

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.

Grand Registrar of the Grand Consistory of the 32d 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.

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TO THE REV. CHARLES CHINQUY, of St. Anna, Kaneke County, 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.) OF ASSASSINATION.

Extract from the Compendio para uso de los Seminarios (Compendium for the use of Seminaries) by the Abbot Moullet, free member of the Society of Jesus, published in the year 1845, in Strasbourg. We implore our readers that they will compare the doctrines of the Compendio of 1843 with that of the Jesuits of the Seventeenth and Eighteenth centuries contained in this volume.

"Certain it is to be permitted to kill a thief to preserve the goods necessary to life; for that the aggressor does not only attack the goods, but also the life at the same time; but it is doubtful if it is lawful to kill him who attacks the treasury, not precisely necessary for the life; in this case if we can not come out victorious in defense, the consequence is proved: being the reason that charity does not exist that will permit any single notable loss in your fortune by saving the life of the thief."

(The Abbot Moullet, Jesuit.)

I.

"Is it permitted to defend ourselves against him who attacks us, and until we kill him? Answer. If you can do so without making a scandal of the assassination, it will not be lawful; that being so that it does not pertain to the right of defending your life only of a private person, against one of the vulgar; an inferior against his superior; a son against his father; a priest or a monk against a layman; and reciprocally, it is clear that there will not be incurred a single irregularity."

(Franciscus Amicus, Jesuit, Curso Theologica, [Course of Theology] published in 1642.)

II.

"Is it permitted to kill in defense of one's own self, whoever may be the aggressor?"

Answer. A man may kill his father; a woman her husband; a servant his master; a layman his priest; a soldier his general; an accused his judge; a scholar his preceptor; a subject his prince."

(Compendio de los Casos de Consciencia, Book III, by John Azor, Jesuit.)

Fire! my reverends, with promptness at the travelers! For fortune has the justice, a moral more sure and less doctile.

III.

Paul Camitola, Italian Jesuit, reproduces the doctrines of Amicus and John Azon.

IV.

"If a priest at the altar is attacked, he can lawfully kill the adversary & incontinently [and incontinently] finish the sacrifice of the mass."

(Stephen Fagundes, Com. of the Church.)

V.

"It is permitted to men, although they be priests or monks, to kill for the defense of the life of their neighbor when they cannot defend them by any other mode."

(Idem, idem.)

VI.

"If a judge commits an injustice, and works against the laws, the criminal can defend himself with blows, even though he kills the judge."

(Idem, idem.)

VII.

"Is it lawful for a husband to kill his wife surprised in adultery, and a father have the same right over his daughter for the same cause? Answer. That before the sentence has fallen from the judge, it would be a mortal sin for a husband to kill his wife, although she were surprised in flagrante delicto. In the second place, that after pronouncing the sentence, the husband may assassinate his wife, without sin; for he is converted into a voluntary executor of justice, and can kill his wife, if it is well to do so."

(Vicente Eillincus, Italian Jesuit, Moral Questions, 1633, tome C, 7.)

VIII.

"If a man kills another, believing that he causes a transcendent evil, that man only sins but lightly; for he does not know the enormity of his election."

(George of Rhodes, Jesuit, Theologica Escasolastic, tome I, Page 322.)

IX.

"Ordinarily, one can kill a man for the value of an escudo, (\$2.00)"

(Escobar.)

X.

"It is lawful for you to kill a man who will rob you of six or seven ducats, if you are seriously impressed to save yourself from the robbery being com-

mitted. I have not the hardhood to condemn a sinner one who intends to kill, rather than to have taken from him anything of the value of an escudo." (\$2.00.)

(The Father Molina, Book IV, V, 3, disposition 16 of 6.)

TO DESIRE THE DEATH OF YOUR NEIGHBOR.

"A father can desire the death of a husband that maltreats his daughter; for he must love her much more than does his son-in-law."

"It is permitted to a son who desires the death of his father; but it is a cause of inheritance and not of the death itself."

