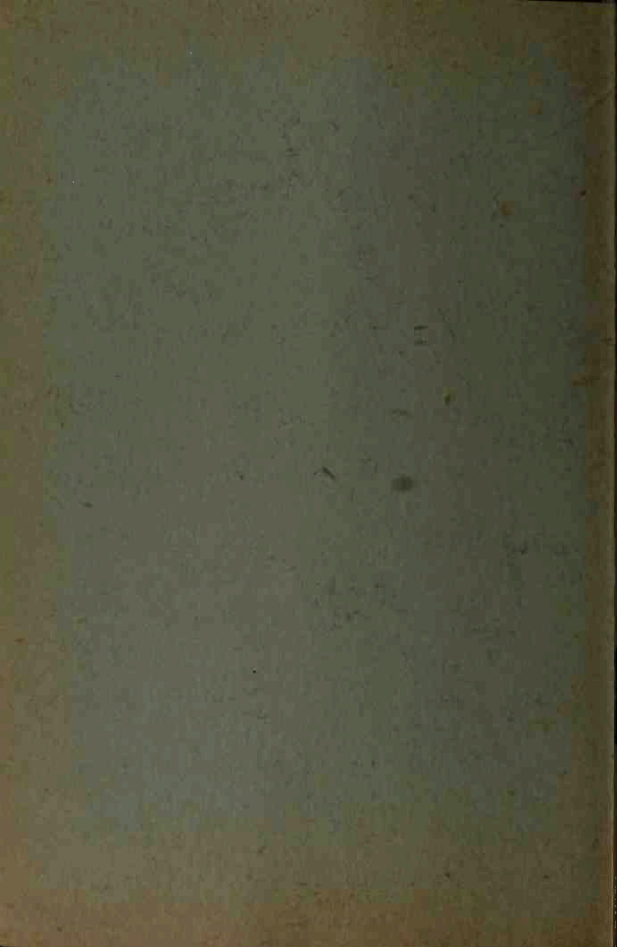


LITTLE BLUE BOOK NO. 1144  
Edited by E. Haldeman-Julius

# The Jesuits: Religious Rogues

Joseph McCabe



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# THE JESUITS: RELIGIOUS ROGUES

## CHAPTER I

### THE SAINTED IGNATIUS

A writer of considerable learning and generally sound judgment has said that the sixteenth century was one of the richest and most progressive in the history of mankind. The mists of the Middle Ages had begun to roll from the face of Europe. The tyranny of the Papacy was challenged and broken. Printing developed into a practical and powerful instrument of enlightenment. The superb art of the Renaissance culminated in the Roman, Venetian, Flemish, German, and Spanish schools. France and England burst their barbaric skins and flowered with a glorious literature and glamor of life. The foundations of modern science were definitely laid. Daring navigators broke through the ocean barriers of the known world and came home with the tidings of lands overseas and with cargoes of gold and stimulating novelties.

There have been such golden ages many times in the history of the race, and the historian who fastens upon one of them is very prone to say that his period is the finest of them all. The Periclean age at Athens—not to go further back—the Stoic age at Rome, the Ommeyad age in Arabia, the Khalifate in Spain, are all comparable with, and some of them certainly su-

perior to, the sixteenth century. The thirteenth century, of which some boast, is not comparable with these. Its science was not its own. Architecture is almost its one distinction. Its general life was squalid and barbaric. The nineteenth century, on the other hand, is beyond them all. In comprehensive progress—political, social, moral, intellectual, material, and economic—a progress that can be measured by facts and statistics, and that particularly improved the condition of the mass of the people, it is far superior to any other age in the history of the world.

I make these reflections on the sixteenth century, not merely because it witnesses the rise of the Jesuits, but because we are now leaving the old era and entering the modern world. My fifty Little Blue Books are "An Outline of History," and at the risk of seeming conceited, I claim that they afford the truest outline of history ever written. Academic histories, like all official education, contain nine things which do not matter for one that does. Popular histories either do not know the things that matter or will not tell them.

Winwood Reade's vivid and masterly *Martyrdom of Man* is defective only because, when he wrote it, modern history had not yet a complete command of all the material. The picture of the crucified race is not broad enough. But Wells' *Outline of History*, which was inspired by it, is spoiled by a diplomatic regard for the Christian version of history. The B. C. era is very seriously undervalued: the A. D. era is just as seriously overrated. In the out-

line of history which occupies about thirty of the Little Blue Books of this series the religious issue is not exaggerated by way of reaction or from sentiment, but thrust into the foreground because historians usually push it into the background and then often insincerely allow that it was a very great force, if not the greatest, in the human history. So I offer this special study of the true historical action and value of all religion, and of Christianity in particular.

We have reached the turning-point. We saw how the mind of man conceived the chief ideas of religion at a time when its conceptions were of no more value than is the prattle of your child of seven today. We saw that whenever the mind of man approached maturity in a great civilization it became very skeptical about religion. There is no historical exception to that truth. But we saw that the immense practical value which early man attributed to the supposed spirits led to the rise of bodies of experts, or priests, for appeasing or cajoling them, and these bodies were richest and most powerful just at the time when heresy or skepticism was feeblest—at its first appearance. The story of the race is the pathetic story of a creature that made a serious blunder, in creating gods and priests, and has ever since been struggling to undo it.

We saw that Christianity was at first a compilation of the moral texts of these older religions, with a little local coloring in its legend of a Jewish prophet who was crucified. We saw that Paul made a theology out of this

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by combining it with the old and almost world-wide legend of a primeval curse of the race; and that later theologians decorated it with mythological and ritual tinsel from the Roman, Greek, Persian, and Egyptian religions. We saw that it had won, after three hundred years of proselytism, only a fortieth or a fiftieth of the world in which it worked; and that then a lucky political accident gave it the power to annihilate its rivals and compel everybody to belong to it. And now we have just completed our survey of the result in terms of human welfare. Very deliberately and categorically I claim that the Christian religion suspended for a thousand years the development of civilization.

Internal economic forces, the shining example of the Moors and Saracens, and (to a less extent) the revival of interest in Greek literature, re-awakened the slumbering spirit of man. His first act was to shatter one half of the corrupt fabric of Papal tyranny. The never-ceasing revolt against Rome, which had been bloodily suppressed by the Popes for five or six centuries, now got its princes and its armies. The notion of a divine guidance of the world is nowhere more ludicrous than in connection with what are said, by those who believe in such guidance, to be man's highest interests. When the Catholic and Protestant Leagues of peoples and armies confronted each other in the sixteenth century, it would be a mockery to say that God only knew which side would win. Do you know that the horrible clash of hatreds of 1914-1918 was light, in

economic cost and human loss and suffering, in comparison with the religious war which was invoked to settle whether Jesus had really built his Church on Peter and his successors? No, that is not rhetoric. It is statistics.

But, since there *is* no God, and religion is *not* a civilizing force, that most terrific conflict of sectarian hatreds, that last effort of the "Holy Father" to bludgeon his children into a Christian meekness, which undid half the fine work of the sixteenth century and again suspended the development of civilization, had to occur as part of the liberation of the race. We take the Jesuits as the most picturesque agencies in this phase: the final transition from the medieval to modern.

In the year 1521, when Martin Luther was waiting nervously in Wittenberg to hear Rome's reply to his burning of the Pope's Bull; when Canon Nicholas Copernicus was, a few hundred miles further north, brooding over the terrible truth that the earth turns round the sun; when Magellan made the mightiest voyage yet known in history—a Spanish officer named Iñigo de Loyola passed through a religious crisis in his father's castle at the foot of the Pyrenees. He had been shot in the French war, and he learned that he was lame for life. On what could his fierce energy and ambition now expend themselves? Iñigo was a northern Spaniard, a Basque, a veritable Quixote in knightly ambition, and only about thirty years old. A lame leg . . . His career as a soldier was closed.

Such little details have more than once

helped to shift the course of history. If the father of the Emperor Constantine had not dallied with a buxom barmaid in a wayside inn, the Christian religion would probably be unknown to all but a few scholars today. . . . But we must not be tempted, in so small a book. As the fiery little man with the dark blazing eyes lay cursing on his bed, a pious sister put the *Lives of the Saints* near him. *Caramba de caramba*, here was a new kind of fighting—against devils—in which lame legs did not matter! Hitherto, Iñigo, or Ignatius, as he re-christened himself, had tempered the chaste austerity of his love of God with the love of maids; though he had been, for a Christian soldier, rather sober. He had been, one who knew him says, “prone to quarrels and amatory folly.” But lame men do not wisely pick quarrels; and maids do not offer smiles to lame men. So Ignatius was converted.

