

Re-Ban the Jesuits

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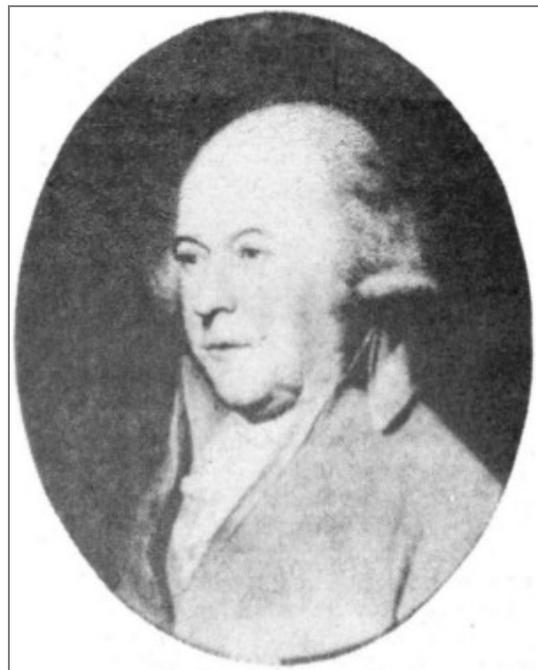


"As a very young man in Montreal I was exposed for a year to Jesuit training. Actually there are some who say that my brief exposure gave me the manner of a Jesuit, without gaining the mind of one. I prefer to pray I have both. One of the great contributions of the Jesuit Order has been the recognition that we live in a world that seldom presents clear-cut moral choices."

Zbigniew Brzezinski. Fordham University. May 1979

"This Society has been a greater calamity to mankind than the French Revolution or Napoleon's despotism or ideology. It has obstructed the progress of reformation and improvement of the human mind in society much longer and more fatally."

President John Adams on the Jesuits, in 1816



The military intelligence order of the Society of Jesus, founded by Ignatius Loyola in 1520 as an army of assassins and warriors against the city builders of the day, must be expelled from all nation states and banned by the Pope. The precedent is readily available from the 18th century.

In 1773 the Jesuit Order was banned by Pope Clement XIV. The expulsion of the Jesuits first began in Portugal in 1760 after the leaders of the Order in that nation conspired to assassinate King Joseph II. The French King Louis XV dissolved the Jesuits in France in 1764 after attempts against the life of the King and the nation state. In 1767 amid great secrecy the Jesuits were expelled from Spain and all her possessions. They had been involved in "poisoning the citizens' minds against the state," fomenting riots of the rabble, spreading slanders against the king and threatening against the life of the monarch.

The banning of the Jesuits in this period was a crucial victory for the city-builders, a victory that molded the circumstances under which the American Revolution was won.

In France, Spain, and Portugal great experiments in dirigist nation-building were underway as the heirs of the great French economist Jean-Baptiste Colbert consolidated the beginnings of a national economy, putting into place the transportation infrastructure, the manufactures and the agriculture reforms along with the customs capability to expand and direct national economic growth. The great ministers of these nations largely responsible for both the economic policies and the ousting of the Jesuits were direct allies of Benjamin Franklin. The Count of Aranda in Spain and Vergennes in France were key allies of the American republicans.

These nations, the leaders of the European wide League of Armed Neutrality, came to the aid of the American Revolution against the British.

Today, as in the 18th century, every nation that values its sovereignty as a nation-state must expel the Jesuits—the shocktroops for a New Dark Age. There is no lack of evidence to disband the Society of Jesus, the "Christians who are not Christians," who today are involved in terrorism, assassination of world leaders, the fomenting of riots and civil wars, and the destruction of the minds of children.

"I do not like the reappearance of the Jesuits. Shall we not have regular swarms of them here, in as many disguises as only a king of gypsies can assume. . . If ever there was a body of men who merited eternal damnation on earth and hell, it is this society of Loyola."

John Adams, 1814



Today the Jesuits are in total war against the Neoplatonic humanism of the apostolic Christianity. They are the promoters of drugs and sexual perversion, and the educators and fomenters of the "kook" policymakers around the Jesuit Georgetown University who are currently plotting the moves that will land us in World War III. If the world is to survive, we must heed the lessons of the century of the American Revolution.

France: Condemned for "Horrible Carnages"

In 1764, King Louis XV of France, the nation that, with Benjamin Franklin, would lead in organizing international support for the American Revolution, banned the Jesuits and confiscated the wealth of the order.

