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# An Exact Discovery of the Mysteries of Religion

As it is now practised among the  
Tatars





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AN EXACT DISCOVERY

OF THE

Mystery of Iniquity

AS IT IS NOW PRACTISED

AMONG THE JESUITS.

BY

TITUS OATES, D.D.

1679.



*Edited by*

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TO THE RIGHT HONOURABLE  
ANTHONY,  
EARL OF SHAFTSBURY,  
BARON ASHLY of WIMBOVRNE ST GILES,  
AND  
LORD COOPER of PAWLET, &c.

MY LORD,

**S**INCE it hath pleased GOD once more in mercy to remember this poor Nation : for discovering to it those unheard of Villanies and unparallelled Wickedness that were contriving against its Peace and Religion ; I thought it my Duty to let my Countrey to have a Taste of the Nature of that subtil Enemy she hath to deal withal, who envieth her Priviledges and Happiness ; and your Lordship appearing to stand by the Evidence with all Candor becoming a Person of your Worth and Dignity, in order to a full Detection of the Frauds and Designs of these Vermine, I thought it my Duty to pray your Patronage and Protection of this little Treatise which I now publish. I have nothing, my Lord, to plead for me, but only the Innocency of my Intention, and question not but your Lordship will appear, as you have ever done,

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to oppose this growing Interest. And truly (my Lord) this Nation hath reason to bless the Most High God for your Care for her Peace and Establishment in the Profession of that Religion ; which doth oblige all Subjects to all Loyalty to their Prince, and to live in Peace and Love one with another. This Treatise spake formerly the *Italian Tongue*, but now it is made to speak *English* ; and in it I find such an Aceount of the Nations Adversaries, which to my own knowledge they deserve. If it be faulty, it is because it is somewhat too short of them. Now (my Lord) I humbly conceive your Lordship will pardon that, because it was all the Author (who was of the Romish Religion) could say at that time when he first publisht it. This I hope your Honour will accept of thus presented, as I found it, without the least Alteration. I shall submit all to your Lordships Candor ; therefore heartily praying for your Lordships Prosperity, I humbly take leave to subscribe my Self,

28 Febr. 167<sup>8</sup>/<sub>9</sub> Your Lordships most Humble,  
and most Obedient Servant,

TITVS OATES.

TO THE  
R E A D E R.

Courteous Reader,

**T**his insuing Discourse I have perused, and find it to be an Exact Character of an Old Jesuited Jesuit; the Contents of it was their Practice whilst I conversed w th them; and therefore I am inclined to tell the World as much; seeing these times in which we live, require that every true Englishman and Protestant, do unders:and them: To this very end, that they may detest all such Practices, and protest against them. And whereas they have endeavoured to deceive the Simple-hearted of this Nation, by fair pretences to the Propagation of Religion, and by specious Shews of Zeal for the Salvation of Souls, our Countreymen may plainly see it is not *V's* but *Ours* they seek: if it be *V's*, it is to destroy *V's*, and not to save *V's*: witness their Villainous Practices thorowout all Christendom, and especially in this our Countrey ever since the Reformation of the Church of God here with us. Reader this is no fained thing, the Original Author was an Italian, and no doubt but of the Communion of that

Abominable Whore, the Mother of all Harlots ; and therefore we may easily be induced to believe the Contents thereof : for certainly had not their Practices been notoriously known, even to those of their own Communion, this Author could not have had the Face to have publisht this Treatise in his own Countrey, where Popish Religion is generally practised and professed by every Man. I tell thee Reader, when it pleaseth God to give me a little Rest from this Weighty Affair I have now in hand, I will give the People of England such an Account of the Villanies of these Jesuits, as will I hope make them and their Votaries to be an Abomination to every sober and judicious Protestant, and even also to those of their own Perswasion. I am confident that the Eyes of the Nation are open to see their base Contrivances and Plottings against the King, Kingdom, and Protestant Religion ; and by this little Scheme we may see what would be done, were they Lords over us. And as I commend this Treatise to thy serious consideration (Dear Reader) so I must also recommend to thee a Piece lately set forth, intituled, The Heart and its right Sovereign, And Rome no Mother Church to England : in which the Nullity of Rome's Church and Ordination is proved : By that Judicious and Reverend Divine Thomas Jones of Oswestry in the County of Salop ; and sold by Benja. Shirly under St. Dunstans Church in Fleet-street. Both

*that and this I recommend to thee, to give the Nation some satisfaction, till God give me opportunity to do my Countrey that Service as to publish my whole Narrative. I shall say no more, but beg of God for a Blessing on all our Hearty Endeavours after a more full Discovery of this Mystery of Iniquity : And so Farewel,*

*Thy Brother in Christ,*

TITVS OATES.





