

Jesuitism Exposed!



Jesuitism defined:

1. the doctrines, practices, etc., of the Jesuit order of priests. (ref: <http://www.thefreedictionary.com/Jesuitism>)



Luigi de
Dancatis[

I read a fascinating book "Popery, Puseyism and Jesuitism" by Luigi Desanctis which was published in 1905. It's one of the suppressed books by the Jesuits, a book they do not want you to read! It exposes their tactics how they have gained control of both religion and politics. And by "religion" I'm not only talking about Catholicism, but mainstream Protestantism as well.

The book was written in the form of a novel to make it more readable and interesting. Though it is a fictional story, it relates truths about the Vatican most Catholics do not know. I sure didn't know them though I was raised a Roman Catholic.

I could not copy and paste text from the PDF file to post on this page because the text is a scanned image. I typed it by hand. There may be some typos. It was too much to type out the entire book and so I typed the most significant parts from chapter 16, the chapter devoted to what Jesuitism is all about.

About the Author Luigi Desanctis

As an Italian Roman Catholic priest, and Official Censor of the Inquisition and thoroughly acquainted with a French Provincial who was the Secretary for the Order, Desanctis as converted to the Christ of the Bible. In a series of

letters written in 1849, he describes personal experiences including his imprisonment in the cells of the Inquisition in Rome.

His description of the murdered within the underground dungeons of the Inquisition discovered by the Italians in 1849 are right out of Edgar Allen Poe's *The Pit and the Pendulum*. The sufferers were buried up to their necks in dry lime while others were enchained, walled up with bricks and left to die. The absolute and universal power of the Company (the Jesuit Order) and his discourses with the godly Waldensian are overpowering.

Quotes from Chapter XIV Jesuitism

The fundamental maxim of Jesuitism is exposed in the exercises of St. Ignatius – *"all means are good, provided they lead to the end."* It is not, indeed, expressed in these words, which would horrify any honourable man, but though the words are silvered over, like pillules (pills) of aloes, nevertheless, under the silver pill is the iniquity. I mean to say, that if these words could somewhat throw dust in the eyes, yet the sense is that which we have given. Now what is the end that the Jesuits wish to attain? If you asked them they would tell you – *"the greater glory of God."* This is their device, the word of command of their whole society – *"ad majorem Dei gloriam."* And on this point the Abbe P___ made me notice a thing on which I had never reflected; they do not say to work for *the* glory, but for the *greater* glory of God; it is not the *positive* glory, but the *comparative* glory of God, which they say they procure. By force of this grammatical subtlety, which is the silvering of the pillule (or sugar coating of the pill), the way is opened to any expansion; the pillule is so well plated that it appears really a silver globule; but the chemist who made it knows it is aloes (bitter fruit).

To attract to, or maintain the people in, the Roman religion, it is necessary to inspire and foment superstition; superstition might be a bad thing, but it becomes good if skilfully used, and if it leads to the end. And this is why all modern superstitions have their origin among the Jesuits.

Let us give one of the most spiritual examples. If the salvation of souls be the aim a Jesuit proposes to himself, he must be indifferent to the choice of means, he must only care for those which lead to the end; the glory of God exacts sincerity, truth; but if, speaking sincerely and truthfully, you prevent the desired aim being attained, then the means being indifferent, you may choose deceit, which is no longer called deceit, but holy art; in acting truthfully you give glory to God, but as you give greater glory in the conversion of a soul, so you may use holy arts for the greater glory of God. But into application these principles, which present themselves under the aspect of piety and deceive the simple, and you will see that they justify regicide (murder of a monarch), lies, calumnies (character assassination), and conspiracies.

Let us see now how these principles are applied in general by the Jesuits, even by the very best, without the least scruple. "The greater glory of God," they say, "wills that all men should be saved, and come to the knowledge of the truth; but **the truth is only in the Roman Catholic Church, and salvation**

cannot be obtained outside it; then we must seek that **all men become Catholics, and that none escape.** But, to attain this end, what means ought we to employ? The means are indifferent – ignorance, for example, is the sovereign means to retain men in Catholicism. Therefore, they make it a duty to maintain and foment ignorance amongst the people; and a sincere Jesuit sees in the progress of the sciences the ruin of religion. But it is an arduous undertaking to maintain ignorance in our times; and it cannot be done openly; therefore, they **maintain ignorance under the aspect of science.** Accordingly, they and their associates seek to have the monopoly of teaching, to envelop science in inextricable methods, and occupy the intellect in vain questions, rather than in the solidity of science. And if one of their scholars, in spite of them, raises himself above others by innate power, he is persecuted, or calumniated, and treated as a heretic or Liberal, (Note: In this case the word “liberal” is a pejorative used by the Jesuits meaning any person who holds doctrines that disagree with fundamental Roman Catholic teachings.) according to the country in which he lives, and this for the greater glory of God, in order that he may not turn others aside from the way of salvation.

