

1: Jesuit order established - HISTORY

*History Of The Jesuits V2: From The Foundation Of Their Society To Its Suppression By Pope Clement XIV [Andrew Steinmetz] on www.enganchecubano.com *FREE* shipping on qualifying offers. This scarce antiquarian book is a facsimile reprint of the original.*

This site has been archived for historical purposes. These pages are no longer being updated. Ignatius Loyola and since then has grown from the original seven to 24, members today who work out of 1, houses in countries. In the intervening years many Jesuits became renowned for their sanctity 41 Saints and Blesseds , for their scholarship in every conceivable field, for their explorations and discoveries, but especially for their schools. The Society is governed by General Congregations, the supreme legislative authority which meets occasionally. The present Superior General Fr. Ignatius Loyola was a Spanish Basque soldier who underwent an extraordinary conversion while recuperating from a leg broken by a cannon ball in battle. Other important Jesuit sites are: No other order has more martyrs for the Faith. Ignatius Loyola had gathered around him an energetic band of well-educated men who desired nothing more than to help others find God in their lives. It soon became clear to Ignatius that colleges offered the greatest possible service to the church, by moral and religious instruction, by making devotional life accessible to the young and by teaching the Gospel message of service to others. From the very beginning these Jesuit schools became such an influential part of Catholic reform that this novel Jesuit enterprise was later called "a rebirth of the infant church". The genius and innovation Ignatius brought to education came from his Spiritual Exercises whose object is to free a person from predispositions and biases, thus enabling free choices leading to happy, fulfilled lives. Inigo of Loyola who would later become known as St. Ignatius Jesuits were always deeply involved in scholarship, in science and in exploration. The so-called "Gregorian" Calendar was the work of the Jesuit Christopher Clavius , the "most influential teacher of the Renaissance". Another Jesuit, Ferdinand Verbiest , determined the elusive Russo-Chinese border and until recent times no foreign name was as well known in China as the Jesuit Matteo Ricci , "Li-ma-teu", whose story is told by Jonathan Spence in his best seller. China has recently erected a monument to the Jesuit scientists of the 17th century - in spite of the fact that since Jesuits languished in Chinese prisons. By the way, no other religious order has spent as many man-years in jail as the Jesuit order. Five of the eight major rivers of the world were first charted by Jesuit explorers. Eusebio Kino and Jacques Marquette. Spanish Jesuits went to Paraguay in , built settlements which lasted from to for the indigenous people and taught them how to govern and defend themselves against the Spanish slave traders. They also taught agriculture, architecture, metallurgy, farming, music, ranching and printing. This Utopia was suddenly crushed by the influential slave traders who were able to intimidate the Spanish crown into destroying the settlements. King Charles III expelled the Jesuits in when Paraguay boasted of 57 settlements serving , indigenous natives. These Jesuit Settlements were called "a triumph of humanity which seems to expiate the cruelties of the first conquerors" by Voltaire - hardly a friend of the Jesuits. The history of Latin America would have been quite different if this form of settlement had been allowed to develop according to its own momentum, offering democracy a century before North America. Ignatius Church in Rome Jesuits were called the schoolmasters of Europe during the 16th, 17th and 18th centuries, not only because of their schools but also for their pre-eminence as scholars scientists and the thousands of textbooks they composed. During their first two centuries the Jesuits were involved in an explosion of intellectual activity, and were engaged in over schools. The expulsion of the Jesuits from France Then suddenly these were all lost in This religious Society of 23, men dedicated to the service of the church was disbanded. As if unsure of himself the Pope promulgated the brief of suppression in an unusual manner which caused perplexing canonical difficulties. So when Catherine, Empress of Russia, rejected the brief outright and forbade its promulgation, Jesuits continued to function in Russia. That Jesuits take their special vow of obedience to the pope quite seriously is evident from their immediate compliance with distasteful papal edicts. Another occurred earlier in when Pope Sixtus V wanted to exclude Jesus from the official name of the Society. Jesuits immediately complied and offered alternate names but Sixtus died unexpectedly before his wish could be carried out. Although many of the men