(Crisis Theologica, Colonia, 1702, Page 242. Juan de Cardenas, Spanish Jesuit.)

Tamburini (Thomas,) Italian Casuistic Jesuit, ask the following questions upon homicide:

"Can a son desire the death of his father, for to enjoy the inheritance? Can a mother earnestly desire the death of her daughter; need she be anxiously obliged to feed and endow her? Can a priest covet the death of his bishop, for the hope of succeeding him?" To these questions he answered: "If longed for such only, we can inform you with delight of these events: it is lawful for you to desire and receive them without sin; but you are not to rejoice at this remote evil, but of the good that will result to you."

(Metodo de la facil confesion, Page 21.)

The books of the Casuistic Jesuits are full of these odious maxims. Pascal discovered them in his Carthus Provinciales; but with him as it is with us, has retroceded with an intense aversion against these infamous writings; and we believe we would dishonor our pen if we impose upon ourselves the task of terminating these citations.

OF SUICIDE.

(1843.)

"If a physician orders a prescription, when there is great sickness, the use of food as a necessary remedy to avoid a certain death, is one obliged to obey the physician?"

Answer. The question is controverted; notwithstanding a negative decision, for this may be more probable, being also more common among the doctors."

The Abbot Moullet, Compendium for the use of the seminaries, 1843.)

OF VIOLATION OF CHASTITY, AND OF LUST.

Adultery.

We have translated from some of the Casuistic Jesuits, but it was impossible for us to do so with the book of Bouvier, Archbishop of Rheims. "The Manual of Confession" is a book of the most immoral of the works of the Marquis De Sade; and notwithstanding published to the truth in Latin, has been printed in France. At the very moment of our writing, while it is being denied as a falsification, they have but scarcely finished the authorization of the work of Bouvier, and already it is at private sale. It is easy to comprehend the motives for abandoning the translation of some tents of this book; we desire to spoil the infamous doctrines and destroy the mask that covers them, but we abhor the scandal; after having read our book, the honorable man will become indignant, and the noble clergyman of France, as in 1682, will thrust far away from them such vile allies.

The assassins of St. Bartholomew, the inquisitors and the Jesuits are the monsters produced by malignant imaginations; they are the natural allies of the spirit of darkness and of death; the religion of Christ, entirely to the contrary, is the sublime revelation of the life and of the light.

I.

"He who deflowers a virgin with her own consent, does not incur any other punishment than that of doing penance; because she being the owner of her person, can concede her favors to whom she best pleases; but that her father has the right to prevent that, for that they will assist to avoid that their children offend God."

(Francisco Javier Frejele, Jesuit, Cuestiones practicas de las funciones del confesor, page 284. Augsburg, 1750.)

II.

"He that by force, menace, bribe, or importunity of his entreaties has seduced a virgin without promise of marriage, he shall indemnify her of all the injuries that will result from this act to the young girl and to her father. If seriously reflecting upon what has been said, we must be careful that the crime is absolutely hidden; it is the most

probable that if she were willing, the seducer will not be obliged to make the least reparation."

(The Abbot Moullet, Jesuit.)

ADULTERY.

"If anyone sustains guilty relations with a married woman, not because she is married, but for her beauty, making obstruction of the circumstance of the marriage, these relations, it will be perceived of many authors, does not constitute adultery; but it is of simple impurity."

(1843 Compendium of the Abbot Moullet.)

OF LUST.

I.

Stephen Beaumy, a French Jesuit, says in his work entitled "De la summa de los peccados," (Of the amount of the Sins) 1653, page 77: "It is lawful for all classes of persons to enter into the places of prostitution, to convert the lost women, although they may be very likely to sin; although they may have attempted many times; although that person that they have left will drag them down until they sin by the sight and flatteries of these women."

To distinguish the sin of lust. Rape, it is said, is when the action with a virgin is against her will and by force; but when the woman accedes amicably and voluntarily it is not rape, but fornication; and then it is not necessary to endow, and much less to marry with her, because he will not have injured her with whom he has treated."

II.

