

THE Engineer Corps of Hell;

OR 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 Freemasons, and lovers of civil and religious liberty, who have been dispersed throughout the Globe.

COMPILED AND TRANSLATED BY EDWIN A. SHERMAN, 32°.

Past Grand Registrar of the Grand Consistory of the 23d Degree of the Ancient and Accepted Scottish Rite of Freemasonry of the State of California, and Secretary of the Masonic Veterans Association of the Pacific Coast, etc.

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TO THE REV. CHARLES CHINQUY, of St. Anna, Kankakee 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.

INTRODUCTION.

By CHARLES SAUVETRE. (Translated by Edwin A. Sherman.)

THE COMPANY OF JESUS; OR THE SOCIETY OF THE JESUITS.

Its society grows and increases in riches and influence by all sorts of means; and no one can attack them, for everywhere we find men prompt to serve them, to obtain from them some advantage of position or pride. This book which we present is the Secret Manual of this most celebrated company. Many times have we desired to make ourselves believe it is an apocryphal work, and so absolve the entire order, whose code has been made known to us. The whole of this evil matter is deniable when it is said that "these are good fathers." But in all conscience, can one place confidence in the words of men, when they teach that "lying is lawful to those who can make it useful."

"We can swear that we have not done a thing, although in effect we may have done it, understanding by this that we did not do it on such a day or before being born; understanding over any other similar circumstance, that we have some way by it, which can discover the words by which one can save himself; and this is very convenient in critical circumstances and just when it is necessary or useful for the health, for honor or well being." (Opera Moralia. R. P. Sanchez, page 2, Book III., Chap. 6, number 13.)

We well know that the Jesuits are immutable in their doctrines as in all their modes of being *sint aut sunt aut non sint*. But to give some weight to the negation, it will be found necessary to show that the conduct of the Jesuits, nothing is had in common with the precepts contained in the book of the *Monita Secreta* (Secret Monitor); well, then, it is most evident that the contrary exists in truth, and that their works are in perfect conformity with it.

It is a great thing to be noted, that the influence of this society has been extended over the secular clergy; we have seen its methods developed among them at the same time as its spirit. The proofs are so very numerous and public that we have the right to insist upon this point, and the reader who desires to be convinced can recur to the collection of the periodicals of these last times. It is sufficient to read the "Secret Instructions" to understand the Jesuit spirit that dictated them. Let us give a glance among the chapters:

"System that must be employed with widows and the manner to dispose of their properties." "Methods by which the sons of rich widows are to be made to embrace the religious state or that of devotion." "The method by which we must charge the confessors and preachers to the great of the earth." "Mode of making profession or despising of riches." Read them all, omitting nothing, and say afterward if these precepts are a dead letter. Having ceased to care for the widow, to capture the inheritances, to rob the children from their families, of intriguing near the great, of influencing in the politics of the nations, of working to the last with but one object, that is not the triumph of religion, but the engraftment of the 'Company of Jesus,' and the establishment of its domain in the earth.

Well, then, if the conduct of the Jesuits is the faithful execution of the "Secret Instructions" it is the whole indispensable point of admitting the reality of this book. For why, or are, the Jesuits those which are modeled upon it, or has the book been copied on them? In both cases, we cannot say that it is an invention or a calumny. That which is incontestable, that the "Secret Instructions" have been printed for the first time in Paris in 1661; and that of those there are existing manuscript copies of anterior date.

We read in the edition of 1824, which we have before our sight, "in the religious wars of which Germany was the theatre, many Jesuit colleges were assaulted and robbed by the reformers. We encounter in their archives exemplary manuscripts of the "Secret Monitor," and we also find at one time in Paris two editions, one under the rubric of Praga and the other under that of Padua. This last is printed on parchment and in accordance with the "Constitutions of the Company of Jesus." The tree editions, although made from different manuscripts, are perfect in conforming with each other."

has always been preserved from those that would destroy it, safely passed the trial, though the "Company" have ever sought to purchase it in secret, and cause all evidences of it to disappear entirely from view. The present edition of the "Secret Monitor" has been collected from the manuscript of Father Brother and from the French editions of 1718, 1819, 1824 and 1845—this last made in Blois by Mr. Ducoux, afterwards member of the Constituent Assembly and Perfect of Police in 1848, which has served us in the edition of last June. In this is included an excellent notice, but it has been made to disappear as has the most of all other books against the Jesuits.