AN EXACT DISCOVERY  
OF THE  
Mystery of Iniquity

*As it is now in practice amongst the  
Jesuits, &c.*



**T**HAT the Religious Order of the *Jesuits* was at the first planted in the Vineyard of Christ, as a Tree which should produce an Antidote against the Poyson of Heresie, and such Blossoms of Christian and Religious Works, as by the sweet savour of them Sinners might be constrained to bid adieu to the corruption of Sin, and to prosecute the sweet smell of Repentance ; we need no clearer Demonstration than the Laws and Orders on the which this Plant was grounded, by the first Founder thereof Father *Ignatius*.

And surely, so long as by those first Fathers that gave it Life, it was cherished with the Dew of Charity, and cultivated conformable to the Invention of the Planter: \* It brought forth two Branches, the one of Love towards God, the other towards their Neighbour. In so much that it was a wonder to consider the plenty of Fruits which it brought forth in the Excellent Education of Children, the Saving of Souls, and the Increase of the Catholick Faith. But the Devil, who makes use of all good Inventions, but as a Whetstone, grew as Eager and Cunning to destroy this Work and Enterprize, as the other to promote it ; and took occasion, even from the Greatness it self of this Religious Order, and from that admirable Progress which in small time it had made, to pervert the first Institution of it, with an Artificial Subtlety : instead of those two first Branches of Charity, now utterly dried up, he hath ingrafted two other ; the one of Self-love and the other of Profit : from which the Christian Republick receives such Damage, that haply a greater cannot be imagined, as I am now about to Demonstrate in this Discourse. In the which, I protest before God, I have no motion either of Interest or Passion, but an Innocent Zeal of the publick Good, for the which I do assure my self I was

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\* This Exordium will make you know that the author was a Papist.

born ; and that Princes knowing their Artifice, may prevent them by Opportune Remedies.

Now that we are to know that the Religious Orders of these Fathers the Jesuits being enlarged, especially by the Education of Children (of which there is neither City nor Kingdom but hath need) was even from the beginning thereof (by very many) much desired, and by divers Princes so favoured, that in few years it diffused it self as far as other Orders had done in many Hundreds. This Greatness, which almost always induceth into Mens Minds a change of Custom, raised up in the Heirs of Father *Ignatius*, such a Love towards their Society, that esteeming that more profitable unto the Church of God, and more helpful in the Reformation of the World, than all other Orders ; they concluded among themselves to endeavour with all Art and Industry to give Increase to it ; and in that to give Growth to the Cause of Christ, the Good of the Church, nay (to use their own words) to the only Patrimony of Christ.

And herē I had need of the Subtilty of *Aristotle* to Discern, and the Eloquence of *Cicero*, to Express those marvellous Means (A thing which for the Novelty of it, to many seemeth incredulous) by which these Fathers still gain Increase to their Society. But it shall be sufficient for me to point out only some few things, leaving a large Room

for other Mens Judgments, to raise up a Form of what Idea themselves shall think fittest. Yet I shall not omit to propound some few Heads, with which I intend to serve the Reader for the Ground of this Discourse.

And First: These Fathers, the Jesuits, thought it was not sufficient to promote their Society to that pitch of Greatness to the which they aspired, only by Teaching, Preaching, or Administiring the most Holy Sacraments, with other like Religious Exercises; because though from the Beginning (as I said) they were kindly imbraced by many People, yet in process of time they perccived, that either for ill satisfaction, or some other occasion, whatever it was; the Affection of many grew cold towards them; and therefore doubting least their Growth should end with their Infancy, they invented two other Means to enlarge their Greatness.

The First, Was to work in the Minds of Princes, and consequently of as many others as they could, a base opinion of all other Religious Societies; discovering their Imperfections, and after a Cunning Manner, from other Depressions, raising their own Greatness; and by this means they impatrocized themselves of many Monasteries, Abbeys, and other main Possessions; depriving those Religious Persons that first enjoyed them, both of them, and of all that belonged to them.

The Second Means, Was to thrust themselves into Affairs of State, gaining interest with the greatest part of Christian Princes ; and that with as Subtil and Artificious a Device, as ever yet the World brought forth : into which, as it is very hard to penetrate, so it is (almost) impossible, sufficiently to explain it.

