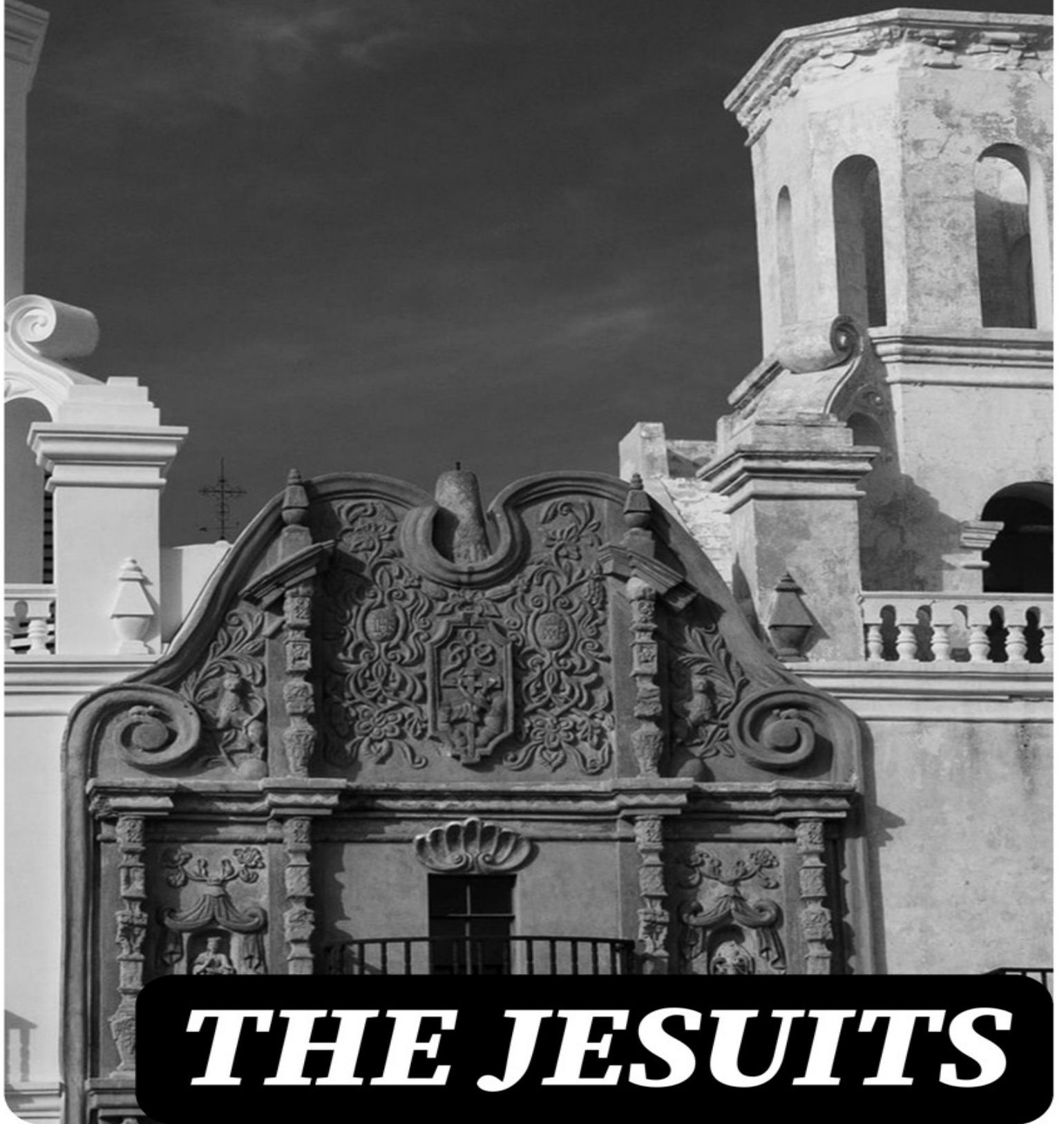


***EDWARD
HOARE***



THE JESUITS

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CHAPTER I. GENERAL OBJECT AND ORGANIZATION.

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OF all the various human combinations that have ever risen to adorn or to disgrace humanity, the Society of the Jesuits is perhaps the most remarkable. The great men of the world have constructed mighty schemes for its government, and the utmost powers of the human mind have again and again been called out in order to combine men for the attainment of some given end; but of all these varied schemes, I believe it may be safely affirmed that there never yet has been known one so admirably suited to its end, so beautifully adjusted in its parts, so wonderfully adapted to the real condition of society, or possessing so extraordinary a capability of applying its movements, so as to meet the ways and wishes of all those countless characters upon whom its action is employed. The question whether such an institution is a curse or a blessing to the human race must, of course, depend on two things, viz., the object to which its efforts are directed, and the principles by which they are controlled. If that object be the honour of the Lord Jesus Christ, and if those principles be in harmony with the Word of God, then, clearly, so varied and effective an instrumentality must act most powerfully for the benefit of man; but if, on the other hand, its object be to pervert the truth and impede its progress,—if, again, the principles of its action be flatly opposed, not merely to the Word of God, but

also to the most elementary maxims of even natural morality,—then it is equally clear that the perfection of the instrument merely adds to its fatal power, and just in proportion to the completeness of the machinery will be the deadliness of the blight which it will produce upon society.

Now the avowed object of the Order of Jesuits is the support of the See of Rome. In the original plan submitted by Loyola to Pope Paul III. it was stated, “The Society of Jesus shall constitute a trained host, ready at all times to fight for God’s vicegerent, the holy Roman Father, and for the Roman Catholic Church, in which alone is salvation.” To this declaration of their original designs, the Society has to this day avowedly adhered; and although their countless intrigues against the other Orders have shown very clearly that, in professing to serve the Pope, they have had an ulterior end, viz., the aggrandizement and exaltation of their own Order, yet we must always regard this as their professed design, and form our estimate of the object of the Society by our estimate of the value of the Popedom. There are, alas, those who, trying it by this test, would pronounce its object good; but, thanks be to God! there is, I verily believe, a vast, and vastly increasing, multitude who have been driven by recent events to bring Popery to the test of Scripture, and who have risen from the study with the deep and indelible conviction that, instead of being our Lord’s vicegerent, the Pope of Rome is the usurper of his sovereignty; and that, therefore, if this be the object of Jesuitism, Jesuitism must be bad; and if this be the end of its action, the better its machinery the worse its effects upon the world.