had died by then, the memory of their educational triumphs had not, and the new Society was flooded with requests to take over new colleges: Since the Society has experienced amazing growth and has since then surpassed the apostolic breadth of the early Society in its educational, intellectual, pastoral and missionary endeavors. As for education, today there is an extensive worldwide network of Jesuit schools educating one and a half million students. There are 90 Jesuit colleges in 27 countries. Here in the United States the 28 Jesuit colleges and universities have over a million living graduates. There are also Jesuit high schools in 55 countries. In these schools the Ignatian system of values has attracted exceptionally competent faculty as well as highly qualified students. The first Jesuit House of studies for Jesuit scholastics - in Coimbra, Portugal They form a Jesuit network, not that they are administered in the same way, but that they pursue the same goals and their success is evident in their graduates, men and women of vast and varied talent. Pierre Teilhard de Chardin, S. People read in Teilhard a message of hope and optimism and his work was perhaps even more influential outside the Catholic Church than within it. Gerard Manley Hopkins, S. His innovations in meter and rhythm, his abnormally sensitive use of language and the depth and passion of his religious convictions made an immediate impact on the young poets of the s. This summary is quite inadequate, but it is impossible to do justice to the history of the Jesuits even in a long collection of volumes because of the diversity of the Jesuit apostolate which is spread over the whole globe, interacts with all elements of society and has inserted itself into practically every segment of human history.

2: The History of Protestantism by J. A. Wylie

History of the Jesuits From the Foundation of Their Society to Its Suppression by Pope Clement XIV by Andrew Steinmetz Vol. 2 of 3 The Book of Saints A Dictionary of Servants of God Canonised by the Catholic Church; Extracted From the Roman and Other Martyrologies by St. Augustine's Abbey, England.

It was expelling from the air of the world that ancient superstition, horn of Paganism and Judaism, which, like an opaque veil, had darkened the human mind: It was clear that if let alone, for only a few years, Protestantism would achieve a victory so complete that it would be vain for any opposing power to think of renewing the contest. If that power which was seated in Geneva was to be withstood, and the tide of victory which was bearing it to dominion rolled back, there must be no longer delay in the measures necessary for achieving such a result. It was further clear that armies would never effect the overthrow of Protestantism. The serried strength of Popish Europe had been put forth to crush it, but all in vain: Protestantism had risen only the stronger from the blows which, it was hoped, would overwhelm it. It was plain that other weapons must be forged, and other arms mustered, than those which Charles and Francis had been accustomed to lead into the field. It was now that the Jesuit corps was embodied. And it must be confessed that these new soldiers did more than all the armies of France and Spain to stem the tide of Protestant success, and bind victory once more to the banners of Rome. We have seen Protestantism renew its energies: Rome, too, will show what she is capable of doing. As the tribes of Israel were approaching the frontier of the Promised Land, a Wizard-prophet was summoned from the East to bar their entrance by his divinations and enchantments. We shall consider that host in its rise, its equipments, its discipline, its diffusion, and its successes. His birth was nearly contemporaneous with that of Luther. His youth was passed at the splendid and luxurious comfort of Ferdinand the Catholic. Spain at that time was fighting to expel the Moors, whose presence on her soil she accounted at once an insult to her independence and an affront to her faith. She was ending the conflict in Spain, but continuing it in Africa. The naturally ardent soul of Ignatius was set on fire by the religious fervor around him. He grew weary of the gaieties and frivolities of the court; nor could even the dalliances and adventures of knight-errantry satisfy him. He thirsted to earn renown on the field of arms. Embarking in the war which at that time engaged the religious enthusiasm and military chivalry of his countrymen, he soon distinguished himself by his feats of daring. At this stage of his career an incident befell him which cut short his exploits on the battlefield, and transferred his enthusiasm and chivalry to another sphere. It was the year Luther was uttering his famous "No! It is at this moment the young Ignatius, the intrepid soldier of Spain, and about to become the yet more intrepid soldier of Rome, appears before its. He is shut up in the town of Pamplona, which the French are besieging. The garrison are hard pressed: Ignatius deems the very thought of such a thing dishonor; he denounces the proposed act of his comrades as cowardice, and re-entering the citadel with a few companions as courageous as himself, swears to defend it to the last drop of his blood. By-and-by famine leaves him no alternative save to die within the walls, or to cut his way sword in hand through the host of the besiegers. He goes forth and joins battle with the French. As he is fighting desperately he is struck by a musket-ball, wounded dangerously in both legs, and laid senseless on the field. Ignatius had ended the last campaign he was ever to fight with the sword: The bravery of the fallen warrior had won the respect of the foe. Thrice had he to undergo the agony of having his wounds opened. Clenching his teeth and closing his fists he bade defiance to pain. But the tardy passage of the weeks and months during which he waited the slow healing of his wounds, inflicted on his ardent spirit a keener pain than had the probing-knife on his quivering limbs. Fettered to his couch he chafed at the inactivity to which he was doomed. Romances of chivalry and tales of war were brought him to beguile the hours. These exhausted, other books were produced, but of a somewhat different character. This time it was the legends of the saints that were brought the bed-ridden knight. The tragedy of the early Christian martyrs passed before him as he read. Next came the monks and hermits of the Thebaic deserts and the Sinaitic mountains. With an imagination on fire he perused the story of the hunger and cold they had braved; of the self-conquests they had achieved; of the battles they had waged with evil spirits; of the glorious visions that had been vouchsafed them; and the brilliant rewards they had gained in the