It was a long business. Whenever you read about Ignatius and the Jesuits, you read about “the great authority on the subject,” M. Crétineau-Joly. Understand at once that this man’s history of the Jesuits, which even neutral historians sometimes follow, is just as reliable as a Christian Science account of the history of Mrs. Eddy. It was written in collusion with the Jesuits. It is a Jesuit tract. I can show you the value of it at once. Crétineau-Joly speaks of Iñigo’s change of plan as a “sudden revolution”: the grace of God, of course, and all that bunk. Well, the process lasted nine months, as is well known. But a lame leg thrown into the scale of Jesus and Mary, as



against Mars and Aphrodite, turned the balance.

Certainly Iñigo—or let us now call him Ignatius—was converted and became a deeply religious man. The best proof is that he momentarily lost what reason he had. He decided, after a pilgrimage to Montserrat and a visit to Rome, to cross the sea and convert the Turks to Christianity. Somehow, it took him a year to get out of Spain, and the flimsy excuses of his biographers are silly.

In Montserrat, a famous shrine of the Virgin, he was housed in a Benedictine monastery, and he quite clearly got here the idea of founding a new monastic body, a fighting army of his own. His temporary insanity continued in proof of the depth and sincerity of his conversion. He gave his rich clothes to a beggar, and donned the beggar's rags; and children laughed and pointed the finger at "Father Sackcloth," with long dirty nails and unkempt hair, as he walked the streets. Which, in a Spanish grandee, is a sure proof of piety to the verge of insanity. After a time he lodged in a solitary cavern at the foot of the hills and practiced great austerities. Here he wrote the famous *Spiritual Exercises* of the Jesuit Society.

In other words, Ignatius of Loyola most decidedly became profoundly religious. We may set aside melodramatic theories that he just exchanged a secular for a clerical ambition as firmly as we set aside the "sudden revolution" theory. But the Jesuit story, based upon his own assurances, that he worked out at this

time, in the Manresa cavern, the plan of his famous regiment for fighting Protestantism, is moonshine. For one thing, Protestantism did not then exist. For another thing, Ignatius kept on saying for a further five years that his business was to convert the Turks. As a fact, he went to Syria, and the monks at Jerusalem promptly shipped him back to Venice as an undesirable. He did not, in any case, know a word of any language except Basque and Spanish.

He went back to Spain, and he had sense enough to see that his dense and unlimited ignorance was not a good qualification for the new kind of fighting. He laboriously acquired some education and gathered disciples about him. The young men of Barcelona nearly beat him to death for persuading the nuns to abandon their amours; the Inquisition at Alcala threatened him; the Rector of Paris University—he traveled everywhere, even to London—ordered him to be publicly flogged. He was regarded everywhere as an ignorant and obnoxious fanatic, the butt of the street-boys and the bane of respectably immoral clerics. The fellow was trying to imitate Christ.

In short, Ignatius of Loyola was no schemer at first. But he slowly acquired an education and a half dozen close followers in the course of ten years. They formed a secret society for promoting the glory of God. They vowed now *either* to go and convert the Turks or to do whatever the Pope ordered. The only Jesuitical feature as yet was the melodramatic secrecy that Ignatius imposed. But he also imposed—

this is the exact opposite of Jesuitry—the most sternly ascetic practices and admitted only youths of real piety and ability. The result was that he got only six men in his secret society in fifteen years, out of three Christian countries, and in 1537 the seven of them, in apostolic rags, walked from Paris to Rome and asked the Pope's blessing on their mission to the Turks. "If you get there," said the Pope, smiling.

Here the story of Ignatius begins to lose its holy simplicity. These pupils or disciples of his were clever students, some of them brilliant, but neither he nor they learned a word of Turkish or Arabic or anything about Mohammedanism. Moreover, they had, after years of delay, started for the east just after the east was hopelessly closed against them by a new war. They were all monks in life (except that they were strictly chaste), but they refused to join any existing order. They met always in secret, and kept their plans secret. They tended the sick and taught in various Italian towns, but above all they fished for new recruits for the unauthorized "Company of Jesus," as Ignatius called his little group. Ignatius himself remained in Rome, and in his angling for the authorization of his body, he founded the diplomatic tradition of his society. "Let us," he said piously to his pupils, "avoid all relations with women—except those of the highest rank." Not because the latter are less inflammatory.

They all gathered in Rome in 1538: eleven in number after sixteen years, and hated by half the world for their secretive and eccentric ways.

Ignatius applied for authorization. One of the three cardinals appointed to consider the matter was so sore about the monks—had not the corrupt rascals brought this new German pest upon the Church?—that he blocked the way. But Ignatius secured a shower of “unsolicited testimonials,” and in 1540 the Society of Jesus was authorized. It was founded by diplomacy, for no one wanted it. It won its authorization by cultivating the rich and powerful, at the direct command of Ignatius. It brought itself into close relationship with the Papacy by professing itself a special regiment under the direct orders of the Pope. It took up, especially, the work of education—its early care of the sick, by which it won its way, was soon abandoned—and it made blind obedience to superiors its specialty. Its own historians speak of the “holy wiles” of its founder during those years. In plainer English, the end justified the means, from the start.

The Society of Jesus is not a monastic body. Rome knows, though American Catholics do not seem to know, that no monastic body ever remained uncorrupted for fifty years. The Vatican wanted no more of them. And, although the rules of the Society are really monastic, there was from the first one peculiar distinction from all the monastic bodies in the world. Instructions were given that rich and noble, not poor, youths were to be sought to fill the ranks.

In other words, by a singular development the stupid-looking and entirely unworldly fanatic of 1522, “Father Sackcloth,” had become

a real Jesuit by 1540. Intrigue became a passion with him. Power—to do good, of course—was what he sought incessantly.

I need say nothing further about Ignatius himself than that he ruled the Society until he died, in 1556, entirely in that spirit. In Italy and Spain he wanted the Pope and Inquisition to stifle in blood any dissent from the creed. In the new Protestant lands his men were to be white-fleeced lambs bleating about the sacred principle of liberty of conscience. Everywhere they had above all to accommodate themselves to the circumstances. Their vow of poverty was to be no ban against their living in a rich man's house; but, when the man died, his house and wealth must be secured for the Jesuits. Generally they were in a new place to beg their bread and tend the sick. Once this had attracted wealthy patrons, they abandoned the sick, built colleges, and selected the boys of noble and wealthy families among their pupils for persuasion to become Jesuits. They were fiercely attacked in most countries; and one by one their critics, even bishops and archbishops, were silenced by messages from the Pope. The "black Pope" was already installed at the Vatican.

This diplomacy and a certain appeal to the melodramatic and picturesque and military elements in human nature enabled the Society to count its thousand members before Ignatius died. Already, in 1556, there were Jesuits in Abyssinia, the Congo, India, Japan, and Brazil; and they had penetrated Protestant England and Germany. It must not, however, be

imagined that the thousand soldiers of Jesus in 1556 were like the heroic six who had walked afoot from Paris to Rome in 1537. The great college at Coimbra, in Portugal, was corrupt as early as 1546, and the Jesuit in charge fought for his post against reformers. But Ignatius won, as he always did. He left, on the whole, a fine battalion, of equal astuteness and fighting spirit, at the disposal of the Pope for the struggle against Protestantism. That had become the great aim, and I suspect that Ignatius had foreseen it twenty years earlier.

For the strange chapters which follow I do not intend to refer the reader to other writers, and I recommend no books here. The literature about the Jesuits is as melodramatic as the Jesuits themselves: in one half the books the Jesuits are devils, in the other half angels. They were men, acting in peculiar conditions, under a peculiar set of rules and maxims. I have written a large *Candid History of the Jesuits* (1913), based upon the original documents and the best authorities, and I need not repeat the references here where I differ from the naive Catholic story of the Jesuits. Few people, in any case, look up references. Footnotes in historical works are largely testimonials to the erudition of the writer. But I have minutely studied the story of Iñigo de Loyola and his followers from the year 1521 to the year 1910, and every statement I make here is substantiated in my larger history.

## CHAPTER II

### MEN OF JESUS AS MEN OF BLOOD

Long before he died Ignatius, as I said, concluded that the proper work of his Society was the restoration of the faith in Protestant lands by means of intrigue. The end was obviously the greatest service a man could then render to religion; the means he chose suited his temperament and the peculiar vanity which every reformer blends with his idealism; the work enabled him to live the life of a saint, a soldier, and a statesman.

Rome had never seen such a figure as that of the first General of the Society of Jesus. He was a saint: yet half the priests in the city hated him. Whenever the Jesuits in modern times are attacked, one of them mounts the pulpit and modestly reads out the *Spiritual Exercises*: the manual of prayer, meditation, and asceticism which Ignatius composed for them. "There we are," the Jesuit implies, "in real truth. Do you think that we who are nurtured spiritually on such diet as this are likely to be guilty?" Then the preacher descends to join his colleagues merrily over a bottle of the best that the country affords and draw up a list of the pleasant ladies (not their charwomen) whom he will visit on the morrow. I have shared the bottle, and I know.

