will become the sepulchre

of the catacombs: "as I, know ye, that God is not the God of the dead, he is the God of the living."

NOTE BY THE TRANSLATOR.—If such are the opinions of a liberal Catholic so beautifully, ardently and eloquently expressed, what ought not Protestants, Hebrews and liberals to do in America and around the globe, to throw off the yoke of Rome entirely wherever it is attempted to be fastened to fetter the people. Repudiate the whole thing entirely, Jesuits, Dominicans, Franciscans, Augustinians, Carthusians, Paulist Fathers, Fathers of the Holy Faith, Pope, Cardinals, Archbishops, Bishops, Priests, Curates, Convents, Monasteries filled with lazy, licentious Friars, and clean out the whole business of this caravansary of prostitution and lust, under the name of the Roman Catholic religion.

SUDDEN DEATHS OF SOME OF THE POPES OPPOSED TO THE JESUITS.

I.

Sextus V was stricken down by premature death (*immature morte precepti*) at the time of attaining the subjection of the Jesuits to his established law.

II.

The same fate attended Clement VIII, but his death did not immediately happen; it was predicted with certainty by the Father Bellarmin until the very moment of going to condemn the doctrine of *Moline* favored by the Jesuits.

III.

Innocent XIV died immediately when he meditated upon the measures for abolishing the Society.

IV.

Clement XIV died immediately after having dissolved the Jesuits.

It is to be noted that these different corpses and many others of bishops and cardinals who were as little disposed

toward the Jesuits and always died by them, and have contributed evidence for us to regard them with sinister suspicions.

The Jesuit PEDRO JANIGE having written against the Society a work called "*The Jesuit upon the Scaffold*," was surprised by the *Holy Fathers*, who compelled him to sign a retraction. Their action was continued until the removal of FATHER JANIGE, in consequence of a crime that they took care to exempt. MELCHOIR INCHOFFER, a Jesuit suspected to be the author of the "*Monarchy of Solipsos*," was violently carried away clandestinely from Rome, whither he had returned to petition the Pope. The FATHER SCOTTI, the true author of the "*Solipsos*," escaped with difficulty the poniard and the poison.

HISTORIC DOCUMENTS AGAINST THE SOCIETY OF THE JESUITS.

THE AUTHORS ARE

Pope Clement VIII, ~~Francisco de~~ Borgia, third General of the Jesuits, Geromo Lazuna, San Carlos, The Blessed Palafoz, Cardinal Turon, Parliament of Paris, Id., Charles III, The last moments of Clement XIV, Palafoz to Innocent X, Monclas, Bull of Benedict IV, The Father Lachaise, Innocent XIII, The Charlotaise, etc.

"The Jesuit is a sword whose hilt is in Rome and its point everywhere," says GENERAL FOY.

HISTORIC TESTIMONIES.

I.

"Vede il signor, di questa camero io governo non dico Pirigi, mala China, non guia la China, ma tutto il mondo, senzache nessuno sappio come si fa.—(TAMBURINI, the General of the Jesuits.)

"See, sir, from this chamber I govern not only to Paris. but to China; not only to China, but to all the world, without any one to know how I do it."

Effectively, not being the Jesuits, but its *institutes*, subjects of no king, its general is the first in the world. In 1773 the Jesuits were 22,000, to-day (1846) they number 46,000, and who does not fail to ask, "*Where are the Jesuits?*" (God and the Devil can only answer correctly.—*Translator.*) OCCULI-HABENT SED NON VIDEUNT.

II.

Opinion of Pope Clement VIII.

(1592.)

"The CURIOSITY drawn to the Jesuits is gathered from everywhere; over all, *in the confessionals, to know from the penitent, whatever passes in her house, between her children, servants, or other persons who are domiciled with them, or to whom they come, and every incident which may happen. If they confess a Prince they have the power to govern all his States, desiring to govern for him, and making him to believe that nothing will go well without their care and industry.*"

It is not a philosopher who looks out for the Jesuits, it is the Chief of the Church; let us see the judgments by its third General, Francisco Borgia.

III.