lasting reverence of earth and the felicities and dignities of heaven. He panted to rival these heroes, whose glory was of a kind so bright, and pure, that compared with it the renown of the battlefield was dim and sordid. His enthusiasm and ambition were as boundless as ever, but now they were directed into a new channel. Henceforward the current of his life was changed. He who lay down on his bed the fiery soldier of the emperor, rose from it; the yet more fiery soldier of the Pope. The weakness occasioned by loss of blood, the morbidity produced by long seclusion, the irritation of acute and protracted suffering, joined to a temperament highly excitable, and a mind that had fed on miracles and visions till its enthusiasm had grown into fanaticism, accounts in part for the transformation which Ignatius had undergone. Though the balance of his intellect was now sadly disturbed, his shrewdness, his tenacity, and his daring remained. Set free from the fetters of calm reason, these qualities had freer scope than ever. The wing of his earthly ambition was broken, but he could take his flight heavenward. If earth was forbidden him, the celestial domains stood open, and there worthier exploits and more brilliant rewards awaited his prowess. The heart of a soldier plucked out, and that of a monk given him, Ignatius vowed, before leaving his sick-chamber, to be the slave, the champion, the knight-errant of Mary. She was the lady of his soul, and after the manner of dutiful knights he immediately repaired to her shrine at Montserrat, hung up his arms before her image, and spent the night in watching them. But reflecting that he was a soldier of Christ, that great Monarch who had gone forth to subjugate all the earth, he resolved to eat no other food, wear no other raiment than his King had done, and endure the same hardships and vigils. Laying aside his plume, his coat of mail, his shield and sword, he donned the cloak of the mendicant. There he subjected himself to all the penances and mortifications of the early anchorites whose holiness he emulated. He wrestled with the evil spirit, talked to voices audible to no ear but his own, fasted for days on end, till his weakness was such that he fell into a swoon, and one day was found at the entrance of his cave, lying on the ground, half dead. The cave at Manresa recalls vividly to our memory the cell at Erfurt. The same austerities, vigils, mortifications, and mental efforts and agonies which were undergone by Ignatius Loyola, had but a very few years before this been passed through by Martin Luther. So far the career of the founder of the Jesuits and that of the champion of Protestantism were the same. Both had set before them a high standard of holiness, and both had all but sacrificed life to reach it. But at the point to which we have come the courses of the two men widely diverge. Both hitherto in their pursuit of truth and holiness had traveled by the same road; but now we see Luther turning to the Bible, "the light that shineth in a dark place," "the sure Word of Prophecy. As Luther went onward the light grew only the brighter around him. He had turned his face to the sun. Ignatius had turned his gaze inward upon his own beclouded mind, and verified the saying of the wise man, "He who wandereth out of the way of understanding shall remain in the congregation of the dead. Continuing there the same course of penances and self-mortifications which he had pursued in solitude, his bodily weakness greatly increased, but he was more than recompensed by the greater frequency of those heavenly visions with which he now began to be favored. In Manresa he occupied a cell in the Dominican convent, and as he was then projecting a pilgrimage to Jerusalem, he began to qualify himself for this holy journey by a course of the severest penances. A closer study of the case will show that there was in it an awakening of the conscience. Loyola, too, would seem to have felt the "terrors of death, and the pains of hell. If he found peace it was only for a short while; again his sense of sin would return, and to such a pitch did his anguish rise, that thoughts of self-destruction, came into his mind. Approaching the window of his cell, he was about to throw himself from it, when it suddenly flashed upon him that the act was abhorrent to the Almighty, and he withdrew, crying out, "Lord, I will not do aught that may offend thee. Now I know, said he to himself, that all these torments are from the assaults of Satan. I am tossed between the promptings of the good Spirit, who would have me be at peace, and the dark suggestions of the evil one, who seeks continually to terrify me. I will have done with this warfare. I will forget my past life; I will open these wounds not again. Luther in the midst of tempests as terrible had come to a similar resolution. Awaking as from a frightful dream, he lifted up his eyes and saw One who had borne his sins upon His cross: But says Ranke, speaking of Loyola and the course he had now resolved to pursue, "this was not so much the restoration of his peace as a resolution, it was an engagement entered into by the will rather than a conviction to which the submission of the will is inevitable. It required no aid from Scripture, it was based on the belief he entertained of an immediate

