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AN EXACT DISCOVERY OF THE MYSTERY OF INIQUITY

As it is now in Practice amongst the JESUITS and other their EMISSARIES:

With a particular ACCOUNT of their Antichristian and Devilish POLICY.

Composed in the Italian Tongue by One of the Romish Religion, Translated into English, and now Newly Published by TITVS OATES D.D.

John 8. 44. Ye are of your Father the Devil, and the lusts of your Father ye will do; he was a Murderer from the beginning, and abode not in the Truth; because there is no Truth in him.

Licensed and Entred according to Order.

LONDON,
Printed by Tho. James for Benj. Harris at the Stationers Arms in Sweetings Rents in Cornhill, near the Royal Exchange, 1679.
To the Right Honourable

ANTHONY
EARL of
SHAFTSBURY,
Baron ASHLY of
WIMBOURNE St. GILES,
AND
Lord COOPER of PAWLET, &c.

MY LORD,

SINCE it hath pleased GOD once more in mercy to remember this poor Nation; for discovering to it those unheard of Villanies and unparalleled Wickedness that were contriving against its Peace and Religion; I thought it my Duty to let my Country have a Taste of the Nature of that subtil Enemy she hath to deal withal, who envieth her Priviledges and Happiness; and your Lordship appearing to stand by the Evidence with all Candor becoming a Person of your Worth and Dignity, in order to a full Detection of the Frauds and Designs of these Vermine, I thought it my Duty to pray your Patronage and Protection of this little Treatise which I now publish. I have nothing, my Lord,
The Epistle Dedicatory.

Lord, to plead for me, but only the Innocency of my Intention, and question not but your Lordship will appear, as you have ever done, to oppose this growing Interest. And truly (my Lord) this Nation hath reason to bless the Most High God for your Care for her Peace and Establishment in the Profession of that Religion, which doth oblige all Subjects to all Loyalty to their Prince, and to live in Peace and Love one with another. This Treatise spake formerly the Italian Tongue, but now it is made to speak English; and in it I find such an Account of the Nations Adversaries, which to my own knowledge they deserve. If it be faulty, it is because it is somewhat too short of them. Now (my Lord) I humbly conceive your Lordship will pardon that, because it was all the Author (who was of the Romish Religion) could say at that time when he first published it. This I hope your Honour will accept of thus presented, as I found it, without the least Alteration. I shall submit all to your Lordships Candor; therefore heartily praying for your Lordships Prosperity, I humbly take leave to subscribe my Self, 

28 Febr. 1673. Your Lordships most Humble, and most Obedient Servant, TITUS OATES.
TO THE READER.

Courteous Reader,

This ensuing Discourse I have perused, and find it to be an Exact Character of an Old Jesuit; the Contents of it was their Practice whilst I conversed with them; and therefore I am inclined to tell the World as much; seeing these Times in which we live, require that every true Englishman and Protestant, do understand them: To this very end, that they may detest all such Practices, and protest against them. And whereas they have endeavoured to deceive the Simple hearted of this Nation, by fair pretences to the Propagation of Religion, and by specious Shews of Zeal for the Salvation of Souls, our Countrymen may plainly see it is not Us but Ours they seek; if it be Us, it is to destroy Us, and not to save Us; witness their Villainous Practices thoroughout all Christendom, and especially in this our Country ever since the Reformation of the Church of God here with us. Reader this is no faind thing, the Original Author was an Italian, and no doubt but of the Communion of that Abominable Whore, the Mother of all Harlots; and therefore we may easily be induced to believe the Contents thereof: for certainly had not their Practices been notoriously known, even to those of their own Communion, this
To the Reader.

this Author could not have had the Face to have pub-
lish this Treatise in his own Countrey, where Po-
pish Religion is generally practised and professed by
every Man. I tell thee, Reader, when it pleasesh
God to give me a little Rest from this Weighty Affair I
have now in hand, I will give the People of Eng-
land such an Account of the Villanies of these Jesuits,
as will I hope make them and their Votaries to be
an Abomination to every Sober and judicious Prote-
stant, and even also to those of their own Perswasi-
on. I am confident that the Eyes of the Nation are
open to see their base Contrivances and Plottings a-
gainst the King, Kingdom, and Protestant Religion;
and by this little Scheme we may see what would
be done, were they Lords over us. And as I com-
mand this Treatise to thy serious consideration
(Dear Reader) so I must also recommend to thee a
Piece lately set forth, intitled, The Heart and
its right Sovereign, And Rome no Mother Church
to England; in which the Nullity of Rome's Church
and Ordination is proved: By that Judicious and Re-
verend Divine Thomas Jones of Olweftry in the
County of Salop; and sold by Benja. Shirly under St.
Dunfuns Church in Fleet-Street. Both that and this
I recommend to thee, to give the Nation some satisfa-
cion, till God give me opportunity to do my Countrey
that Service as to publish my whole Narrative. I shall
say no more, but beg of God for a Blessing on all our
Hearty Endeavours after a more full Discovery of
this Mystery of Iniquity: And so Farewel,

Thy Brother in Christ,

TITUS OATES.
An Exact

DISCOVERY

OF THE

Mystery of Iniquity,

As it is now in Practice amongst the

JESUITS, &c.