The banning of the Jesuits in Portugal and the tracts detailing the order's crimes written in Portugal and circulated throughout Europe were the signals for the French Parlements, the secular seats of middle-class merchants and industrialists, to take action against the order. The immediate legal pretext was the refusal of the Society to pay the debt of one of its Fathers in the Antilles, who had become a major slave-trader but had died in bankruptcy.

The real reason—as the official edicts of the king and the *parlements* made clear—was that the Jesuits had waged a long campaign of treason and subversion against the state. Now was the time for the French nation to finally get its revenge for the Jesuit murder of King Henry IV (d. 1610), who had brought peace to France after a half-century of religious wars that had devastated the nation.



The Jesuits are "seditious, contrary to natural law, to divine law, to positive law and to the law of people; opening the path to fanaticism and horrible carnages, troubling the society of men, creating an ever-present peril against the life of Kings; a doctrine whose venom is so dangerous and which has so accredited itself with sacrilegious effects which cannot be seen without horror!"

Paris Parlement's condemnation of the Jesuits, 1762

In 1762, the Paris Parlement banned the Jesuits from its huge district, which housed most of the Society's colleges and missions. In ringing tones, the Parlement condemned the Jesuits for their crimes, charging them as being:

injurious towards sovereigns and governments and of making the life of men and the rule of morals dependent on vain reasonings and systems; excusing vengeance and homicide; approving cruelty and personal vengeance, contrary to the second commandment of charity, and stifling all feelings of humanity even within fathers and children; execrable, contrary to filial love; opening the path to Avarice and cruelty; prone to procuring unheard-of homicides and parricides; openly opposed to the Decalogue, protecting Massacres; threatening the magistrates and human society with certain loss; contrary to the maxims of the Gospel, the examples of Jesus Christ, the doctrine of the Apostles, the opinions of the Holy Fathers, the decisions of the Church, the security of life and the honor of the Princes, their ministers and magistrates, the rest of families, the good order of civil society; seditious, contrary to natural law, to divine law, to positive law and to the law of people; opening

the path to fanaticism and horrible Carnages, troubling the society of men, creating an ever-present peril against the life of Kings; a doctrine whose venom is so dangerous and which has so accredited itself with sacrilegious effects which cannot be seen without horror!

Portugal: "Pernicious Criminals"

It is then evident that they are not susceptible to reformation, and that to require of the king that, upon so fruitless a hope, he should preserve in his kingdoms and domains those religious, manifestly guilty of the most horrible plot is, to which the sacrifice of his royal person and of the public tranquility of all his faithful subjects; it is to propose to throw his kingdom into trouble and confusion, and finally into inevitable ruin.

So wrote the King of Portugal in 1761—one year after the Society of Jesus was banned from Portugal—to the Jesuit defender Pope Clement XIII. But the credit for banning the Jesuits in that country, which had been a *de facto* colony of Britain since the 16th century—and thus starting the wave of suppressions that ended in the dissolution of the order—goes to the king's minister, Sebastian de Carvalho e Mello, Marquis of Pombal. In 1755, an earthquake had destroyed the entire city of Lisbon, a disaster the Jesuits had praised as the just chastisement of God upon the city's inhabitants. Pombal, a man of lowly beginnings, took the opportunity to not only rebuild the city, but to launch an economic and educational campaign to bring Portugal out of its pitiful backwardness.

In that endeavor, he ran against the aristocracy, the British, and the Jesuit confessors to the king. Pombal managed to have the Jesuit confessors dismissed, and the Society of Jesus answered by inciting a revolt of vine-dressers against the king.

But the event that moved Pombal to decide upon the suppression of the order took place not in Portugal but in Paraguay. Here, and in Uruguay and throughout southern Spanish America, the Jesuits had created their own colonies of Indians, called Reductions. Praising the Indians as "noble savages," the Jesuits created a Maoist-like society, in which all goods were held in common. In this paradise of communism, the Indians were not taught to read or to speak Portuguese or Spanish, but were herded together as slave laborers. The Jesuits instructed the Indians that if they killed one



Jesuits in Spain, awaiting to be placed on board ships to be taken out of the country, 24 hours after the edict to disband the order was announced by King Charles III

foreigner, they would get one wife in heaven, but if two foreigners, they would each get two wives in heaven.

In 1754, Spain and Portugal had signed a treaty of delimitation, which provided for the transfer of several Jesuit "Reductions" to Portugal. When the officials from Lisbon later went to Paraguay to take control of the colony, they met with ferocious resistance from thousands of Indians directed by the Jesuits. Rather than give up, the Indians and Jesuits practiced a scorched-earth strategy that destroyed the land.