We have given in the following a brief sketch of the order. Here we see that the Jesuits have been successively expelled from all parts, but that also they have returned to all parts, and entered furtively without being disturbed; in France, solemnly condemned for their acts and doctrines. Not for this has it been left open with less audacity in the lap of the country from which they have been thrice expelled. The ministers of state pass away, governments fall, revolutions tear up the countries, the laws are renewed, the Jesuits are always permanent and weigh down the whole. They, only, never change. This immutability, which is the sign of its strength, is also that of its condemnation. For that the movement is the law of its existence; all who live are subject to change—this same is the essence of progress. The formidable "Company of Jesus" is a society of dead men! *perinde ac cadaver* is also a work of death that is realized.

Founded in an epoch in which European society was lifted up at last from the long and bloody night of the Middle Ages, it imposed the mission of repelling the current which bore humanity along to the light and to science. To the torch of reason, it opposed the dogma of passive obedience and to be as a corpse; to the pure brilliant light of the conscience, the corruptions of doubt and of casuistry.

The worship of the saints replaces that of God; puerile practices are substituted for those that are moral; religion has given away to the grossest superstitions; and, as the human spirit cannot be detained in its road, the separation has to be made between faith and the reason; atheism is disseminated everywhere; Jesuitism aims to kill all religious sentiment; truth, which should be in its place, is given to hypocrisy!

Established and directed with the proposition of universal domination, this society presents in the means of its organization such power of invasion that we cannot think of it without being oppressed by a species of fear. Well, can it be that the aim of its first founders was only to assist in the unity of its beliefs? Perhaps today many of its members are of good faith, and mounting artifice upon artifice, hypocrisy upon hypocrisy, with the best of intentions imaginable. It is not the first example presented of hallucination. But not for this is to be left to be less precious its action in the world; it is all contrary.

It is true the statutes of the "Company of Jesus" forbid to its members all personal ambition; but in this nothing is lost to the devil. The good fathers do not labor with less earnestness for the exaltation and enrichment of the company, whose power and splendor is reflected upon each member. The pride of the body with all the passions of the spirit of set replaces the interest of person. In one word, each one is left to be one particular entity—that is a Jesuit.

For them the disinterested individual absolutes the most reprehensible actions at the time they are inspired with the pride of perfection. "It is always," says the profound wisdom of Pascal, "that if an angel desired to be converted, he would return an imbecile." The excessive humility is that which is more assimilated to arrogance. It is, then, by this mode that the Jesuits have come to be believed to be superior to the most of the members of the clergy, whatever may be their dignity or how high they may be found. It is also by this method that they have imposed upon themselves the task of dominating the whole Catholic world.

others have the appearance; but these possess the reality. In whatever place of the Catholic world a Jesuit is insulted or resisted, no matter how insignificant he may be, he is sure to be avenged—AND THIS WE KNOW.

PREFACE OF THE FOURTH FRENCH EDITION.

The three editions of this book were exhausted in so short a time that we could not carry out our intention of important changes; but we now present new proofs and augment our citations, answering with them our adversaries.

The events of Switzerland stamping out the Jesuits as agitators of civil war; their black robes spattered with blood—but, as on other occasions, the blood was not distinguished, because it was confounded with that of the Protestants and inhabitants of the New World. And we offer the testimony of the riches of the Jesuits, of their duplicity and of their bad faith. This complete book is today the condemnation of the Jesuits by themselves, being the one answer conceded by us to the Jesuit journals which so cowardly attacked us.

A thousand laurels to the Jesuits! Awakening Europe out of its lethargy and running unitedly to the conquest of democratic ideas, for the reaction of tyranny always produces liberty.