Hat the Religious Order of

the JESUITS was at the first

planted in the Vineyard of

Christ, as a Tree which

should produce an Antidote

against the Poyson of Her-

relie, and such Blossoms of

Christian and Religious

Works, as by the sweet

favour of them Sinners

might be constrained to bid

adieu to the Corruption of Sin, and to prosecute

the sweet smell of Repentance; we need no clearer

Demonstration than the Laws and Orders on the

which this Plant was grounded, by the first Founder

thereof.
theof Father Ignatius. And surely, so long as by those first Fathers that gave it Life, it was cherished with the Dew of Charity, and cultivated conformable to the Invention of the Planter: It brought forth two Branches, the one of Love towards God, the other towards their Neighbour. In so much that it was a wonder to consider the plenty of Fruits which it brought forth in the Excellent Education of Children, the Saving of Souls, and the Increase of the Catholick Faith. But the Devil, who makes use of all good Inventions, but as a Whet-stone, grew as Eager and Cunning to destroy this Work and Enterprize, as the other to promote it; and took occasion, even from the Greatness it self of this Religious Order, and from that admirable Progress which in small time it had made, to pervert the first Institution of it, with an Artificial Subtilty: instead of those two first Branches of Charity, now utterly dried up, he hath ingrafted two other; the one of Self-love and the other of Profit: from which the Christian Republick receives such Damage, that haply a greater cannot be imagined, as I am now about to Demonstrate in this Discourse. In the which, I protest before God, I have no motion either of Interest or Passion, but an Innocent Zeal of the publick Good, for the which I do assure my self I was born; and that Princes knowing their Artifice, may prevent them by Opportune Remedies.

Now we are to know that the Religious Orders of
of these Fathers the Jesuits being enlarged, especially by the Education of Children (of which there is neither City nor Kingdom but hath need) was even from the beginning thereof (by very many) much desired, and by divers Princes so favoured, that in few years it diffused itself, as far as other Orders had done in many Hundreds. This Greatness, which almost always induceth into Mens Minds a change of Custom, raised up in the Heirs of Father Ignatius, such a Love towards their Society, that esteeming that more profitable unto the Church of God, and more helpful in the Reformation of the World, than all other Orders; they concluded among themselves to endeavour with all Art and Industry to give Increase to it; and in that to give Growth to the Cause of Christ, the Good of the Church, nay (to use their own words) to the only Patrimony of Christ.

And here I had need of the Subtilty of Aristotle to Discern, and the Eloquence of Cicero, to Express those mervellous Means (A thing which for the Novelty of it, to many seemeth incredulous) by which these Fathers still gain Increase to their Society. But it shall be sufficient for me to point out only some few things, leaving a large Room for other Mens Judgments, to raise up a Form of what Idea themselves shall think fittest. Yet I shall not omit to propound some few Heads, with which I intend to serve the Reader for the Ground of this Discourse.

And First, These Fathers, the Jesuits, thought it was not sufficient to promote their Society to that
pitch of Greatness to the which they aspired, only by Teaching, Preaching, or Administering the most Holy Sacraments, with other like Religious Exercises; because though from the Beginning (as I said) they were kindly imbraced by many People, yet in process of time they perceived, that either for ill satisfaction, or some other occasion, whatever it was; the Affection of many grew cold towards them: and therefore doubting least their Growth should end with their Infancy, they invented two other Means to enlarge their Greatness.

The First, Was to work in the Minds of Princes, and consequently of as many others as they could, a base opinion of all other Religious Societies; discovering their Imperfections, and after a Cunning Manner, from other Depressions, raising their own Greatness; and by this means they impatronized themselves of many Monasteries, Abbeys, and other main Possessions; depriving those Religious Persons that first enjoyed them, both of them, and of all that belonged to them.

The Second Means, Was to thrust themselves into Affairs of State, gaining Interest with the greatest part of Christian Princes; and that with as Subtil and Artificious a Device, as ever yet the World brought forth; into which, as it is very hard to penetrate, so it is (almost) impossible, sufficiently to explain it.