Pombal drew up a manifesto accusing the Jesuits of using the Indians to protect the order's own vast riches. The Jesuits were brought before the Portuguese Inquisition, which produced a report for the papacy confirming Pombal's charges.

The Jesuits quickly retaliated, this time using their time-honored tactic—an attempt on the life of the king. The murder plot backfired, giving Pombal the last bit of ammunition he needed to convince the king that the Jesuits

must be destroyed. The angered Lisbon population—remembering the Jesuits' reaction to the 1755 earthquake—surrounded the Jesuits' homes. The members of the order were thrown into prison, or put on boats bound for the Papal States.

When the home of Malagrida, the head of the order in Portugal, was searched, volumes of occult and cabalistic writings were found. Malagrida was burned at the stake for heresy in 1761. As the king's official report stated: "Father Gabriel Malagrida was attained and convicted of the crime of heresy, in having affirmed, taught, written, and defended propositions and doctrines opposed to the true dogmas, and to the doctrine proposed and taught by the Holy Church."

The Jesuits, and their Enlightenment protege Voltaire, launched a campaign of calumny against Pombal. Said Voltaire of the nation-builder's drive against the Jesuits: It is "despotic enlightenment, a superfluity of the laughable, with a superfluity of the horrible." As Pombal reports, "The Jesuits invent and falsify as usual and have propagated a rumor that the King, our sovereign, has convoked all the prelates to a synod, in Lisbon, in order to change the religion of the country."

The King's explanation to Pope Clement XIII, certainly written under the guidance of Pombal, is as appropriate today as it was then as a declaration of why the nation-state must destroy "the Christians who are not really Christians." The King stated:

This monarch was authorized and even bound by divine law by that of nature, and the laws of nations, to drive out of his kingdoms and domains the members of the said Society of Jesus, whose corrupt regimen had excited against his Majesty a great number of his subjects, and had fomented in his kingdom a seditious and intestine [internecine] war, and an open and declared war in his transmarine domains. The . . . latter has cost him 20 million of cruzados to re-establish and maintain the laws in his transmarine states, and to bring back to obedience many multitudes drawn into rebellion by the systematic doctrines taught by these religious, while giving themselves out as apostles solely occupied with the conversion of souls. . .

It is evident that if the monarch had not been deeply influenced by these principles, he would have been indifferent, after the

horrible attempt made of his person in the third of September of 1758 about having recourse to the Holy See, before the infliction of punishment on these pernicious and hardened men, who had plotted this execrable conspiracy, and projected this detestable crime. His Majesty, is himself authorized to inflict upon them the punishment they merited, as well as by his own divine authority as by the law of nature and of nations.

For more than a century, the apostolic Bulls and laws of the kingdom have produced no other effect on the Jesuits than to incite them to rebellions, and to usurpations of entire provinces, to the unheard of and intolerable scandals with which they have filled this kingdom and all its dependencies: they have no other effect than to consummate their hardness of heart and to increase inconceivable pride, which nourished by indulgences, has precipitated them into the most horrible excesses—has induced them to spread through ail Europe falsehoods and atrocious scandal against His Most Faithful Majesty.

The proceedings ordered by his Majesty had for the object the whole society, because its whole body was entirely perverted in his kingdoms and domains, because the perverseness of the whole society is evident and notorious, in fact and deed, to all civilised nations.

It is notorious in fact, since it is impossible not to perceive that the wicked attempts detailed in his Most Faithful Majesty's letter, that during more than a century of deplorable events could not be the work of a single individual, nor even of many, unless they had been assisted and supported by the whole society.

Indeed, without the strength resulting from the union and cooperation of the whole society, could they have given authority to the system which has caused such large provinces in America to revolt, and which has maintained them so long in their rebellion? Without the union and cooperation of the whole society, would there have been such a general and such an obstinate resistance made to that multitude of bulls and royal laws, published for more than a century to establish obedience from the Indians and to civilize them? . . .

Without the union and cooperation of the society, would they have been able to spread through all Europe those calumnies, to form those conspiracies destined to prevent the reform ordained by Pope Benedict XIV and to sacrifice the sovereign whose interest it was to enforce its execution? . . .

The perverseness of the entire body of the society is no less notorious than undeniable. Does there exist anyone, at the present day, who can be ignorant that an individual of this society, be he who he may, cannot do, within or without, a single act of any consequence, unless he has an order of permission so to do from the superiors, on pain of being expelled without hope of pardon, or of undergoing some other punishment still more to be dreaded? After this, what man of good sense can ever permit himself to be persuaded that such an immense number of horrible crimes, so unceasing, so manifest, so public as these just spoken of, can have been the work of a single individual.

