

# The Jesuits

by Ian Paisley

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*The Jesuits are a corrupt and manipulative organization that seeks to establish their own power and control over society, rather than promoting the glory of God or the well-being of humanity.*

**Scripture:** Proverbs 1:10, 2 Corinthians 6:14, Galatians 5:1, Ephesians 5:11, 1 Peter 5:8

**Topics:** "Roman Catholicism", "Protestant Reformation"

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## Description

Ian Paisley delivers a sermon critiquing the Jesuits in three aspects: in regard to themselves, the Church, and society. He highlights concerns about the Jesuits' collective behavior as members of the Society of Jesus, their emphasis on passive obedience, and their perceived immorality. Paisley warns about the Jesuits' influence on education, politics, and society, urging Americans to be vigilant against their doctrines and teachings. He emphasizes the need for Protestants to unite against the Romanists' unity and influence, advocating for the preservation of American Protestant values and freedom.

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## Transcript

We will consider the Jesuits, firstly, in regard to themselves; secondly, in regard to the Church; finally, in regards to society. \*

In regard to themselves.

Many will tell me that they know some Jesuits who are very gentle, kind, and learned men. I also know many individuals whose only sin is that they are Jesuits, being otherwise charitable, pious, gentle, and learned; but that is not our question. We do not speak about individuals, but about Jesuits, as members of the Society of Jesus.

Hear my popular comparison. In a picnic, each brings a dish or wine, usually the best; fish, fowl, venison, plum puddings, pies, soup, salad, champagne, claret. But suppose the director, by some caprice, mixes all together, all would cry, "very bad!" Why? The fish was good as fish, the fowl as fowl; but, when all were mixed together, they were no longer good. So, some Jesuits are very good fish, and some excellent fowl; but all together are shockingly bad. Therefore we do not speak against father Peter nor against father Paul, but against father Jesuit.

\* The Lecturer observed that he would give two free Lectures in this Course for the industrial classes, especially the Irish, having been invited by several Irish Roman Catholics to do so; that he was wronged

when accused of assailing the Irish - for that he always asserted their genius for poetry and oratory; that it was against their priests, who enslaved them, he spoke; that the proceeds of one Lecture would be for the Piedmontese exiles. He respected highly the kind Piedmont Government, and meant it no slight; but as it was, to it, a necessity to banish those deluded men, so it was, to persons in America, a charity to aid them.

"But, they are very moral." I have nothing to say against the individual morality of the Jesuits. The Pharisees presented a good exterior, but we know what Christ said of them. The Jesuits are holy outside, but, tear down the walls, as the voice said to the prophet Daniel, and you will see the abomination of desolation.

The Society of Jesus has ever been considered in the highest degree immoral by all enlightened people.\*

But they cultivate passive obedience, and their panegyrist extol it, the worst and most dangerous of their maxims. The Jesuit is a good Jesuit only when no longer a man; let him become a stone, or as it is said by the ascetics, as a corpse, and then he is a perfect Jesuit! Obedience! to God it is a virtue ; to astute and fallible man, it is a stupidity, a vice. God created a man to be a man, not a stone; therefore to become a stone, is not a virtue before God. The first 'gift of God to man is liberty; to lose it willingly is to despise the Word of God. Every reasonable being was made to use his reason for his salvation and that of his brethren; he who renounces his reason, renounces the work of God. You guide your horses where you will, because they are irrational. When the father Superior, Provincial, and General of the Jesuits guides that body, he does not direct men, but drives beasts.

This obedience is fatal to society. You call the force of an army brute, because the men blindly obey, and, generally, for the destruction of happiness and freedom. The Jesuits are called "a company " that is "an army;" without will, reason, discretion; having merely the passive obedience which belongs to "brute force." That of armies has ever been fatal to society; that of Jesuits to religious freedom, and constitutional government.

But their motto is, " ad majorem Dei gloriam;" their end "the greater glory of God." Christ promoted the glory,

At Montepulciano, the people and the bishop himself, on discovering the lascivious correspondence of father Gombard, expelled him. In our last crusades, when the Italian volunteers entered Modena, and despoiled the college of the Jesuits, they found and preserved a large epistolary correspondence between the holy fathers and their secret lovers of the confessional and nunnery. They do not give open scandal-thus more dangerous.

the Jesuits, more instructed. Promote the greater glory, of God! Christ, to promote God's glory, preached charity, honesty, justice, reasonable religion, the Jesuits, to uphold "Christ's Vicar," which is their greater glory, preach mental reservation, perjury, immoralities, regicide, the subversion of society. The proverb says "extremes are dangerous;" when not content with the glory of God, as inculcated by Christ, I fear I but aid, by their means, the "greater glory" of the Jesuits.