connection between himself and the world of spirits. This would never have satisfied Luther. He would have the simple, written, indubitable Word of God alone. All his gloomy terrors receded with the past which he had consigned to oblivion. His bitter tears were dried up, and his heavy sighs no longer resounded through the convent halls. He was taken, he felt, into more intimate communion with God. The heavens were opened that he might have a clearer insight into Divine mysteries. True, the Spirit had revealed these things in the morning of the world, through chosen and accredited channels, and inscribed them on the page of inspiration that all might learn them from that infallible source. But Ignatius did not search for these mysteries in the Bible; favored above the sons of men, he received them, as he thought, in revelations made specially to himself. It was intimated to him one day that he should yet see the Savior in person. He had not long to wait for the promised revelation. At mass his eyes were opened, and he saw the incarnate God in the Host. What farther proof did he need of transubstantiation, seeing the whole process had been shown to him? A short while thereafter the Virgin revealed herself with equal plainness to his bodily eyes. Not fewer than thirty such visits did Loyola receive. One day as he sat on the steps of the Church of St. Dominic at Manresa, singing a hymn to Mary, he suddenly fell into a reverie, and had the symbol of the ineffable mystery of the Trinity shown to him, under the figure of "three keys of a musical instrument. On another occasion, as he walked along the banks of the Llobregat, that waters Manresa, he sat down, and fixing his eyes intently on the stream, many Divine mysteries became apparent to him, such "as other men," says his biographer Maffei, "can with great difficulty understand, after much reading, long vigils, and study. The source from which the one is seen to issue is the Word of God.

The Jesuits V2: A Complete History of Their Open and Secret Proceedings from the Foundation of the Order to the Present Time by Theodore Griesinger, A J Scott (Translator) starting at \$

Life in Quebec Yet, on the whole, the labors of the missionaries tended greatly to the benefit of the Indians. This is the view of a heretic. It was the aim of the founders of New France to build on a foundation purely and supremely Catholic. What this involved is plain; for no degree of personal virtue is a guaranty against the evils which attach to the temporal rule of ecclesiastics. Burning with love and devotion to Christ and his immaculate Mother, the fervent and conscientious priest regards with mixed pity and indignation those who fail in this supreme allegiance. Piety and charity alike demand that he should bring back the rash wanderer to the fold of his divine Master, and snatch him from the perdition into which his guilt must otherwise plunge him. And while he, the priest, himself yields reverence and obedience to the Superior, in whom he sees the representative of Deity, it behooves him, in his degree, to require obedience from those whom he imagines that God has confided to his guidance. His conscience, then, acts in perfect accord with the love of power innate in the human heart. These allied forces mingle with a perplexing subtlety; pride, disguised even from itself, walks in the likeness of love and duty; and a thousand times on the pages of history we find Hell beguiling the virtues of Heaven to do its work. The instinct of domination is a weed that grows rank in the shadow of the temple, climbs over it, possesses it, covers its ruin, and feeds on its decay. The unchecked sway of priests has always been the most mischievous of tyrannies; and even were they all well-meaning and sincere, it would be so still. To the Jesuits, the atmosphere of Quebec was well-nigh celestial. Joseph, the patron of New France, there was a show of fireworks to do him honor. In the forty volumes of the Jesuit Relations there is but one pictorial illustration; and this represents the pyrotechnic contrivance in question, together with a figure of the Governor in the act of touching it off. The Relations, as originally published, comprised about forty volumes. In one of them, the Governor in a court dress and a baptized Indian in beaver-skins were joint supporters of the canopy which covered the Host. Then came other Indian converts, two and two; then the foundress of the Ursuline convent, with Indian children in French gowns; then all the Indian girls and women, dressed after their own way; then the priests; then the Governor; and finally the whole French population, male and female, except the artillery-men at the fort, who saluted with their cannon the cross and banner borne at the head of the procession. When all was over, the Governor and the Jesuits rewarded the Indians with a feast. It is full, to the very porch: Here is Montmagny himself; Repentigny and Poterie, gentlemen of good birth; damsels of nurture ill fitted to the Canadian woods; and, mingled with these, the motionless Indians, wrapped to the throat in embroidered moose-hides. Le Jeune, not in priestly vestments, but in the common black dress of his Order, is before the altar; and on either side is a row of small red-skinned children listening with exemplary decorum, while, with a cheerful, smiling face, he teaches them to kneel, clasp their hands, and sign the cross. All the principal members of this zealous community are present, at once amused and edified at the grave deportment, and the prompt, shrill replies of the infant catechumens; while their parents in the crowd grin delight at the gifts of beads and trinkets with which Le Jeune rewards his most proficient pupils. Marie We have seen the methods of conversion practiced among the Hurons. They were much the same at Quebec. The principal appeal was to fear. God does the same. I wanted some pictures of Hell and souls in perdition, and a few were sent us on paper; but they are too confused. The devils and the men are so mixed up, that one can make out nothing without particular attention. If three, four, or five devils were painted tormenting a soul with different punishments, â€” one applying fire, another serpents, another tearing him with pincers, and another holding him fast with a chain, â€” this would have a good effect, especially if everything were made distinct, and misery, rage, and desperation appeared plainly in his face. A dying Algonquin, who, though meagre as a skeleton, had thrown himself, with a last effort of expiring ferocity, on an Iroquois prisoner, and torn off his ear with his teeth, was baptized almost immediately. The various objects of instruction may all be included in one comprehensive word, submission, â€” an abdication of will and judgment in favor of the spiritual director, who was the interpreter and vicegerent of God. Of these the