To attract to, or maintain the people in, the Roman religion, it is necessary to inspire and foment superstition; superstition might be a bad thing, but it becomes good if skilfully used, and if it leads to the end. And this is why **all modern superstitions have their origin among the Jesuits;** but as there are men who hate all that is modern in religion, they have recourse to the pious fraud (*pia frode*) of making believe, and preaching and publishing that those devotions are most ancient. If learned and sincere men plainly contradict the imposture, then the Jesuits, to the greater glory of God, declare them to be heretics, Jansenists, (Note: See Wikipedia article on Jansenism <http://en.wikipedia.org/wiki/Jansenism>) unbelievers, according to the places and the times.

In the subterranean Church of the *Gesu* is a Congregation of Nobles, in which are assembled all the Roman nobility; the Jesuits are their directors, confessors, and preachers, and by this means they have become masters of the aristocracy. They have in a chapel on the ground floor of the house of the *Gesu* and Congregation of Merchants, with which almost all the business men of Rome are associated; the Jesuits are the confessors, the preachers, and the directors of it, and thus, by means of this Congregation, they not only are enlightened as to all business, but in a great measure they direct it. In a chapel inside the Roman College shopkeepers and Roman artisans are associated, directed always by Jesuits. In the Church of St. Vitale there is a Congregation of Peasants, and thus they are enlightened to the affairs of agriculture. In the convict prison of the Castle of St. Angelo, where the condemned are placed, they have and direct a religious Congregation of the *Paolotti*, and here they have in their hands the police of the gallery. In the prisons of criminals they have a religious Congregation, and every Sunday and feast days they pass hours with the prisoners in secret colloquy, in order, of course, to save their souls.

The Jesuit government is eminently monarchical, one is their chief, who is called the General; he can do what he likes, he is chosen for life, and need

not give a reason to any one, or long as he acts according to the spirit of the institution, that is, to direct all the order *for the greater glory of God*. Should he depart from this aim, he may be deposed by the assistants, who convoke a general Congregation to elect another. But this case never happens. See how the **Father General has in his hand the governance of the whole Roman Catholic world.**

Every Jesuit is obliged to yield *blind obedience* to his Superior, so that, according to the expressions of their rule, a Jesuit ought to be, in the hands of his Superior, that which the *dead body* is in the hands of the surgeon who dissects it. The Jesuit when he acts from obedience is **never responsible for his actions**; the Jesuit has no longer a conscience, he has given it over to his Superior *for the greater glory of God* he must blindly obey and look upon the Superior **as if he were Jesus Christ Himself, as if the voice of the Superior were the voice of God**. It is said in their rules, that if the Superior command a thing that is manifestly sinful, he ought not to be obeyed, but such exception is illusory. First, because admitting that the voice of the Superior is the voice of God, it is impossible that God should command a sin; secondly, because **in the doctrine of the Jesuits, it is difficult to find a sin.**

As for the Jesuits the world is their kingdom, and the different nations are only provinces of that kingdom of the Father-General. For example, England, Ireland, and Scotland are simply a Jesuit province; all Italy is only a province, France is another province, the whole of Switzerland proper has not even the hour of being considered a province, but French Switzerland is united to the province of France, and German Switzerland to the province of Germany, and so of other kingdom. Every one of the provinces maintains in Rome near to the General a representative with the title of Father-Assistant, and such Father-Assistants assist and counsel the Father-General, simply giving their opinion, only as in consultation, when it is asked by him.

Every individual belonging to the Society must every day related what he has seen, thought, or felt, whether of his companions or of stranger, and this relation must be made either to a Jesuit appointed for that purpose, who is called the Spiritual Father, or directly to the Superior. The Superiors must make extracts from all the relations, collecting what in them may be of interest, and sending their report every week to the Provincial Father. The Provincials in their turn make their report every week, sending it to the Father-General, who in his turn gives the summary every Thursday in the private audience which he has with the Pope, referring to and consulting with His Holiness.