Extremes in religion lead immorality. They exclaim, "the Church cannot subsist without the Jesuits."\* The primitive Church was true; it had no Jesuits. "But times and men are changed; what was unnecessary then, is necessary now."

When the false Church trembled before Luther, Calvin, and other reformers, the Jesuits suddenly arose to support it. It cannot exist without them; destroy them and it perishes. Did Christ inspire Ignatius Loyola to establish the society of Jesuits? No! His true Church did not need it. Therefore, the Church which does is Antichrist's, and Satan inspired Ignatius Loyola!

The Jesuits have corrupted the worship, the morals, and the faith of the Church. Superstitions especially increased after their establishment. +

\* The Jesuit fathers Curci, Bresciani, Pellico, their modern historian Creteneau Joly, and many others, have repeated this little blasphemy.

+ From the Jesuits we have the Malabarians, infamous rites. They encouraged and supported the worship of the Sacred Heart of Jesus, and the Sacred Heart of the Virgin Mary. They invented the holy farce of Good Friday called "the three hours of our Saviour's anguish on Golgotha." They promoted the worship of the forty hours, in which the wafer is presented to the people for particular adoration. For three centuries no superstition, no idolatrous worship, has been introduced into the Church of Rome, that was not particularly patronized by the Jesuits. Some ten or twenty Years ago, they patronized the worship of Sancta Philomena, the worst among Christians, as encouraging all species of immorality. And now, especially in England and America, is cultivated by them the worship of Saint Alphonso Liguori, whose books are the most fanatical, and sometimes the most stupid, ever written among Papists. I have no time, and it is not my business now, to discover all the kinds of turpitude introduced into their theology by the Jesuit fathers Busembau, Eacobar,

The morality of the Jesuits is extolled. The Protestant morality is to say "Yes" Or "NO" according to the fact. But the Jesuit is not so hampered; he has his "mental reservation"

The last degree of immorality is the theory of father Molinos, called quietism, by which all immoralities are permitted, provided that the mind be quiet in God. +

The Jesuits taught the killing of kings. True many were murdered before the order existed; but that order first taught that it is honest, just, and right to kill a tyrant king, - when the Jesuits have declared him a tyrant!

The cardinal point and ground of these immoralities is the theory of Fathers Tirino, Nicolai, and others, that "the end justifies the means." Saint Paul teaches otherwise; but they say, commit any amount of evil to do a little good; and as the greatest good is to promote the Jesuitical cause, to promote it, it were necessary to subvert, to oppress, all Europe, all the new World, to kill all the inhabitants of both these continents, it is right to subvert, to oppress, to kill!

True to their origin (to oppose the reformers of the six-

and especially Sanchez, who wrote a book on marriage. Sanchez's treatise is so licentiously infamous, that beside it the lasciviousness of Lucretiss, Horace, or Juvenal, looks like the writing of a holy father; yet he is now a vulnerable servant of God.

\*An illustration. Suppose that a Jesuit, going to murder, is asked, "are you going to murder?" He replies "no;" and truly, according to his morality; because he was not, suppose, proceeding on foot, that is literally going, but was about to be carried in any sort of a conveyance, to the place of the murder! Another. In Latin volo signifies "I wish" and also "I fly." Suppose it is a fast-day, and you ask a Jesuit, in Latin, "Do you

wish to eat a chicken?" he replies, "non volo." To you his answer means, "I do not wish;" but although he longs for the fowl, he does not lie, because to him it means, "I do not fly!" The Jesuit can swear thus; he is master of himself, and has a sense of his own mind, which keeps him from perjury! Very easy! Very elastic! The Jesuit can seem what he is not. Especially by the theology of Saint Alphonso Liguori, the compendium of all Jesuitical divines, if you are a Romanist, but live in America among Protestants, you can, for God's "greater glory," seem in every way a Protestant.

+ Get only into this blessed state, and though you rob, kill your brother, father, wife, keep your body in lust, yet, with your mind in God, all is quietude and holiness. The parliament of Paris condemned this doctrine of Mollinos as fatal to society.

teenth century), their great aim is to war against Protestantism called in their language "the bad heresy."