For Ignatius and his early followers those *Spiritual Exercises* were very real. He slept



only four hours a night. In the morning he spent four hours in prayer. He had only three books in his room, the Bible, the breviary (the priest's prayer-book), and an *Imitation of Christ*; and he was excused by the Pope from reading the breviary because he wept so much over the lives of the saints in it that his sight was threatened. He was not out to fight heresy with books. He worked at his desk until noon, when, in strict silence, he and the others dined. Then he spent several hours visiting hospitals, visiting cardinals and nobles—visiting anybody whom it was useful to visit. Then a common evening meal in silence, a secret report to him on the conduct during the day of every inmate of the establishment, and finally the prolonged meditation by the light of the midnight lamp. The last is the part I understand best, for it is my custom; though, while the inspiration of Ignatius was a crucifix, mine comes from a pipe and a bottle of beer or port. It makes no difference.

It was a strange new Europe over which the apostles of the new type were sent, nightly surveyed by the arch-diplomatist of religion. Nearly half of Christendom was, as I explain in *The Reformation* (Little Blue Book No. 1141), lost to the Papacy, and other countries were being rapidly contaminated.

Protestantism was making serious progress in France. Catholics have an absurd idea that the French were always the most devoted children of the Pope, whereas there had been almost more heresy in France than anywhere else before the Reformation; after that date



until the nineteenth century the French clergy gave Rome more trouble than any in the world; and today France is the least religious civilization on the earth. A French historian of distinction has recently said that in point of fact his country never seriously adopted Christianity.

France at once opposed the Jesuits, and Ignatius saw all his plans foiled. He won a French cardinal, who won the king for him, but it was no use. When the king authorized the good Jesuits to settle in France, the Parlement refused to register his letter of authorization, the University (the very cradle of the Society) scorned the new semi-monks and their privileges, and the Archbishop turned them out of Paris. A very strange lot these new apostles are, the French said. How humbly they walk, and how meekly (at first) they wash the sores of the sick; and how, the moment you cross them, they produce Papal privileges from their grips which none had ever enjoyed before, and all sorts of counts and cardinals (or countesses and cardinals' mistresses) get busy behind the scenes! Even when they won the queen, even when they were instructed to drop their name and all their rights and their privileges, the lawyers, clergy, and people bitterly opposed their entrance into Paris. Ignatius' successor had to go in person to France and spend months there; and he so bullied and terrorized the superstitious Italian queen, Catherine de Medici, who virtually ruled after her husband's death, that at last the Jesuits got in—and the Protestants got out, murdered.

The Jesuits had got in by the influence of the queen and her young son, but they were hated. Then they had a stroke of "luck." In 1567 Father Oliver Manares, the head of the Jesuits in Paris, "discovered" a great plot of the Huguenots (Protestants) in that city. This put up the prestige of the Jesuits so high, and turned the scale against the Protestants so heavily, that the chief Jesuit at Lyons, Father Auger, "discovered" a plot in that city also. There is some evidence of plotting at Lyons, but the Paris business was sheer Jesuitry. The fabricator of the plot, Manares, was afterward found by the Jesuits themselves to be a corrupt and ambitious man. In 1581 they had to appoint a commission to consider his personal conduct, and it condemned him. He was one of the most eminent of the early Jesuits.

And there is very good reason to believe that this brilliant idea of the Jesuit, that the Huguenots were plotting a great massacre of Catholics, actually inspired the St. Bartholomew Massacre of the Protestants themselves. The historian who in considering crimes of the Jesuits demands positive evidence is an ass. Secrecy and the obliteration of evidence were from the start a vital part of their policy. We need to take a reasonable view of the probabilities, and not go beyond the probabilities. The new practice of listening to the Jesuits themselves lands our historians in all sorts of contradictions. In what ought to be the weightiest modern work on the St. Bartholomew Massacre, the *Cambridge Modern History*, we are told on one page (20) that the Pope "is said to

have expressed dismay"—which is a grossly misleading concession to a late perversion of well known facts—and on another page (285) that the Pope heard the news of the vile carnage with "triumphant acclamation." Nothing is more certain than the Pope's triumphant acclamation.

In another hundred years, if there are any Catholic apologists left, they will be proving that the St. Bartholomew Massacre was a myth. It was a cowardly, brutal, almost unprecedented orgy of blood (August 24-25, 1572). The Protestants of France had become strong enough to sustain a civil war for eight years, and the ablest of the French Jesuits, Auger and Possevin, accompanied and egged on the troops on the field of battle. This "war of religion" disgraced even the later Middle Ages by the barbarity of the combatants. A peace had to be arranged, and the queen then lured all the leading Huguenots to settle in Paris by a hypocritical show of favor and by marrying her daughter to the Protestant prince Henry. Then she presided over the cold and deliberate plot of massacring them all while they slept in their beds, and orders were sent over France to imitate the glorious heroism of the capital. Something like 50,000 Protestants—estimates run from 30,000 (as counted by the butchers) to 70,000 (as counted by the butchered)—were slain in this revolting service to God and the Pope.

Of course you will find no proof that Jesuits were in the plot. I do not even suggest that any of them had been told in advance of the

actual conspiracy. That will never be known, and I am not prepared to say that it is probable that they were so informed. The General of the Jesuits had seen Catherine de Medici a few months earlier, and critics suggest that he, vaguely at least, inspired the plot. That is not in keeping with his personal character. But three things are certain and instructive. First, the Jesuits were ridiculously unsuccessful in intellectual controversy with the Protestants. Secondly, the Jesuits all over Europe advocated the extinction of heresy by the blood of the heretics. Thirdly the leading French Jesuits were particularly aggressive, and they had a very great influence on the queen. For years they had lashed her against the Huguenots and supported the war. They acquiesced in her hypocritical disarming of the Protestants as well as the massacre. They created her state of mind and applauded the result.

Auger, the chief Jesuit, was the father-confessor of the king; and he was as ready to overlook the constant debauches of that degenerate son of the miserable Italian queen as to approve his neurotic bloodthirstiness. And, when this poor caricature of a king proved not Catholic enough and was murdered, in 1588, Jesuits hailed the murderer openly as "the eternal glory of France." Nearly every distinguished Jesuit of the time held that it was lawful to murder a king in the interest of religion. Crétineau-Joly himself quotes fourteen of them. Father Mariana (1599) wrote a special book (*On the King and the Institution of the King*) to prove it. And in 1595, only

about twenty years after St. Bartholomew, the Jesuits were ignominiously thrown out of France, and their leader executed, for plotting to murder the new king. We will return to this later.

There is little of interest to say of the Jesuits in England in those early days, except that here they began their theatrical practice of wearing disguises. The number of Jesuit martyrs in the glorious campaign against the English heretics is small. They very sensibly proceeded on the maxim that a living Jesuit provides more seed of Christians than a dead martyr. Two of them went to Ireland—a rather silly business as they spoke no Irish and little English—and to Scotland, where they stiffened the king against the Reformation. The modern Irish Catholic will learn with surprise that these early Jesuits of the sixteenth century reported that almost all the leading men in Ireland were in sympathy with Protestantism! They seem to have been practically driven out of the country.

They avoided England, and Jesuit writers are not very clear when they have to explain how it was that Jesuits were not even permitted to enter the country under the Catholic "Bloody Mary." There is no reason to doubt the explanation given in Burnet's *History of the Reformation* (II, 526). Ignatius had laid down the condition that the rich monastic property confiscated by Henry VIII should be handed over to the Jesuits! For the next half-century they could do nothing but make furtive visits to England and Scotland in heavy disguise—

one as a money-lender (apparently an early joke on the Scots), another as a military officer, and so on—until a few of them made a brave show under Elizabeth and earned the martyr's crown which as a rule they energetically avoided. Father Campion, under torture, betrayed a number of English Catholics. Most of them were up to the neck in political plots against Elizabeth.

A rather amusing squabble among the martyrs occurred in 1587. Father Weston was captured and sent to Wisbeach Castle for detention. A number of ordinary (secular) priests were already there, and the Jesuit at once tried to get command of the little colony of angels. England was presently amused to hear of the candid comments on each other of the family party. The priests, who were trying to keep a few sparks of their faith alive in England, hated the Jesuits and begged Rome not to send them. Priests were more or less tolerated in England, even under Elizabeth, until the Jesuit plotters, in their picturesque disguises, came along. Father Weston was therefore told in good medieval English what the priests thought of his pretensions, and he was roundly accused of fraudulent practices, with paid accomplices, to impose on the piety of the faithful; which seems to have been true. He retorted that the secular priests were so addicted—even while they awaited the crown of martyrdom—to drunkenness, gambling, and impurity that he had to get a corner of the prison for himself. The government later transferred the quarrel to the Elysian Fields,

but it is piquant that Queen Elizabeth herself took an interest in it, and set four of the priests at liberty in order that they might go and complain to the Pope!

