

**THE SECRET INSTRUCTIONS
OF THE JESUITS. IN
LATIN AND ENGLISH. WITH
AN HISTORICAL SKETCH**

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The Secret Instructions of the Jesuits. In Latin and English. With an Historical Sketch by W. C. Brownlee

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W. C. BROWNLEE

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Monita secreta Societatis Jesu.

THE

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SECRET INSTRUCTIONS

OF

THE JESUITS.

IN LATIN AND ENGLISH.

WITH AN HISTORICAL SKETCH BY

REV. W. C. BROWNLEE, D.D.

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1331



PUBLISHED BY

THOMAS E. LEYDEN,

Evangelist.

BOSTON, MASS., U. S. A.

1888.

TO THE PUBLIC.

This work is presented to the American people in the hope that it will aid in the good work of enlightenment, and help in preserving and purifying our Republican institutions from the blighting influences of foreign ecclesiasticism, which, under the guise of religion, has corrupted and polluted every country and people wherever permitted to establish itself.

Americans, heed the warning ere it be too late. Romanism and Jesuitism are inseparable; where one is there the other may be found secretly working to subvert and enslave.

Read this book; help spread it throughout the land that our countrymen may be forewarned—"forewarned is fore-armed."

The proceeds from the sales of this work are devoted to the spread of the Gospel among Roman Catholics, and unmasking the *true* aims and purposes of the Roman hierarchy—the destruction of our Public school system, and the establishment of Romanism as a State religion in America to the exclusion of all others.

Yours, for God and Country,

THOMAS E. LEYDEN.

[By the courtesy of Rev. James B. Dunn, D.D., the following letter from the Secretary of the American and Foreign Christian Union, speaks for itself, and fully authorizes our publication of this work.]

GLEN SUMMIT, PA.,

Sept. 1, 1888.

Dear Brother:—Yours of August 30th has just reached me, and you are authorized to re-publish the work on the Jesuits, to which you refer. Many hearts, in other parts of the land, are in sympathy with you in your courageous opposition to the attacking forces of Romanism.

Yours sincerely,

L. T. CHAMBERLAIN,

Sec'y American and Foreign Christian Union.

The Rev. James B. Dunn, D.D.

THOMAS E. LEYDEN,

Evangelist.

HISTORICAL SKETCH

OF

THE JESUITS.

“Swear—forswear—and the truth deny!”

“Jura, perjura, veritatemque denega!”

—*Jesuit maxim.*

The Society of the Jesuits was founded in 1540, just eleven years after the Christian church had come out of the Roman sect, and assumed the name of Protestants. The singular originator of the new order was Ignatius Loyola, a native of Biscay. He had, when a soldier, received a severe wound in the service of Ferdinand V. of Spain, in 1521; and he had been long confined in a place where he had access, probably, to no other books than *The lives of the Saints*. It is not to be wondered at that his mind was thence turned away from military enthusiasm to ghostly fanaticism. When recovered, he speedily gave proofs of his insane fanaticism by assuming the name and office of “Knight of the Virgin Mary.” And like a good type of the future Don Quixote, he pursued with solemn gravity, a course of the wildest and most extravagant adventures, in the belief that he was her most exalted favorite. Having conceived the plan of a new monastic order, he submitted the constitution thereof to Pope Paul III. And he assured his “Infallibility and Holiness,” that the plan and constitution were given to him by an immediate

revelation from Heaven. This he no doubt deemed necessary to be on a footing of equality with the other orders. For, as Dr. Stillingfleet has shown, every order of monks and nuns in Rome has been ordained by visions, and inspirations from Heaven.*

The pope hesitated. Loyola took the hint, and had another convenient inspiration, and added to the three usual vows of the monastic orders of chastity, poverty, and obedience, a fourth vow, namely, absolute subservience to the pope; to do whatever he enjoined, and go on any service he wished, and into any quarter of the globe.

This the pope could not resist; especially at a time when the Reformation had convulsed his seat, and shaken his empire to the foundation. He accordingly issued his bull of confirmation, and sent them out to invade the world. Their object was diverse from that of all other orders. Monks professed to retire from the world, and macerate the body. The Jesuits set out to conquer the world to the pope. The monks hoped to conquer the flesh—but they did it by acting contrary to the laws of nature, and the gospel of Christ. The Jesuits aimed at an universal dominion over the souls and bodies of men, to bind them as vassals to the pope's chariot wheels. The monks professed to combat in private, the devil, the world and flesh; although they did it in the exact way to make themselves the slaves of the flesh and the devil. The Jesuits were the soldiers of the pope: they knew no law but the will of their gen-

* On the Idolatry of the Church of Rome, chap. iv.

eral ; no mode of worship but the pope's dictate ; no church but themselves. And the mass-god which their head at Rome set before them in the wafer was the idol of their adoration. They were also extremely indulgent to their heathen converts,—the Chinese, for instance. They allowed them to continue the worship of their ancestors, and light candles, and burn incense before their images ; they imposed on them no other burden than to give to these deceased Chinese the names of the Roman saints, such as St. Peter, St. Paul, St. Mary ! These the converts had on their lips, while their heart's homage was given to their ancestors. Thus they *converted* them by stealth, and *saved* them by deception and idolatry !

Among the Indians of our great West they not only suppressed the truths of Christianity, but devised the most infamous fictions and falsehoods. "One of them assured a native chief that 'Jesus Christ was just such a one as he would have admired. He was a mighty chief, a valiant and victorious warrior, who had in the space of three years scalped an incredible number of men, women, and children.'" "Another, in the East Indies, produced a pedigree of himself, in which he clearly demonstrated that he was a lineal descendant of Brama !" Brewster's Encyclopedia, article Jesuit, vol. xi.

Other papal orders were in a manner voluntary : at least their members had great liberties, and were not in abject submission to their abbot or superior. But the sect of Jesuits were placed by Loyola

under a strict military and despotic government. In fact, the old wounded soldier took his laws and discipline from his military experience. Like the military chief their general was chosen for life. To him every member was sworn on the cross, to yield an implicit obedience. Like the soldier, the jesuit yielded up his body, and soul, and wishes, and desires to his general. He had no right to consult a friend, or exercise even his own judgment. The general's will was his will: he must go whenever their chief, residing at Rome, should dictate,—be it into Asia, or Africa, or any portion of the globe. He put no questions: he asked no reasons. The general was his sovereign god. He sailed with sealed orders. He must teach,—not what he believed to be right. He had no choice of his faith. He must believe as his general regulated his heart, and soul, and conscience. He must do any deed enjoined on him, asking no questions. He was not to shrink from any deed of blood. If the general enjoined, he must send the Spanish Armada to overthrow England: he must blow up the English parliament with gun-powder: he must assassinate King Henry of France, or shoot the the Prince of Orange: or poison Pope Ganganelli: or enjoin Charles IX. to perpetrate the St. Bartholomew massacre: and Louis XIV. to revoke the Edict of Nantz, and cover fair France with blood and havoc; and fill the nations with the lamentations of her miserable exiles! If he failed, he tried again and again.

He stopped not short of his aim, until it was either