

**Review: Hector Macpherson, *The Jesuits in History*, Macniven & Wallace, Edinburgh, 1914**

Pages: 154

**Timely History of Jesuit Doctrine and Intrigue**

Covering a vast and complex history the author draws together key facts on Loyola's Society of Jesus. Conclusions of their destructive nature in any country foolish enough to open their doors agree even with Catholic sources. From ex-Jesuit Abbe Martial de la Roche-Arnaud, 1828:

“Do you wish to excite troubles, to provoke revolution, to produce the total ruin of your country? Call in the Jesuits; raise up again the monks; open academies, and build magnificent colleges...”

The fibre of the Jesuits was and is anti-Reformation which explains both their initial acceptance and 450+ year survival, including suppression in 1773 by Pope Clement XIV (who died shortly afterwards from poison).

Jesuit morals are corrupt and include doctrines of probability, mental reservation and justification of means. Theft may be permissible by a poor man but only if the victim is rich. An adulterous woman is able with a clear conscience to deny having committed the act if she has been to confession and obtained absolution.

'Missionary' efforts were fused with paganism to gain converts. In India Francis Xavier baptised thousands who quickly reverted under influence of the Brahmins. In China when in front of pagan idols people were to mentally transfer worship to Jesus images under their garments. For a time the Jesuits ruled as kings in Central America having acquired most of the wealth, including silver mines.

England, Scotland and Ireland were subject to continual seditious plots. The self-commiserating malaise of Ireland is put down to their rejection of Reformation doctrine and remaining a 'fief of the Church.' Irish historian William Lecky said Penal Laws introduced by England were a self-defence

mechanism [against Jesuitism].

The path of the Order is a natural decline terminating in spiritual despotism behind the papal throne. This is seen in the Marian papal dogmas of Immaculate Conception and the Assumption prior to Vatican I in 1870. That council was stacked with pro-Jesuit cardinals and dissenting intellectual voices silenced. The price of Papal Infallibility was heavy; now it must be believed for example Pius VII infallibly re-established in 1814 the Order Clement XIV infallibly dissolved in 1773.

As to the future, modern Jesuit proclivity for socialism ('social justice') is prophetic [written 1914]:

“there can be no more dangerous alliance than one between a church employing all the powers of Jesuitism and an ignorant population ready to submit to any spiritual power **which promises to lead them into economic prosperity.**”

Once neo-Darwinism falls in the decaying West the Jesuits must be ready to fill the spiritual void by any religious means necessary.

\*\*\*

### **I) The Founder (pp. 1-8)**

With the edifice of Catholicism teetering on the brink due to the Reformation help came from one man, Ignatius Loyola, born 1491. Convalescing after a war wound, he was transformed reading Roman Catholic literature and began self-flagellation, fasts, cave-hermitage, and had visions of saints, Mary, God and Jesus Christ. In one vision the Holy Spirit was seen as three piano notes and the Host turned into Jesus.

Loyola founded the Jesuit Order whose express purpose was counter-Reformation. On 15.8.1534 Ignatius and six others assembled in the crypt of Notre Dame de Montemarte and swore an oath which included protection of the Roman Church. On the altar were marked I.H.S.<sup>1</sup>.

In 1537 they submitted a request to the pope for formalising their order. It met with tentative approval due to Rome's desperation due to the

Reformation.

Their facade is posing as disciples of Jesus to the world.

## **II) Jesuitism a Spiritual Despotism (pp. 9-23)**

Naturally, principals of Jesuitism are diametrically opposed to the Reformation: “the despotism of Rome would be made more rigorous.”

After establishment the society needed a General for which the choice was obvious. Loyola's authority and control over members was supreme; the Jesuit must be like clay for then he can partake in the Divine Will which supposedly flows from his superior.

None could learn to write or read, or attain further knowledge if already educated.<sup>2</sup> Church dogma is to be believed even if it appears not true and most importantly the Superior is to be obeyed at all times.

A case of discontentment comes from one Dr. Bartoli, for which the stifling atmosphere of the Society was fatal to membership. Anti-modernist action involved excommunication, bribery, isolation of students from modern ideas, restricted holidays and removal of suspect teachers. Catholic literature was prohibited from refuting 'errors' lest students even became aware of them!