"The time will arrive very soon, in which the 'Company of Jesus' will become very solicitous in the human sciences, *but without a single application to virtue, the ambition will be to dominate, the overbearing and pride penetrating its soul, to rule alone and no one can refrain them. The spirit of our brethren is trampled upon by an unlimited passion for temporal goods, an eagerness to accumulate with the utmost ardor of the worldly.*"

Here is a prediction that does not pertain to Voltaire nor to Michelet but to Gerome Lanuza, Bishop of Albarracin.

IV.

"Robbing the alms given to the poor, to the beggars and

the sick, drawing to them the rabble. * * * *Contracting familiarities with women and teaching them to wrong their husbands and to give them their goods to hide.*"

V.

"A long time have we seen the Society of the Jesuits in imminent danger of a sudden decadence, for many bad heads and evil maxims predominate among them."

(Letters of San Carlos of the 15th of April, 1759, to M. Speciaup.)

VI.

"We have no religious order more prejudicial to the universal Church, or who have made themselves more revolting to Christian provinces, etc."

(Bishop Palafoz to Pope Innocent X. Letter II, Chapter III, Pages 115, 116.)

VII.

We read in the sentence given by the parliament of France of 1662:

"The institute of the Jesuits is inadmissible, for its nature in its whole estate is contrary to natural right, opposed to all authority, spiritual and temporal, and on the road to introduce under the cloak of a religious institution, a body politic, whose essence consists in a continual activity, to reach by whatever way their desire, direct or indirect, secret or public, until first an absolute independence, and successively the usurpation of all authority."

VIII.

The sentence of 1762 contained the following paragraph relating to the moral of the Jesuits:

"The moral practice of the Society of the Jesuits is perverse, destructive of all religious principle and of *probity*; injurious to the Christian morality; pernicious to civil society; seditious and contrary to the rights and nature of the royal power, and to the sacred persons of the sovereigns, and to

the obedience of the subjects; they are adapted to excite the greater revolts in the States, and to re-form and sustain the most profound corruption in the hearts of men."

IX.

In reply to a brief of Pope Clement XIII., Charles III. being King of Spain, he expressed the following, relating to the Jesuits: "I can assure YOUR HOLINESS, that I have the proofs, the most efficacious, of the necessity of expelling the whole Company, and not any one in particular. I repeat to YOUR HOLINESS with a new assurance, and for your consolation I pray God that he will inspire what I believe."

X.

When Clement XIV. had signed *the extinction of the Jesuits* he was found seated in his office, and said in the presence of a person distinguished for his merit and his class, "I have made this suppression, and I do not repent it; but I was not determined until I had examined to the end, and fully reflected, and having believed it useful and necessary for the Church, making it anew if I had not already done so; MA QUESTA SOPPRESSIONE MI DARA LA MORTE" — "although this suppression shall occasion my death."

XI.

No one knew how to interpret a pasquinade at the entrance of the palace of the Holy Father, which contained these five letters: I. S. S. S. V. Clement XIV. explained them in this manner, "*In Settembre Sara Sede Vacante.*" In September the Holy See will be vacant.

Clement XIV. died with a devouring heat in the throat, stomach and intestines, ceasing to exist after terrible colics. At the time of his death, his body was clean, became black and decomposed in great pieces.

Twice had the life of the Holy Father been attempted by poison—in the month of April, and at last in June, 1774.

"*The Jesuits had devoted themselves to poverty!!! We have found the Jesuits in power and perhaps with all the riches of*

South America; not ceasing to augment their wealth by the industry of its traffic which has been extended until they have opened not only markets of cattle, meat and fish, but the stores for the smallest of trade!"

(Second letter of Bishop Palafoz to Innocent X.)

XII.

“Political corrupters of all governments; flatterers of the great and of their passions; prime movers of despotism; to smother the reason and power of authority; enemies of kings who oppose them and their crooked desires; calumniators of the many who love with sincerity the prince and the state; placing a sceptre of iron in the hands of kings and a dagger in those of their subjects; counseling tyranny and preaching tyrannicide; binding to its interests the most cruel intolerance with the most scandalous indifference and respect to religion and morality; permitting all classes of crimes, and not pardoning disputes over words in subjects little intelligible; serving idolatry which they regard and persecuting Catholicism which refuses its confidence. A theological quarrel is in Europe a business of state, as much as the superstitious and worship of Confucius which they permit in Asia.”