In 1833, the Jesuits made exclamation to the pope. "It would be an absurdity to concede to the people the liberty of conscience."

The Cardinal Albani having framed his plan of action that decimated Italy and dictated this implacable oath: "I swear to erect the throne and the altar upon the bones of the infamous liberals, and to exterminate them one by one, without being moved by the clamors of children, old men and women!"

In 1843, we take the events of Helvetia and note that the Jesuits were the prime movers of the civil war; the holy father having counseled them to abandon Switzerland, but did not satisfy the exit of the reverend fathers, and they persisted in another struggle. Shall it be that the blood shall be poured upon their heads, drop by drop! Shall they not receive the maledictions of men and fall beneath the anathema of God! THE JESUITS FROM 1541 UNTIL OUR OWN DAYS.

In vain we question the step; in vain we ask ourselves if the odium against the Jesuits has not been unjust, to see them constantly hated for three centuries, with the curses of peoples and the sentences even of popes and of kings. Who can answer to human infallibility? Infamous persecutions cannot pursue entire peoples. Have not the Hebrews been a thousand times condemned? And at the end of eighteen centuries man has avoided the injury and maledictions. Where was the season of justice? Where that of equality? Who can assure me that the Jesuits, as in other times the Templars, have not been victims? The truth is, popes and sovereigns excluded their doctrines; but was it not a pope who condemned Galileo? Was it not another who sentenced Bossuet and Fenelon? Certainly posterity annulled many unjust sentences, but in turn maintained and sanctioned all the decisions which struck down the Jesuits, petitioning yet against the Order of the Jesuits the sentence pronounced against them by Pope Clement XIV., who was poisoned by them!

We hurriedly trace the history of the Jesuits, descending beyond all comprehension of our tasks, to the sepulchre in which Loyola interred the doctrine, "the bounden duty of making of man and of intelligence a corpse."

A Spanish chieftain, called Ignatius Loyola, was the founder and lawgiver of the Jesuits. This man was a fanatic, insensible, and given an iron and omnipotent will, created a sect in the midst of Catholicism, frightened them with the clamorous apostasy of Luther; covering his haughty ideas with the habit of the monk and the cape of the mendicant, ridiculous in the extreme but terrible in his results. Spain having inaugurated a tribunal (the inquisition) with the intent of killing the body, under the pretext of saving the soul, Ignatius Loyola assassinated the soul, despising the body—in this manner, in the two extremities of the world, in Spain and the Indies, and accented the two societies which destroy the body, "the inquisitors and stranglers, by other name—thugs, and the Company of Jesus placed its tents between them both."

Jesús created the life and the thought; Ignatius Loyola created death—the death of the soul and of intelligence, of love and charity, of all that is grand, noble and generous. Loyola was the creator and the one light-giver of the Society of the Jesuits, an ardent and passionate man, rancorous and perverse, oppressive toward his disciples, in his institutions, pious and enthusiasm, to genius and human passions. In the Order of the Jesuits there must be only one man—the general—his inferiors being nothing more than passive instruments; then Loyola in the bed of death prescribed blind obedience—*obediencia sœca*. His institutions which we present from thence, form a monument, are few and minute; the attention given by readers that they must spring from casuists, deceivers and perverse, and also that they must betray the timorous and honorable. This code has only one base—mutual

vigilance and despising of the human race.

"The Superior," says Michelet, "is always surrounded by counselors, professors, novices and graduates, and his brethren who can and must be denouncers; taking shameful precautions, although against other members who have given the greatest proof of their adhesion; prescribing friendship in the seminaries and being prohibited to walk two by two, and it is necessary to be alone or three together, but not less, for it is well known that the Jesuits never establish any intimacy before a third, for the third is a spy; for when there are three, which is indispensable there cannot be found a traitor."