The wealth of the society came from new members bequeathing it upon entry. In this way it could maintain a facade of poverty while accumulating riches.

The Jesuits wield enough power to battle the pope witnessed in the dead bodies of Sixtus V, Urban VII, Clement VIII and Clement XIV. They are also bitter rivals of the Dominican, Carmelite and Augustinian orders<sup>3</sup>.

Perhaps the greatest proof of their power is the infallible reinstatement declaration of the order in 1814 by Pope Pius VII, at odds with the 1773 infallible suppression order of Clement XIV!

Once reinstated the Jesuit's attention turned to Councils; they favored dictatorship for ease of control and so pushed Pius IX to make infallible

declarations (e.g. Assumption of Mary in 1854). Once the practical was effected the theoretical claim to Infallibility could follow. In 1870 Papal Infallibility was announced despite overwhelming Cardinal opposition, and amidst intimidation and bribery.

### **III) The Jesuits As Corrupters of Morals (pp. 24-32)**

Given the Society seeks temporal success of the papacy, member delinquency is acceptable if they are useful. For this reason men of science void of piety are admitted.

Their system of casuistry is matchless, covering mental reservation, probabilism and justification of means by ends.

On probabilism, a debated course of action can be taken if there is a probability (however small) of it being right by virtue of its plausible airing among religionists.

Mental reservation and sophistry allow evasive answers, or those that would have a completely different meaning than the one perceived. E.g., a woman can deny adultery if she has been 'absolved' via confession.

Justification permits theft (by the poor, and only of the rich!), debasement of goods (watering down wine), and man slaughter (accidentally killing a father if in the process a great inheritance is gained!). This doctrine also drives behaviour and training; in England the Jesuit is constitutional, in India an idolater, Rome a bigot. He, “dresses in all garbs, speaks all languages, knows all customs, is present everywhere though nowhere recognised...”

Finally, from ex-Jesuit Abbe M. De La Roche, “Do you wish to excite troubles, to provoke revolution, to produce total ruin of your country? Call in the Jesuits; raise up again the monks; open academies,...”

### **IV) The Jesuits As Missionaries (pp. 33-42)**

The other goal of the order is world 'evangelisation'.

The famous Jesuit Xavier supposedly baptised 700,000 in India, yet were

left as ignorant as he found them, easily re-converted by the Brahmins.

To accommodate the Brahmins the Jesuits refused giving sacraments to pariahs. They secretly dressed, spoke, ate and drink like Hindus and never spoke of Christ.

Images of the Buddha and Virgin Mary received equal adoration.

In China converts were able to retain some pagan ceremonies, also keep an image of Jesus under their clothes (for mental transference of worship when before idols). The Jesuit Ricci taught nothing amiss with these idols as they were just another name for the King of Heaven and therefore harmless.

A bull of Benedict XIV in 1744 stopped some of the above abuses.

A report of Monsieur Martin, French Governor-General in India, 1697, "Next to the Dutch the Jesuits carry on the most extensive and valuable trade with East India."

In Central America Jesuits owned 300,000 sheep, 60,000 oxen, silver mines and factories. From 1586, Paraguay was to be made a Jesuit state of spiritual serfdom with the General as monarch. There was no interest in teaching self-reliance. In a Portuguese report, 1731, the colony could export 300,000 cattle p.a. to Spain. In 1750 the extent of their schemes reached Spain and Portugal and by 1768 the Jesuits were subdued.

#### **V) The Jesuits and English Plots (pp. 43-59)**

Ironically, Jesuits are bound to take no part in secular politics. In secret gifts were made to courtiers and servants to build up their influence.

The biggest recalcitrant country was England which became a greater problem after Elizabeth I's ascension. Paul IV excommunicated her, absolved all her subjects and authorised assassination of this 'Jezebel'.

After the disaster of the Spanish Armada in 1588 infiltration became the program of the Jesuits.

Jesuit Parsons in 1596 on Government wrote only Catholics are to be employed in principal posts, a religious oath must be required and the Inquisition restored as soon as possible. Abbots and Bishops would man the House of Lords, monks and deacons the Commons.

King James I was a Jesuit sympathiser when it furthered his goals but upon ascension he dashed Catholic hopes.