There resides continually in *Rome* the *Father General*, to whom all the rest render most exact Obedience : and there is choice made of some other Fathers, who from the Assistance they always give him, are called his Assistants, and there is one (at least) of every Nation, who from that Nation takes his Name. Hence one is stiled the *Assistant of France*; a second of *Spain*, a third of *Italy*, a fourth of *England*, a fifth of *Austria*; and so of all other Provinces and Kingdoms; every one of which, hath it assigned to him as his particular Office, to inform the *Father General* of all Accidents of State which occur in that Province or Kingdom, of which he is Assistant. And this Office he performs by the means of his Correspondents, who reside in the principal Cities of that Province or Kingdom ; who with all industry first inform themselves of the State, the Quality, Nature, Inclination, and Intention of Princes, and by every Courier advertise the Assistants of such Accidents as are newly discovered. And these again communicate all unto the *Father*

*General*, who meeting in Council with all his Assistants, they make an Anatomy (as it were) of the whole World; conferring the Interest and Designs of all Christian Princes. Here they consult of all fresh Intelligences received from their Correspondents, and curiously Examining them, and conferring them together, at last they conclude to favour the Affairs of one Prince, and to depress the Designs of an other, as shall be most requisite for their Interest and Profit. And as those who are Standers by at some Game, more easily discern the Stroke than those that gave it: so these *Jesuits* having in one View the Interest of all Princes, know very well how to observe the condition of Place and Time, and how to apply the true means of advancing the Affairs of that Prince, from whom they know they shall draw most Water to their own Mills.

However, this is a thing simply evil, that Religious Men should so much intermingle with Matters of State, it being their Duty rather to attend the Saving of their own and other Mens Souls, being for that end only retired from the World; but by this means they are more intangled, than the very Secular Persons themselves; and for many most pernicious Consequences, we shall find this their Course most Wicked, and worthy of a speedy and potent Remedy.

For First, These *Jesuits* are Confessors to the

greatest part of the Nobility thorowout all Roman Catholick States. Nay, and the better to attend them, they will not admit Poor Men, or Poor Women to their Confessions; but rather aim to be Confessors to Princes themselves. So that by this Course it is easie for them to penetrate every Design, every Resolution, and Inclination, as well of Princes, as of Subjects; of all which they suddenly inform the *Father General*, or his Assistants, in *Rome*. Now any Man that hath the least measure of Understanding, may easily perceive what a prejudice they bring to Princes by this Device, when only their own Interest stirs them to that, to which (as to their last end) they direct all their Endeavour.

Secondly, Whereas Secrecy is a proper and unseparable Accident, which so accompanieth the Preservation of a State, that without it, the Ruin of a State must needs follow: Therefore all Princes are most rigorous against those who discover their Secrets, punishing them as the Enemies both of them and their Countrey. And as on the other side, to understand the Designs of other Princes, makes a Man more cautelous, and more apt to discern his own State; and therefore they use to spend no small sum of Money, in the maintaining of Embassadors and Intelligencers; yet are oftentimes deceived too in their Relations. But the *Jesuits* (that is) their *Father General* and

his Assistants, as well by the Confessions and Consultations which their Correspondents do make, residing in all Chief Cities of the Christian World, as by means of their other Adherents, of whom we shall discourse hereafter, are most sincerely and punctually advertised of all Determinations, that are concluded in the most secret Councils: So that they better know (almost) all the Power, Possessions, Expences and Designs of Princes, than the Princes themselves; and that without any other Expence than the Carriage of Letters; the which notwithstanding in *Rome* alone (as the Masters of the Posts relate to us) ariseth to Sixty, Seventy, and Eighty, and oft times to an Hundred Crowns of Gold for one Courier. So that they knowing so exactly the Affairs of all Princes, do not only diminish their Credit among themselves, but wound their reputation both with other Princes and with their own Subjects; depressing or advancing their State at their pleasure: and that so much the easier, because by the same way of Confessions and Consultations, they enter into the very Secrets of the Peoples Souls; knowing who stands well affected to the Prince, and who rests dissatisfied: so that by these Relations which they have of State-Affairs, they may easily sow Discord among Princes, occasion a Thousand Jealousies, and by their insight into the Subjects Affection, raise Commotions and Division; bring-

ing into Contempt the very Person of the Prince. Whence We must conclude, That the Interest of State doth not comport, that any Prince should Confess Himself, much less that he should permit any of his Confidants, Friends, Secretaries, Councillors, or other his Chief Ministers, to confess themselves to Persons that attend so diligently to spy out Matters of State, and to serve themselves of this means, to insinuate into the Favour of Princes; since there is this day no want of Religious Persons, Men both for Life and Learning, to be regarded equally with the *Jesuits*, whom in this kind they may employ; and who attend nothing but the Government of Souls, and their Monasteries.

Thirdly, Which is a greater Discovery than yet we have made, or shall make hereafter, ye are to know that there are found amongst them four sorts of Jesuits: The First consists of certain Secular People, of both Sexes, adjoined to their Society, who live under a certain Obedience, which themselves call *A Blind Obedience*; squaring all their Particular Actions by the *Jesuits* Counsel; resigning themselves most readily in all things to be commanded by them: and these for the most part are Gentlemen or Gentlewomen, the Wealthiest Widdows, or the Richest Citizens, or Merchants; from all whom, as from Fructiferous Plants, the

*Jesuits* gather every year a Copious Harvest of Gold and Silver.

