

**SECRET INSTRUCTIONS OF
THE JESUITS;
INSTRUCTIONS
SECRETES DES JESUITES**

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Secret Instructions of the Jesuits; Instructions Secretes des Jesuites by Charles Sauvestre

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CHARLES SAUVESTRE

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SECRET

INSTRUCTIONS OF THE JESUITS; *discussed*

WITH

AN APPENDIX,

CONTAINING

A SHORT HISTORICAL ACCOUNT OF THE SOCIETY OF THE
JESUITS, THEIR MAXIMS, THE JESUITS' OATH,
ETC. ETC.

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"Jura, perjura, ventatemque denega."  
Swear, forswear, and deny the truth.—*Jesuit Maxim.*  
~~~~~

PHILADELPHIA:

F. C. WILSON, NO 7, NORTH SEVENTH STREET,

AND

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1844.

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THE OATH OF SECRECY OF THE JESUITS.

I, A. B., now in the presence of Almighty God, the blessed Virgin Mary, the blessed Michael the Archangel, the blessed St. John the Baptist, the holy apostles St. Peter and St. Paul, and saints and secret host of heaven, and to you, my ghostly father, do declare from my heart, without mental reservation, that his Holiness, Pope Urban, is Christ's Vicar General, and is the true and only head of the Catholic or universal Church throughout the earth; and that by the virtue of the keys of binding and loosing given to his holiness, by my Saviour Jesus Christ, he hath power to depose heretical kings, princes, states, commonwealths, and governments, all being illegal without his sacred confirmation, and that they may safely be destroyed: therefore, to the utmost of my power, I shall and will defend this doctrine, and his Holiness' rights and customs, against all usurpers of the heretical (or protestant) authority whatsoever; against the now pretended authority and Church of England, and all adherents, in regard that they and she be usurpal and heretical, opposing the sacred mother Church of Rome. I do renounce and disown any allowance as due to any heretical king, prince, or state named protestant, or obedience to any of their inferior magistrates or officers. I do farther

OATH OF THE JESUITS.

declare that the doctrine of the Church of England, of the Calvinists, Huguenots, and of other of the name of protestants, to be damnable, and they themselves are damned, and to be damned, that will not forsake the same. I do farther declare, that I will help, assist, and advise all or any of his Holiness' agents in any place whereever I shall be, in England, Scotland, and Ireland, or in any other territory or kingdom I shall come to, and do my utmost to extirpate the heretical protestants' doctrine, and to destroy all their pretended powers, regal or otherwise. I do farther promise and declare, that notwithstanding I am dispensed with to assume any religion heretical for the propagation of the mother Church's interests, to keep secret and private all her agents' counsels from time to time, as they intrust me, and not to divulge, directly or indirectly, by word, writing, or circumstance whatsoever: but to execute all that shall be proposed, given in charge, or discovered unto me, by you, my ghostly father, or any of this sacred convent: all which I, A. B., do swear by the blessed Trinity, and blessed Sacrament, which I am now to receive, to perform, and on my own part to keep inviolably; and do call all the heavenly and glorious host of heaven to witness these my real intentions, to keep this my oath. In testimony hereof, I take this most holy and blessed sacrament of the Eucharist: and witness the same farther with my hand and seal, in the face of this holy convent this — day of — An. Dom.," &c.—*Bristol, (Eng.) Standard.*

P R E F A C E .

No edition of the following work is known ever to have been printed under the direction of the Jesuits, the rules of secrecy being an insuperable barrier. Several copies, however, have been found in manuscript at different times and places, so agreeing as to leave no doubt of their authenticity.

The first copy discovered was in the Jesuits' College at Paberton, in Westphalia, at the time "Christian, Duke of Brunswick, took possession of Paberton." "A second was found at Prague." A copy was also found at the end of a volume printed in Venice in 1596. These copies were in manuscript, evidently written for the private use only of the individuals who transcribed them, or their immediate associates who were initiated into all the mysteries of the society, and "contained solemn cautions, that they be carefully guarded, and communicated to but few, and those only the *well-trying* members of the Society; and also the injunction that they must be *denied to be the Rules of the Society, if ever they should be imputed to it.*"

"An English edition of this work was printed in 1658." The learned and excellent Dr. Compton, Bishop of London, published a translation of the work in 1669. The well known character of that prelate is a sufficient pledge that he would never have given the sanction of his name to a work of doubtful authority, or which was adapted to mislead the public.

An edition was also "published in London in 1723, by Walthoe, and dedicated to Sir Robert Walpole, afterwards Lord Orford, and prime minister of England, in the reigns of George I. and George II. Other editions

of the work have been published in Europe, in the English, French, German, and Dutch languages.

The following master-piece of religious policy, was published many years since, in Latin, French and Dutch.

Mr. *John Schipper*, a bookseller at Amsterdam, bought one of them at Antwerp, among other books, and afterwards re-printed it. The *Jesuits* being informed that he had purchased this book, demanded it back from him; but he had then sent it to *Holland*. One of the Society, who lived at *Amsterdam*, hearing it said soon after to a Catholic Bookseller, by name Van Eyk, that Schipper was printing a book which concerned the *Jesuits*; replied, that if it was only the *Rules of the Society*, he should not be under any concern; but desired he would inform himself what it was. Being told by the bookseller, that it was the *Secret Instructions of the Society*; the good father, shrugging up his shoulders, and knitting his brow, said, that he saw no remedy but denying that this piece came from the Society.

“The Reverend Fathers, however, thought it more advisable to purchase the whole edition, which they soon after did, some few copies excepted: from one of these it was afterwards re-printed, with this account prefixed; which is there said to be taken from two *Roman Catholics*, men of credit.”

Evidences of the authenticity of the “Secret Instructions” may be drawn from the fact that they have been frequently quoted by learned divines with the greatest confidence, as a work well known and well authenticated. We will instance a few.

The Editors of the “*Christian Observer*,” who are well known to be learned and pious members of the established Church of *England*, in the 14th Vol. of their work, pages 168, and 169, speak of this work in the following language:—“It has already been intimated, that had the crimes charged upon the Society of Jesuits,

been chargeable rather upon the spirit of the times than upon the institution; had they originated rather in the vices of a few individuals connected with that Society than in the genius of the Order itself; had they been rather the *accidental* than the *necessary* fruits of its constitution, we might have deemed it right to say less on the subject.—But the fact appears to be, that, taking human nature and the state of society as they are, we cannot conceive that such an order could exist in the world and such consequences not arise. But this is a matter of proof rather than of assertion; and we will, therefore, begin by laying before our readers some account of the Society, drawn partly from accredited historical authorities, and partly from the “*Secreta Monita*,” or the hidden Rules of the order;—rules carefully concealed during that long period, in which men felt the blow, without seeing the hand which struck it;—rules, the discovery of which, at once armed all *Europe* against the Society.

The Rules of the Order were not completed by the founder of the institution: they were enlarged and perfected by some of the most distinguished followers of *Loyola*; and, in particular, *Lainez* is supposed to have been the author of the “*Secreta Monita*.”—The Editors of the *Christian Observer* then proceed to give large extracts from the work, as exhibiting, in a manner worthy of entire confidence, the real principles of the Jesuits.

Again; in a learned and interesting “*History of the Jesuits*,” published in *London*, in the year 1816, in two volumes, octavo, and dedicated to the right honourable *Charles Abbot*, speaker of the British House of Commons, the author says, it may be asserted without the hazard of refutation, that the “*Secreta Monita*” contain no regulation which the Jesuits have not promulgated under another form, nor one which they have not actually reduced to practice. It is no more than a summary of rules resulting from their various doctrines,