"If a servant is obliged of necessity to serve a lustful master, this same necessity permits her to execute the most grave things; and they can be proportioned as concubines, leading to the most reprobate places; and if a gentleman desires to scale a window to sleep with a woman, he can sustain her upon his shoulders or follow her with a ladder, quit sant acciones de se indifferentes."

(Castro Palas, Portuguese Jesuit, De las Virtudes y los vicios, 1631, page 19.)

III.

In his "Commentaries upon the Prophet Daniel," printed in Paris in the year 1622, Cornelle de los Plerle, Jesuit, expresses himself in the following manner:

"Susanna said to Daniel, 'If I abandon myself to the shameful desires of these old men I am lost.' In a similar extremity, as fearing the infamy upon the one side and death on the other, Susanna could have said, 'I do not consent to so shameful an action, but will suffer without opening my lips, to the end that I may preserve my life and my honor.' The young inepters believe that to be chaste, it is necessary to cry succor, and resist the seducer with all their strength. But they will not sin without their consent and the co-operation; and of this manner Susanna could have permitted the old men to have exercised their lust upon her, by not taking any part therein; certain it is, that she would not have sinned."

IV.

"Clericus rem habens cum femina in vase preposito, non incurrit penas bulle Plus V. If he does not make frequent use of the sin."

(Escobar y Mendoza, "De las Lascicias," title I, page 143.)

V.

"Clericus vitium bestitatis perpetuas non incurrit—unless that he is not in the habit of this sin."

(Escobar, id. Id. Book I, page 144.)

VI.

"Clericus Sodomatice patus non incurrit in penas bulle—If it is not exercised more than two or three times."

(Escobar id. Id. Book I, page 144.)

VII.

Escobar judges in the first number of his work upon lust, that a priest is not to be despoiled of his habit, nor exposed to excommunication when he has acted by a shameful motive, as to commit fornication, to rob anyone, or for to enter incognito into an orgie.

VIII.

Pascal has made particular burlesque of Escobar, but what particularly characterizes this celebrated Jesuit is, that all the questions have two senses or meanings. Escobar continually uses this duplicity and of the probabilities. Escobar asks, "Is a bad disposition such as we see of the woman with the desire of lust, incompatible with the duty of hearing mass? Answer to this. It is sufficient to hear mass, although in such dispositions, to satisfy the precept's, always refraining her exterior."

IX.

"A man and a woman who having denuded themselves to embrace, executing a thing indifferently, and is not a true sin."

(Vicent Fellicious, Italian Jesuit, Priguntor Morales, [Moral Questions] 1633, Book II, Page 316.)

EDIFYING AND CURIOUS HISTORY.

In 1718, Jean Baptiste Gerard, a French Jesuit, was nominated rector of the Royal Seminary at Toulon; there was distinguished in it, at that point, Catharine Cadriere, one of the penitents, of eighteen years of age, and endowed with the most rare beauty, whose health became altered by a supernatural change in her. Coming to visit her daily, and with frequency he had surprised Catharine in the most turpid posture, until that one morning he was obliged, in the name of Divine Justice,

to cast off his clothing and in that position began to embrace her; promising that he would conduct her to ultimate perfection; but as he feared the consequences of his love, he made her take from time to time a potion that occasioned enormous losses of blood. Subsequently she was conveyed to the Convent of Ollivules, the distance of a league from Toulon, where he could go and see her without witnesses; having been guilty of this despicable snare that commenced to be a scandal, for which the Father Girard had to make a journey by order of the President of Brost, who locked up the young lady of Cadriere in the Convent of the Ursulines; and having asked to confess, revealed to the priest all that had taken place with her former director. The Father Girard was not disturbed by so horrible an accusation; but beforehand, on the contrary, accused Catharine of having been privately detected, and excited the fathers against her; but the subject being transferred to parliament, an order of imprisonment was issued against the young lady of Cadriere and the Carmelite to which they were directed. But the Jesuit was set at liberty.

