

The Jesuits, a History
by David Mitchell
Franklin Watts
1981
\$17.50
320 pp.



Ignatius of Loyola

An Anglican Agnostic Tells Loyola's Story

For the intelligence specialist, the historical detective, and the layman alike, *The Jesuits, a History* is a useful survey of the world's most treacherous espionage agency. Robert Ludlum and John Le Carré's scenario novels are no match for this colorful presentation of the history of the band of assassins and political intelligence operatives that has masqueraded for nearly four centuries as a religious order within the Catholic Church.

Much of the Jesuits' activities is well known through books like Mitchell's, and his is an interesting starting point. But what is the real story behind the Jesuits? This can be ferreted out only by posing the question: who have the Jesuits served as their masters through the centuries?

A review of how the Venetian-based feudal oligarchy created the Jesuits in the sixteenth century as a battering ram against the Church's Augustinian city-building networks provides part of the answer. A look at the Jesuits' deployments to protect the Venetian black nobility from the threat posed by humanist republican forces intent on establishing sovereign nation-states provides the rest.

The Black Popes

Because of its role as the oligarchy's secret service from 1540 up to the order's suppression by Pope Clement XIV in 1773—and beyond—there was not one section of society, either lay or ecclesiastical, which has not at one time or another been after the blood of the Jesuits.

The Jesuit generals were "wet-works" specialists, and popularly known as the "black popes." They arranged the assassination of William of Orange in 1584, Henry III of France in 1589, Henry IV of France in 1601, and tried repeatedly to kill

Elizabeth I of England. Their murderous activities were well known and most European governments decreed their expulsion on at least one occasion.

Despite numerous suppressions, Mitchell details from the historical record the incredible resilience and "perennial utility" of these masters of deceit. The 1614 *Annual Letter of the English Jesuits*, for example, reported with pride on "the slanders and abuse by which the heretics seek to make the very name Jesuit a bugbear . . . We are called the Pope's janissaries; the favourite brood of the anti-Christ . . . They say that Hell has sent us forth fully equipped with learning and other gifts in order to prop up the Papacy, now tottering to its fall."

The Jesuits could well smugly boast of great learning, since the order had early seized control of the education of the Church elite, a sway over the intelligentsia of the Church which it maintains for its own purposes to this day. But, as still few outside of the ranks of the political intelligence specialist realize, defense of the institution of the papacy is something that the order could never count to its credit.

St. Ignatius and Venice

In fact, Mitchell presents all the evidence necessary to tell the story of how the Jesuits were created to destroy the Church from within.

In December 1535, Ignatius Loyola, an itinerant religious fanatic and beggar, established himself in Venice, where he began to solicit support for his campaign to win the Vatican's approval for his establishment of a new religious order. He was immediately picked up by the Spanish consul in Venice and the Venetian Cardinal Contarini. Other "useful con-

tacts made during Ignatius's two years in Venice were assiduously cultivated," Mitchell reports. These included Donna Costanza Pallavicini Cortesi, Donna Maria Frassoni del Gesso, and Duchess Eleanora of Florence, the wife of Duke Cosimo de' Medici, all choices reflecting Ignatius's strategy of cultivating women who belonged to or were closely connected to the Venice-dominated House of Hapsburg.

Shortly thereafter, it was revealed that Ignatius's followers had also perfected the art of pimping. The word in Rome was that the House of Martha for Reformed Prostitutes was "the seraglio of the priests of the Society of Jesus."

Jesuits and Nazis

It is no accident that the Jesuits took a central role in the creation of Nazism. The model for the Nazi movement was the "Nordic cult" of the heresy of gnosticism, introduced into northern Europe by the Gnostic Bishop Arius in the fourth century A.D. The Jesuits and their oligarchic backers have repeatedly turned to the gnostic "small is beautiful" ideology in launching heretical cult movements, and this cult ideology is the common root of Hitler's National Socialism and today's Solidarist "nationalist reform movements" of Eastern Europe.

Hitler was surrounded by Jesuit lovers. Heinrich Himmler was a fanatical devotee of the order, and patterned his SS on the model of the Society of Jesus.