Of this Kind are those Women, who (in *Italy*) call themselves *Chettine*, who are induced by the *Jesuits* to forsake the World, while in the mean time they get their Pearls, Apparel, Ornaments, Furniture of Houses; and finally very great Possessions.

The Second Sort is, Of Men alone; but those as well Priest as Lay-men: yet such as live a Secular Life, and such as oft-times by the Mediation of the *Jesuits*, obtain Pensions, Church-Livings, Abbeys, and other Revenues: but these make a Vow to receive a Habit of the Society at the pleasure of the *Father-General*; and therefore they are called *Jesuits in Voto*: and by the labours of these Men, the *Jesuits* wonderfully avail themselves in the Fabrick of their Monarchy. For they maintain in all Kingdoms and Provinces, in all Courts of Princes, and Pallaces of Great Men, such of these as shall serve them in a Kind, which I shall declare unto you in the Seventh Point of this Discourse.

The Third Sort of *Jesuits* are those who remain in Monasteries; and these are either Priests, Clerks, or Converts; who because at the first they came not from that Profession, may at the pleasure of the *Father General* be deprived of it, although

of themselves they have no power to leave it. And these being such as have no Office of importance, for the most part do simply obey in any thing that their Superiors command.

The Fourth Sort is of Politick *Jesuits*, thorow whose hands passeth the whole Government of Religion ; and these are they, who being tempted by the Devil, with the same Temptation that Christ had in the Gospel, *Hoc omnia tibi dabo*; Have accepted the Bargain : and therefore labour to reduce their Society to an absolute Monarchy, and to place the Head thereof at *Rome*, where all the principal Affairs of the Christian World meet together. There resides the Head of these Politicians (which is their General) with a great number of others of the same Profession; who being first informed by their Spies, of all such weighty and important Matters as are to be treated in the Court of *Rome*, having first among themselves agreed of such ends, as for their own Interest they desire ; each one takes his Office to go every day their Circuit thorow the Courts of Cardinals, Embassadors and Prelates ; with whom (cunningly) they insinuate their Discourse of such Affairs as is then in hand, or shortly to be handled ; representing it to them after what manner they please, and in the same shape ; that by reflection from their own ends, themselves do apprehend it ; oft-times changing the Aspect of the Business,

and shewing Black for White. And because the first interpretations, made especially by Religious Men, are wont to make a notable impression in Minds of him that hears them ; hence it proceeds that many times, most important Affairs treated by the Embassadors of Princes, and other grave Persons of the Roman Court, have not attained that success which Princes expected ; because the *Jesuits* had possessed their Minds with their oblique Relations, effecting that those Embassadors, or other Agents, should have but small Credit with them.

And the same Artifice that they use with the Prelates of *Rome*; they use also with other Princes, either by themselves, or by the means of their Pensionary *Jesuits* out of *Rome*; so that we may conclude, that the greater part of Affairs thorowout the Christian World, doth pass thorow the *Jesuits* Hands ; and those only take effect, against which they make no opposition. Most stupendious and impenetrable is the Art that in this Kind they use ; which though it cannot by me be perfectly described, yet may it lively be descried by any Prince, who will but vouchsafe to read this little touch that I give of them ; because he will presently reflect upon what things have past : and as he shall understand the truth of my Discourse, calling to mind with what Art things have been handled, he will discover more of that, which

will seem strange and mervellous unto him, For not being content with this their close Artifice by which they thrust themselves into the Affairs of the World, with perswasion that it is the only means to atchieve that Monarchial Jurisdiction at which they aim ; they made Supplication to Pope *Gregory* the Thirteenth, That for the time to come he would publickly favour their Project: and representing it to him under the publick good of the Church, they required that he would command all his Legates and Apostolical Nuncio's, to take to them, every one for his Companion and Confident, some *Jesuit*, by whose Counsel he should be governed in all his Actions.

Fourthly, By these cunning Carriages, and their insight into State-Affairs, the Chief *Jesuits* have gotten the Love of many Princes, as well Temporal as Spiritual; which Princes they do perswade, that they have said and done many things for their good; and thereupon have followed two Weighty Inconveniences : First, That abusing the Friendship and Goodness of those Princes, they have not cared to displease many Private, but otherwise Rich and Noble Families ; usurping the Wealth of Widdows, and leaving their Families in Extream Misery ; alluring to their Religion, and to frequent their Schools, the most Noble Spirits ; who if haply they shall fall out to be unable and unfit for their purpose, under some honest pretext, they license from their

Society ; but withal lay hold of their Estates, of which their Society will needs be invested Heirs. In the mean time absolutely excluding the poor from their Schools, directly against the Orders of the Fore-named Father *Ignatius*, and the Intention of those their Patrons, who gave them their Possessions ; not that they should serve their own interest, but the *Christian Common-wealth*.