There resides continually in Rome the Father General, to whom all the rest render most exact Obedience: and there is Choice made of some other Fathers,
Fathers, who from the Assistance they always give him, are called his Assistants; and there is one (at least) of every Nation, who from that Nation takes his Name. Hence one is stiled the Assistant of France, a second of Spain, a third of Italy, a fourth of England, a fifth of Austria; and so of all other Provinces and Kingdoms; every one of which, hath it assigned to him as his particular Office, to inform the Father General of all Accidents of State which occur in that Province or Kingdom, of which he is Assistant. And this Office he performs by the means of his Correspondents, who reside in the principal Cities of that Province or Kingdom; who with all industry first inform themselves of the State, the Quality, Nature, Inclination, and Intention of Princes, and by every Courrier advertise the Assistants of such Accidents as are newly discovered. And these again communicate all unto the Father General, who meeting in Council with all his Assistants, they make an Anatomy (as it were) of the whole World; conferring the Interest and Designs of all Christian Princes. Here they consult of all fresh Intelligences received from their Correspondents, and curiously Examining them, and conferring them together, at last they conclude to favour the Affairs of one Prince, and to depress the Designs of another, as shall be most requisite for their Interest and Profit. And as those who are Standers by at some Game, more easily discern the Stroke than those that gave it: so these Jesuits having in one View the Interest of all Princes, know very well how to observe the condition of Place and Time, and
and how to apply the true means of advancing the Affairs of that Prince, from whom they know they shall draw most Water to their own Mills.

However, this is a thing simply evil, that Religious Men should so much intermingle with Matters of State, it being their Duty rather to attend the Saving of their own and other Mens Souls, being for that end only retired from the World; but by this means they are more intangled, than the very Secular Persons themselves; and for many most pernicious Consequences, we shall find this their Course most Wicked, and worthy of a speedy and potent Remedy.

For First, These Jesuits are Confessors to the greatest part of the Nobility thorowout all Roman Catholick States. Nay, and the better to attend them, they will not admit Poor Men, or Poor Women to their Confessions; but rather aim to be Confessors to Princes themselves. So that by this Course it is easie for them to penetrate every Design, every Resolution, and Inclination, as well of Princes, as of Subjects; of all which they suddenly inform the Father General, or his Aflistants in Rome. Now any Man that hath the least measure of Understanding, may easily perceive what a prejudice they bring to Princes by this Device, when only their own Interest stirs them to that, to which (as to their last end) they direct all their Endeavour.

Secondly, Whereas Secrecy is a proper and unseparable Accident, which so accompanieth the Preservation of a State, that without it, the Ruin of
of a State must needs follow: Therefore all Princes are most rigorous against those who discover their Secrets, punishing them as the Enemies both of them and their Country. And as on the other side, to understand the Designs of other Princes, makes a Man more cautious, and more apt to discern his own State; and therefore they use to spend no small sum of Money, in the maintaining of Embassadors and Intelligencers; yet are oftentimes deceived too in their Relations. But the Jesuits (that is) their Father General and his Assistants, as well by the Confessions and Consultations which their Correspondents do make, residing in all Chief Cities of the Christian World, as by means of their other Adherents, of whom we shall discourse hereafter, are most sincerely and punctually advertised of all Determinations, that are concluded in the most secret Councils: So that they better know (almost) all the Power, Possessions, Expences and Designs of Princes, than the Princes themselves; and that without any other Expence than the Carriage of Letters; the which notwithstanding in Rome alone (as the Masters of the Posts relate to us) ariseth to Sixty, Seventy, Eighty, and oft times to an Hundred Crowns of Gold for one Courrier. So that they knowing so exactly the Affairs of all Princes, do not only diminish their Credit among themselves, but wound their Reputation both with other Princes and with their own Subjects; depressing or advancing their State at their pleasure: and that so much the easier, because by the same way of Confessions and Consultations,
tations, they enter into the very Secrets of the Peoples Souls; knowing who stands well affected to the prince, and who rests dissatisfied: so that by these Relations which they have of State-Affairs, they may easily sow Discord among Princes, occasion a Thousand Jealousies, and by their intrigue into the Subjects Affection, raise Comotions and Division; bringing into Contempt the very Person of the Prince. Whence We must conclude, That the Interest of State doth not comport, that any Prince should Confess Himself; much less that he should permit any of his Confidants, Friends, Secretaries, Counsellors, or other his Chief Ministers, to confess themselves to Persons that attend so diligently to spy out Matters of State, and to serve themselves of this means, to insinuate into the Favour of Princes; since there is this day no want of Religious Persons, Men both for Life and Learning, to be regarded equally with the Jesuits, whom in this kind they may employ; and who attend nothing but the Government of Souls, and of their Monasteries.

