

THE Engineer Corps of Hell;

ROME'S SAPPERS AND MINERS.

Containing the tactics of the "Militia of the Pope," or the Secret Manual of the Jesuits, and other matters intensely interesting, especially to the Freemason and lovers of civil and religious liberty, who have ever dispersed throughout the globe.

COMPILED AND TRANSLATED BY EDWIN A. SHERMAN, 33°.

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TO THE REV. CHARLES CHINIQUEY, of St. Anna, Rankake County, State of Illinois, the Martin Luther of America, the Friend and Friend of Abraham Lincoln, the Martyr President of the United States, this work is most respectfully and affectionately dedicated by THE COMPILER.

THE JESUITS FROM 1541 UNTIL OUR OWN DAYS.—Continued.

RAYAILLAC assassinated Henry IV in the year 1610, and the Jesuit Mariana, in his work "De Rege," made the apology of the regicide.

Following so notorious a society, its tracks are imperishable—a trench filled with the corpses of kings. In 1618 they were expelled from Bohemia; in 1619 from Moravia; and in 1621 from Poland. In 1641 with the great contest of Jansenism, in 1643 they were thrust out of Malta; and in Seville, where they commenced merchandising and were broken up in 1646, after having been the adversaries of all the illustrious men of their epoch, after having been routed by Arnaud and De Thou, who fell under the lash of Pascal, the provincial decrees of justice, and forced out of the Royal Ports by repeated blows, the eloquent voice of Bossuet breaking forth in invectives against them, and by the declaration of 1682 all the French clergy treated them with indignation and contempt. But following their subterranean ways, they returned to their elevation again, ruling Louis XIV., by Maintenon and the Father Lachaise, who was very influential over the mind of the widow of Scarceon, who, dying, ceded his power to the Father Letellier. The Edict of Nantes, which sheltered the Protestants, was shamefully revoked; the Jesuits profaned the cemetery of Porto Royal; the Bull Unigenitus, provoked by them, produced 80,000 letters—orders against the Jansenists; Jouvencet, historian of the Jesuits, placed the assassins of our kings in the number of martyrs, and in 1723 Peter, the Great drove them out of his territory. The Jesuits were reduced to poverty, and in 1753 the bankruptcy of the Father Lavallette made known to Europe their common riches and bad faith. In 1757, Louis XV. perished at the hands of Damians, a new regicide, a native of Arras, and educated by the Jesuits in a city where they exercised full power; his confessors were Jesuits and designers against France as accomplices with a similar purpose.

In 1758, the king of Portugal was assassinated in consequence of a mutual oath by the Father Malagrida, Matus and Alexander; the parliament proceeded judiciously against them and they were expelled. In 1763, the parliament of Paris suppressed them.

On the 9th of September, 1767, they were expelled from Peru by the Viceroy Amat Junient, after 140 years establishment in that country, by order of the government of Spain, dated at Prado on the 5th of April, 1767.

On the 21st of July, 1773, they were abolished forever by Clement XIV., after having carefully studied their history and doctrines for the space of four years. The church was united for their degradation and destruction—the whole world repelled and cursed them; is it to be believed that they succumbed to all this? No! Their enemies are those who have ceased to exist: they have preached regicide for so long a time, nothing to them is the cost of so monstrous a crime—this crime which no human law can foresee, this crime that must stain the world for that, which but none will disown, committed upon the person of Pope Clement XIV., the vicar of Jesus Christ and successor of St. Peter (so-called) died poisoned!

Scarcely had the stranger put his foot on the soil of France when the Jesuits appeared by their own footsteps, although at that time wearing a mask, and called then "The Fathers of the Faith."

Presenting themselves among the people under the guise of missionaries, but in a short time they threw off the mask, preaching the counter-revolution and ultramontaniam. Mont Rouge and Saint Archevill were quartered generals of the order of "The Fathers of the Faith," hounded during the reign of Louis XVII., who were nicknamed "Secretaries of Voltaire," manifesting to their death, dominated the throne of Charles X. and precipitated his fall. Obligated to renounce the light of day, the holy fathers returned to their subterranean mine. Denying their own existence, they annulled all that was possible, but did not desist from turning anew to power; annihilated by the revolution of 1830, re-establishing themselves little by little, and hoping for victory, for they counted with more arms than Briareus to the side of calumny, hypocrisy and falsehood.

II.

Two learned professors gave the signal of contest against the Jesuits; thanks

be given to them for the prompt notes of alarm, that the snares of Jesuitism, of now dextrous covering which had covered the world. "Who are the Jesuits?" exclaimed everybody; "let us fight them now!" The Jesuits are a monstrous body, illegal, and also anti-canonical. This body is fictitious in France, and does not dwell here, but by its cunning, being in continuous rebellion against the laws for which they have been banished and proscribed. For everywhere the clandestine place is, it is a post of observation. At its own time it is ecclesiastical and secular, regular and secular, of all classes and of all religions; then even in Protestant it has its affiliates. The famous General Ricci manifested that its true name was the "What is it?"