There was the 1605 Jesuit Treason to blow up both Houses of Parliament.

James' son Charles I under influence from his Catholic wife Henrietta Maria of France incited a civil war. He lost to Parliament and was beheaded by Cromwell.

Raised by Catholics in exile Charles II became Catholic to secure Spanish and Papal support to re-institute a (Catholic) monarchy over England. In Scotland the deceiver swore to the Solemn League and Covenant.

Charles made the Treaty of Dover with Louis XIV in 1670 which included a payment of £200,000 p.a. from France to make England Catholic.

Charles II's son James VII was an open bigot. His Declaration of Indulgence was a back-door allowing Catholicism via religious freedom for all (including non-conformists). Non-conformists chose to suffer rather than side with James who “would rather convert England or die a martyr.” James VII was called a Son of the Society.

James also approved of Louis XIV's revocation of the Edict of Nantes and refused aid to fleeing Huguenots unless they would become members of the Church of England.

In the end the Archbishop and Bishops drew up a remonstrance against James and proceeded to invite William of Orange to rule England.

## **VI) Jesuit Intrigues in Scotland (pp. 60-75)**

Scotland was crucial to the Reformation's success as it is an invasion staging point into England. The risk in the 17<sup>th</sup>C was Philip using a Catholic Spain to invade England.

In 1580 during Elizabeth's reign Rome sent two Jesuits, Parsons and Campion, to England to conspire with Scottish Jesuit Father Creighton. If James would submit to Rome English nobles would back him and his mother released. Evidence comes from Spanish Ambassador Mendoza's letter to Philip.

Another Jesuit, Holt, was received by the Duke of Lennox (guardian of the young King James VI) and four Earls with a plan: (i) convert the king or (ii) pressure 'Queen of Scots' Mary Stuart to convert him or (iii) exile him or (iv) depose him. Incriminating evidence comes from Lennox's letter to Mary Stuart discussing papal invasion forces.

The plot was checked by the Ruthven Raid where Protestant noblemen separated James from Lennox, who left in 1582 to raise an army but died in France (along with the plot).

Scotland needed to fall first before England could be invaded and Elizabeth dethroned so the Jesuits continued, their next attempt was to raise a 4,000 man Spanish army. At that time James escaped from Ruthven castle and began to seek help from Rome, even writing a letter to the Pope.



[left: Ruthven/Huntingtower Castle, Perth, Scotland]

With the Armada Jesuit plot of 1588 and its total failure James moved closer to Elizabeth and Protestantism. He is said to be an opportunist, an uncertain quantity driven by hope of gaining the English throne, even willing to deal with Philip of

Spain.

In 1593, Edinburgh, a Jesuit plot was uncovered, evidenced by letters found on a George Kerr requesting Philip send an army. It was proven James was complicit. Notwithstanding, when the time came James supported Protestantism, sentiments strengthened by the 1605 Gunpowder Plot.

The Stuart Kings overall were subverted by their Roman Catholic wives, e.g. James's wife Queen Anne was secretly a Romanist and arranged her son Charles to marry Henrietta Maria of France.

Charles conspired with Jesuits when things went awry. In 1617 religious civil war was brewing between Protestantism and Romanism. It is said at all events the Catholic party was first to take up arms.

The Covenanters aided England united by the threat of Popery and the end was Cromwell's execution of Charles I in 1649. They crowned Charles II at Scone in 1651, a man who swore the Scottish Covenanter's Protestant Oath but still negotiated with Rome for an army.

Charles II secretly became a Catholic, members of his court were crypto-Catholic and his Queen had her own Chapel, Priests and Confessors. He stopped short of fanaticism though as his desire was upholding the divine right of kings, or absolute monarchism (incompatible with Romanism).

James VII was a Catholic fanatic. In 1681 as Duke of York he influenced Parliament to pass the Act of Succession (which permitted Catholic English Monarchs). Another act was also passed allowing papists in church or state offices.

In 1685 James was proclaimed King at Edinburgh and refused to take the Coronation Oath which bound the monarch to defend the Protestant faith. William of Orange was called over to replace James, ending the Scottish Jesuit plots.

Before this period it is noteworthy how reformer John Knox helped save Scotland and kept Bloody Mary's Romanism in England at bay.