Thirdly, Which is a greater Discovery than yet we have made, or shall make hereafter, ye are to know that there are found amongst them four sorts of Jesuits: The First consists of certain Secular People, of both Sexes, adjoined to their Society, who live under a certain Obedience, which themselves call A Blind Obedience; squaring all their Particular Actions by the Jesuits Counsell; resigning themselves most readily in all things to be commanded
manded by them: and these for the most part are Gentlemen or Gentlewomen, the Wealthiest Widdows, or the Richeft Citizens, or Merchants; from all whom, as from Fructiferous Plants, the Jesuits gather every year a Copious Harvest of Gold and Silver.

Of this Kind are those Women, who (in Italy) call themselves Chettine, who are induced by the Jesuits, to forfake the World, while in the mean time they get their Pearls, Apparel, Ornaments, Furniture of Houses; and finally very great Possessions.

The Second Sort is, Of Men alone; but those as well Priests as Lay-men: yet such as live a Secular Life, and such as oft-times by the Mediation of the Jesuits, obtain Pensions, Church-Livings, Abbeys, and other Revenues: but these make a Vow to receive a Habit of the Society at the pleasure of the Father General; and therefore they are called Jesuits in Voto: and by the labours of these Men, the Jesuits wonderfully avail themselves in the Fabrick of their Monarchy. For they maintain in all Kingdoms and Provinces, in all Courts of Princes, and Pallaces of Great Men, such of these as shall serve them in a Kind, which I shall declare unto you in the Seventh Point of this Discourse.

The Third Sort of Jesuits are those who re-}
main in Monasteries; and these are either Priests, Clerks, or Converts; who because at the first they came not from that Profession, may at the pleasure of the Father General be deprived of it, although of themselves they have no power to leave it. And these being such as have no Office of importance, for the most part do simply obey in any thing that their Superiors command.

The Fourth Sort is of Politick Jesuits, thorough whose Hands passeth the whole Government of Religion; and these are they, who being tempted by the Devil, with the same Temptation that Christ had in the Gospel, Hæc omnìa tibi dabo; Have accepted the Bargain: and therefore labour to reduce their Society to an obsolete Monarchy, and to place the Head thereof at Rome, where all the principal Affairs of the Christian World meet together. There resides the Head of these Politicians (which is their General) with a great number of others of the same Profession; who being first informed by their Spies, of all such weighty and important Matters as are to be treated in the Court of Rome, having first among themselves agreed of such ends, as for their own Interest they desire; each one takes his Office to go every day their Circuit thorough the Courts of Cardinals, Embassadors, and Prelates; with whom (cunningly) they insinuate their Discourse of such Affairs as is then in hand,
hand, or shortly to be handled; representing it to them after what manner they please, and in the same shape; that by reflection from their own ends, themselves do apprehend it: oft-times changing the Aspect of the Business, and shewing Black for White. And because the first Interpretations, made especially by Religious Men, are wont to make a notable Impression in the Minds of him that hears them; hence it proceeds, that many times, most important Affairs treated by the Embassadors of Princes, and other grave Persons of the Roman Court, have not attained that success which Princes expected; because the Jesuits had possessed their Minds with their oblique Relations; effecting that those Embassadors, or other Agents, should have but small Credit with them.

And the same Artifice that they use with the Prelates of Rome, they use also with other Princes, either by themselves, or by the means of their Pensionary Jesuits out of Rome; so that we may conclude, that the greater part of Affairs thorowout the Christian World, doth pass thorow the Jesuits Hands; and those only take effect, against which they make no opposition. Most stupendious and impenetrable is the Art that in this Kind they use; which though it cannot by me be perfectly described, yet may it lively be descried by any Prince, who will but vouchsafe to read this little touch that
I give of them; because he will presently reflect upon what things have past: and as he shall understand the truth of my Discourse, calling to mind with what Art things have been handled, he will discover more of that, which will seem strange and mervellous unto him, For not being content with this their close Artifice by which they thrust themselves into the Affairs of the World, with persuasion that it is the only means to achieve that Monarchical Jurisdiction at which they aim; they made Supplication to Pope Gregory the Thirteenth, That for the time to come he would publickly favour their Project: and representing it to him under the publick good of the Church, they required that he would command all his Legates and Apostolical Nuncio's, to take to them, every one for his Companion and Confident, some Jesuit, by whose Counsel he should be governed in all his Actions.

Fourthly, By these Cunning Carriages, and their insight into State-Affairs, the Chief Jesuits have gotten the Love of many Princes, as well Temporal as Spiritual; which Princes they do persuade, that they have said and done many things for their good; and thereupon have followed two Weighty Inconveniences: First, That abusing the Friendship and Goodness of those Princes, they have not cared to displease many Private, but otherwise Rich and Noble Fami-
Families; usurping the Wealth of Widdows, and leaving their Families in Extream Misery; alluring to their Religion, and to frequent their Schools, the most Noble Spirits; who if hap-
ly they shall fall out to be unable and unfit for their purpose, under some honest pretexts, they license from their Society; but withal lay hold of their Estates, of which their Society will needs be invested Heirs. In the mean time absolutely excluding the poor from their Schools, directly against the Orders of the Fore-named Father Ignatius, and the Intention of those their Patrons, who gave them their Possessions; not that they should serve their own Interest, but the Christian Common-wealth.