The Second Inconvenience is, That these *Jesuits* cunningly make the World know the Friendship and Inwardness they retain with Princes ; setting it forth a little more than indeed it is, to the end that they may gain the Love of their Ministers ; and so procure, that all Men shall recur to them for Favors. Thus they publickly brag, That they can make Cardinals, Nuncio's, Lieutenants, Governours, and other Officers : Nay some of them have plainly affirmed, That their *General* could do more than the *Pope* himself : And others have added, That it is better to be of that Order which makes Cardinals than to be a Cardinal. And these things they divulge so publickly, that there is not any Man who familiarly converseth with them, to whom they relate not these or such like Things.

Fifthly, Having laid the Ground-work of this their Practice in State, they pretend a power to raise or ruin whomsoever they please ; and indeed making use of Religion only for a Cloak, whereby

they may gain Credit, they many times attain their Ends. But when they propound any Man unto the Prince for Preferment, they never make Choice of him who is most fit and deserving ; but rather oppose to such an one, when they know he is not partial on their side ; and alwayes advance such Persons as make for their Interest, without any regard whether he be well-affected to the Prince, whether meritorious or fit to undergo that Office to which he is nominated ; whence there oft ariseth Disturbance to the Prince, Complaints and Tumults among the People.

Sixthly, As the Master of a Galley, when he perceives a good gale fair for his Voyage, but with once whistling makes all the Galley Slaves fall to their Oars, and stretch them before the Vessel ; so when in the Dyets and Assemblies (which these *Fathers* continually make by their *General* and his *Assistants* in *Rome*) they conclude it fit for their turn, that some one Person should be promoted to Dignity ; the *Father General* signifies so much to all those that reside elsewhere ; and all those with one consent at an instant joyn all their Forces to make him attain that Honour which they intend him ; and he should be very ungrateful, if afterwards, in all Occurrences, he should not serve the *Jesuits* with the like Zeal that they preferred him. And because such a Man, nay many such Men (for many Dependants

in this Kind the *Jesuits* have) hold themselves more obliged to the *Jesuits* than to their Prince, of whom they have received their Honour and Greatness; therefore they serve the *Jesuits* with a greater Affection than the Prince himself. Thus they delude their Princes, who imagining they have got a trusty Servant, have only made way for a Spy of the *Jesuits*; of whom they often times serve themselves to the damage of that Prince who advanced him. I could with manifest Examples confirm this my Discourse, if daily Experience and Common Fame were not a sufficient Confirmation to it. But not to make myself over-tedious, I will pass to some other things; concluding that this happily is the Cause why the *Jesuits* are wont to call their Religion, *A Grand Monarchy*; as if they governed all Princes and their Ministers at their pleasure. And it is not long since, that one of the chief of them, being publickly to treat with an illustrious Prince, in the name of the Society, he began with these words of Arrogancy, and grounded upon a conceit of their Monarchy: *Our Society hath always maintained good intelligence with your Grace, &c.*

Seventhly, These Fathers take great pains, to let the World know, that all those who are any way in estimation with their Prince, have been their Favourites, and born up by their hands; so

that by this means they are more Patrons of the Subjects Affections, than the Prince himself. And this is a notable Prejudice unto the Prince ; as well because no reason of State doth comport, that Religious Persons, so ambitious and politick, should be so far Patrons of the will of the Ministers, that whensoever they please, they can cause Treason and Destruction. As also that by this means, that is by the mediation of the Ministers, their Adherents, they induce into the Princes Service, either for Counsellors or Secretaries, some of those *Jesuits in Voto*, of whom I discoursed before. And these again procure the Prince to entertain some *Jesuit* for his Counsellor or Preacher. And thus all these together, do serve as Intelligencers to the *Father General*; to whom they render an exact account of all that passeth in the most secret Councils. Whence it proceeds, that many times we see Designs prevented, and Secrets of the greatest importance discovered ; yet no man can search out the true Author : but oft times those are most suspected, who are least at Fault.

*Eighthly*, As by Nature Subjects are wont to follow the Inclinations of their Prince, so all those as give Obedience to their *Father-General*, perceiving that he chiefly Attends to Matter of State, and by that means endeavours to improve and enrich their Society, they also apply them-

selves that way ; and making use of their Kindred and Friends, strive by force to penetrate the Hearts of Princes, and their most secret Designs ; only to give notice of them either to the Assistance at *Rome*, or to the *Father-General* ; by this means to procure them their Favour, and attain some Dignity ; which by any other means they could never have obtained. For amongst them, none are preferred to any Office of Importance, but only those whom they know prone to Advance their Society to that height of Greatness to which they Aspire ; and consequently, none but such as are known to be sufficient in the Managing of State-Affairs.

