

The Black Pope

M. F. Cusack, the Nun of Kenmare, 1896.

This volume, quietly removed from nearly every library in the world, contains the most important single description of the inner workings and long-range goals of the Society of Jesus ever published. Written by a Bible believing converted Roman Catholic nun, the brilliant and penetrating Miss Cusack wrote from England and was one of the literary pillars against the Jesuit-controlled pontiff and Papacy of the Nineteenth Century. In the sovereignty of the risen Son of God.

THE
BLACK POPE.

A HISTORY OF THE JESUITS.

By M. F. CUSACK

(Formerly the Nun of Kenmare).

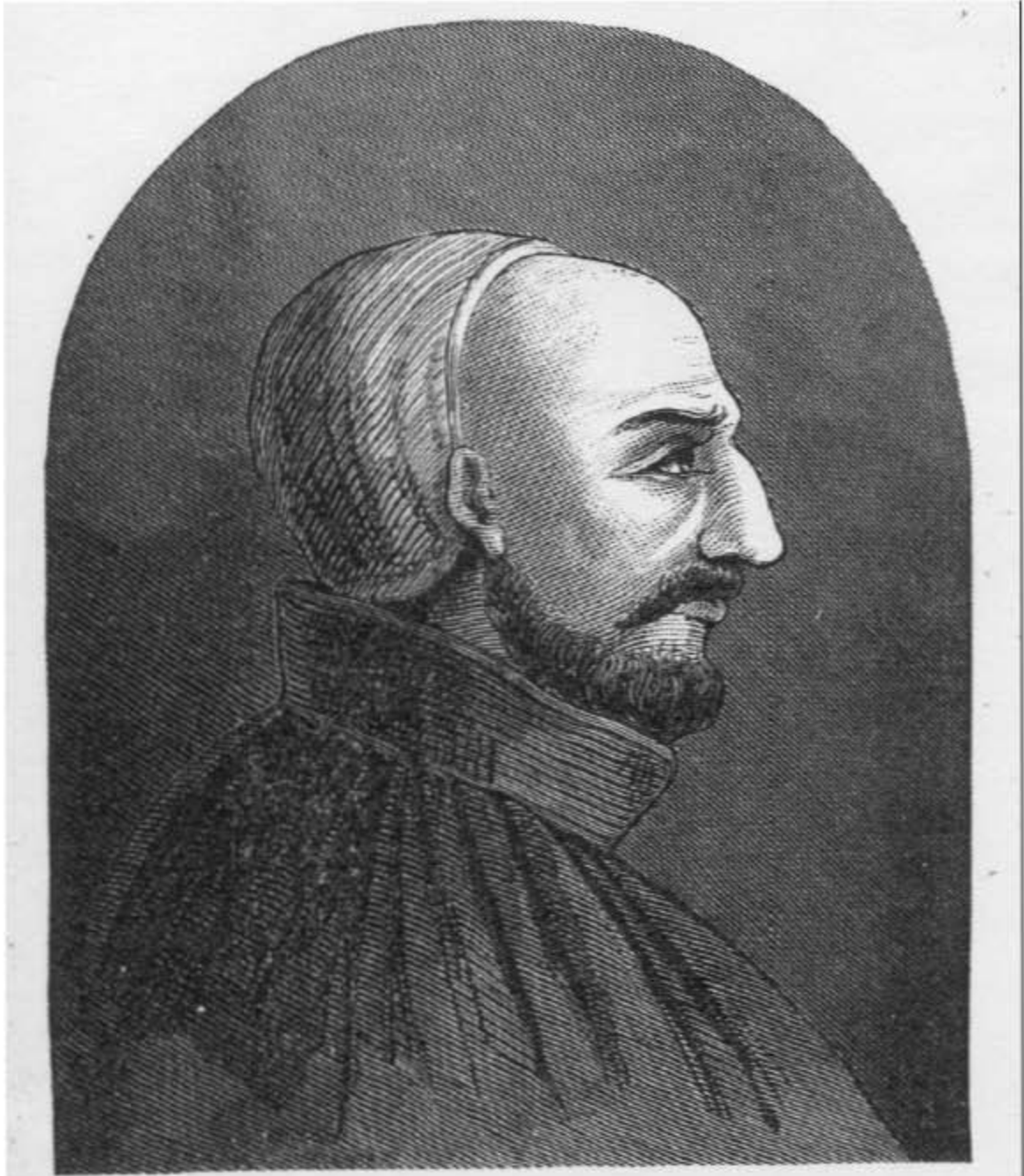
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IGNATIUS LOYOLA.

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The Bull, deposing and excommunicating Elizabeth, was the great difficulty, according to the law of the Roman Catholic Church, then as now, any Roman Catholic who obeyed the Queen, disobeyed the Pope.

To enter fully into the Jesuit system of morals would require a volume. It may be summed up in a sentence. The Jesuits offer the world at large a system of theology by which every law, Divine and human, may be broken with impunity, and by which the very bulls of popes may be defied. It is a ghastly religion, it is a religion to be abhorred of all honest and honourable men.