Canadian missions bear abundant marks. Yet, on the whole, the labors of the missionaries tended greatly to the benefit of the Indians. Reclaimed, as the Jesuits tried to reclaim them, from their wandering life, settled in habits of peaceful industry, and reduced to a passive and childlike obedience, they would have gained more than enough to compensate them for the loss of their ferocious and miserable independence. At least, they would have escaped annihilation. The Society of Jesus aspired to the mastery of all New France; but the methods of its ambition were consistent with a Christian benevolence. Had this been otherwise, it would have employed other instruments. It would not have chosen a Jogues or a Garnier. The Society had men for every work, and it used them wisely. It utilized the apostolic virtues of its Canadian missionaries, fanned their enthusiasm, and decorated itself with their martyr crowns. With joy and gratulation, it saw them rival in another hemisphere the noble memory of its saint and hero, Francis Xavier. It was not very easy to make an Indian comprehend the nature of baptism. An Iroquois at Montreal, hearing a missionary speaking of the water which cleansed the soul from sin, said that he was well acquainted with it, as the Dutch had once given him so much that they were forced to tie him, hand and foot, to prevent him from doing mischief. To this there was one exception, a small class of men whose home was the forest, and their companions savages. They followed the Indians in their roamings, lived with them, grew familiar with their language, allied themselves with their women, and often became oracles in the camp and leaders on the war-path. Nicollet and others were at times settled as interpreters at Three Rivers and Quebec. Several of them were men of great intelligence and an invincible courage. From hatred of restraint, and love of a wild and adventurous independence, they encountered privations and dangers scarcely less than those to which the Jesuit exposed himself from motives widely different, he from religious zeal, charity, and the hope of Paradise; they simply because they liked it. Some of the best families of Canada claim descent from this vigorous and hardy stock. Nicollet, especially, was a remarkable man. As early as , he ascended the Green Bay of Lake Michigan, and crossed to the waters of the Mississippi. This was first shown by the researches of Mr.

4: Andrew Steinmetz | Open Library

A History of the Jesuits V2: To Which Is Prefixed a Reply to Mr. Dallas's Defense of That Order by John Poynder starting at. *A History of the Jesuits V2: To Which Is Prefixed a Reply to Mr. Dallas's Defense of That Order* has 0 available edition to buy at Alibris.