The Second Inconvenience is, That these Jesuits cunningly make the World know the Friendship and Inwardness they retain with Princes; setting it forth a little more than indeed it is, to the end that they may gain the Love of their Ministers; and so procure, that all Men shall recur to them for Favors. Thus they publickly brag, That they can make Cardinals, Nuncio’s, Lieutenants, Governours, and other Officers: Nay some of them have plainly affirmed, That their General could do more than the Pope himself: And others have added, That it is better to be of that Order which makes Cardinals than to be a Cardinal. And these things they divulge so publickly, that there is not any
any Man who familiarly converfeth with them, to whom they relate not these or such like Things.

Fifthly, Having laid the Ground-work of this their Practice in State, they pretend a power to raise or ruin whomsoever they please; and indeed making use of Religion only for a Cloak, whereby they may gain Credit, they many times attain their Ends. But when they propound any Man unto the Prince for Preferment, they never make Choice of him who is most fit and deserving; but rather oppose to such-an one, when they know he is not partial on their side; and always advance such Persons as make for their Interest, without any regard whether he be well-affected to the Prince, whether meritorious or fit to undergo that Office to which he is nominated; whence there oft ariseth Disturbance to the Prince, Complaints and Tumults among the People.

Sixthly, As the Master of a Galley, when he perceives a good gale fair for his Voyage, but with once whistling makes all the Galley Slaves fall to their Oats, and stretch them before the Vessel; so when in the Dvets and Assemblies (which these Fathers continually make by their General and his Assistants in Rome) they conclude it fit for their turn, that some one Person should be promoted to Dignity; the Father General signifies so much to all those that reside
elsewhere; and all those with one consent at an instant joyn all their Forces to make him attain that Honour which they intend him; and he should be very ungrateful, if afterwards, in all Occurrences, he should not serve the Jesuits with the like Zeal that they preferred him. And because such a Man, nay many such Men (for many Dependents in this Kind the Jesuits have) hold themselves more obliged to the Jesuits than to their Prince, of whom they have received their Honour and Greatness; therefore they serve the Jesuits with a greater Affection than the Prince himself. Thus they delude their Princes, who imagining they have got a trusty Servant, have only made way for a Spy of the Jesuits; of whom they often times serve themselves to the damage of that Prince, who advanced him. I could with manifest Examples confirm this my Discourse, if daily Experience and Common Fame were not a sufficient Confirmation to it. But not to make my self over-tedious, I will pass to some other things, concluding that this happily is the cause why the Jesuits are wont to call their Religion, A Grand Monarchy; as if they governed all Princes and their Ministers at their pleasure. And it is not long since, that one of the chief of them, being publickly to treat with an illustrious Prince, in the name of the Society, he began with these words full of Arrogancy, and grounded upon a conceit of their Monarchy; Our Society hath al-
ways maintained good intelligence with your Grace, &c.

Seventhly, These Fathers take great pains; to let the World know, that all those who are any way in estimation with their Prince, have been their Favourites, and born up by their hands; so that by this means they are more Patrons of the Subjects affections, than the Prince himself. And this is a notable Prejudice unto the Prince; as well because no reason of State doth comport, that Religious Persons, so ambitious and politick, should be so far Patrons of the will of the Ministers, that whenever they please, they can cause Treason and Destruction. As also that by this means, that is by the mediation of the Ministers their Adherents, they induce into the Princes Service, either for Counsellors or Secretaries, some of those Jesuits in Voto, of whom I discoursed before. And these again procure the Prince to entertain some Jesuit for his Confessor or Preacher. And thus all these together, do serve as Intelligencers to the Father General; to whom they render an exact account of all that passeth in the most secret Councils. Whence it proceeds, that many times we see Designs prevented, and Secrets of the greatest importance discovered; yet no man can search out the true Author: but oft times those are most suspected, who are least in Fault.

Eighthly,
Eighthly, As by Nature Subjects are wont to follow the Inclinations of their Prince, so all those as give Obedience to their Father-General, perceiving that he chiefly Attends to Matter of State, and by that means endeavours to improve and enrich their Society, they also apply themselves that way; and making use of their Kindred and Friends, strive by force to penetrate the Hearts of Princes, and their most secret Designs; only to give notice of them either to the Affiance at Rome, or to the Father-General; by this means to procure them their Favour, and attain some Dignity; which by any other means they could never have obtained. For amongst them, none are preferred to any Office of Importance, but only those whom they know prone to Advance their Society to that height of Greatness to which they Aspire; and consequently, none but such as are known to be sufficient in the Managing of State Affairs.