*Ninethly*, As from divers Flowers and Herbs, by means of a Limbick, a Man may draw such an Oyntment, as it is fit to Heal a Mortal Wound : And as from several Blossoms Bees suck Honey, so these Jesuits, from the Infallible Relation which they have of all Princes Affairs, and of all Accidents that do happen in every State, by the Politick Power of their own Discourse, they Extract from them their own Commodity, which is the only Remedy to Cure that their Abominable Wound of Covetousness and Ambition ; and they compose a certain Art of their own Profit, by which they obtain their own Ends, as well from the good of some as hurt of others, but more often from the latter, than the former.

Thus they usually shackle with their Fetters, that Prince, into whose secrets they have Crept : propounding to him that they have the only and most Excellent means to make him the Master of his Desires ; but when by this means they have drawn their own purposes from him considering that the too swelling Greatness of that Prince may one day prove prejudicial unto them ; as Lawyers do their Causes, they prolong as much as they can, the success of that Affair ; and afterwards by Politick Plottings and various Juglings, they utterly Ruin those Designs to which they had given a beginning.

The League of *France*, Treated and Concluded by them, not long after they abandoned, when they saw things prosper on the Kings side : And *Englind*, so often promised by them to the *Spaniards*, yet in such manner performed ; so confirns this my Discourse, that there needs no farther Proof.

*Tenthly.* From what hath been already said, it necessarily follows, that the Jesuits have no good Intentions towards any Prince what-ever, either Temporal or Spiritual ; but only serve them so far as they may serve their own turnes.

Nay, It followeth yet farther, That no Prince, much less any under Prelates, can make the like use of them ; because they shew themselves at the very same time equally Affected to all ; making

themselves *English* with *English-Men*, *French* with *French*, *Spaniards* with *Spaniards*; and so with all other Nations and Countries, according as their Occasions require; from which they do intend to Extract their Profit. They have no regard to the Prejudice of one, more than of another; and therefore, those Enterprizes, in which they have intermeddled, have seldom times succeeded well; because they have no purpose to serve, farther than their own Interests dictates to them. And in this, the Artifice which they use, is most Notorious; Some of them faining themselves to be Partial to the Crown of *France*, others to *Spain*, others to the *Emperour*; and some to other *Princes*, of whom they desire to be most Favoured: And if any of these *Princes* please to make use of some *Jesuite*, whom he holds for his Confident Friend, he immediately writes to the *Father General* of the Affair, which he hath to Treat on; and expects his Answer, together with Order what he shall do; and conformable to that Commission he rules himself: Never regarding, whether that Order be Conformable to the Intention of the *Prince*, who commits the Care of that Affair to him: But if the *Society* be served, he takes little care what Service he doth for the *Prince*.

Besides this, because the *Jesuites* understand the Interest of all *Princes*, and are most knowing

in all Things daily Treated upon in Secret Councils; those who pretend to hold with *France*, Propound to the King, and his Principal Ministers, certain Conditions of State, and Important Considerations, which are sent to them from their *Politick Fathers at Rome*: And those that pretend to hold with the Crown of *Spain*, do just the same with them ; and so with the rest. From which Course and Cunning of theirs, there ariseth such a Diffidence in the Hearts of *Christian Princes*, that none will scarce give Credit to each other ; which is a main Prejudice to the Publick Peace, and Universal Welfare of *Christendom*. The which Diffidence of theirs, is that which makes it so difficult a thing, to Conclude a League against a Common Enemy, and Precious Peace to be of so little Value amongst *Princes*.

Furthermore ; With these Artificial Devices, they have so opened the eyes of the World, and sharpened Mens Wits in Matters of State ; that to this Day, to the notable Prejudice of the *Holy Church*, they attend to nothing else, but Matters of Policy ; and poize all their Actions in that False Ballance.

But to the end that these *Jesuitical Stratagems* may yet appear more plainly, I cannot here conceal the Means, by which they inveigle *Princes* to be of their Party. There are some Years now past, since one of these *Fathers*, called *Father*

*Parsons*, the Assistant of *England*, wrote a Book against the Succession of the *King of Scotland* to the Crown of *England*; and another *Father*, called *Crittonius*, with some others of the same Order; in a Book, which they wrote, Defended the Title of the *King of Scotland*; opposing the Opinion of *Father Parsons*; and feigning (under a Specious Pretence) to be at Discord amongst themselves: Although all this was (indeed) cunningly done, and by the Special Command of their *Father General*; only for this purpose, that whosoever should Succeed in the *Kingdom of England*, they might have an Excellent Argument, to work in him a great and good Opinion of their *Society*; and so to Extract their own Ends from him.

A fair Example to shew us, that *Princes* are the Objects of all *Jesuitical* Actions and Determinations; and (by Consequence) to make good their own Saying, *That their Society is a Grand Monarchy*.

Again, that the Truth of this may appear, That the *Jesuites* have no Regard, whether they Please or Displease any *Prince*, where their own Interest is most nearly concerned: Although Experience of infinite Things past, makes it as Clear as the *Sun* at Noon-day; yet the Particulars, which I shall here subjoyn, will render it every way most Evident.