The order of the Jesuits had devoted themselves to poverty, but accumulated continually. Appointed confessors and physicians to the soul, they were its perverters; they valued its moral influence to augment its riches with gifts and cunning advantages—approaching the pillows of the dying to speak of holy things, and terrorizing with the infernal to last obtain a testamentary will that dispossessed the widow and orphans, claiming the title of "Protector of Kings," they gave the example to the regicide; they were armed with the most audacious privileges, ultramontanes, against laws, kings magistrates and priests like themselves. Passive instruments of the pope or of the general, they were independent of all ecclesiastical authority; they depended on no other than Rome; devoted buffoons and able directors; they knew how to move, terrorize and subjugate the ignorant, but were weak and indulgent towards the powerful of the earth; converting their crimes into virtues, and always having a distinguished person at their service.

"Il est avec le ciel accommodé" — "There are composites in heaven"—they exclaimed, and pretended that the gospel was the same with morality. In their object to become rich, they were either hypocrites or incautious, but either one or another they were the most humble of agents.

In its code there was only one unpardonable crime; not being that of the paricide, the assassin, the sacrilegious, robber, incest or violator. That of scandal, only! Corrupter of the faith and dogma, of the ecclesiastical customs and discipline; bold to present in the pulpit its causticities with the assured guarantees of being the true doctrine. Manufacturers in Asia and America of idolatrous rites, we have seen in its dark missions its pretended symbol with the savages, and in the same moment of singing victory at the arrival of Protestantism; and all the courage, all the self-denial of its missionaries was but to open a road to the Calvinists or the English. One only country where they remained was Paraguay, where one of them was proclaimed king; Paraguay, which offered the image of nothing and the tomb.

Let us write with the eloquence of Quinet: "How tranquilly to my country have I invited an alliance, that such a price to pay to them the most, and none can notice that we are guarded for others having the experience with preference, that the most infamous people of Europe, those of the least credit and authority are of the habitation of the society of Loyola, * * * and that we shall not be worn out until suspended by that poisoned sleep which for two centuries has prevailed in Spain and South America."

How many have been taken by Jesuitism? How many others have perished? There is no rest beneath its shade, for the shade of the manzanillo is death. We have said that the Jesuits are the destroyers of dogmas, and the citations we make in this book prove it; we read the "hundred easy devotions," a book created for the superstitious without religion; for the men who desire to have one foot in paradise and the other in hell; for they at one instant cannot reform within and consecrate themselves to prayer; but that they who desire to be saved without any labor and without abandoning a life of orgies and of pleasure. Who are these who create proselytes, and for all bad excuses, making religion a victim of their doctrines, guilty indulgences and alliances carnal or political, so notorious and deplorable, saying to the rich libertines "Apply to me and I will save you at little cost," and to the Virgin, saluting her in this manner: "To those who rise up 'Good morning, Mary! and good night! to those who retire, or without

lifting a scapulary or a sacred heart." All this is said without our perceiving how ridiculous are our beliefs and how ultra is christianity!

Who are they? The agents of espionage, intrigue and accusations; the prime movers of the leagues, civil wars and dragonades schisms, murderers; that is what they are! Incarnate enemies of legitimate liberty, partners of despotism; that is what they are! Disturbers of the peace of all states and of all families, seducers and conspirators; instructors of the assassins of kings; authors of slavery and the stolidity of peoples; vassals and oppressors in the name of God to popes, kings, peoples and to the most holy and illustrious men; that is your history! In vain we seek for a crime that they have not committed or excused. Where are your works? Perhaps you can cite the noble efforts of some missionaries. You caused the Stuarts to perish and the Bourbons must disappear forever. This is your future, your destiny?

For a long time they humbled themselves before making their appearance in public, and now they have invaded the soil of our country. We are the tyrants of forty thousand priests, your friends say with pride. France possesses today 960 Jesuits.

Are we not threatened by the presence of the Jesuits? Who has not advised us of their existence? Anti-revolutionary tendencies, ultramontano system, an evil that is undefinable, and over all the division that is so powerful of the paternal household; tyrants of 40,000 pulpits, being its moral and proxy of the souls of women, and whom they possess, has said Michelet, reckoning debit with the remainder. Proxies also of the mothers to obtain their children, for which they demand in high voice the liberty of their teaching, with the object of monopolizing to their own profit, the actual generation they repel, for they are confident of forming the heart of the coming posterity; illusory confidence; for on giving the cry of liberty, all the world has divined that slavery was the primordial object of its efforts and denying arbitrary liberty because arbitrary or actual liberty was not desired.

But if the Jesuits are to be the directors of learning, must we despair of the future generation which issues from their hands? No; because the Jesuits educated Voltaire and Diderot their greatest enemies; and farther the disciples of the Jesuits with their writings precipitated the revolution of 1789. The education by the Jesuits created philosophers, casuists and certainly is it shown atheists, over all!

Who can predict with certainty what shall be the results of the education by the Jesuits? The habits are relaxed in the extreme; egotism and rivalry dry up the hearts; what will the world be if the perverse doctrines have access to modern society?