Ninthly, As from divers Flowers and Herbs, by means of a Limbick, a Man may draw such an Oyntment, as is fit to Heal a Mortal Wound: And as from several Blossoms Bees suck Honey, so these Jesuits, from the Infallible Relation which they have of all Princes Affairs, and of all Accidents that do happen in every State, by the Politick Power of their own Discourse, they Extract from them their own Commodity, which is the only Remedy.
dy to Cure that their Abominable Wound of Covetousness and Ambition; and they compose a certain Art of their own Profit, by which they obtain their own Ends, as well from the good of some as hurt of others, but more often from the latter, than the former.

Thus they usually shackle with their Fetters, that Prince, into whose Secrets they have Crept: propounding to him that they have the only and most Excellent means to make him the Master of his Desires; but when by this means they have drawn their own purposes from him, considering that the too swelling Greatness of that Prince may one day prove prejudicial unto them; as Lawyers do their Causes, they prolong as much as they can, the success of that Affair; and afterwards by Politick Plottings and various Juglings, they utterly Ruin those Designs to which they had given a beginning.

The League of France, Treated and Concluded by them, not long after they abandoned, when they law things prosper on the Kings side: And England, so often promised by them to the Spaniards, yet in such manner performed; so confirms this my Discourse, that there needs no farther Proof.

Tenthly, From what hath been already said, it necessarily follows, That the Jesuits have no good Intentions towards any Prince whatever either
either Temporal or Spiritual; but only serve them so far as they may serve their own turnes.

Nay, It followeth yet farther, That no Prince, much less any under Prelates, can make the like use of them; because they shew themselves at the very same time equally Affected to all; making themselves English with English-Men, French with French, Spaniards with Spaniards; & so with all other Nations and Countries, according as their Occasions require; from which they do intend to Extract their Profit. They have no regard to the Prejudice of one, more than of another; and therefore, those Enterprizes, in which they have intermeddled, have seldom times succeeded well; because they have no purpose to serve, farther than their own Interests dictates to them. And in this, the Artifice which they use, is most Notorious; Some of them faining themselves to be Partial to the Crown of France, others to Spain, others to the Emperour; and some to other Princes, of whom they desire to be most Favoured: And if any of these Princes please to make use of some Jesuite, whom he holds for his Confident Friend, he immediately writes to the Father General of the Affair, which he hath to Treat on; and expects his Answer, together with Order what he shall do; and conformable to that Commission he Rules himself: Never regarding, whether that Order be Conformable to the Intention of the Prince, who com-
commits the Care of that Affair to him: But if the Society be served, he takes little care what Service he doth for the Prince.

Besides this, because the Jesuites understand the Interest of all Princes, and are most knowing in all Things daily Treated upon in Secret Councils; those who pretend to hold with France, Propound to the King, and his Principal Ministers, certain Conditions of State, and Important Considerations, which are sent to them from their Politick Fathers at Rome: And those that pretend to hold with the Crown of Spain, do just the same with them; and so with the rest. From which Course and Cunning of theirs, there ariseth such a Diffidence in the Hearts of Christian Princes, that none will scarce give Credit to each other; which is a main Prejudice to the Publick Peace, and Universal Welfare of Christendom. The which Diffidence of theirs, is that which makes it so difficult a thing, to Conclude a League against a Common Enemy, and Precious Peace to be of so little Value amongst Princes.

Furthermore; With these Artificious Devices, they have so opened the Eyes of the World, and sharpened Mens Wits in Matters of State; that to this Day, to the notable Prejudice of the Holy Church, they attend to nothing else, but Matters of Policy; and poize all their Actions in that False Ballance.
But to the end, that these Jesuitical Stratagems may yet appear more plainly, I cannot here conceal the Means, by which they inveigle Princes to be of their Party. There are some Years now past, since one of these Fathers, called Father Parsons, the Assistant of England, wrote a Book against the Succession of the King of Scotland to the Crown of England; and another Father, called Crittonius, with some others of the fame Order; in a Book, which they wrote, Defended the Title of the King of Scotland; opposing the Opinion of Father Parsons; and feigning (under a Specious Pretence) to be at Discord amongst themselves: Although all this was (indeed) cunningly done, and by the Special Command of their Father General; only for this purpose, that whoever should Succeed in the Kingdom of England, they might have an Excellent Argument, to work in him a great and good Opinion of their Society; and so to Extract their own Ends from him.

A fair Example to shew us, that Princes are the Objects of all Jesuitical Actions and Determinations; and (by Consequence) to make good their own Saying, That their Society is a Grand Monarchy.

Again, That the Truth of this may appear, That the Jesuits have no Regard, whether they Please or Displease any Prince, where their own
Interest is most nearly concerned: Although Experience of infinite Things past, makes it as Clear as the Sun at Noon-day; yet the Particulars, which I shall here subjoyn, will render it every way most Evident.