(M. DE MONCLAIR—*Manual of the Jesuits*, note 61.)

XIV.

Benedict XIV., by a Bull of December, 1741, prohibited the Jesuits. “They dare, before us, to enslave the Indians of Paraguay, to sell them, or buy them, etc., * * * separating mothers from their children, and to despoil them of their goods and property.” (Page 27.)

XV.

A few days before his death, FATHER LACHAISE said to Louis XIV, “Sir, I counsel you to elect a confessor in our company well disposed to your majesty, for at this time they are very much scattered, numerous and composed of characters very diverse and impassioned for the glory of the body. *No one can answer for a misfortune, and ONE EVIL BLOW MAY*

VERY SOON BE GIVEN." The king took care to throw down the proposition, and it was referred to Marechal, his chief physician, the which in his first terror he revealed to Blouin, first chamberlain, and to Bolduc, the first apothecary, his particular friends, and from whom we have this and many other anecdotes.

(*Memoirs of Duclos*, vol. i, page 134.)

XVI.

Pope Innocent XIII. reproached the Jesuits for having been, in Pekin, the prime movers and solicitors of the incarceration of the missionaries, declaring that for that unheard of scandal, re-presenting the paper of the constables for their imprisonment and jailers for keepers, over all for the respect to Pedini, Appiani and Guingues, Italian and French missionaries.

(Vol V of the *Anecdotes upon China*, page 260.)

XVII.

"Is it honorable to form a duty of espionage between religious people, and accustom them to assimilate and lie to tender hearts, and for as much with propensity or inclination to all?" "The corruption of the soul and the degradation of the spirit, to tear away from men all sentiments of honor, and all the causes of emulation; this is to debase humanity under the pretext of perfecting them." *And that use cannot make of similar instruments a superior ambitious man and a criminal continually occupied in observing and consequently for sale. Imposing the yoke of belief, that they are sold for their good; this is the culmination of fanaticism.*"

(LA CHALOTAIS, *Manual of the Constitutions of the Jesuits*, page 171, édition in 12.)

XVIII.

"It is for this that the Society of the Jesuits has the power to hide the sun, and make men blind and deaf to its caprice." (MONTLARC, *Manual* page 60.)

XIX.

“The General is *the true Pope of the Company of Jesus*, and the plan of this institute is to destroy all authority, and all government, having concentrated all in its society.”

“This ambitious Company is a nation, a power apart germinating in the loins of all others, changing their substance and surmounting their ruins.”

(RIQUET, member of the Parliament of Toulouse.)

{ Verily, a tape-worm.—*Translator.* }

XX.

“What other religion possesses secret constitutions, privileges which they do not declare, and regulations which are forever hidden? * * * The Church does not limit that which illumines the reason of man, and by the contrary it abhors totally the darkness, * * * and for this will come, as much as any desire, the privileges, the instructions, statutes and regulations of the conduct of the most religious. Religious men there are in the abodes of the Jesuits, and religious professors *who ignore the constitutions and privileges*, proper rules of the company; but they are the more obliged to submit to them, and made to follow them; for whose motives the superiors conduct them by secret regulations known only to themselves.”

(D. PALAFOZ, Bishop of Osmu to Innocent X.)

To conclude such numerous citations we abandon the pen with pleasure; being effectively pained of having to transcribe such maxims, although they may be trampled upon and scoffed at. For the general public who believe that we are deceived and a compiler of dreams better than the thoughts of an individual of a religious society, are the ideas of a bandit. We cannot believe that there are men so miserable, who excuse the *parricide*, the robber, the assassin, and all the vicious, adulating despotism and pointing the daggers against kings.