"Death kills only the body, but they kill the soul. What care? To the deadly murderers living on are to be left our children; here will be lost our children in the future. Jesuitism is the soul of policy and of impeachment; the most ugly habits of the talking scholar, surrendering all society for the college convent; what a deformed spectacle! A whole people living as an establishment of Jesuits, is to say, that they have arrived at the lowest occupation of denunciation; treason in the same home; then the wife is a spy upon her husband, the brothers spy upon one another, but without any bustle, we perceive only a sad murmur, a confused noise of people who confess strange sins, which torment them mutually and at which they blush in silence."

The Jesuits destroy the morals and never reach to purify their habits, carrying forward religious quarrels to centuries without any object of lesson. The Pombal may be reborn and a new Clement VI. perhaps may not delay to avenge the universe.

To re-establish the Jesuits solidly, it will be necessary to destroy man; the Jesuits are impossible in the meanwhile when we can consult our soul and our reason; in the meanwhile we notice the palpitation of our heart.

III. The actual position of the French clergy today is the object of many grave fears. When the immortal declaration of 1682, the clergy having expelled the Jesuits, they measured an abyss between them and the others. Who is blind to this abyss? The French clergy remember the eloquent words of Bossuet: "The shepherd will unite with the wolf to guard the flock."

A similar alliance is more than a scandal, it is a sacrilege. The French clergy we do not doubt very promptly detest the Jesuits; they observe with honor its moral and its history; expelling the sellers of the temple and marching at the head of progress, prove that the gospel is not the precursor of the sepulchre. Christianity must not be only the religion of the dead; the gospel is the charter of man and the proclamation of his liberty. Minister of God, explain until the last, the gospel of Christ. Eighteen centuries have we hoped. The people, Christ anew has been called to the cross; and for a long time have we seen the blood flow from his wounds; the generous blood which has flown for our redemption, running yet all the days; but the proclamation

of the gospel will cicatrize the bloody gashes.

The French revolution has commenced the work of equality and liberty. The apostles of Christ must explain to all the law of God! The tablets of Mt. Sinai was the code of the Hebrews; but we are not ambitious for any other laws than those of the gospel. But the souls of the gospel that is in the sepulchre and the church is the door which covers its entrance; and we trust that only the stone may be broken and be scattered in every part. The moral of Christ is eighteen centuries old and has lost nothing of its eloquence or force. Already is the time that the people see in the gospel something else than a theory of what is beyond the tomb. Rest is the only thing that can be given to the ashes of the dead; but to the living must be given liberty!

The French clergy will know very soon where are their true friends. But the priests of false Gods may incense to emperors and preach inequality and slavery; but the priests of Christ will find the footsteps of their Master in the paths of love and liberty.

And now, young men, be careful that ye do not have to repeat of living sepulchres when the catastrophe shall be inevitable. Great things are for you to do. Persist wherever is the combat of the soul, the danger of life and the reward. Do not be lost, or then yourselves will become the sepulchre of the catacombs: "As I, know ye, that God is not the God of the dead, he is the God of the living."

[NOTE BY THE TRANSLATOR.—] Such are the opinions of a liberal Catholic so beautifully, ardently and eloquently expressed, what ought not Protestants, Hebrews and liberals to do in America and around the globe, to throw off the yoke of Rome entirely wherever it is attempted to be fastened to the people. Repudiate the whole thing entirely, Jesuits, Dominicans, Franciscans, Augustinians, Carthusians, Paulist Fathers, Fathers of the Holy Faith, pope, cardinals, archbishops, bishops, priests, curates, convents, monasteries filled with lazy, licentious friars, and clean out the whole business of this caravansary of prostitution and lust, under the name of the Roman Catholic religion.]

(To be Continued.)

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The Encyclical.

The letter of Pope Leo XIII. to the Catholic archbishops and bishops of the United States is a remarkable document. Formerly he says: "We directed encyclical letters to the bishops of the Catholic world; but now we have resolved to speak to you separately, because we highly esteem, and love exceedingly, the young and vigorous American nation." Think of a successor of Gregory X. writing in this spirit about a self-governing people. It is common to say the Protestant churches change much with the lapse of years, but that Rome remains always the same. This is a mistake. The papal church changes as the world around it changes. It is no more stable than other human institutions. He rejoices over the great Columbus celebration in Chicago, and says: "When America was yet a new-born babe, uttering in its cradle its first feeble cries, the church took it to her bosom in motherly embrace." So she did. An octopus could not have given Columbus himself a more hearty embrace. She gave the big babe to the crown of Spain, and warned all nations to keep hands off, and not meddle with her present to Ferdinand and Isabella. But Spain retains very little of the vast donation. And here is another evidence of a change. The popes are no longer in the habit of giving continents to kings. They do not even give away crowns and kingdoms any more.

His eminence recalls with pleasure the fact that the "American colonies, with Catholic aid, achieved liberty and independence," and refers to "the well-known friendship and familiar inter-

course which subsisted between" * * * "the great Washington and Bishop Carroll." The encyclical is a curious specimen of the worldly wisdom and faculty of adaptation to changed conditions, characterizing the Roman see. And we think the venerable cardinals and possibly the "holy father" himself, must have smiled at some passages in it.—New York Church Messenger.

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