

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, whithersoever dispersed throughout the globe.

Compiled and translated by EDWIN A. SHERMAN, 33. Past Grand Registrar of the Grand Consistory of the 22d Degree of the Ancient and Accepted Scottish Rite of Freemasonry of the State of California, and Secretary of the Masonic Veteran Association of the Pacific Coast, etc.

TO THE REV. CHARLES CHINIQUY, of St. Ann, Kansas City, State of Illinois, the Martin Luther of America, the Client and Friend of Abraham Lincoln, the Martyr President of the United States, this work is most respectfully and affectionately dedicated by THE COMPILER.

(Continued from last week.) CHAPTER XVII.—Continued. METHODS TO EXALT THE COMPANY. 7. Having acquired the favor of the great and of the bishops, it will be an entire necessity, of empowering the curates and prebendaries to more exactly reform the clergy, that in other times lived under certain rule with the bishops, and tending to perfection; also it will be necessary to inspire the abbots and prelates; the which it will not be difficult to obtain; calling attention to the indolence and stupidity of the monks as if they were cattle; because it will be very advantageous for the church, if all the bishoprics were occupied by members of the society; and yet, as if it was the same apostolic chair, particularly if the pope should return as temporal prince of all the properties; for as much as it is very necessary to extend little by little, with much secrecy and skill, the temporalities of the society; and not having any doubt that the world will enter the golden age, to enjoy a perfect universal peace, for following the divine benediction that will descend upon the church.

8. But if we do not hope that we can obtain this, supposing that it is necessary that scandals shall come in the world, we must be careful to change our politics, conforming to the times, and excite the princes, friends of ours to mutually make terrible wars that everywhere the mediation of the society will be implored; that we may be employed in the public reconciliation, for it will be the cause of the common good; and we shall be recompensed by the principal ecclesiastical dignities; and the better beneficiaries.

9. In fine, that the society afterwards can yet count upon the favor and authority of princes procuring that those who do not love us shall fear us. CODE OF THE JESUITS. OF REGICIDE. (The good doctrines as much as the pernicious, will overcome on all occasions, the circumstances that will originate; and will be left imprinted in the society. The doctrine of Regicide that has been preached, during some centuries, corrupt the people, and after having sharpened the daggers against Henry III, Henry IV, Louis XV, against Louis XVI, sharpening also the revolutionary axe in 1793. The "Society of Jesus" was the first united Christian society to bear and diffuse the odious principles of rebellion and of the regicide; to prove the certainty of our words, we cite textually, the principal Jesuits that have written upon the regicide. From 1541, the Jesuits maintained that they were calumniated by their enemies, but they themselves shall supply us with weapons, and be condemned for their acts and their words.)

I. Peter Banieres, a soldier of Orleans and notorious for his project of attempting the assassination of Henry IV, refused to reveal the names of his accomplices; but having been condemned to be broken on the wheel, on the 26th of August, 1595, declared in his testament, that he was assisted and protected by the Father Varade, rector of the Jesuits in Paris.

possible to make war with the Bernese and bring them to the point; and if it was impossible, then to assassinate, (se le assassinara.) XI. In 1564, the English Jesuits Holt, Williams and York, young Jesuits to assassinate the Queen of England, and to aid them in the execution of this crime, Holt had given them the mystic bread. The crime could not take place, and the Jesuit was hung with Henry Garnet.

XII. Gabriel Malagrida, a Portuguese Jesuit, conspired against the life of Joseph I, king of Portugal during the ministry of Pombal, and to this end, the conspirators were assured that the assassin of the king would not be guilty of venial sin; in attention to said king, "He is not good for the Jesuits." Delivered to the Inquisition (in charge of the Dominicans) in company of the Fathers Mathos and Alexander they were hanged and burned.

XIII. "Ultimately in France there was executed a signal and magnificent exploit for the instruction of impious princes, Clement assassinating the king, and conquered an immense number (against sibi nomen fecit) who perished. Clement, eternal honor of France, (solum Gallica decus), following the opinion of the greater number, was a youth of sensitive character and of delicate physique, but of a superior strength that was given to his arm and to his resolution." (Mariana, Jesuit, De Rege, Lib. I, Chapter IV.)

XIV. "It is a salutary thought to inspire princes, and persuade them that if they oppress their people, making them insupportable by the excess of their vices and the infamy of their conduct, living with such conditions that they cannot only become so obnoxious, but that they can be gloriously and heroically got rid of, by similar acts." (1.) Mariana, De Rege, Book I, Chapter VI.)

XV. The book of the Institution of the King, from whence we have extracted that which precedes it, was dedicated to Phillip III. This act characterizes the audacity of that infernal company that has lived until our days, marked upon the daggers and the most odious principles; corrupting to reign. Such was its object.

XVI. The Jesuit Carlos Scribanus has written of Henry IV: "Rome, see this cart driver that governs France, this anthropophagi, this monster that is bathed in blood. * * * Can we not find one that will take up arms against the ferocious beast? * * * Have we not a pope that will employ an axe in the salvation of France? Calm yourself, young Jesuit, if we fail of the papal axe, we have the dagger of Ravalliac."

XVII. Nicholas Serranus, Italian Jesuit, in his Commentaries upon the Bible, approves the assassination of the king Eglon, committed by Ehud. He says: "Many wise men think that Ehud had done well, for the reason that he was protected by God; and this reason is not the only one, for there exists another, to-wit: That similar action is of ordinary right against tyrants."

XVIII. "When there is a tyrant by his manner of government, he can be laudably put to death by his vassals and subjects, with daggers or poison, notwithstanding the oath, without waiting the sentence or the order of any judge."

XIX. "It does not pertain to priests and other ecclesiastics to kill kings by means of artifices; nor do the sovereign pontiffs have the right to reprimand by this method, but after having paternally reprimanded thence directly, they can exclude them by censures from the communion of the sacrament; in the following if it be necessary they can absolve their subjects from the oath of fealty, depriving them of their dignity and royal authority; after this, take others who are not ecclesiastics, they will arrive to ways of action (executio ad alios pertinet)." (Bellarmin, De Summa Pontificis Auctoritate, Book IV, Page 180.)

The canonization of Bellarmin has been asked and obtained by the Jesuits. "It is of faith that the pope has the right of deposing of heretical and rebel kings; not being legitimate king nor prince; a monarch deposed by the pope, if they refuse obedience to this, after having been deposed, they are converted into notorious tyrants and they may be killed by the first who can reach them."

"If the public cause cannot meet with its defense in the death of the tyrant, it is lawful for the first who arrives to assassinate him." (Suarez, Defensio fidei, Book VI, Chapter IV, Nos. 13 and 14.)

"Henry IV, who was struck on the lips by Jean Chatel, exclaimed, "Is it necessary that the great Jesuits convince me by my mouth?" We shall not cite anything further upon this subject, the doctrines of the Jesuits upon Regicide, that horrify

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