These would be better than Italian universities, which the Jesuits believed were full of professors teaching philosophical atheism to debauched students. The Jesuits also wanted to become professors in existing Italian universities. They would teach Christian philosophy, true theology, sound logic, eloquent humanities, and practical mathematics. They would exert a positive moral influence on students. The Jesuits were rejected. Italy already had fourteen universities famous for their research and teaching. They were ruled by princes and cities who refused to share their universities with a religious order led by Spaniards. Between and the Jesuits made sixteen attempts, from Turin in the north to Messina in Sicily, to found new universities or to become professors in existing universities. They had some successes, as they helped found four new universities and became professors of mathematics in three more universities. But they suffered nine total failures. The battles between universities, civil governments, and the Jesuits were memorable. Lay professors accused the Jesuits of teaching philosophy badly. The Jesuits charged that Italian professors delivered few lectures and skipped most of Aristotle. Behind the denunciations were profound differences about what universities should be. Italian universities were dominated by law and the Jesuits emphasized the humanities and theology. Nevertheless, the Society of Jesus had an impact. They added cases of conscience to the training of clergymen. They made four years of study the norm for a degree in theology. They offered a student-centered alternative to Italian universities that focused on research and ignored student misbehavior. Paul Grendler tells a new story based on years of research in a dozen archives. Anyone interested in the volatile mix of universities, religion, and politics will find this book fascinating and instructive, as will anyone who contemplates what it means to be a Catholic university.

5: s Parkman v2 " History Moments

History of the Jesuits V2: From the Foundation of Their Society to Its Suppression by Pope Clement XIV Average rating: 0 out of 5 stars, based on 0 reviews Write a review This button opens a dialog that displays additional images for this product with the option to zoom in or out.

The Founding of the Company. The Spirit of the Order. The Privileges of the Company. The Jesuit State of Paraguay. The teaching of the Jesuits. The morals of the Jesuits. The Eclipse of the Company. Rebirth of the Society of Jesus during the 19th Century. The Jesuits in Rome " The Syllabus. The Jesuits in France from until The Jesuits and General Boulanger. The Jesuits and the Dreyfus Affair. The Years before the War " The First World War. Preparations for the Second World War. German Aggression and the Jesuits. Austria - Poland Czechoslovakia - Yugoslavia. The Jesuit movement in France before and during the War. The Gestapo and the Society of Jesus. The Jesuits and the Collegium Russicum. Alberto Rivera, a former Jesuit priest under the extreme oath and induction, who was trained in the Vatican and briefed on the history of the Jesuits. The information in this book is factual and fully documented, and it should be read by every Bible-believing Christian in the United States and Canada. The Bible says, "My people are destroyed for lack of knowledge. They have the deep respect of the people who are ignorant of their ungodly push for power behind the scenes. These religious men, who pretend to love God, will resort to murder, incite revolution and wars if necessary to help their cause. They are crafty, intelligent, smooth religious politicians who live in a shadowy world of secrets, intrigue, and phony holiness. This same evil spirit directed the Roman emperors to issue the ten murderous decrees to persecute the early Christian church. The "Early Fathers" observed most of the ancient Babylonian system plus Jewish theology and Greek philosophy. They all perverted most of the teachings of Christ and His apostles. They paved the way for the Roman Catholic machine that was to come into existence. Piously, they attacked, perverted, added to and took away from the Bible. This religious antichrist spirit working through them is seen again when Ignatius de Loyola created the Jesuits to secretly accomplish two major goals for the Roman Catholic Institution: By the time Ignatius de Loyola arrived on the scene, the Protestant Reformation had seriously damaged the Roman Catholic system. Ignatius de Loyola came to the conclusion that the only way his "church" could survive was by enforcing the canons and doctrines on the temporal power of the pope and the Roman Catholic institution; not by just destroying the physical life of the people alone as the Dominican priests were doing through the Inquisition, but by infiltration and penetration into every sector of life. Protestantism must be conquered and used for the benefit of the popes. Jesuits immediately went to work secretly infiltrating ALL the Protestant groups including their families, places of work, hospitals, schools, colleges, etc. Today, the Jesuits have almost completed that mission. The Bible puts the power of a local church into the hands of a Godly pastor. But the cunning Jesuits successfully managed over the years to remove that power into the hands of denomination headquarters, and have now pushed almost all of the Protestant denominations into the arms of the Vatican. This is exactly what Ignatius de Loyola set out to accomplish: As you read "The Secret History of the Jesuits," you will see there is a parallel between the religious and political sectors. Paris, reveals the penetration and infiltration of the Jesuits into the governments and nations of the world to manipulate the course of history by setting up dictatorships, and weakening democracies such as the United States of America, by paving the way for social, political, moral, military, educational and religious anarchy. In exposing such a conspiracy, he put his life at stake for truth of the prophetic signs to be known. Edmond Paris never knew me, but I knew him without meeting him personally when I, with other Jesuits under the extreme oath and induction, was being briefed on the names of institutions and individuals in Europe who were dangerous to the goals of the Roman Catholic Institution. His name was given to us. And even now these great works of Edmond Paris are being tampered with, but we are praying that God will continue to preserve them when they are most needed for the salvation of Roman Catholic people. Foreword A last century writer, Adolphe Michel, recalled that Voltaire estimated the number of works published over the years, on the Jesuits, to be about six thousand. As long as there are Jesuits, books will have to be written against them. There is nothing new left to be said on their account, but new generations