There is no person in the World, whom they are more bound to Serve and Obey, than the Bishop of *Rome*; not only for many other Reasons, but especially, because they make a Particular Vow to obey him: Yet when *Pius Quintus* went about to Reform some of these *Fathers*, reducing them unto the Performance of their Duty in the Chair, they would not obey him; esteeming that a Notorious Prejudice to their *Society*. And those few, who yielded themselves to the *Pope's* Pleasure, accepting that Profession, were always afterwards mocked and jeered; and called by their Fellows, *Quintini*: Nor could ever any of them get the least Preferment amongst them.

In the same kind they opposed Glorious Saint *Charles*, Arch-Bishop of *Millain*, who as Legate a Latere to his *Holiness*, endeavoured to reduce them to a religious Discipline.

But what should I speak of these, since they obey not the Sacred Cannons themselves; but against their Decrees make Merchandise of Pearls, Rubies, and Diamonds, the which they bring from the *Indies*: And there is an Opinion, that the greatest part of Precious Stones, which are sold in *Venice*, belong to the *Jesuits*; the ground of which Opinion hath been received from their own Brokers, whom they have employed in the Sale of them.

But that they are no faithful servants to the

Bishop of *Rome*, those Fathers well know ; who for default of their Service, were called by process to *Rome*. I need not Name them, nor will I wade farther into this matter, as well that I may not be compelled to speak of some Prince, whom my Discourse may not very well please (my self designing to do Serviee to all, and to Offend none) as because I intend not here to make so large an Invectiue against the *Jesuits* as they deserve : but only to give a short and plain Draught of their Courses and Customs.

For, as many times we behold one Afflicted with some grievous Infirmitie, sending forth such lamentable Cries as reach Heaven it self ; and every one perceived that the Man is terribly indisposed, but no man is able to discern the Original Cause of his Evil ; so the whole World Complains of the *Jesuits*, some for being Persecuted, others for being Tortured ; and some for being Treacherously served by them : but the Mischief still remains amongst us, nor is the Cause thereof easily Discovered ; which is nothing else but an immense desire which they have to Increase their own Power ; in respect whereof, they esteem it nothing to Vilifie or Murther any Man or to deceive Princes, and to Oppress the Poor ; to Extort from Widows their Estates, and Wrong the Fatherless : What shall I say, to Ruinate most Noble Kingdoms ; nay, many times

by their Intermeddling with all important Affairs in matters of State, it causes Jealousies and Despite amongst Christian Princes.

Now as there would follow a great Inconvenience, if that part which was last formed by Nature, as an Instrument to serve therest that were more Noble, should attract unto it self, all the purest Blood and Vital Spirits, because this I say, were the way utterly to dissolve the whole ; so it is as inconvenient, that the Religion of the *Jesuits* planted into the Body of the Holy Church, as Instruments for the Conversion of Hereticks, and the perswading of Sinners to Repentance, should bring within their own Power, all the most weighty and important Affairs of Princes and Prelates, and Extracting from them the very Life and Spirit of their Interest, should convert them unto their own purposes : Because from hence, both private and publick Peace is Disturbed, many Depressed, which were worthy to be Exalted ; and many Exalted, which deserve to be Depressed ; with a Thousand Inconveniences which would follow upon it.

I could produce many Reasons, taken from Experience it self, to demonstrate what an ingorgeous Ambition the Jesuits have to increase their Greatness ; but it shall here suffice, to make it known from Father *Parsons* own words, recorded in a Book of his composed in the

*English Tongue, and Intituled, The Reformation of England;* where having first blamed Cardinal Pool, and having also observed many Wants and Imperfections in the Council of Trent, at length he concluded, that when *England* should return to the *Roman Catholick Faith*, he would reduce it to the Form and State of the Primitive Church; making common all Ecclesiastical Goods, and assigning the Charge of them unto seven *Sagii*, or *Wise men*, which should be *Jesuits*; and they should make Distribution of Goods at their pleasure. Nor is it his will, nay, he forbids it, under a grievous Penalty, that any Religious person, of what Order soever, should return into *England* without their License; Resolving, that none should enter there, but those who should be Maintained by Almes.