There was the same acrid quarrel in nearly every country to which the Jesuits were sent. From the start they were hated, as they are today, by most of the other clergy. What Rationalist and Protestant writers have said of them is not a whit worse than what devout Catholic priests have said for four centuries. This, however, we will understand better after the next two chapters.

I must, however, before leaving the English Jesuits, say a word about the famous "Gunpowder Plot." Catholic attempts to belittle this foul plot to murder the King, the royal family, and the Lords and Commons (Deputies) of England when the Parliament was to be solemnly opened in 1604, are preposterous and silly manipulations of an undisputed historical fact. The only question is how far the English Jesuits were implicated in this proposed large-scale murder. I have shown in my book, and it is allowed by all but Jesuits, that Father Garnet, whose wriggles to extricate himself from the guilt are something new in the annals of martyrdom, admitted that he was consulted, with sufficient clearness, about a plot which would entail the killing of innocent people, and he then learned the full details of the plot from another Jesuit. These two Jesuits would have crushed the design if they had firmly declared it criminal, but they feared to offend the laity by condemning it, and they, as far as they



were concerned, let the diabolical conspiracy run on. The knowledge was *not* obtained "under the seal of confession," as some writers say.

Crétineau-Joly says that more than a hundred Jesuits were executed in England under Elizabeth. I have shown that during that time there were not more than a score of Jesuits in England, and this number includes certain priests who were induced to join the Society in prison, so that it could count them as "Jesuit martyrs." Only five regularly admitted Jesuits were put to death, and two Jesuits purchased their lives by turning informers. Truly a glorious record. That the chief of them were steeped to the lips in political intrigue and conspiracy is now beyond question, and it was natural to assume that all were.

Still more deeply stained with blood is the record of the Companions of Jesus in Germany. In the early stages of the Reformation they had little influence. The Catholics detested them—at Ratisbon the Catholics threatened to throw Father Le Jay into the river—and they retorted with the gravest charges against the monks and secular clergy. Two of them were at the famous Diet of Worms in 1540, and they reported to Ignatius that there were not three priests in the city who were free from immorality or crime. The Protestant historian who wishes to vindicate the strong language of Luther or Zwingli will find astonishing material in the published (Latin) letters of the Jesuits.

When war broke out at length, the Jesuits



marched with the troops as they did in France, and inflamed them. Then the Emperor proclaimed a temporary peace and compromise, to the fiery and outspoken anger of Father Boabdilla, and for some time the Jesuits had to confine themselves to the preservation of the faith in the Catholic provinces, where they incurred the usual hatred of the faithful. Their college at Vienna was sacked by a Catholic mob, and loathsome stories about them were current in Bavaria. But from our point of view we are chiefly interested in the fierce sectarian struggle, the Thirty Years' War (1618-1648) which wrecked the new prosperity of a very large part of Europe and again suspended the development of civilization. Bohemia had its population reduced from 3,000,000 to 780,000, and there were parts of the continent where unburied corpses lay so thick that the regions had to be avoided until nature had done its work with the putrefying bodies of the dead.

The war began in Bohemia, from which the Jesuits had been scornfully expelled, and so we are not surprised that the camp-followers of the ruthless Tilly, when he came to subdue the country, included eighteen Jesuits. All through the war they kept with the troops, and in places even fought with them. But of their guilt in shaping the counsels of the aggressive Catholic monarchs we will not expect to find documentary evidence. They had influence everywhere. Tilly had passed through the first stages of becoming a Jesuit. Ferdinand II, Maximilian of Bavaria, and Wallenstein had been trained in their schools. There was hardly

a Catholic court where they did not intrigue for influence, and the Jesuit writer who will suggest that they used it in the interests of peace has still to be born.

From the Roman side we have a clearer view of their complicity. General Lainez attended the Council of Trent in 1562, when the monarchs with mixed populations were in favor of granting toleration. Lainez fought with fiery zeal against this and urged, wherever Catholic power was available, the extermination of heretics. If the civil power was bound, at the dictation of the Inquisition, to take the lives of individual heretics or batches of heretics, what different principle was involved in exterminating thousands? Had not the greatest of the Popes, Innocent III, caused the slaughter of whole populations of Albigensians? It is almost ludicrous to attempt to clear the Jesuits in view of general Catholic principles and their own special zeal, but we have specific evidence which I have given in my *Crises in the History of the Papacy*.

The German Emperor, upon whom chiefly depended the fate of the Reformers, wanted a General Council of the Church in which the dissenting and the orthodox divines should argue, on an equal footing, as to what the Christian faith really was. The Reformers were more than willing, if the Council were not presided over by the representatives of the Pope and if they were met on equal terms. But the Papacy never for a moment entertained the idea. The Council was to define doctrine, on the disputed points, in the Papal sense, and

then command the secular arm to exterminate all who dissented from its definitions. In other words, the Papacy wanted war. In 1545, before the Council of Trent opened, Pope Paul III secretly promised the Emperor very strong support in men and money if he would make war on the Protestant princes, and then betrayed the Emperor's design to do so to the Protestants. The Pope was not a religious man, and he chiefly wanted the restoration and security of a more or less decent luxury for the Papal Court.

So far the Jesuits had not been the chief instruments of the Popes. Ignatius, it is true, whose stern asceticism did not move him to protest against the semi-pagan frivolity and license which the Papal Court still maintained, is known to have been one of the chief instigators of Paul III in reorganizing the bloody apparatus of the Inquisition in Rome; though even Roman Catholic historians admit that the records of the Roman Inquisition are still kept in secrecy (or destroyed), and we do not know how much blood it shed or how much property it confiscated. After Ignatius, however, and except under the reign of Pope Sixtus V (1585-1590), who hated and endeavored to suppress the Jesuits, they found increasing favor with Popes and princes, and they were the chief stimulators of the fiery sectarian hatred which again reduced Europe to a state of semi-savagery. Almost alone the Jesuits denounced the Peace of Westphalia which closed the war. They had, I may add, fiercely attacked Richelieu

for keeping France out of the war, yet they induced him, through the king, to stipulate with the Protestant princes that their property should be spared whenever a Catholic town was taken.

## CHAPTER III

## THE END AND THE MEANS

What is characteristic of the Jesuits from the beginning, we already see, is a certain ruthlessness in the choice of means to attain their ends. So positive and widespread is the conviction that they held that the end justifies the means that their name has been given, in nearly every Christian tongue, to practices which seem to rest upon that maxim. We call them Jesuitry. Their explanation is that their success, their service to the Roman faith, their remarkable ability and learning, have brought upon them an especial measure of odium. Why the odium should take precisely this shape, and why it was as virulent in Catholic circles in every century as amongst Protestants and Free-thinkers, they have never explained.

The real indictment of the Jesuits is, not that they *said*, but that, as their actions show, they *held* that the end justifies the means. You will, of course, not find the express statement in any Jesuit moral theologian that the "end justifies the means." To enunciate thus openly a principle which would bring upon them a storm of abuse from Catholic theologians as well as non-Catholic moralists is very far indeed from the customs of the Jesuits.

Nor is it very profitable to discuss what we might claim to be disguised or partial admissions of the maxim. The closest approach to

the formula is Busenbaum's: "If the end is lawful to a man, the means are lawful"; and Wagemann's: "The end determines the probity of the act." But the context shows that Busenbaum was not laying down a general principle, and Wagemann assumed that the "act" was not in itself immoral. Count von Hoensbroech once took up a Catholic challenge in the matter, and went to court with a claim that he had quoted Jesuits formulating the maxim. The German court held that he had not formally proved his case. His discussion of the subject—and as an ex-Jesuit and a fine scholar he is the best authority—may be read in his *Fourteen Years a Jesuit* (II, 320) and his little German work *Der Zweck beheiligt die Mittel* (1904).

We come nearer to admissions when we examine in detail some of the remarkable opinions of their casuists. In the seventeenth century the Jansenists (Catholic Puritans) of France waged a long and bitter war against them on account of the way in which they prostituted moral principles, and the famous and pious Pascal punished them with one of the most scathing exposures ever published (*Letters to a Provincial*, 1656, etc.). Six of these letters consist mainly of statements—not verbal quotations, as a rule, so that Jesuit criticism of them is futile—of doctrine in Jesuit works, and they are from the modern point of view most blatant assumptions that the end justifies the means. Crétineau-Joly quotes Chateaubriand, calling Pascal's work "an immortal lie," and the modern Catholic is in-

variably told this. But I have shown in my book that, as the Jesuits well know, Chateaubriand generously recognized his error in later years. "I am," he said, "now forced to acknowledge that he [Pascal] has not in the least exaggerated."

I cannot quote here more than a few of these pretty flowers of morality which Pascal and his friends culled from the voluminous works of Jesuit theologians, but some specimens which are beyond criticism must be given, with the name of the theologian after each. The exact references are given in Pascal.