But it may be said the Jesuits of to-day do not teach these doctrines, and do not practise this theology. Would to God that this was the case. We have already shown how recently they have brought forward, with full approval, and an earnest recommendation, the plan outlined by the Jesuit Parson for the overthrow of the Protestant succession in England, and for "removing" Protestants from all offices of State, and introducing the Inquisition. This does not look like repentance for past crimes. We have quoted from the works published by the Jesuits at the present day, and the works of the Jesuit authors quoted in this present work are the class books of their schools and colleges. What then can be expected in the near future but civil war, religious anarchy, and the privation of an

The same author suggests a surer method of avoiding falsehood, which is, after saying aloud, I swear that I have not done that, to add in a low voice, "to-day," or, after saying aloud I swear, to interpose in a whisper, "that I say."

"A confessor, if asked by a tyrant whether Titus has confessed a murder, can and ought to reply, I know not, because a confessor knows it not so as to communicate it. Moreover, if the tyrant should persist and say, Is it the case that you know not this by sacramental knowledge? he can still reply, I know not. The reason is, because the tyrant well knows that he has not the right to ask this, neither does the confessor, as a man, know that he knows it, but as the Vicar of God, and with an incommunicable knowledge."

THEFT.

Thus Gury, in his chapter "On the causes excusing theft," says:—"A man may in extreme necessity use of another man's goods as much as is sufficient to free himself from such necessity. The reason is that the division of goods, in whatever way it may have been made, cannot derogate from the natural right, which belongs to everyone, of providing for himself when he is labouring under extreme necessity. Whence, in such a case, all things become common, and therefore anyone taking anything belonging to another, for his own relief, takes

Surely God will judge the supporters of such infamies, as well as those who perpetrate them.

It might, indeed, be said with perfect truth that if St. Peter had gone to a Jesuit confessor he would have found excuses for his denial of Christ, if not a complete justification, and that even the awful crime of Judas would have become excused if not extenuated.

THE FLOGGING MANIA OF THE MIDDLE AGES.

Religious manias break out from time to time which are sometimes more dangerous in their results than civil war. The dancing mania was one of these scourges which went nigh to upset the mental balance of thousands. The flogging mania was a still more dangerous epidemic, and in this the Jesuits bore a considerable and guilty share. Devotees are always cruel, and Catherine de Medici took up the lash and used it with effect on her hapless maids of honour. It need scarcely be said that she took care that no such suffering should be inflicted on herself.

She indoctrinated her son, Henry III., with this passion also, and induced him to give added prestige to these abominations by assisting at them. Under Henry IV. a more sensible *régime* was commenced, and all these processions and exhibitions of religious immodesty were strictly forbidden.

A public scandal occurred at the commencement

supra and the *secundum sub*. The discipline was applied in the one case over or on the shoulders, and in the other case on the lower part of the body. This method of administering flagellation was called the Spanish discipline, because it was introduced by the Spanish Jesuits. It is not to be supposed that the penitents of these fathers submitted all at once to the shameful exposure which was considered necessary, the fathers were indeed far too wise to proceed otherwise than cautiously. The shoulders, but slightly bared, were at first considered sufficient for the infliction, but as soon as the penitent had become accustomed to this mode of administering penance more was required.

In 1552 a community of women was formed in Louvain, where the Jesuit fathers had considerable influence, as, indeed, where had they not at this time? This community, which was composed of some of the ladies from the first families of Louvain, submitted to the Spanish discipline, and processions were organised and constantly carried out, in which these penitents walked through the streets scarcely clad and flogging themselves or allowing themselves to be flogged until they bled.

The matter was at last taken up by the professors of the university and by some of the secular clergy, and these processions, with the public administration of the discipline, were forbidden by law. At last the

Robert Keyes, Christopher Wright, John Grant, and lastly, Tom Bates, a servant of Catesby, just the man for such a purpose, as he had been initiated into his master's secret from the beginning. Still, Catesby considered it well, before the formal commencement of the conspiracy, that this latter, on account of his vacillating scruples of conscience, should be especially schooled by Father Oswald Tesmond.

But the Jesuit leader of the conspiracy found an unexpected difficulty amongst his followers. More humane and more just than he was, when they had realised the enormity of the plan and the fearful loss of life which it must cause, they asked what was to become of so many of their own faith who most certainly would be present at the opening of Parliament, and who must also perish. But the Jesuit would have his end, even if it needed to wade in the blood of his own people to attain it. He assured the unhappy men who hung on his word as on the word of God, that this would be merely the usual fate of battle, that they might be obliged to attack a walled-in city and that many Catholics might suffer as well as the heretics whom they must destroy; and they were satisfied. The word of the priest was all that was needed to make crime a virtue.

