

**THE JESUITS, AS
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**EDWARD DULLER & MRS. STANLEY
CARR & SIR CULLING EARDLEY SMITH**

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THE JESUITS,
AS THEY WERE AND ARE:

BY EDWARD DULLER.

TRANSLATED FROM THE GERMAN
BY MRS. STANLEY CARR;

WITH AN INTRODUCTION
BY SIR CULLING EARDLEY SMITH, BART.



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INTRODUCTION.

THE Jesuits are to be found everywhere.

There are countries where the mendicant orders are unknown, but where is the land untrodden by a Jesuit foot?

Other orders come into contact with particular grades of society. The Benedictines offer asylums of literary ease to the noble classes. The Franciscans and Capuchins circulate among the lowest orders. The Jesuits penetrate into all.

Other bodies in the Romanist community have specific functions to which they are confined. The parochial priesthood is limited to its *parishes*. There are brotherhoods for *education*. The Dominicans, as 'the order of *preachers*,' are the hereditary foes of heresy.* *Missions* t

* As Inquisitors, the Dominican functions continue only at Rome. There exists a papal coin struck in their honour as 'domini canes'—the noble hounds of heretics. The device is, a dog with a lighted torch in his mouth, traversing a globe; the motto—"What will I, if it be already kindled?"

Infidels are conducted by the congregation 'De Propagandâ fide.' Papal *diplomacy* is conducted by Cardinals and Monsignori. But the Jesuits are limited to no enclosure. A Jesuit may be located in any *parish* by his general,—his confessional is immediately frequented, and that of the priest half deserted. The Jesuits are the *educators* of Romish Europe. Their schools at Fribourg alone educate, as genuine Romanists, nobles from all parts of the continent. The French clergy are trained by them through the seminaries. The *preachers* who collect the greatest crowds in Italy, to hear heresy denounced, and 'the church' exalted, are Jesuits. The Jesuit general is on the weekly board of the *Inquisition*. They are the confessors of the College De Propagandâ fide already, and are on the eve of possessing its entire direction; they founded the Paraguay *mission*—they explored China—they led the assault on Tahiti. In papal *diplomacy* they are invisible, but not inactive. It is prosecuted in their interests, and often under their controul. They have frustrated the endeavours of the French Chambers to suppress Jesuitism in France. They have installed themselves in Lucerne at a great expense of human

life, in opposition to the wishes of the great cabinets of Europe. They have forced themselves back into Venice in 1844, notwithstanding Austrian jealousy.

The country of the Jesuit is the world. He is a cosmopolite in the worst sense, for he is a patriot nowhere. The object of his education is to eradicate family and national affections. His motto is to be 'sicut cadaver,'—a living mechanism.* His politics depend on local expediency, for he has no opinions. He instils radicalism into Irish demagogues, and despotism into Sardinian princes. He has science for the educated and fanaticism for the vulgar. Accompany a polished Jesuit professor through the Roman Catacombs, and you will see how the aristocracy of Europe are attracted to Romanism. Read the 'miracles of God,' and you will understand how the peasantry of Italy are plunged in superstition.†

In short, what Rome is to the world, Jesuitism is to Rome. The secret of Rome, as shewn by

* Pascal's "Provinciales" *passim*.

† *Miracolis di Dio*, published at the Jesuit press in Rome, 1841. It is astonishing that there should exist a class even in Italy, capable of believing these lying legends.

Mr. Macaulay, in his captivating article on Ranke's History of the Popes,* is, that she adapts herself to all men. She makes but one condition, that they shall be her's. She engages all tastes and classes in her various orders, and employs them all in congenial spheres of labour. Jesuitism has in like manner pervaded all departments of Romish effort, and kindled them into new life. Jesuitism is the heart of Rome.

The following volume will make the general reader acquainted with the important position which the order of Loyola occupies in the papal system. It will be seen that it was created to be the antagonist of the Reformation. Suppressed by Clement XIV. in 1773, at the unanimous desire of the Romanist cabinets of Europe, it was revived by Pius VII. in 1814, as the only safeguard of the papacy. Cardinal Gonsalvi, the prime minister of the pope at that time, was at least as liberal-minded a man as pope Ganganeli, by whom the Jesuits were suppressed. We can therefore only conclude that he restored them as a *last resource*. We have thus the testimony of the papacy itself at various periods, of the value which it attributes to Jesuitism, as a living,

* Edinburgh Review.

stirring, energetic principle, pervading the inert mass of a decrepit system, and binding the extremities to one another and to the common centre.

We are less anxious by this introduction to foster the popular repugnance to Jesuitism, than to suggest the necessity of an analogous, but holier movement in the Protestant Church. If our Lord proposed the conduct of the unjust steward as an example to His disciples, we may be warranted in copying from the Jesuits such features of character as are consistent with Christian integrity. Let the children of light imitate for once the wisdom of the children of the world ! An enthusiastic mind in the sixteenth century conceived and executed a plan which has consolidated Romanism and arrested its fall for three hundred years. Might not a few earnest Christians in the nineteenth century devise a scheme to harmonise the parts and combine the energies of the Evangelical Church ?

Dominicans and Franciscans, Gallicans and Ultramontanes, form part of the same confederacy ; while Lutherans and Calvinists, Anglicans and Dissenters, are rather known to the world as controversial combatants than as friendly