In dealing with the Church law of fasting on certain days it is said that a man who has exhausted himself by vice need not fast; and other writers show the Jesuits excusing from the law a wife who fears that fasting will reduce her charms in the eyes of her husband (Tamburini), a husband who finds that it diminishes his power of enjoying his wife (Filiutius), and a maid who believes that it interferes with her attractiveness to possible suitors. When I add that the Jesuit theologians all held that one could follow the opinion of *one* theologian against fifty others who took a stricter view, the popularity of Jesuit confessors is fairly explained.

Some of them held that a servant (or a chaplain) who was convinced he was underpaid might dip secretly into his master's cashbox (Bauny). Others held that, where a serious scolding in case of refusal would follow, a valet might hold the ladder, and give other assistance, when his master went to commit adultery.



It was, said others, quite lawful to fight a duel if one incurred dishonor by refusing (Escobar); to pray to God for the death of a threatening enemy (Hurtado); to kill a man who spread calumnies about you, and also his untruthful witnesses (Molina); to search for and kill a man who has struck you a blow, provided you do not act out of vindictiveness (Escobar); and it was lawful for a monk (or Jesuit) to kill a man who defamed his monastery or his monastic body, if this were the only way to put an end to his conduct (Amico).

Others would permit a judge to accept secret gifts, if they were tendered merely out of gratitude or to encourage him in rendering just verdicts (Molina); a money-lender to exact a sum of money beyond his loan, though the Church then condemned interest as sinful, in the name of gratitude for the loan (Escobar); or a bankrupt secretly to retain money enough for himself and his family to live "decently" (Escobar). Lessius and others held that there was no need, in confessing the sin, to restore money earned by crime or vice; and Filliutius expressly said that either "a prostitute, virgin, married woman, or nun" could with safe conscience keep the price of her virtue.

Innumerable quotations of this kind showed that even the most learned theologians of the Jesuit Society put at the disposal of the father-confessors of the Society a body of lax "principles" which easily made them popular with sinners, particularly aristocratic sinners. It is, in fact, enough that Jesuits "kept the consciences" during the seventeenth and eighteenth



centuries (until they were suppressed) of nearly all the immoral princes in Europe as well as of their paramours and of the thoroughly immoral nobles and ladies of the court. Catholic theology stipulates that the confession of a sin is useless unless the penitent promises at the time never to repeat it, yet these aristocratic Jesuit confessors all over Europe had too fine an appreciation of human nature, when it was clad in silk or velvet, to insist on this harsh and unreasonable requirement. Louis XIV and Louis XV were on the best of terms with their father-confessors. Crétineau-Joly lies again when he says that one of the confessors of Louis XIV gave him no rest about his vices, according to the skeptical Bayle. What any person can find, and the pro-Jesuit writer did find, in Bayle's *Dictionary* is that the statement is the reverse of the truth. Three Jesuits in succession shaped the "conscience" of Louis XIV during seventeen years of the king's notorious amours; and great were the wealth and power they derived from their corrupt complaisance.

It is obvious that men directing others on these lax principles had long ago abandoned the severe standards of the first half-dozen Jesuits. I have already said that in Portugal they betrayed the inevitable degeneration during the life-time of Ignatius; and the diplomatic ways of the saint were in part responsible. Portugal was then a rich and great kingdom, though just entering upon its decline. King John III, a stupid pietist, invited the Jesuits, and the dry rot spread more rapidly. Against the rule of

"humility" Ignatius let the king have a Jesuit confessor and a Jesuit tutor at court, and he was disposed to let him have a Jesuit head of the Inquisition. The result was that within five years the Jesuit college in the capital was reported to Rome as being very corrupt, and it was with difficulty reformed.

In Italy itself degeneration was not slow in appearing. In 1561 the fathers were driven out of Venice and Naples for their attention to ladies. At Milan two years later there was a furious storm when the Jesuit college and its fathers were found to be tainted with unnatural vice. The Jesuit confessor of the cardinal-archbishop was said to be enamored with the page of a noble lady, and he was, in fact, deprived of his post and condemned to the foreign missions.

By 1581 the Jesuits were very numerous and prosperous, and corruption was announced from all sides. At Rome one of the chief Jesuits was condemned by a commission of the Society. In Spain a Jesuit, Mariana, wrote a scorching work on the "excessive and scandalous enjoyments" of the wealthy Jesuit houses in that country. In 1586 a Spanish Jesuit, Hernandez, wanted to leave the Society, and, when the General refused him a license, he reported to the Spanish Inquisition that this was to prevent him from telling the secret of certain Jesuit gallantries. The Inquisition at once put four of the leading Spanish Jesuits in its prison, seized their documents and began an ominous examination of the rules and practices of the secret Society.

The General of the Society at Rome tried to avert the ruin of his body in Spain—for the exposure would have been sensational—by inducing the Pope to see that the Inquisition was encroaching upon his province in this inquiry. Catholic Spain was so bitter against the corrupt and intriguing Jesuits that it even fought the Pope for a time. But Pope Sixtus V was a man of fiery energy, and he wanted those documents for himself. He loathed the Jesuits and was determined to destroy them—less than a half century after their foundation. The documents he now read utterly shocked him, and he ordered that the name of the Society should be altered and its procedure thoroughly reformed. It is a long story how the Jesuits, the special humble servants of the Pope, now fought Sixtus V with every means in their power, and obstructed his designs until he died. Rome was convinced that they poisoned the Pope, but that seems to me improbable. The Pope's death was expected at any time.

The degeneration steadily continued. In 1654 a very remarkable work, the *Teatro Jesuitico*, believed to have been written by a Dominican monk, gave the world once more a piquant picture of their wealth, intrigues, and vices. Only a few years before, the Jesuit house at Seville had failed for a sum of half a million dollars, a debt incurred by borrowing the money from the faithful and investing it in wild speculations. The creditors closed fiercely on them, and the higher court of Spain declared their conduct "infamous." The Jesuits of Spain generally were very wealthy, yet they

allowed their house at Seville to go bankrupt and cheat the people from whom they had extorted the money.

All these things, however, will reach a climax in my fifth chapter. I mention them at this stage only to make it clear that in a single generation the Jesuits became corrupt—very largely owing to the thirst for power (by means of wealth and noble ladies) which Ignatius had himself given them—and were fiercely hated throughout their history by more than one-half of the Catholic world. But their conviction that the end justifies the means is seen even more clearly in their public action. What we saw in the last chapter sufficiently indicates this, but I could pack a dozen Little Blue Books with adventures which show how unscrupulously they pursued their aims.

Ignatius, again, set the example. One of his Jesuits won the simple-minded and very wealthy Francis Borgia, Duke of Gandia, and Ignatius *secretly* received him into the Society. To the world at large Borgia remained simply the Duke of Gandia; but he was secretly under a vow of obedience which made him a mere tool in the hands of the Jesuits, and they rapidly attained wealth and power in Spain. The whole story is full of trickery and deception.

The successor of Ignatius used the same diplomacy in extricating the Society from the scandals which were now bringing indignation upon it in all parts of the Catholic world. Although time after time the highest civil or ecclesiastical authorities were sternly bent on exposing the Jesuits, they rarely succeeded en-

tirely; and Crétineau-Joly has obligingly completed their diplomatic work for them by investing these perennial scandals with a literary garment of lies. He tells unblushing untruths about notorious facts.

The second General, Father Lainez, was succeeded by the pious and simple-minded Duke of Gandia, the goose who had laid the golden eggs in Spain, and the reforms which he at once ordered give us the measure of the corruption of the Society. A new Pope was elected shortly afterward, and he also wanted a reform.

An incident which occurred at Alcalá in Spain, in that year, shows how badly reform was needed, and why the Jesuits sternly resisted it. They had, against his mother's wish, admitted into their Society (or, as usual, persuaded to enter it) a boy who was heir to a large fortune. The Royal Council ordered them to restore the boy, and the Vicar of the Archbishop came to the Jesuit house for him. There was an unholy row at the door. The Jesuits summoned their pupils, and these drew their knives on the representatives of Church and State. After a very vigorous fight the Jesuits were compelled to relinquish the fortune, and in the following year the civic authorities of Madrid tried to close the Jesuit school on the ground that such schools were merely "bait" for boys of noble and wealthy families.