Spain: "Poisoners of Citizens"

In view of the need to preserve the subordination, tranquility, and justice among his peoples, His Majesty, employing his sovereign power, which the supreme giver of all that is good has placed in his hands for the protection of his own subjects, and to sustain the decorum of his Crown, having made the most mature examination. His Majesty ordains that all the Jesuits, whether priests or assistants, lay-brothers or novices, be expelled from all the reigns, states and dominions subject to the Spanish Monarchy, without exception, and that the temporal goods the Company possesses in them, be turned over to the Treasury. So that this, his Will uniformly be complied with in all places, he grants the Count of Aranda full and private authority by virtue of which he can give the necessary instructions and orders which he deems most propitious for the fastest and calmest expulsion.

The above edict was signed by Charles III of Spain in 1767. On April 2, the same day and the same hour in Spain, north and south Africa, Asia and America, and all the islands of the Spanish realm, dispatches were opened from the king. They enjoined, under pain of the harshest penalties, to

immediately enter the establishments of the Jesuits, armed, to take possession of them, to expel the Jesuits from their convents, and to transport them, within 24 hours as prisoners to the nearest port. The Jesuits were to embark instantly, leaving their papers behind and bringing only a small amount of money and some clothes.

From Spain nearly 6000 Jesuits were shipped to Rome where the Head of the Order, General Ricci, refused to allow them to land. His official policy was to play up their martyrdom. All expelled Jesuits were to appear cruelly persecuted. So 6000 Jesuits became the first boat people in a human rights ploy similar to that run by Zbigniew Brzezinski today. As the Jesuits came near the shores and found that Ricci had refused to let them land, they cursed him, but he sacrificed them anyway. Six months later, the survivors were allowed to land on the island of Corsica, where there was little to sustain them.

The King's edict prohibited any Jesuit from reentering Spanish territories under any circumstances and forbade all Jesuit correspondence into any part of the realm. All priests and all Spaniards were to remain silent on the issue of the expulsion, and any controversy was to be regarded as high treason.

The crimes of the Jesuits that called for such treatment were proven in a year-long secret investigation following riots in Madrid during Holy Week 1766. The riots lasted several days, and Jesuits were found handing out money to the rioting lumpens and "poisoning the minds of the citizens" against the progressive reforms of the Bourbon King. A plot was discovered to send mobs against the king as he made his yearly appearance at religious services on Holy Thursday. The king had been warned of Jesuit attempts against his government and his life since 1759, but only with the total proof of the controllers of the riots of 1766 in his hand did he act.

After the edict against the Jesuits was made known to the Pope Clement XIII, who was a puppet of the Jesuit Order, he tried to dissuade the king. "My son, my beloved son, the Catholic King, which we love with all our heart. . . Perhaps Senor, some individual members of that order conspired against your government; but, in that case, why do you not punish the guilty ones without extending the penalty to the innocents."

The king was well-known for his extreme piety, and the Jesuits to this day have a difficult time explaining how such a holy man could have done them

in, since they cover for their suppression by blaming the anti-Catholic, anti-papal tendencies of the Enlightenment.

After Clement XIII died, the newly elected Pope Clement XIV, who was not their puppet, was pressured by the kings of France, Spain, and Portugal to suppress the order throughout the Church. Clement XIV finally issued the order of suppression on July 21, 1773, in the Papal Bull *Dominus ac Redemptor*, in which he required Jesuit houses sealed, schools closed, and property seized.

There then, is the act of suppression! I do not repent of what I have done. I did not resolve upon the measure until I had well weighted it. I would do it again, but this act will be my death blow.

The Pope died one year later, after having suffered six months of tortuous physical and mental deterioration from poisoning. French Cardinal Bernis, in Rome during the months of agony of Clement XIV said of his successor Pius VI, "Well aware of the unhappy end of his predecessor, he was not anxious to run the same risk."

In 1814 Pope Pius VII issued the bull *Sollicitudo Omnium Ecclesiarum*, reinstating the Society of Jesus in full. The war against the nation-state had taken its toll, and one year later, the Treaty of Vienna was to put all of Europe under British domination.

President John Adams responded to the reinstating of the Order:

I do not like the reappearance of the Jesuits. Shall we not have regular swarms of them here, in as many disguises as only a king of gypsies can assume, dressed as printers, writers, publishers and school masters? If ever there was a body of men who merited eternal damnation on earth and in hell, it is this society of Loyola.

Today, in the guiding spirit and tradition of the Founding Fathers, the American people must take the lead in banning the evil Society of Jesus again—for the last time.