To obtain their end more easily, they have no particular dress, place, office, nor name; so that you have Jesuits as Jesuits, Jesuits as Liguorists, Jesuits as Redemptionists, Jesuits as Capucins, Jesuits as Newmanists. They are in the dress of priests, of soldiers, of magistrates, of policemen, and so on. They are always everywhere. \* Come now, and recognize if you can, the Jesuits among you in America. You often see here a Polish, French, ay, or an Italian refugee, who speaks warmly for the freedom of his native country, declaims against tyrants, tyranny, and the Pope, and wears a large moustache. You think he is an ardent exiled patriot-ah, my friends! He is a Jesuit in disguise!

"Do you see any one coming in just now?" A poor, small insignificant little fellow! "Come in! You are welcome." He is no higher than Tom Thumb. With his large boots he looks more like a postilion than a Courier. He has two great spurs on his boots, and spectacles on his eyes. He looks like a Spaniard, but speaks French. "Come in; you are welcome!" I have the honour to introduce to my audience little Tom Thumb, called in New York "the Courier of the United States," the organ of the French population! Oh, my poor boy! You are the Courier of the United States, and you dare to say I am wrong when I speak so loudly and so warmly against France! My naughty boy! I am not the Courier of the United States, as I am not going to Paris, to solicit the cross of the Legion of Honour, and a pension from the bastard Bonaparte! My naughty boy! I speak warmly and passionately against France, because when a man has witnessed two thousand brethren wounded, mutilated, killed by a French army, that man never can have sympathy for the French Liberticide nation. I speak against France, not the liberal France, the patriot France, which is the minority of

\* Father Personio, the first Jesuit who went to England, assumed the dress of a Spanish officer, and was received as such at the Court of Queen Elizabeth. He it was who prepared the gunpowder plot. Father Garnet, the head of the plot, had five different names, as came out upon his trial.

the French people, but against that France which sold her liberty for a glass of champagne at Satory.

You call yourself the organ of the French population. Oh! Poor Spaniard! You are not. Read, my little boy! This is a true Frenchman; this is the great Quinet, the greatest philosopher in our age of philosophic history, expelled from France by the Jesuits; and this true Frenchman. In dedicating, his work on the Revolution in Italy, offered it in these words: "To the exiled Italians this work is dedicated, as a personal expiation for the murder of Italy consummated by Frenchmen." This is a Frenchman who speaks thus, a true Frenchman. In Italy we honour such Frenchmen, and the France which produced such a man. Remember, my boy, remember; we have no anger against you, but we will give you an advice: "Henceforth do not call yourself the organ of the French population, but the organ of Archbishop Hughes;

and never for the future, style yourself " Courier of the Jesuits throughout the United States."

Such are the instruments in the hands of Jesuits for spreading and supporting their doctrines and theories.

But they have a still more dangerous weapon-especially for you. Americans, remember my words. Where their males can obtain nothing, their missions are conducted by females. Accordingly, within the last ten years we find in America thousands and thousands of nuns. They go by all kinds of names - ladies of the Sacred Heart of Jesus - they are Jesuitesses! Sisters of Mercy -Jesuitesses Sisters of Charity - Jesuitesses!

The crafty serpent knowing he would lose his time with Adam, tempted Eve. Painted and beautiful, he pleased her and she fell. Graceful and endearing, she pleased Adam, and he fell.

Jesuit men would probably lose their time among Protestants; but when there come to America fine and beautiful sisters, nuns so well dressed and speaking French so well, kind and pious ladies drink those nuns' words into their hearts, to be thence transmitted to the hearts of their husbands and children! Thus do nuns make proselytes: thus have they made many in England.

Remember my words: To teach young girls to tend in hospitals the sick and dying, nuns, Sisters of Mercy, of Charity, are not needed because Protestant ladies, the wives and mothers of America, suffice to instruct their Protestant children. To carry the aids, of charity and mercy to their suffering fellow beings!

To conclude the second branch of my argument; Frederick the Great of Prussia called the Jesuits the grenadiers of the Pope; Voltaire, the pioneers of the Pope, Niccolini, the mamelukes of the Pope.

Jesuits and Pope cannot exist apart. They are the columns and the foundation of the temple of Dagon; and we invoke from heaven Samson to embrace them, Pope and Jesuits together, and give a strong and hearty pull that. Will level them with the dust, though he himself perish under the ruins.

The third branch of my discourse is, the baneful influence of Jesuits upon society, great and small, public and private.