They unquestionably were, and the admiration which some historians profess for "Jesuit education" is singularly misplaced. I have already explained the early Jesuitry. During the first ten years the Jesuits were directed,

when they entered a new place, to beg their bread, to walk humbly, and to tend the sick in the public hospitals. These Christian virtues were so conspicuously absent amongst the clergy and the monks that the eyes of devout laymen were soon attracted to the Jesuits. The wealthier of these admirers were selected for special cultivation, and gifts and legacies poured in. Within another ten years boys were singing songs on the streets of Italian towns about the Jesuits, who now hovered round the beds of aged and wealthy ladies instead of the beds of sick peasants. With the wealth acquired they at once opened schools, as near as possible to a university, and within another ten years they were struggling against or seeking to capture, the university itself. For education as such they cared not a rap, and their methods were crude. Heretics were to be killed, not converted. They wanted to control all higher education in order that they might be able to select a larger number of boys of noble and wealthy parents for their Society. From the time of Ignatius to our own they have specialized on the rich, and have left the poor to the monks and ordinary priests; and they are as much hated for it today as they were in the later years of their founder.

## CHAPTER IV

## TWO CENTURIES OF JESUITRY

The Jesuits contrive to disarm the few among the Catholic laity—the clergy knew them too well—who ever venture to read genuine history, by protesting that this is all calumny. And certainly there has been calumny. Two Popes are said to have been poisoned by them—said by Catholics as well as Rationalists—but the charge is scarcely reasonable. There has been little trouble to understand their psychology, as I explain it here. Probably the majority of them have been, and are (I have personally known many of them), tolerably religious priests with quite ordinary ideas of moral principle. The summit of their intrigues is to secure the favor for their Society of wealthy women, and to maintain for themselves the reputation for learning which some writers ludicrously award them. As I have known them, they are as ignorant as Catholic priests generally are, and not even one in fifty of their writers is a scholar. They are generally mere pamphleteers, and not particularly smart pamphleteers.

As to what are called the “typical Jesuits,” the plotters, the lovers of melodramatic adventure, their history is certainly crowded with such, and I am in this chapter going to describe a few. But the psychology of them is not ob-



scure. The historical circumstances in which their Society was founded very largely gave them their peculiar complexion: secrecy, intrigue, and a readiness to approve bloodshed. The time had gone by when the Papacy or the Inquisition could crush heretics, except in Catholic lands. War or large-scale massacres were now the only effective means by which Rome could hope to regain its lost provinces; and to arrange such things all the secrecy and intrigue of diplomacy were required. The personality of Ignatius was a further shaping influence. To gain the ends of the Church now one needed *power*, and so the favor of the powerful and wealthy; and that suited his temperament. So the chief trait of the new Society was the use of intrigue to get wealth and power.

Moreover, once the shock of the Reformation had passed the acute stage, Catholic countries became as immoral as they had ever been, and the Jesuits saw that they would lose the rich and noble if they insisted on strict principles. This led them to develop casuistry as no body in the world had ever before developed it. Every prince and gentleman knew that he might safely allow his mistress to have a Jesuit confessor. He would not lose her. Practically, as I said, they proceeded on the maxim, which they never formulated as such, that the end justifies the means.

As early as 1574 this casuistic disposition led to one of those clerical adventures which are peculiar to the Jesuits and are despised by all other priests. Sweden had become Protestant



and was sternly closed against Catholic priests. The Jesuits first sent one of their number into the country thinly disguised as a foreign envoy. His mission was entirely fruitless—as I said, the Jesuits were very poor at proselytizing by argument—but the Swedes dare not touch an envoy. Then, the Jesuit chronicles themselves boast, Father Nicolai disguised himself as a Lutheran teacher and actually got an appointment in the chief Lutheran college at Stockholm. The man must quite certainly have lied about his beliefs and must have mendaciously taught the Lutheran creed, for he held the chair of theology: he even became rector of the college and sustained his extraordinary lies for a considerable period.

Equally mendacious and still more picturesque was the conduct of Father de Nobili in 1605. He joined the mission in India, then mysteriously isolated himself from it and learned the most intimate details of the Hindu religion. Presently he turned up amongst the Hindus, dressed in a flame-colored robe and a tiger's skin, with all the marks and emblems of the sacred caste of the Saniassi. When challenged, he swore that he was of high caste, and he produced a document proving that he was Tatuva Podagar Swami. Naturally, once he had thus, by a whole pack of lies, won the confidence of the Hindus, he began to make secret converts. The scandalized archbishop had him recalled to Rome, to appear before the Inquisition, but the influence of the Jesuits was such that he got permission to resume his work in India. His dress and caste-practices

had, he said, only a social and sanitary significance! In the daily lies which his position implied no Jesuit finds anything to blame. The end justified the means. Other Jesuits followed him. It was claimed that De Nobili made a hundred thousand high-caste converts, and another Jesuit thirty thousand. But in a more precise Jesuit document we read that one of the most astute of these pious tricksters converted only nine Brahmans in eight months, and that this was more than any colleague had done in ten years. They lied in Europe about their lies in India.

In time the Jesuits quite openly lived as Brahmans among the Hindus, traveling in gaudy palanquins with natives cooling them with fans of peacock feathers. One, Father Beschi, won a native prince, became his chief minister, and rode about with an escort of thirty horse and a band. Others became pariahs and wandered about with a few dirty rags on them. The news exalted the pious ladies of Europe, especially when prodigious figures of conversions were thoughtfully added to the story; but priests and laymen were scandalized, and a fresh fierce attack was made on the Jesuits.

Both in China and India they made converts by blending the native superstitions with a discreet selection of Christian doctrines. When hot-blooded Indian women refused to exchange the little golden *lingam* (male organ) they wore at their breasts for a cross, the good Jesuits were content to engrave a cross on the treasured phallus! Other Jesuits held that wearing the sexual emblem of the Hindu deity

was an innocent social custom, or that the woman had merely to convert it into a pious Christian act by a "direction of intention." Every variety of native superstition was thus consecrated, until the Papacy, after a prodigious struggle, was shamed by the jeers of the increasing skeptics of Europe into suppressing the "Chinese and Malabar rites." The "converts" melted away at once.

The Jesuits at Rome used all their influence to protect these corrupt practices, and the reason was not merely that they might be able to boast of their hundreds of thousands of converts. For a hundred years they sanctioned this conduct of their missionaries in China and India, and, as usual, they fought the Pope and his Legates doggedly when they were ordered to desist. For ten years after their condemnation by Pope Clement XII they sustained their practices in the east, and Benedict XIV had in turn to issue two stern and indignant Bulls against them. The chief reason was that they were doing a most prosperous trade on the strength of their missionary work. A manager of the French East India Company's branch at Pondicherry in the eighteenth century said that they did a larger and more profitable business in India than either the English or the Portuguese merchants. On the books of his own company a single debt of \$100,000 stood in the name of the Jesuit Father Tachard.

And here we have the meaning of the famous Jesuit settlements in Paraguay. They were admitted to the country early in the seventeenth century and, as the Spaniards had treated the

natives with extreme brutality, the Jesuits soon won their devotion by the wiser policy of humanely organizing them for industrial purposes. Unquestionably their settlements were ideal in comparison with the brutal exploitation of the natives by Spanish laymen; but just as unquestionably it was merely another form of commercial exploitation, and, when Spain ceded part of the territory to the Portuguese, the Jesuits threw native armies in bloody warfare upon the Christian troops. The natives were in many respects harshly treated, and they received no wages. The Jesuits, says their literary tool Crétineau-Joly, "did not think it proper to give ideas of cupidity to Christians"; so they kept them themselves. They defied the bishops and almost surpassed the audacity of their colleagues in any other part of the world. And they became mighty rich by their unselfish labors in South America.

Another side of their activity, which no less betrays how they acted on the maxim that the end justifies the means, is seen in their readiness to approve assassination, to which I have previously referred. After tasting blood in the Bartholomew Massacre and the religious wars, they lost any primeval horror of it that they may have experienced. When the French king who ruled at the time of the massacre was himself murdered, Father Mariana spoke of the event as a "memorable spectacle, calculated to teach princes that godless enterprises do not go unpunished." Father Commolet, the chief Jesuit at Paris and an influential preacher, theatrically called for "a second

Ehud" to assassinate Henry of Navarre, then a Protestant Prince and aspirant to the throne. The Jesuits threw themselves with all their energy into the political and military league against Henry, and, when he became king and a Catholic, they, against the Pope's express orders, rendered important services to him and protested that they had worked in the league against him only to dampen its ardor! But, when within a year, two pupils of the Jesuits attempted to assassinate the new king, and most compromising documents were found in their house, their leader was executed and the Society was expelled from France, to the intense joy of most of the people.

All these events which I am compressing into paragraphs make long stories that are punctuated with roguery and unscrupulousness at every step. In writing of the hypocrisy and crookedness of the Jesuits one does not pick out an individual here and there. Their action ceases everywhere to be honest and straightforward the moment their interest is involved, and Crétineau-Joly's attempt to write a decent history of them is a tissue of lies.