## **VII) The Jesuits As Instigators of Irish Rebellions (pp. 76-85)**

Ireland's woes are often attributed to English misgovernment but the root is rejection of the Reformation and siding with Rome. She was a 'fief of the Church.'

Ireland became a base of attack against Elizabeth, e.g. the Desmond revolt of 1580 under Jesuit Sanders, with 2,000 papal soldiers and five ships.



O'Neill's Rebellion of 1599 involved two Spanish ships and 100,000 gold pieces from Clement VIII to raise an army. The Pope in his 1600 Bull actually commended the failed rebellion.

In 1641 a vicious rebellion was stirred up during peace time by Jesuits. Jesuit Professor Connor O'Mahony, "and kill all the heretics, and all that do assist and defend them...You have in the space of four or five years ...wherein I write this killed 150,000 heretics...so I would to God you had killed them all."

The end of it was an Irish complaint to Rome that seditious plots of the Jesuits led the [English] Government to pass measures against Roman Catholics (the Penal Laws). A final plot came with James VII and a 50,000 man army to retake his throne. At the famous siege of Londonderry Protestants held out for two days until relief arrived. One Walker was the religious soul of the defence. William of Orange then defeated James at the Battle of the Boyne in 1690 who returned to France.

### **VIII) Jesuits Changed Tactics In Ireland (pp. 86-98)**

The first goal was removal of the Penal Laws which were a direct consequence of Jesuit sedition. This was attempted by gaining political power via the legislature. Historian William Lecky said restrictive legislation on Catholicism was a measure of self-defence.

On the Papists Act<sup>3</sup> of 1778 there was extreme naivety of political opinion on Catholicism, "the belief...the association of disaffection with Catholicism was purely causal...has proved ludicrously false...the question of priestly influence in politics is one of the most pressing of our time."

Since 1641 Irish have never ceased to attack Parliamentary supremacy.

Educational control was complete, over national, monastic, and Catholic schools. Ignorance was a preservative against 'intellectual danger'. The result of the Jesuitical education system was the Irish malaise for which they bore universal self-commiseration.

### **IX) Jesuits Expelled From Roman Catholic Countries (pp. 99-107)**

There is the strange fact the Order has been expelled from most Catholic countries.

In Catholic Spain, 1776 Charles III expelled all Jesuits as seditious mongers.

In 1608, the Venetian Senate outlawed property to pass to Jesuits, a type of economic sanction. The Jesuits appealed to Pope Paul V and he put Venice under interdict. The Venetians found Jesuits were using the confessional to spy on the State.

In France, Jesuits encouraged assassination of Henry of Navarre, who became a Catholic to gain the French throne. After expulsion they were allowed to return but on 6/8/1762 Parliament decreed them banished forever.

In Portugal the Catholic King said of their licentiousness, “the three leading features are falsehood, murder, and perjury.” Their most odious trait was anti-nationalism which fatally clashed with European monarchy forcing abolition by Clement XIV, who at the time predicted his own death<sup>6</sup>.

### **X) Jesuitism The Enemy of Nationalities (pp. 108-120)**

The evils of Romanism stem from its move into the civil sphere rather than erroneous doctrines in and of themselves. Reformed Catholicism was still an enemy of Jesuitism though as it did not allow for their morality.

In 800, Charlemagne was crowned Emperor of the Holy Roman Empire by Leo III. Things progressed, till in 1300, Boniface VIII, arrayed with sword, crown and scepter declared *himself* Caesar.

Jesuits seek to 'fuse all nations', discourages use of the mother tongue, falsify history and the science of nature. Any nation which allows them in is said to commit suicide. Vatican decrees and Canon Law allow no place for nationalities and self-governing communities. The supreme authority in Britain for example is the Pope of Rome.

Cardinal Manning described Jesuitism as the cancer of Roman

Catholicism.

In *The Ruin of Education in Ireland*, F.H. O'Donnell says of the Jesuits [p. 105], "They can stimulate fanaticism. They cannot develop reason...They suck the brain of the lay people, and the resulting paralysis they call it peace."

Up to 1860 the Order was expelled from countries no less than seventy times.