We may look on society in a triple aspect, mind, heart, and pocket; against each the Jesuits are ever plotters. Against mind, especially, monopolizing education. A few instances will suffice to show their spirit and character as teachers. In Italy they are the bitterest enemies of Dante, the Shakespeare of the Italians. To suck the blood out of our nation, they exclude Dante from their schools. Their last great effort in France, (also in Austria,) was to expel the classic models of Greek and Latin literature. Why? Because those lights of antiquity are too republican for the Jesuit taste. \*

De Maistre and Creteneau-Joly the two greatest historians of the Jesuits, relate that in the French Revolution no pupil of the Jesuits took part. Thus, Americans, if, in the time of your Washington, as now, the Jesuits had here thousands of pupils, not one of them would have had a

This was the reason given for excluding them from the University of Paris, and the schools of Rome. But they had substitutes ready; in Italy, Fathers Bettinelli and Segnieri in France, Father Bourdaloue; Jesuits instead of classics! Judge what kind of scholars are made from studying such works; Jesuit - teachers wake Jesuit scholars, pupils of no progress. Quinet and Michelet, the two greatest stars of the day, were expelled from Paris, and afterwards from France, by the intrigues of the Jesuits, that they might have their chairs for themselves.

heart or a hand for his country! And they now dare to have schools in America, and find even among Americans to speak for them.

Look at England! There fifty years ago Pitt and others proclaimed freedom of instruction, and permitted the endowment of the Roman Catholic College of Maynooth. It increased to thirty thousand pounds sterling a year, and what were the results? The teaching of rebellion, opposition to the law, disobedience to the sovereign; the countenancing of ribbon societies in the colleges by the priests - the instigation to riots. Learn a practical lesson on the wisdom of allowing Jesuits even a share in public education

Thus do Jesuits act upon the mind and heart of a nation!

But I have the strongest argument for Americans, namely, that of dollars! When coming here in the steamer Baltic I read a sermon preached for your Webster, by, I think, Theodore Parker, from which I learned for the first time that your American people are very fond of dollars. I do not despise dollars myself, for the good they can afford, nor you for loving them. But the Jesuits do not despise dollars either, and if you like a few, they like a great many. They and their emissaries have some particular arts for catching your American dollars, the art of the Confessional, and especially the art of persuading people to make last wills and testaments in favour of themselves. \*

\* In Milan, a few years ago, the Count Melerio, one of the principal men of the city, went to the noblemen residing there, when they were near death, to induce them to leave something to the Society of Jesus. In a few years Count Melerio, it is stated, has thus procured six millions of Italian pounds for the Jesuits! It is related in a Jesuit history, that, in the beginning of this Society, its Father Rector, in Ghent, granted one Jacob Briar, on payment, of two hundred thousand florins, (that is, only one hundred and fifty thousand dollars!) a passport to defend him against every attack of the devil! The facade of a College and Church in Bologna being, unfinished, the Marquis G-- was induced to will a large sum annually to the Jesuits, until they should have completed it. Three or four years were sufficient; but, the Jesuits enjoyed the income during one hundred and twenty-five! When they were suppressed at the end of the last century, the facade remained as it was, and it is not yet finished. Every year the Fathers were "going to complete it," but, with a little mental reservation!

Watch the Jesuits, avowed or disguised, to prevent the robbery of your families, the moral assassination of your sons and daughters.

In a large view of society, you still find the Jesuit influence fatal. If kings and rulers are fond of Jesuits, Jesuits support them; if they despise Jesuits, Jesuits menace and conspire against them. \*

Jesuits are essentially absolutists; by education they prefer despotism. +

It now only remains for me to say something about yourselves, Americans. Not more than twelve or thirteen years ago I was in the Propaganda Fide, and then I knew that the Jesuits were coming to America to proselytise you. In 1847 they were really expelled from Italy, from Naples, from Piedmont, from Lombardy, from everywhere. I suspected many went to England, and perhaps more to America. People here say. "We do not know anything about that; we cannot interfere." My suspicion is now certainly; in Baltimore, the first thing I heard from Italians, was, "here, in Pennsylvania, and Virginia, there are many Jesuits; they speak French and Italian very well; they are five years here; just the time since their expulsion from Italy." This is

In Naples, about eighteen years ago, a childless, dying man, whose brother, poor, honest, and celebrated for his learning, had five or six children, left eighty thousand dollars to the Jesuits, saying he did so because they were so powerful they would never allow a fraction to reach his brother, whom he wished totally cut off. By this man's dying bed a Jesuit stood as Father Confessor, and in his last will he said, "I leave my especial curse to my brother and his children." Thus he died. This is Jesuit morality.