of readers come every day Will these readers search old books? In fact, most early books retracing the history of the Jesuits cannot be found any more. Only in public libraries can they still be consulted, which makes them out of reach for most readers. With the aim of succinctly informing the public at large in mind, a summary of these works seemed necessary. There is another reason, as good as the one just mentioned. At the same time as new generations of readers come, new generations of Jesuits come to light. And these work today with the same tortuous and tenacious methods, which so often in the past set to work the defensive reflexes of nations and governments. The sons of Loyola are today "and may we say more than ever" the leading wing of the Roman Church. As well if not better disguised than of old, they remain the most eminent "ultramontanes", the discreet but efficacious agents of the Holy See throughout the world, the camouflaged champions of its politics, the "secret army of the Papacy". For this reason, the subject of the Jesuits will never be exhausted and, even though the literature concerning them is so plentiful, every epoch will have the duty to add a few pages to it, to mark the continuity of this occult system started four centuries ago "for the great glory of God", but in fact 1 Adolphe Michel: This monumental "mission" must go on, whatever happens, amongst "pagans" as well as amongst "separated Christians". The secular clergy having, in particular, the duty to hold the acquired positions which is quite arduous nowadays, it is up to certain regular orders to increase the flock of the faithful by converting the "heretics" and "pagans", a work even more arduous. The duty is to preserve or acquire, to defend or attack, and at the front of the battle there is that mobile force of the "Society of Jesus" the Jesuits. Properly speaking, this society is not secular, nor regular in terms of its Constitution, but a kind of subtle company intervening where and when it is convenient, in the church and outside the church, in short "the agent most skilful, most persevering, most fearless, most convinced of the papal authority We will see also how so much effectual zeal was to make it indispensable to the institution it served, exerting such an influence over it that its General was named with good reason the "black pope", as it became more and more difficult to distinguish, in the government of the church, the authority of the white pope and that of its powerful coadjutor. It is then at the same time a retrospective and a bringing up to date of the history of "Jesuitism" which is found in this book. As the majority of works regarding the Jesuits do not refer to the paramount part they took in the events which have subverted the world during the past fifty years, we thought it was time to fill up the gap or, more precisely, to start with our modest contribution a deeper study into the subject, and do this without concealing the obstacles which will be met by the non-apologist authors wanting to make public writings on this burning subject. Of all the factors which have played a part in the international life of a century full of confusion and upheavals, one of the most decisive nevertheless best recognized resides in the ambition of the Roman Church. Her secular desire to extend her influence towards the East made her the "spiritual" ally of Pan-Germanism and its accomplice in the attempt to gain supreme power which twice, in and , brought death and ruin to the peoples of Europe. FOREWORD The public is practically unaware of the overwhelming responsibility carried by the Vatican and its Jesuits in the start of the two world wars a situation which may be explained in part by the gigantic finances at the disposition of the Vatican and its Jesuits, giving them power in so many spheres, especially since the last conflict. In fact, the part they took in those tragic events has hardly been mentioned until the present time, except by apologists eager to disguise it. It is with the aim of rectifying this and establishing the true facts that we present in this and other books the political activity of the Vatican during the contemporary epoch activity which mutually concerns the Jesuits. This study is based on irrefutable archive documents, publications from well-known political personalities, diplomats, ambassadors and eminent writers, most of whom are Catholics, even attested by the imprimatur. These documents bring to light the secret actions of the Vatican and its perfidious actions in creating conflicts between nations when it served its interests. With the help of conclusive articles, we show the part played by the "church" in the rise of totalitarian regimes in Europe. These testimonies and documents constitute a crushing indictment and, so far, no apologist has tried to disprove them. On the first of May, the "Mercure de France" reminded us of what had been said four years earlier: He came to power, not so much through legal means, but because the pope influenced the Centrum german catholic party Does the Vatican think it made a political error in opening the way to power to Hitler? One must suffer from a peculiar kind of blindness not to see such plain facts. Joseph Rovon, Catholic writer, comments on the diplomatic agreement