### **XI) The Jesuit Revival in the Nineteenth Century (pp. 121-130)**

The Jesuits saw [created?] the French Revolution of 1789 to revive their fortunes after their suppression. Its causes were claimed to be extreme anti-religion which would have been avoided if only the Jesuits had *not* been suppressed (!)

Pope Pius VII (after his release by Napoleon from prison) was pressurised and on 7/8/1814 issued *Sollicitudo omnium ecclesiarum* which re-established the Order. This is a conundrum for Papal infallibility.

The King of Spain whose father expelled them invited the Jesuits back. In France, 1820, the Privy Council of Louis XVIII carried laws against the press, individual liberty and the elective system.

There was some resistance:

\*In Russia Emperor Alexander expelled them in 1820 for 'tampering with the army'.

\*Archduke Maximilian Francis of Austria, "They have so constantly mixed themselves up in court...intrigues that they must...be reproached with striving after universal domination...equally hurtful as the society of *Illuminati*...the re-establishment of the Society of Jesus can be productive of any benefit whatever."

\*Later in France (1901), Parliament under Prime Minister M. Combes introduced the Associations Bill which limited real estate ownership of the Order-7,468 establishments were closed. The catalyst was the anti-semitic

Dreyfuss Affair.

## **XII) The Jesuits and Papal Infallibility (pp. 131-139)**

There were four views on infallibility: of the Councils, of the Pope and Councils, of the Church body as a whole, and of the Pope only. The last was the Jesuit's position.

c1850 Jesuits took over editorship of the Pope's official organ *Civiltà Cattolica*<sup>6</sup>. This was used to elucidate their argument for Papal Infallibility as mentioned in chp. II.

Arguments put forward at Vatican Council I included that the head must support the body seeing Peter was crucified upside down, also (according to one Sicilian Archbishop) Mary heard Jesus confer infallibility upon Peter. The positive declaration was made on 18/7/1870-450 of the 750 'Fathers' were Italian prelates. Learning was on the side of the minority, so it is said the Council's declaration has no binding effect on Catholics.

## **XIII) The Power Behind the Papal Throne (pp. 140-)**

The irony of Papal Infallibility declared 1870 is seen in the Pope's expulsion from Italy by Garibaldi only two month's later. With the rise of democracies attention was shifted to the 'working classes'. 'Workmen's Clubs' were established and millions of tracts dispersed in France, and they again gained control over education there. The result was a break in relation with the Vatican.

In Prussia, Otto Van Bismark immediately perceived this made the pope the most absolute monarch on the globe. In 1873 the Falk Laws were passed as part of their *Kulturkampf* ('culture struggle') with Rome. Suddenly Socialism began to arise and Bismark turned to Rome to fight it. The end was repeal of the Falk Laws and a Roman Catholic party in the Reichstag<sup>7</sup>.

Prophetically, ultra-montanism and socialism were predicted to merge as an unstoppable Jesuitical force, "there can be no more dangerous alliance than one between a church employing all the powers of Jesuitism and an ignorant population ready to submit to any spiritual power **which promises**

to lead them into economic prosperity.”

As a warning for Britain in particular, in the name of a spurious toleration England has become a Jesuit-dumping ground.<sup>8</sup>

---

<sup>1</sup>*Jesus Hominum Salvator.*

<sup>2</sup>This extended to the clergy. In Ireland, 1901 the Bishop of Limerick stated of 118 priests only six had any type of education (as quoted from McCarthy, *Priests and People in Ireland*). En toto, education in Ireland was 'a sham'.

<sup>3</sup>A counter to the “40,000” Protestant denomination argument.

<sup>4</sup>Whose goal was removal of Catholic restrictions.

<sup>5</sup>It is alleged a peasant woman gained entrance to the Vatican and offered the Pope a poisoned fig, his favourite fruit (see Richard W. Thompson, *The Footprints of the Jesuits*, New York, Hunton and Eaton, 1894, pp. 227-8)

<sup>6</sup>Cf. *Address of Pope Francis to the Community of Writers of La Civiltà Cattolica*, Hall of Popes, 14.6.13.

<sup>7</sup>This would eventually result in the election of Hitler as dictator.

<sup>8</sup>Muslim riots, sodomy agenda, Christian persecution and the probable secession of Scotland from the union are contemporary fruits of this folly.