\* Remember the true history of Europe, and the doctrine of Father Escobar, about killing kings. The Father Provincial Malagrida gave the order to wound John VI. of Portugal. In the gunpowder plot there were three Jesuits, especially Father Garnet. Henry IV. was wounded to death by an assassin, and the guilt was rightly imputed to Father Gardiner. Malagrida, Garnet, and Gardiner were hung by the civil law.

+ It is for this reason I fear Jesuits in America. On the continent of Europe I see everywhere the combination, despots and Jesuits; in Austria, in Naples, in Tuscany, (though in disguise and by their emissaries,) in Lombardy, in the Roman States. And whenever I find a liberal and constitutional government, there I find Jesuits menacing it.

the fruit of that saying of theirs, "what we have lost in Italy we must regain in America."

Oh, good Americans, do you suppose they are working for the American nation, the American glory? They work for themselves and Rome alone! People ask, "What practical conclusion do you propose?" This is my answer-if I were in my native country, as, under God's blessing, I hope to be, perhaps before the end of this year, I should say to my Italians, "To-morrow, in this land, let there be no Jesuits!" and it would be so. I preach no assassination, no murder, no killing, I say, "Go out-we will pay your expenses-go!"\*

In America all are free. But remember-before the revision of your Constitution all were not free to work against your law and republic Constitution. Let there be no assassination, murdering, or killing; but, watch their movements, and in the first case where you find a Jesuit really teaching a doctrine contrary to your American freedom, working practically against your Constitution and your liberty, take the opportunity-expel the Jesuits from your country, and then your freedom will be placed on a secure basis!

But now a dreadful outcry-"This is preaching discord among those who lived peaceably together; the fatal lectures of Father Gavazzi!" Yes, war against the devil and evil, therefore against Jesuits and Jesuitism. War to the last, because these very insinuations prove the secret work of Jesuits among you. They excite the public press, and public men to speak these words in order to work undisturbed, and yet protected by public opinion. Fear me, reproach me, and then go forth and see whether you may not find something not very honourable for your America.

In England I was told, "You will find in America stubborn independence."

\*In England I clearly said, "English people, you call yourselves serious and logical, but in my opinion you are very illogical. There is a law against Jesuits in your country, (contained in the Act of Emancipation,) and yet you now have, instead of fourteen Jesuits, as before the law, five hundred Jesuits, in spite of the law. I do not preach persecution, but legality. Expel the Jesuits from England, and you will be called a legal and consistent people."

I find in America many and many Protestants with no independence at all, but really and truly dependant on Romanists. You have among you some politicians who cry "Peace! Tolerance! Leave all free!" Why? They expect votes from Romanists! this is really great independence! I find in America some, (fortunately

not the majority,) some public writers, some belonging to the public press, editors and proprietors of newspapers, who always speak of Romanists with great deference. On Protestant glories and achievements they are dumb; but they burst into loud panegyrics, and give lengthy details, to commemorate the laying of the corner-stone of a Popish building, the last consecration by Archbishop Hughes, and the recent sermon of the Reverend Dr So-and-so. Oh great independence! They fear to lose four or five cents a week from their daily or weekly income. But why this subservience to the Popish system? I do not speak particularly about politicians, because, as it is said in ordinary, they have no religion at all; they are Christians, Jews, Pagans, Papists; it is all the same to them; they only look to their places; twenty thousand dollars in London, in Paris, or somewhere else, is the essence of their religion. But why do they and the rest so fawn upon the Romanists? They know the Romanists are united. Therefore they say, " I will pay my court to the Archbishop of New York; he can command twenty, thirty, forty thousand votes, and I will get the votes," thus they pay their court to Archbishop Hughes.

Oh, Protestants! profit by the lesson. It is union among, Romanists that makes their influence. Unite Protestants, and you will hold the balance of power in this, your own country. In Baltimore I was ashamed to see a hundred and fifty thousand Protestants overawed by fifty thousand Romanists. Before the Italian exile you will not do honour to your nation if you appear to him so dependent-permit him to say, in some instances, with a cowardly dependence on Romanists. I cannot preach persecution of the Romanists, but in a Protestant country, in which Protestantism makes the freedom and the glory of the people, I cannot permit---

[The rest is lost in applause.]

Remember my last word of this evening. Your glorious, your American Washington did not fight against England in order to prepare the present generation to kneel before Archbishop Hughes, or any Romanist or Papist upon earth. His toil was given, his blood was shed, that you, Americans, might be always a Protestant, and by being a Protestant, always a great, a free, and a glorious nation!

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