But, after all, these men were human. They had, some of them at least, the best instincts of humanity,

and while they amused the public with games, they spent their own time planning the murder of their defenceless subjects, whose only crime was that they loved God better than the Pope, and that they worshipped Christ and looked to Him alone for salvation, instead of to the Church and the Virgin. The Pope wrote to Catherine, "It is only by the entire extermination of Protestants that the Roman Catholic religion can be restored completely." Henry of Bearn, subsequently Henry IV., and then a little child, who it was supposed was too young to understand what was said, overheard and remembered a sentence in the conversation of the plotters. "The head of one salmon is worth that of ten thousand frogs;" this he repeated to his governor, who at once suspected danger, and warned the Protestant party without delay, the result being that the massacre had to be deferred. But it was only deferred. A wedding took place in the cathedral of Notre Dame, in Paris, on the 18th August, 1572. This was part of the plot. Protestants were invited, who came, suspecting no evil, when Margaret of France and Henry of Bearn were united in holy wedlock. Jeanne d'Albret, mother of the bridegroom, was a noted Protestant, but in a week's time she died with every appearance of having been poisoned.

The massacre commenced at daybreak on Sunday,

Not all the consolations of the Church, for which he had committed one of the blackest crimes in history, could save him from despair. There is deep in the heart of every man a conscience which tells him what is good and what is evil, and that conscience will speak. The unhappy king was but in the twenty-fifth year of his age when he came to this miserable end. Nor did his inhuman mother fare better. She died at Blois some years after her son, universally execrated and hated.

In Rome great rejoicings took place at the success of this diabolical massacre. The messenger who took the dispatch received a reward of 1000 gold crowns. Cannon was fired from St. Angelo, bonfires lighted, and, Pius V. being then dead, Pope Gregory XIII. went in great state to the church of St. Mark to return thanks to God for so great a blessing to the Roman Catholic Church. Over the portico of the church a cloth was hung on which the Papal share in the guilt of Charles IX. was directly acknowledged in letters of gold, stating that the massacre had occurred after "counsels had been given." Thrice the Pope went in state with all the Cardinals and foreign Ambassadors then in Rome to return thanks to God for the massacre. He caused medals to be struck in commemoration, and the Vatican to be decorated with paintings representing the murder of Coligny and his friends.

Jesuit College, and published by him at Paris in 1639, with the approbation of the provincial of the company. This sentence was soon after endorsed, on the 12th of April, 1642, by an assembly of clergy held at Mante, by the Archbishop of Toulouse, in which it was "resolved with one common voice, that the books of Father Bauni led souls to profligacy, corrupt good morals, violate natural equity and the law of nations, and excuse as light sins blasphemies, usuries, simonies, and several other sins more enormous."

On the 18th of February, 1655, the Archbishop of Malines published an order forbidding the faithful of his diocese to read the books of the Jesuit Caramuel, afterwards immortalised by Pascal, in "The Provincial Letters."

The parish priests of Rouen, about this time, found it necessary, for the sake of Christianity, to attempt to stem the increasing tide of Jesuit immoral teaching. On the 28th of August, and on the 26th of October, in the year 1656, they addressed a memorial to the Archbishop of Rouen, signed by twenty-eight of their number, complaining of the immoral doctrines taught publicly by the Jesuit fathers, Bauni, Hereau, Caussin, Brisacier, des Bois, Berard, and La Briere.

On the 14th of November, in the same year, the parish priests of Paris presented seventy-one propositions extracted from the published writings of

invading the kingdom with a foreign army, though it was forbidden by capital laws; had written and published volumes about the controverted succession to the throne. That the result was that Catholics, when dragged before the judgment seat, rarely were questioned about religion, always about the state; and almost everything said and done by the Jesuit fathers about the civil government was turned to the ruin of the accused. That in their seminaries their sole object was to entice into the Society any youth endowed with particular talent; that hence arose complaints and rivalries, since the pupils ever became divested of the old patriotic spirit, or were harassed by the Jesuits in divers ways, for refusing to join them. That Cardinal Borromeo, of holy memory, had perceived their mode of angling, and, disliking their ambition, had deprived them of the care of seminaries in the diocese of Milan, and committed it to the secular priests. That while they held sway in the Anglican Church, a wretched dole was grudgingly distributed among the needy and the prisoners, while the Jesuits themselves lived profusely; so that it became a proverb, that the Jesuits were distinguished by the vow of poverty, but the Catholic priests by poverty itself . . . That Catholics had suffered much in England from the time of Henry VIII., but never had they been beset by a heavier calamity than by this last conflict."

own hand and seal, to sacrifice all the heretics in one day. Now, as soon as I had my desired commission, I appointed the day when this should be done; and in the meantime made ready some thousands of letters to be sent into all parts of France in one post night."

But the father was baffled for the time. The Duke of Condé, whom he calls the "devil's instrument," got some idea of what was going on, and came to the rescue of the king. He succeeded in getting back the warrant from Père la Chaise, but the father was not so easily baffled. He says: "I soon gave an account of this affair to several Fathers of our Society, who promised to do their best to prevent the aforesaid prince's doing such another act, which was accordingly done; for, within six days after the damned action, he was poisoned, and well he deserved it. The King also did suffer too, but in another fashion, for disclosing the design unto the prince, and hearkening unto his counsel. And many a time since, when I have had him at confession, I have shook hell about his ears, and made him sigh, fear, and tremble, before I would give him absolution. Nay, more than that, I have made him beg for it on his knees before I would consent to absolve him."

In the end the plot was carried out, but the Jesuit confessor was obliged to content himself with the banishment of all the Huguenots, instead of a wholesale massacre.