All these things cause the Father-General to be feared by the Pope and the sovereigns; because he only, through the consciences of all his subjects, which he alone has in his power, knows all the ramifications of Roman Catholic society as a whole. The Father-Assistants are the most sagacious men of their province, men sent to Rome in order that they may better inform and advise the Father-General, who concert with his Assistants according to the notices he receives from the Provincials, or from the Associated Society of St. Vincent (called of the *Paolotti*); if it is seen, for example, that it would be for the greater glory of God to organize a revolution in a kingdom,

the Father-General counsels with the Father-Assistant of that country, who, by his knowledge of the places, or the persons, of the national character, can suggest good advice; then he gives orders to the Provincial of that kingdom, and his latter sends the word of command to his subjects and associates, who, obedient as dead bodies, act for the most part without knowing the aim; they work in the pulpits, in the confessionals, in the schools, as the wheels of a machine skilfully impelled, which moves without knowing what will be the result. In this manner the Father-General who is in Rome can, if he believes it to be to the greater glory of God, predicts, or cause to be predicted, an event, months, and even years, before it occurs, without fear of being belied. This is why the Jesuits are protected by sovereigns and governors. **A sovereign who is not their friend will sooner or later experience their vengeance.**

The Jesuits exist in all Protestant countries under the name of missionaries, with the habit of priest, and also with the habit of layman; they exist there under other names. Also, to those countries the Father-General sends men of the greatest ability, who make themselves all things to all, to gain all to the sect. So those who would not dare to declare themselves Jesuits in those countries, deceived by the appearance of the emissaries, who occasionally even speak evil of the Jesuits, become Jesuits without being aware. Take England, for example, there they do not legally exist; nevertheless, they have not given up that country, and I assure you that they are more numerous in England than in Italy, and this because **all the English, Scotch, and Irish Catholic priests are pupils of the Jesuits**, and depend upon them, although some do not know their dependence. They proselytize in all classes of society, so there are Jesuits in the Parliament, amongst the Anglican clergy, amongst the Bishops, and perhaps also in still higher circles. There are Jesuits among the Protestants, and this need cause no surprise. Remember the celebrated Marco Antonio de Dominis (philosopher and scientist (1560-1624), went to the Jesuit Collegium Illyricum in Loreto, where he joined the Jesuit Order, and later left the order and became an apostate). Yet they say that all things are pure to the pure; that **to feign yourself Protestant, to lead Protestants back to the Church**, is a holy work.

It would have been folly to attempt to reclaim England to Catholicism by presenting it openly; it was a thing already tried, and had been unsuccessful. That great genius, Bossuet (September 27, 1627 – April 12, 1704, French bishop and theologian, renowned for his sermons and other addresses), had attempted it; the French Jannesists (see <http://en.wikipedia.org/wiki/Jansenism>) had attempted it by amicable arrangements; and before that the Jesuits had attempted it by revolutions; but all these attempts proved useless. Revolutions do not occur in England, a free country *par excellence*; the sophisms of theology have no influence over a practical people, and they are baffled by its learned clergy; **it was necessary, therefore, to try another way, and the Jesuits tried it, and with great results**; and this is what they tried.

Since the Anglican clergy were scrupulously attacked in religious matters to the Bible, it was an impossibility to lead them direct to Catholicism; it was necessary to distract them from that study, and to present to them another

that might form a stepping stone to the Roman Church. The Jesuits inveigled (enticed) them into the study of ecclesiastical antiquity, making them see what advantage would accrue to their Church, if, by the monuments of sacred antiquity, it could be proved that their doctrines and their customs were precisely those of the Church of the first centuries. The good English fell into the snare, and gave themselves up to the long, laborious, difficult study of antiquity, and thus they did not entirely leave the Bible, but interrupted it by certain monuments of ecclesiastical antiquity.

In Protestant countries they use other tactics. They preach and practice a Catholicism that in Catholic countries would be considered a heresy. They permit, contrary to the decrees of the Pope and the Councils, the reading of the Bible in the vulgar tongue, that it may be seen that the Protestants calumniate the Roman Church, when they say that it prohibits the reading of the Bible. The superstitions are much less than in Catholic countries, the worship is much more simple; and all this to deceive the credulous and make them believe that the Roman Church is calumniated by controversialists.

Quote from a previous chapter

“To say the truth, controversies with Protestants are a little tiresome for us (Catholics), when one must only discuss with the Bible; you Protestants not admitting wither the authority of tradition or the interpretation of the infallible Church, we find ourselves on difficult ground with you. But if, besides the Bible you admit tradition, and the authority of the Church, and refer to ecclesiastical antiquity, to prove doctrines and justify customs, then the advantage is all for us and our victory is certain.”