There is no Person in the World, whom they are more bound to Serve and Obey, than the Bishop of Rome; not only for many other Reasons, but especially, because they make a Particular Vow to obey him: Yet when Pius Quintus went about to Reform some of these Fathers, reducing them unto the Performance of their Duty in the Chair, they would not obey him; esteeming that a Notorious Prejudice to their Society. And those few, who yielded themselves to the Pope's Pleasure, accepting that Profession, were always afterwards mocked and jeered; and called by their Fellows, Quintini: Nor could ever any of them get the least Preferment amongst them.

In the same kind they opposed Glorious Saint Charles, Arch-Bishop of Millain, who as Legate, a Later to his Holiness, endeavoured to reduce them to a Religious Discipline.

But what should I speak of these, since they obey not the Sacred Cannons themselves; but against their Decrees make Merchandize of Pearls, Rubies, and Diamonds, the which they bring from the Indies: And there is an Opinion, that the greatest part
part of Precious Stones, which are sold in Venice, belong to the Jesuits; the ground of which Opinion hath been received from their own Brokers, whom they have employed in the Sale of them.

But that they are no faithful servants to the Bishop of Rome, those Fathers well know; who for default of their Service, were called by process to Rome. I need not Name them, nor will I wade farther into this matter, as well that I may not be compelled to speak of some Prince, whom my Discourse may not very well please, (my self designing to do Service to all, and to Offend none) as because I intend not here to make so large an Invective against the Jesuits as they deserve; but only to give a short and plain Draught of their Courses and Customs.

For, as many times we behold one Afflicted with some grievous Infirmity, sending forth such lamentable Cries as reach Heaven itself; and every one perceived that the Man is terribly indisposed, but no man is able to discern the Original Cause of his Evil; so the whole World Complains of the Jesuits, some for being Persecuted, others for being Tortured; and some for being Treacherously served by them: but the Mischief still remains amongst us, nor is the Cause thereof easily Discovered; which is nothing else but an immense desire which they have to InCREASE
create their own Power, in respect whereof, they esteem it nothing to剜ifte or Murthor any Man, or to deceive Princes, and to Oppress the Poor; to Extort from Widows their Estates, and Wrong the Fatherless: What shall I say, to Ruinate most Noble Kingdoms; nay, many times by their Intermeddling with all important Affairs in matters of State, it caufes Jealoufies and Despite amongst Christian Princes.

Now as there would follow a great Inconvenience, if that part which was last formed by Nature, as an Instrument to serve the rest that were more Noble, should attract unto it self, all the pureft Blood and Vital Spirits, because this I fay, were the way utterly to dissolve the whole; fo it is as inconvenient, that the Religion of the Jesuits planted into the Body of the Holy Church, as Instruments for the Conversion of Hereticks, and the perfwading of Sinners to Repentance, should bring within their own Power, all the most weighty and important Affairs of Princes and Prelates, and Extracting from them the very Life and Spirit of their Interest, should convert them unto their own purposes: Because from hence, both private and publick Peace is Disturbed, many Depressed, which were worthy to be Exalted; and many Exalted, which deserve to be Deprefled; with a Thousand Inconveniences which would follow upon it.
I could produce many Reasons, taken from Experience it self, to demonstrate what an ingorgerous Ambition the Jesuits have to increase their Greatness; but it shall here suffice, to make it known from Father Parsons own words, recorded in a Book of his composed in the English Tongue, and Intituled, The Reformation of England; where having first blamed Cardinal pool, and having also observed many Wants and Imperfections in the Council of Trent, at length he concluded, That when England should return to the Roman Catholick Faith, he would reduce it to the Form and State of the Primitive Church; making common all Ecclesiastical Goods, and assigning the Charge of them unto seven Sagii, or wise-men, which should be Jesuits, and they should make Distribution of Goods at their pleasure. Nor is it his will, nay, he forbids it, under a grievous Penalty, that any Religious person, of what Order soever, should return into England without their Licence; Resolving, that none should enter there, but those who should be Maintained by Almes.

But as it oft falls out, that Self-Love blinds the Wilest Man, that he becomes the greatest Fool, it is most Ridiculous which the same Father subjoyns in that place: When England (says he) shall once be reduced to the True Faith, it will not be Convenient, that the Pope (at the least for Five Years space) should look to receive any Fruit from the Ecclesiastical Benefits of this Kingdom;
but remit all into the Hands of those Seven Wise Men, who should Dis pense them as they conceived best for the good of the Church.