The debates upon such an ignominious subject proved that Girard was guilty of the crimes of sorcery, mysticism, spiritual incest, abortion [of which this horrible transgression has given proof] and bribing of witnesses. On the 11th of September, 1731, the Procurator-General asked that Catharine be condemned to make public retraction in front of the portico of the church of St. Saviour, and then to be hung immediately thereafter. The act was not passed conforming to these conclusions, Catharine being returned to her mother and father, and the Father Girard was exonerated; recognized by the people, crushed with insults and injuries. Notwithstanding this, she lived to an advanced age and tranquilly passed away.

XI.

"A prostitute can legitimately receive payment, but she must not put the price very high. All young girls or prostitutes have the same right in secret fornication; but a married woman does not have a similar right; for the gains of prostitution are not stipulations in the marriage contract."

(J. Gordon, Scotch Jesuit, Universal Theology, Title 2, Book V.)

XII.

"If a priest, although he may be very well instructed in the danger that he will run in penetrating into the room of a woman, and that he unites in amorous bonds, and is surprised in adultery by the husband, whom he may kill in the defense of his life or his members, is not to be considered irregular and may continue in his ecclesiastical functions." (1)

(Enriquez, Portuguese Jesuit, Sum of Moral Theology, Venice, 1600.)

XIII.

"The women do not commit mortal sin when they deck themselves with superfluous adornments or fine clothing that we may see their breasts; it being the custom of the country and not being done with an evil intention."

(Simon de Lessan, Jesuit.)

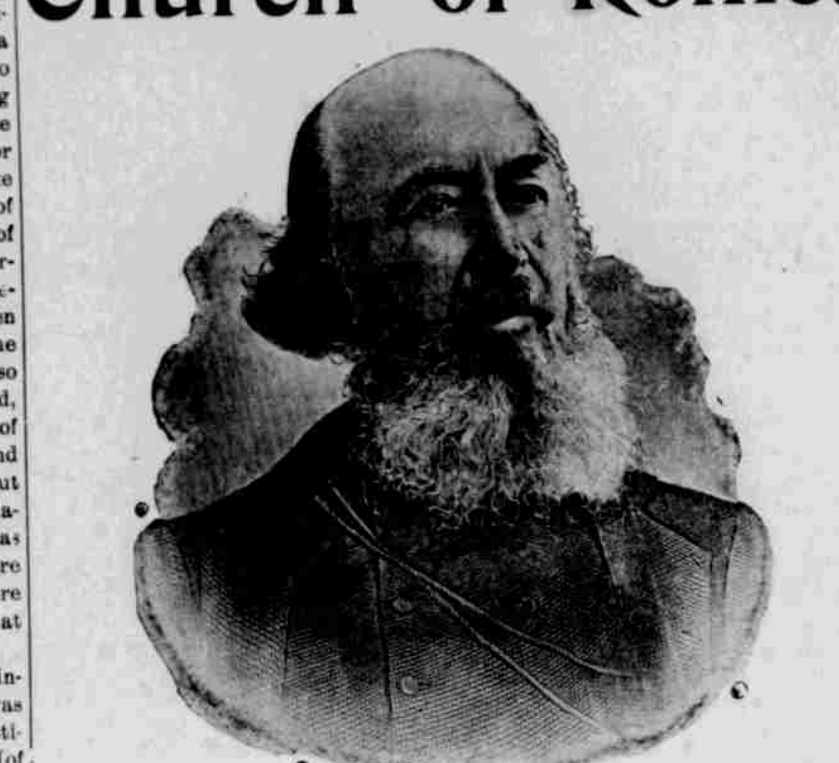
There is nothing more than the tolerance in disagreeing with the opinion of the hypocrits who said: *Provez de moi ce mouchoir*, etc. [Take from me this handkerchiefs, etc.]

XIV.

To be remembered, we will only cite the title of the work of the celebrated Sanchez, "The Treatment of Marriage," which is sown with lewd discussions. If we only pertain to these Jesuit chancel places; making some citations, but do not write for the seminaries only; (1) and can fall into whatever hands, we do not desire to be accused of immorality.

(To be Continued.)

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