between the Vatican and the nazi Reich on the 8th of July In a way, it was the equivalent of a diploma of international honorability". Le catholicisme politique en Allemagne, Paris , p. At the same time as the terror was beginning to reign on the other side of the Rhine and was tacitly accepted and approved, the so-called "Brown shirts" had already put 40, persons into concentration camps. The pogroms were multiplying to the accents of this nazi march: In the following years, Pius XII saw even worse without being stirred. It is not surprising that the catholic heads of Germany vied with each other in their servility towards the nazi regime, encouraged as they were by their Roman "Master". One must read the dishevelled ravings and verbal acrobatics of opportunist theologians such as Michael Schmaus. He was later made a "prince of the church" by Pius XII, and described as "the great theologian of Munich" by the publication "La Croix" on the 2nd of September " or again a certain book entitled Katholisch-Konservatives Erbgut, of which someone wrote: The bishops, made to take an oath of allegiance to Hitler by the Concordat, always tried to excel each other in their "devotion": In spite of the obvious difference between Catholic universalism and hitlerian racism, these two doctrines had been "harmoniously reconciled , according to Franz Von Papen; the reason for this scandalous accord was because "Nazism is a Christian reaction against the spirit of ". The idea of a people of one blood is the focal point of its teachings and all Catholics who obey the instructions of the German bishops will have to admit that this is so The laws of national-socialism and those of the Catholic Church have the same aim This document proves the primordial part played by the Catholic Church in the rise to power of Hitler; in fact, it was a pre-established arrangement. It illustrates fully the kind of monstrous agreement between Catholicism and nazism. The hatred of liberalism, which is the key to everything, comes out very clearly. We are referring to the pastoral letter of the 3rd of June , in which the whole of the German episcopate is involved. On a note of optimism and with this cheerful declaration: Since the start of the first world war, several popes have come and gone, but their attitude has been invariably the same towards the two factions which confronted each other in Europe. Amongst many testimonies, we will quote one of the most moderate in its wording, brought against the Vatican by Mr.

6: Andrew Steinmetz (Author of Eva's Three Penny Theatre)

Summary Acknowledged author Andrew Steinmetz wrote History Of The Jesuits V2: From The Foundation Of Their Society To Its Suppression By Pope Clement XIV comprising pages back in

7: The Re-Formed Jesuits V2 by Joseph M. Becker

History of the Jesuits V2: From the Foundation of Their Society to Its Suppression by Pope Clement XIV Paperback Books- Buy History of the Jesuits V2: From the Foundation of Their Society to Its Suppression by Pope Clement XIV Books online at lowest price with Rating & Reviews, Free Shipping, COD.*

8: Secret History of the Jesuits - PDF Free Download

The Jesuit movement was founded by Ignatius de Loyola, a Spanish soldier turned priest, in August The first Jesuits-Ignatius and six of his students-took vows of poverty and chastity and.

9: The Jesuits and Italian Universities " HFS Books

The Jesuits, V2: A History Of The Society Of Jesus, From Its Foundation To The Present Time. (original Encyclopedia Press) Saints Mary & Joseph Parish.

Air conditioning system basics Geological Development of Svalbard During the Precambrian, Lower Palaeozoic, and Devonian. Papers Present Nfpa 70e 2018 The Gospel story of Zacchaeus Mark Twain, his life and work Illustrated Beatus Machine design engineering formula sheet Aiken, J. As gay as cheese. Reformation redux : anti-Catholic bias in Christian school textbooks Photographies of mourning: melancholia and ambivalence in Van DerZee, Mapplethorpe, and Looking for Langs Not all can win : Asians in the British labour market Giles A. Barrett and David McEvoy The Medical School Interview V. 4. August 1914 to December 1918 Liver transplantation Robert Carithers Introduction: study purpose and approach, limitations of the study, organization of the report Charles Eliot Norton, 1908 Caregiving roles in older women Peggye Dilworth-Anderson and Lyn Rhoden. Egyptian and Coptic numbers Missouri Genealogical Gleanings, 1840 and Beyond, Vol. 9 Brazilian librarians and Twitter Moreno Barros Crime and criminal justice concepts and controversies 2008 and john deere z425 manual Andhra pradesh city list Student retention strategies The spaces of Latin American literature The Wizard exposed Conversion into Signs and Symbols Offers in compromise : step right up! Pay pennies on the dollar! A PATH THRU THE WEEDS Body Fat and Physical Fitness Reducing wealth inequality You Were Never Born It began with Andrews Inmigracion y ciudadania en los EE.UU. The church as a healing community Psp 3000 service manual Medical Otology and Neurotology Westward to the Far East O to ue stem changing verbs worksheet The Grosset secretarial handbook