As is well known, most of their leading theologians held that a king might be assassinated for a good cause—which to them meant mainly the interest of religion, which in turn meant the protection of its noblest representatives, the Jesuits—and, as I have said, Mariana wrote a book (*On the King and the Institution of the King*) to prove it. I am personally in agreement with the theme of the book in so far as it is sincere; but Mariana only professes

democratic ideals because for the moment it serves the interest of the Jesuits. In 1610 Henry IV in turn was murdered by a Catholic fanatic, and we can only suspect, but not prove, that the Jesuits (who had forced the Pope to force the king to readmit them to France) were implicated. The Jesuit General then commanded the Jesuits *in France* to disavow the doctrine of the tyrannicide, to save them from expulsion. When other countries joined in the cry, he issued, we are told, a general condemnation of the doctrine. But even here he was Jesuitical. What he condemned was the maxim that "*any* person on *any* pretext whatever may kill kings and princes."

How they conspired in England we have seen, and a similar case occurred in the Netherlands. In 1598 a Belgian Catholic was detected in a plot to murder the Dutch prince, and he declared that the Jesuits had inspired the plot. We can prove nothing, but we smile when Jesuits tell us that the story was completely refuted by Father Coster at the time. He got a number of Belgian Catholics to swear that the prisoner's statements in detail were false. I could quote any number of Jesuit theologians who held, and hold, that a witness may in certain circumstances lie, and may swear to the lie. This is actually taught in the Jesuit manual of Moral Theology which was used in my own priestly education forty years ago! It lies—in both senses—before me now.

These things raise the question whether a famous work known as the *Monita Privata* (Secret Counsels), which appeared in 1612 and

pretended to be an account of the secret instructions issued to Jesuits, may not be genuine. I have examined the book in my larger work and concluded that it is not genuine. It is generally believed to have been written by a Polish ex-Jesuit, but, although manuscript copies of it were found in several Jesuit houses, the language is rather a satire on what the Jesuits usually do than the kind of language in which they would be officially instructed to do these things.

There is no need of the *Monita Privata*. The published casuistry of Jesuit theologians suffices. For instance, when in the *Monita Privata* the Jesuits are told that wealthy widows must be allowed to have secret recreation (sex-intercourse) with those who "please them," it is highly improbable that such a thing would be said. But one can deduce it from the well-known principle of Jesuit theology that you may recommend a lesser sin to someone who is proposing to commit a graver sin. Almost all their theologians teach that.

It is in Japan, says the Jesuit apologist, that the action of the fathers is seen in its purest and noblest form. Did they not make 100,000 converts in the year 1580 alone? And did not 20,000 of their converts (or ten times as many as the early Christian martyrs) shed their blood for the faith? I have already shown abundantly that in giving figures the Jesuits lie as fluently as the ancient Hebrew historians or as revivalist preachers, but, in any case, the fact is that the Jesuit mission in Japan was almost as commercial and profitable as



everywhere else. They secretly received into the Society a wealthy merchant named Almeida, and then ordered him to go on with his business and conceal his character, so that they might have the benefit of it. They persuaded the Pope to allow no other priests than themselves to enter Japan, and they took their subsidy from Phillip of Spain in the shape of goods with which they did a roaring trade amongst their converts.

In the year 1636, which the Jesuits called their centenary year, they published a memorial volume, *Imago Primi Saeculi* (A Mirror of the First Century) which could scarcely be surpassed for mendacity. Even Crétineau-Joly, who is a bit of a Munchausen, calls it "touching fiction." But shortly afterward occurred something which provided the scoffers with a neat commentary. The Duke of Lorraine chose a Jesuit confessor, and a few weeks later he entered upon a flagrantly bigamous marriage. The Jesuit remained his confessor for six further years. Very naughty conduct of an *individual* Jesuit, says their apologist. But I have proved by the correspondence produced in Crétineau-Joly's own work that the Jesuit was for five years tolerated by his Roman authorities. When Europe refused to let the scandal be buried, they were compelled to sacrifice a princely confessor (or pander) and disavow his complicity.

A few years earlier Ferdinand II had ordered the Protestants in his dominions to restore the clerical and monastic property they had seized at the Reformation. Naturally, there had been



no Jesuit property in Germany at the time of the Reformation, and great was the indignation of the other monks when the Jesuits entered the scramble and claimed their share. Créteau-Joly admits that they got the "best part" of the restored property. How? The Emperor's confessor was a Jesuit, Father Larmormaini, and he had dictated the decree and guided the distribution.

At Voltigerode in Saxony some nuns returned to one of their old houses. The Jesuits persuaded them to leave on the ground that it was unsafe, and then claimed the building as "abandoned property." The nuns came back and put up a spirited fight—physically—and neighboring monks helped them to expel the unscrupulous Companions of Jesus. At Prague there was a large Cistercian monastery which the Jesuits coveted. They reported to the Emperor that there were only half a dozen degenerate monks in it, and it ought to be filled with zealous Jesuits. Unfortunately for them the Emperor sent an official to verify their words, and he found sixty-one monks and thirteen novices in the abby. The Emperor turned a deaf ear when the Jesuits tried to persuade him that the abbot had dressed his farm-laborers as monks for the occasion.

From the pamphlets which the saintly Jesuits and their saintly rivals flung at each other at the time we learn a large number of these sharp practices. But it was the same in every country, from Brazil to Japan and China. A large and entertaining volume could be filled with the rogueries of the Jesuits during the

two centuries from their foundation to their suppression. Here I have given only a few of the large number recorded in my *Candid History of the Jesuits*, and even there the stories had to be told very briefly and inadequately. No body of professional religious men that ever lived had hitherto crowded so much fraud, hypocrisy, lying, and intrigue into two hundred years. But the little space I have left must be used to tell how at length the storm of indignation against them in Catholic Europe forced the Pope to disband their Society with every circumstance of ignominy.

## CHAPTER V

## SUPPRESSED BY THE POPE

Two hundred years of incessant and unscrupulous cultivation of the rich and noble—especially rich widows and princes—of commercial and financial enterprise in all parts of the world, and of encroachments on the possessions of rival religious bodies, had made the Jesuits an extraordinarily wealthy body. It is useless to quote the estimates of their wealth which were published here and there. They paid no taxes and never published balance-sheets. In speaking of their converts a hundred easily became a hundred thousand: in speaking of their dollars a hundred thousand shrank at once to a hundred. They were very wealthy and powerful, the guides of Popes and kings. They lurked in the shadow of nearly every throne.

Yet in the eighteenth century they were contemptuously driven out of one Catholic country after another, and in 1773 the Pope, to quote his own words, "suppressed and abolished the Society forever." It is another unique distinction of the famous organization.

And it is, like all the others, very easily explained, the apologists say. In the eighteenth century skepticism of the Voltairean type began to spread amongst statesmen. The Catholic statesmen of the earlier years, the Catholic

bishops and priests and monks and lawyers and professors, had been sufficiently virulent liars—the Jesuit is bound to say this, since all had joined in the universal chorus against his Society—but these new enemies were diabolical. They stirred the cupidities of kings and peoples (there had, of course, been none before). They hounded the Jesuits from land to land. And at length the poor Pope felt it prudent, while not consenting to the charges against the Society, to disband it, for the peace of the Church, and let the good fathers wait for better days. That is the version of the suppression of the Jesuits which every Catholic learns; and it is a tissue of lies.

The Jesuits had been denounced by good Catholics all over the world during the whole period of their existence as unscrupulous, greedy, mendacious, and irreligious. The indictments of them from Catholic pens would fill a considerable number of volumes. What statesmen said of them in the eighteenth century was just what pious monks and bishops had said in the seventeenth, and I have given facts enough to show that it was all true. They had been expelled repeatedly from Catholic countries for flagrant misconduct, and had returned through political intrigue. It would be safe to say that two-thirds of the educated laity in every Catholic country hated and despised them, and thought them a disgrace to the Christian religion. University and civic authorities had been overwhelmingly against them from the first. They relied mainly on the confessors who so skilfully guided the con-

sciences of kings and nobles and light ladies with the minimum of inconvenience.

It is true that skepticism was growing in the eighteenth century. The sixteenth century had discovered that the Papacy and its creed were frauds. The eighteenth century was discovering that the Bible was a fraud. It is true that a few of the statesmen who took part in the destruction of the Jesuits were skeptics. But the charges against them were plain, unanswerable, and of the gravest character. They were treated as justly as any other convicted criminals.

The work began in Portugal, and the Marquis de Pombal, the statesman who began it, had no sympathy whatever with either skepticism or Protestantism. It is a Catholic lie that he had. He cut the claws of the Inquisition, reduced the fat of the monks, and wrought other extensive reforms, but one did not need to be a skeptic to do these things. All the world knew how the Jesuits were trading in South America and in Asia, and all the world knew that it was the Jesuits who opposed native armies (trained and equipped by themselves) to the royal troops when Spain ceded part of Paraguay to Portugal. An impartial Papal commission found the Jesuits guilty, but a new Pope, favorable to the Jesuits, was induced by them to appoint a commission which found them innocent. Pombal therefore acted in Portugal, and in the material interest of Portugal. There is reason to believe that he to a small extent imitated the Jesuitry of his vic-

tims in gathering evidence; but he did prove that they were unscrupulous plotters and exploiters, a disgrace to religion and a menace to Portugal, and in 1758 they were expelled from the country.