“A vertigo has for three centuries made the “*Company of*

Jesus; if these abominable doctrines have not been sufficient to horrify the world, without having been thrust forth from the Confessional, who can foretell what we shall be to-day, and who knows if the power not pertaining to the Order that the Nineteenth Century may not have the glory of destroying it forever?"

(GEORGE DARNEVELL.)

CONFESSIONS OF THE JESUITS.

I.

"If we are accused of pride and of intention that all shall pass through our hands, and depend on us; when they do not have that upon which to found similar accusations, we must conduct ourselves in such a manner that the world cannot vituperate us."

(Epistle of MUCIO WITELLESCHI, General of the Jesuits.)

II.

MARIANA concluded that the Society of Jesus was *gangrened*. He believed that it was lost by its crimes, if God did not shortly establish it upon a more solid foundation.

III.

GEROMO FIORAVENTI said; "*I confess it with pain that much contained in the book of MARIANA is very true, and that the Society of Jesus has peremptory necessity of total reform.*"

POWER OF THE POPES AND OF THE JESUITS.

I.

"The Pope must admonish kings and punish them with death."

(P. SANTABEL, *del Papa* 1626, Chap. XXX, page 296.)

II.

"A man proscribed by the Pope must be put to death every-

where; for the Pope has one jurisdiction, indirect to the least, over the globe, even to the *temporal*.¹

(MUSENBAUM.)

III.

“It is a strange thing to see men who have made a profession of religion, (the Jesuits) and to whom no evil or good has been done by any one, *to daily attempt against my existence!*”

(Memoirs of Sully VI. Letter of Henry IV.)

IV.

“I do not judge it to be convenient to surrender to the Jesuits. Can they perhaps guarantee my life? It is well if they are eager for it; then it may be attempted more than once against it; *I have the proof by experience* and can show some cicatrices of its wounds. There is no necessity of more invitations, nor excitements to reach to the extremes, *consenting in his pardon but greatly to my grief and for necessity.*”

(HENRY IV.)

V.

“Whatever man of the people, not to have other remedy, we can kill him who tyrannically usurps power; for he is a public enemy.”

(EMMANUEL SA, Jesuit.)

VI.

“Evidently,” exclaims Andrew Delrio, “it is lawful for any man to assassinate a tyrant, if having become powerful at the summit of power and not having other means by which we can cease the tyranny.”

(1) After reading the maxim, who will defend the temporal power when it is so that the Company of Jesus have sanctified the manner in which they do it?

SECRET INSTRUCTIONS
OF THE
COMPANY OF JESUS.

PREFACE.

These particular instructions must be guarded and kept with careful attention by the superiors, communicated with prudent caution to a few of the professors; in the meantime there does not exist any other thing so good for the Society; but we are charged with the most profound silence, and to make a false show, should they be written by any one though founded in the experience we have had. As there are various professors who are in these secrets, the Society has fixed the rule, that those who know these reserved instructions that they cannot pass in any one religious Order, whether it be of the Carthusians, to cause them to retire from that in which they live, and the inviolable silence with which they are to be guarded, all of which has been confirmed by the Holy See. Much care must be taken that they do not get out; for these counsels in the hands of strange persons to the Society, because they will give a sinister interpretation invidious to our situation.

If (unless God does not permit) we reach success, we must openly deny that the Society shelters such thoughts, and to take care that it is so affirmed by those of the Company, that they are ignorant by not having been communicated, which they can protest with truth, that they know nothing of such instructions; and that there does not exist other than the

general printed or manuscripts, which they can present, to cause any doubt to vanish. The superiors must with prudence and discretion, inquire if any of the Company have shown these instructions to strangers; for neither for himself, or for another, they must be copied by no one, without permission of the General or of the Provincial; and when it is feared that anyone has given notice of these instructions, we shall not be able to guard so rigorous a secret; and we must assert to the contrary, all that is said in them, it will be so given to be understood, that they only show to all, to be proved, and afterwards they will be dismissed.

**(This introduction from Sherman's Engineer Corps of Hell now ended,
serves as a foundation for Brownlee's Secret Instructions of the Jesuits,
which begins with the following page and is reproduced in its entirety.)**