This being his Designe, that the first Five Years being past, by some other Invention (of which they are very full) they would re-confirm the same Privilege for Five Years more, and so onwards, till they had utterly excluded his Holiness from England. Now who seeth not here (as in a Table) the Covetousness and the Ambition of the Jesuits, naturally describ'd; together with the hearty desire they have to make themselves Monarchs: And who seeth not with what Cunning they endeavour to promote their own Designes; procuring it either from the Good of some, or Ill of others. What should I say more of them: In the time of Gregory the Thirteenth, Did they not make it their Request, that they might be Invested of all the Parish Churches in Rome? That they might there lay a Foundation of their Monarchy? And that which they could not get in Rome, Have they not finally obtained in England? Where they not long since have chosen an Arch-Priest, one of the Jesuits in Voto, who instead of protecting the Clergy, like a Ravening Wolf, persecutes all such Priests as are not depending upon the Jesuits; driving them to terms of Despairation, and depriving them (under a great Penalty) of mutual Communication; so that by this time, almost all the English-Roman Clergy are Jesuits.
fits in vota; Nor do they accept any into their Colledges, who hath not pass'd his VVord to become a Jesuit; so that when that Kingdom shall return to the Antient Faith, England will be like to give a beginning to an absolute Jesuitical Monarchy; because all the Ecclesiastical Revenues, all the Abbeys, Benefices, Bishopricks, Arch-Priestships, and other Dignities, shall be conferred only by the Jesuits.

I here let pass many things, as the pretensions which they make concerning other mens Estates, how jealous they are of their VVelfare, and desirous of their Prosperity: as the Favour which they endeavour to gain from Princes, by making them believe, that their Subjects are most Devout to their Religion, and consequently, that they are able to make them well affected to the person of their Prince. Such evident things as these, I leave to every one to observe, and with Four brief Considerations, I will conclude this present Discourse.

First, That Men of such High Spirits, & such reaching Designes, are always Lovers of Novelty; ever searching for it, & begetting it; because without some new-raised Motions, it is impossible they should attain their Ends: And therefore the Jesuits cannot be helpful to any Prince that either loves Peace, or the Conservation of his own State; since they are more likely to be the Cause of much Trouble.
Trouble and Commotion: Nay, happily to De-
prive him of his whole state, if he favour not
their party; or be not partially governed by their
Counsel.

Secondly, If these, who have not Temporal Ju-
risdiction, are able to cause such great and pro-
digious Disturbances in the world, What think
ye would they do, if one of them should by
Chance be created pope? First he would stuff the
Consistory with Jesuits, and by that means per-
petuate the pope's state to them: and then direct-
ing themselves by their interest and interest of
State, and having the arm and power of the
pope, they would be enabled to put in danger,
the state of many princes; especially of those
who are neighbours and confiners.

Thirdly, It would be the Design of that pope,
(if he could by any means) to invest their or-
der of some city, or temporal jurisdiction; with
the which they would afterwards make way for
a thousand other designs, which they could
never effect without the damage of other prin-
ces.

Fourthly, When the Consistory should be en-
tirely Jesuited, the whole Patrimony of Christ
would be in their hands; and as one that has
the Dropsey, the more he drinks, the more he
thirsts; so their ambition growing with their
Great-
Greatness, would occasion a vast Inundation of Trouble in the World. Now, because there is nothing more subject unto Change than matters of State, these Fathers, with all their Power, and Crafty Cunning, would endeavour to Alter the whole Course of Government; that they might finally introduce the Form and Project of their own Government; and by that means absolutely Immonarchize themselves. They have had it long in their Heads, to gain into their Society the Son of some Prince, who should absolutely invest the Company of his State; and this they had long since Attained, if some others, wisely Spying out their Design, had not prevented them: but had they once obtained that, they would, without any Difficulty, have made themselves Patrons of the State-Ecclesiastical: And as they are very Inveotive and Subtil, they would afterwards have found out a Thousand Wayes how to enlarge it. Thus they would have wanted no means that might make them Masters of their Projects: And if nothing else would have done it, the Jealoufies which they would have raised in the Minds of their Confining Princes, would have done them no small Service.

It is therefore most necessary, that for the Preservation of Publick Peace, and for the Maintenance of States, for the encrease of True Religion, and for the Common Good of the whole World, that they be utterly Rooted Out of all Christen-
dom; whose desires are so extreamly inordinate, left haply that follow which was Anciendy effected by the Dævidi, (whose Courses the Jesuits seem to Imitate) who were not Destroyed till the time of Claudius the Emperour.

And when I shall be commanded to Write my Opinion, concerning an opportune Remedy how to Rectifie These Fathers, and to Convince them of their Erroneous Opinions; desiring rather that they may be good Pastors of Souls, which are the Treasury of Christ, and not of the World, or of the Profit of the World, (which is nothing else but vile Dung;) I am ready to perform it with Charity, and with all that Ability which it shall please God to bestow upon me.