In 1764 Louis XV expelled them from France. During the long and bitter struggle with the Puritan Jansenists the sympathies of the frivolous court had, naturally, been with the Jesuits, but the exposure by Pascal and his comrades—all Catholics of the most devout type—had prepared the country for drastic action. This indictment, in fact, had the effect of causing Jesuit confessors to refuse absolution to the new king and his mistress, and the Jesuits lost the favor at court which half a century of complaisance had secured for them. A few years later a pupil of the Jesuits attempted to murder the king, and, though there is no positive evidence of the complicity of the Jesuits, their notorious doctrine and their history turned the scale against them.

A colossal blunder on their part—a blunder crowning one of their customary hypocrisies—brought about the end. They had, as usual, traded heavily in the French West Indies, had produced fraudulent testimonials that they were *not* trading, and had then, in the person of one member of their Society who did the actual work, failed for a sum of five million francs. The whole body of them had, of course, profited by the huge business, based on the labor of thousands of slaves, of this Father Lavalette, but, when he overreached himself,

they disowned his debts. The French lawyers, who had always hated them, now closed on them. They condemned the Society to pay the five million francs and demanded that its books, rules, and constitution be now shown in open court. After examining these they declared the Jesuits unfit to be numbered amongst the clergy of France and put on them restrictions which amounted to suppression. Still the Jesuits fiercely resisted and used every resource they had at the court and in Rome. But in 1762 the Paris Parlement decreed that they forfeit their property and contaminate the air of France no longer. They lost 60,000,000 francs worth of property for a dishonest and dishonorable evasion of a debt of five millions.

Five years later they were expelled, with equal ignominy, from most Catholic Spain. The country was, like Portugal and every other country where the Jesuits ruled the court, rapidly decaying, but the wealth of the Jesuits steadily grew. A story was current in Spain that on one occasion the revenue officers opened some cases of "chocolate" sent from America to the Spanish Jesuits, and found them full of bars of gold coated with chocolate. A series of Jesuit confessors ruled the court, which the chief modern writer, Major Hume, has described as "the gayest and wickedest court since the days of Heliogabalus." All the most corrupt courts of modern Europe since the Reformation were just the courts where the Jesuits had most influence.

Then occurred the event in Paraguay, when 15,000 native troops, armed and trained by the Jesuits, made war on the Spanish and Portuguese armies. The Spanish king began to waver, but he died in 1759, and a very pro-Jesuit successor, Charles III, closed his eyes to all evidence. But, to cut the long story short, a series of plots and intrigues, in which both sides used forged documents, and fought like cats, enabled the Spanish statesmen to convince the king, and six thousand Spanish Jesuits joined their exiled brethren overseas. In the following year they were driven from the kingdom of Naples, and then from Malta.

Rome and Italy were now packed with disgraced Jesuits, and there was a European cry for the suppression of the Society. At this juncture their friend Pope Clement XIII died, and, in spite of the furious intrigues of the Jesuits, a Franciscan monk, Cardinal Ganganelli, became Pope under the name of Clement XIV. A volume could be written on that election and what followed. It was said in Rome that the Pope put a Franciscan friar in charge of his kitchen, as he feared the Jesuits would poison him. I am convinced, after studying both sides, that Ganganelli assumed the Papacy with an open mind on the Jesuit question, and he at once began to inquire into it. The excitement, intrigue, lying, and passion at Rome were extraordinary. But in 1773 the long secret activity of the Pope came to an end, and the Bull *Dominus ac Redemptor Noster*



told the world that the Society was abolished "forever."

The *Catholic Encyclopaedia* gives the customary Catholic assurance that "no blame was laid by the Pope on the rules of the Order [it is not an Order], or the present condition of its members, or the orthodoxy of their teaching": a most audacious lie. The Bull is a lengthy list of all the accusations against the Jesuits. These are generally given merely as charges on which the Pope passes no judgment, but the language is at times plain enough, as one extract will show:

We have observed with the bitterest grief that these remedies, and others applied [by previous Popes] afterwards, had neither efficacy nor strength enough to put an end to the troubles, the charges, and the complaints formulated against the Society, and that our predecessors Urban VII, Clements IX, X, XI, and XII, Alexanders VII and VIII, Innocents X, XI, XII, and XIII, and Benedict XIV, vainly endeavored to restore to the Church the desired tranquillity by means of various enactments, either relating to secular affairs *with which the Society ought not to concern itself*, on missions or elsewhere; or relating to *grave dissensions and quarrels harshly provoked by its members*, not without a risk of the loss of souls, and to the great scandal of the nations, against the bishops, the religious orders, places consecrated to piety, and all kinds of communities in Europe, Asia, and America; or relating to the interpretation and practice of certain *pagan ceremonies tolerated and admitted in various places*, apart from those which are approved by the universal church; or relating to the use and interpretation of those maxims which the Holy See has justly proscribed as *scandalous and evidently injurious to good morals*; or

relating to other matters of great importance and absolutely necessary to preserve the purity and integrity of the dogmas of the Christian religion.

To say that this passage, which I have translated literally from the Latin Bull, lays no blame on the Society, is to trust that one's readers will never glance at the Bull itself. It is a plain endorsement of the main charges brought against the Jesuits. The Pope, indeed, observes that

the Society, almost from the beginning, produced within it the germs of discord and jealousy, and these not only rent the Society itself, but impelled its members to rise against the other religious orders, the secular clergy, the academies, the universities, the colleges, the public schools, and even against the monarchs who had received them into their States.

He says, later, that Christian monarchs have been compelled by "seditions" and "scandals" to expel the Jesuits and demand the abolition of the Society. Finally, "recognizing that the Society of Jesus can no longer produce abundant fruits and the considerable advantages for which it was created," the Pope by the present Bull "suppresses and abolishes the Society forever." And Catholic writers the world over, knowing that no Catholic layman will ever read the Bull, repeat in every generation that the Pope endorsed no charges against the Jesuits, but thought it politic to disband them. In the only kind of language which one could expect from the head of a Church which had

used the Jesuits for two hundred years, Clement XIV endorsed every charge that I have brought against them in this book. They were a disgrace to Christendom and as such were abolished.

We should look too far ahead if we went on here to tell how Frederic the Great and Catherine the Great, the two skeptical monarchs of the time, gave shelter to such of the Jesuits as refused to be secularized, and used them for educational purposes; and with the tricks and intrigues of the Jesuits to get their Society restored we are not here concerned. Clement died in the year after his suppression of the Society, and it was natural that the cry of poison should be raised. There does not seem to be serious ground to entertain the rumor. In any case, Europe was determined that no Pope should restore the hated Society. At least one half the Catholic world, and probably nine-tenths of its clergy and monks, openly and fiercely rejoiced.

Their chance came with the darkening of Europe, from the Papal and monarchical point of view, by the French Revolution. In 1801 the Pope recognized the existence of the Society in Russia, where it had open communities. The shadow of Napoleon succeeded the shadow of the Revolution, and, when Napoleon fell, and the dethroned monarchs met to rearrange Europe, they were in a mood to welcome any force that would help to check the "infidelity" which they had blamed for the long catastrophe. How far, and in what sense, Ration-

alism did influence the Revolution we shall see in *The French Revolution* (Little Blue Book No. 1145), but it pleased the clergy everywhere to identify Atheism with the worst outrages of the Revolution. Pope Pius VII had himself suffered from Napoleon's ambition, and he desired as much as any monarch in Europe a complete return to the old order. On August 7th, 1814, he restored the Society, quite untruthfully saying that he did this in response to "the unanimous demand of the Catholic world." Portugal, France, Austria, and Bavaria, gave the Pope the lie by sternly refusing to admit the Jesuits.

The severe punishment had not in the least chastened the Jesuits. They had continued to squabble, intrigue, and prevaricate during the whole period when they dared not acknowledge that they were still Jesuits, except in the lands of the heretics. But the new era, the White Terror, or the Holy Alliance, as it called itself, entirely suited their traditional spirit. They swarmed round the bloody throne of the Spanish kings, and egged on the Popes in their hardly less bloody suppression of every just human aspiration in Italy. They made melodramatic excursions, which they called heroism, into the countries which refused to recognize them. But the heart and mind of the race were awake at last, and the reaction and all its forces were beaten. . . . Today in every land the Jesuits cling only to the most pleasant part of their policy: to cultivate the friendship of

wealthy ladies. Their writings are feeble, their scholarship poor, their influence only a shadow of what it once was, but if you seek them in any city of the world, seek where "noble and wealthy dames," or their modern counterparts, reside.

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