Mitchell reports that Himmler "possessed the largest library on the Jesuit Order and had studied it for years. . . The Constitution and Exercises of Ignatius Loyola served as foundations. Himmler himself, as Reichsführer of the SS, was the general of the order. . . A restored medieval fortress at Paderborn in Westphalia was, so to speak, the SS monastery to which Himmler summoned his secret consistory once a year. Here everyone had to undergo meditation and exercises in concentration." This is according to Walter Schellenberg, a close confidant of Himmler's and a former SS general.

Hitler and Joseph Goebbels were also Jesuit apostles. Hitlers is said to have admitted that he had "learned much from the Jesuits." Pierre Dominique, an anti-Jesuit French historian, wrote in 1955 that Goebbels "had been educated in a Jesuit college . . . every line of his writings recalls the teaching of his masters . . . the contempt for truth—'Some lies are as useful as bread,' he proclaimed, by virtue of a moral relativism extracted from the works of Ignatius Loyola."

The political economic principles of fascism were developed by a German Jesuit economist, Fr. Heinrich Pesch, in the early 1900s. Hitler's manifesto, *Mein Kampf*, was actually written by the Jesuit Father Staempfle, Mitchell writes, citing historian Edmond Paris. Paris, in his book, *The Secret History of the Jesuits*, also states that "it was the Society of Jesus which perfected the Pan-German programme and the Führer endorsed it."

Behind the cult ideology, the Nazi program was the zero-growth and population-destroying program of the Venetian feudalists who put Hitler into power through the good offices of their British junior partners. In 1939, the Nazi Albert Hartl (who had become a priest at the insistence of his Jesuit teacher but later left the Church to join the SS and become Hitler's Chief of Church Information), and Dr. Josef Mayer, Jesuit professor of moral philosophy at the Catholic University of Paderborn, collaborated in proving that there were "reasonable grounds" for euthanasia of the mentally ill. Dr. Mayer presented his argument with a full historical summary and appropriate quotes from Thomas Aquinas. The results of this analysis were presented to Catholic and Protestant leaders, including the papal nuncio, Cesare Orsenigo, but there was no condemnation. The program for mass murder was initiated.

Latin American Liberation

Mitchell's panoramic historical sweep finally brings us to the Jesuits' "left turn" during the 1960s. While continuing as the puppet-masters of right-wing movements across the globe, the order demonstrated its cha-

meleonlike qualities by establishing control over the training for radical insurrection, revolution, and terrorism, using Latin America as the pilot project.

Under the banner of Jesuit "liberation theology," Castro and his model of Third World revolution have been turned into Jesuit assets. Juan Luis Segundo, a Uruguayan Jesuit, penned the *Theology for Artisans of a New Humanism*, a five-volume treatise that became the founding document of the Christians for Socialism party in Chile. Following the fall of Allende, many of the Jesuit-linked leaders of Christians for Socialism were brought to Cuba as advisors to Castro.

But far from a concern for the "poor and oppressed" as Fr. Daniel Berrigan would have us believe, the "theology of liberation" is nothing but a new twist on the black nobility's program for enforcing a zero-growth world order, at the expense of their prodevelopment adversaries.

There is no better example of how this works than today's war-torn El Salvador. This unfortunate country has been reduced to a bloody battleground, where Jesuit-controlled revolutionaries are pitted against the Jesuit-run right wing, resulting in the militarily senseless slaughter of thousands. This is the old Venetian oligarchy's most modern method of "population control." They hope to continue applying it with increasing success, until the reduction of the world's population by 2 billion persons has been achieved, as laid out in the Jimmy Carter administration's genocidal Global 2000 policy document.

Author Mitchell shows many signs of being tainted with Anglican agnosticism, and refuses to draw these conclusions from the material he himself has assembled. But an examination of his book from this perspective can be entertaining and highly informative. For all readers not polluted by St. Ignatius's moral relativism, moreover, it poses the question: how quickly can we put the Jesuits out of business?

—Herbert Quinde