But as it oft falls out, that Self - Love blinds the Wisest Man, that he becomes the greatest Fool, it is most Ridiculous which the same Father subjoyns in that place: *When Englund (sayes he) shall once be reduced to the True Fa:th, it will not be Convenient, that the Pope (at the least for Five Years space) should look to receive any Fruit from the Ecclesiastical Benefices of this Kingdom; but remit all into the Hands of those Seven Wise Men, who should Dispense them as they conceived best for the gool of the Church.*

This being his Designe, that the first *Five Years*

being past, by some other Invention (of which they are very full) they would re-confirm the same Priviledge for Five Years more, and so onwards, till they had utterly excluded his *Holiness* from *England*: Now who seeth not here (as in a Table) the Covetousness and the Ambition of the *Jesuits*, naturally describ'd ; together with the hearty desire they have to make themselves Monarchs : And who sees not with what Cunning they endeavour to promote their own Designs ; procuring it either from the Good of some, or Ill of others. What should I say more of them : In the time of *Gregory* the Thirteenth, Did they not make it their Request, that they might be Invested of all the Parish Churches in *Rome*? That they might there lay a Foundation of their Monarchy ? And that which they could not get in *Rome*, Have they not finally obtained it in *England*? Where they not long since have chosen an Arch-Priest, one of the *Jesuits* in *Voto*, who instead of protecting the Clergy, like a Ravening Wolf persecutes all such Priests as are not depending upon the *Jesuits* ; driving them to terms of Desperation, and depriving them (under a great Penalty) of mutual Communication ; so that by this time, almost all the *English-Roman-Clergy* are *Jesuits* in *Voto* ; Nor do they accept any into their Colledges, who hath not pass'd his Word to become a *Jesuit* ; so that when that Kingdom shall return to the

Antient Faith, *England* will be like to give a beginning to an absolute Jesuitical Monarchy; because all the Ecclesiastical Revenues, all the Abbeys, Benefices, Bishopricks, Arch-Priestships, and other Dignities, shall be conferred only by the Jesuits.

I here let pass many things, as the pretensions which they make concerning other mens Estates, how jealous they are of their Welfare, and desirous of their Prosperity: as the Favour which they endeavour to gain from Princes, by making them believe, that their Subjects are most Devout to their Religion, and consequently, that they are able to make them well-affected to the person of their Prince. Such evident things as these, I leave to every one to observe, and with Four brief Considerations, I will conclude this present Discourse.

*First*, That Men of such High Spirits, & such reaching Designes, are always Lovers of Novelty; ever searching for it, & begetting it; because without some new-raised Motions, it is impossible they should attain their Ends: And therefore the Jesuits cannot be helpful to any Prince that either loves Peace, or the Conservation of his own State; since they are more likely to be the Cause of much Trouble and Commotion: Nay, happily to Deprive him of his whole State, if he Favour not their Party; or be not partially governed by their Counsel.

*Secondly*, If these, who have not Temporal Jurisdiction, are able to cause such great and prodigious Disturbances in the World, What think ye would they do, if one of them should by chance be created *Pope*? First, he would stuff the Consistory with Jesuits, and by that means perpetuate the *Popedome* to them: and then directing themselves by their in-sight and interest of State, and having the Arm and Power of the *Pope*, they would be enabled to put in Danger, the State of many Princes; especially of those who are Neighbours and Confiners.

*Thirdly*, it would be the Design of that *Pope*, (if he could by any means) to Invest their Order of some City, or Temporal Jurisdiction; with the which they would afterwards make way for a Thousand other Designes, which they could never Effect without the Damage of other Princes.

*Fourthly*, When the Consistory should be entirely Jesuited, the whole Patrimony of Christ would be in their Hands; And as one that has the Dropsy, The more he Drinks, the more he Thirsts; so their Ambition growing with their Greatness, would occasion a vast Inundation of Trouble in the World. Now, because there is nothing more subject unto Change than matters of State, *These Fathers*, with all their Power, and Crafty Cunning, would endeavour to Alter the whole Course of Government; that they might

finally introduce the Form and Project of their own Government ; and by that means absolutely Immonarchize themselves. They have had it long in their Heads, to gain into their Society the Son of some Prince, who should absolutely invest the Company of his State ; and this they had long since Attained, if some others, wisely Spying out their Design, had not prevented them : but had they once obtained that, they would, without any difficulty, have made themselves Patrons of the State-Ecclesiastical : And as they are very Invective and Subtil, they would afterwards have found out a Thousand Wayes how to enlarge it. Thus they would have wanted no means that might make them Masters of their Projects : And if nothing else would have done it, the Jealousies which they would have raised in the Minds of their Confining Princes, would have done them no small service.

It is therefore most necessary, that for the Preservation of Publick Peace, and for the Maintenance of States, for the encrease of True Religion, and for the Common Good of the whole World, that they be utterly Rooted Out of all Christendom ; whose desires are so extreamly inordinate, lest haply that follow which was Anciently effected by the *Davidi*, (whose Courses the Jesuits seem to Imitate) who were not Destroyed till the time of *Claudius* the Emperour.

And when I shall be commanded to Write my Opinion, concerning an opportune Remedy how to Rectifie *These Fathers*, and to Convince them of their Erroneous Opinions; desiring rather that they may be good Pastors of Souls, which are the Treasury of Christ, and not of the World, or of the Profit of the World, (which is nothing else but vile Dung) I am ready to perform it with Charity, and with all that Ability which it shall please God to bestow upon me.

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F i n i s.

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