In the celebrated constitutions it is prescribed "to have the sight much lower than that of those to whom they speak and dissimulate the wrinkles which form in the nose and the forehead." The Constitutions instruct the confessors in sophistries, and these serve them to direct them before the eyes of the penitents. In the power of Loyola in converting into a corpse, the faculty of free will—*perinde ac cadaver*. "His successors (1) organized the grand scholastic moral or casuistry, that for all whom we may meet either a distinguished individual or a nobody (*masi*). This art of deceiving with the moral was the principal consistency of his institution; the omnipotent attraction of a confessional seduced the multitude; the sermon was severe and indulgent in direction, concluding at last with such foreign merchandise introduced among the feeble consciences of the great of the world and the political direction of society.

The birth of the "Company of Jesus" was at an appropriate time, of the great revolution of Luther, valiantly fighting the reform of the Sixteenth century, serving the pope with these auxiliaries who did not see whom they were that were as succor sent from heaven.

The Jesuits augmented their numbers very soon at the side of the tiara to whom they gave power in his day, and in 1547, Bobadilla of Germany was expelled for his seditious doctrines. Meanwhile the accomplices of Charles IX. and Catherine de Medicis took counsel of the Jesuits and were assembled in their den on the bloody night of St. Bartholomew, August 24th, 1572, when Gaspard de Coligny was assassinated with 30,000 other Huguenots, and over 70,000 in the provinces were butchered, being at the time when Francis Borgia was the general of the order. In 1568 they intended to establish a seminary in Paris, but the university, great and powerful then, was opposed to the progress of the Sons of Loyola, whose chief in France was Odon Pigeon, a furious colleague, to whom Arnaud gave the appellation of "the fanatic priest of Cybele," and the historian gave the title of "The Tiger."

In 1570 Elizabeth expelled the Jesuits from England, being at the same time that they were banished from Portugal and Amboise in 1578. During the reign of Henry III., they stirred up a rebellion and famished the country by becoming monopolists, the infallible method of sharpening the poniards of Jacob Clement and Chatel. In 1583, the Jesuit Varade armed the hand of the assassin Barriere against Henry IV.; in 1584 Jean Chatelet, with the intent of assassinating Henry IV., had for his accomplice the Father Guinaud, who was hung for the crime on the 7th of June, 1595. Pope Clement VII. charged the Jesuits with the dissensions of the church; in 1598 they were expelled from Holland for attempting to assassinate Maurice of Nassau, as they had by order of Pope Gregory XIII. assassinated William the Silent, Prince of Orange, on the 10th of July, 1584. An edict of Henry IV. expelled them from France, but, dragging along until the planting of the French monarchy they were tacitly permitted to enter. The conqueror of the league, the king who dreamed of a universal monarchy, the threatening aspect of these men whom it is said had secret treaties and correspondence everywhere and ability to cause others to treat with them by their agreeable manners (*Qui ditil out des intelligences et correspondances partout et grande destinee a disposer les esprits ainsi qu'il leur plait.*)

In 1604 Cardinal Borromeo was dispatched from the Seminary of Breda; being hung in London in 1605, the Jesuits Garnet and Oldecorn as authors of the "Gunpowder Plot"; and in 1606 they were driven from Venice. To be continued.)

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The union of church and state in this country appears to be a topic which some of our greatest minds are incapable of solving. To a common, everyday mind, one that has never attempted to soar above the clouds and commune

with the Almighty, the matter, in my humble opinion, can be easily solved. Why should I, who attends not your church, care nothing for your church, and belongs not to your church, be taxed to keep up a sect of libertines, whose sole ambition is to revel in drunkenness, debauchery and vice at night, and in the morning go to the foot of the altar, still under the influence of *spiritus furmenti*, and begin the psalm, "Judica Mei Deus." Is it not time for us to take the papal bull by the horns and exclaim, "thus far and no farther?" When we look back on the different nations of the globe, where the union of church and state exists, what do we find? Nothing but anarchy and strife. Leaving out papal Rome, at one time the bull of the woods, we can wend our way to loyal Sweden, and find the way the poor Swedes had to pay tribute to the Lutheran church, which had become the church of the state, and were therefore one. The idea of a man paying \$40 tax to a church to which he had never belonged, attended or affiliated with. Is it not preposterous? And yet, some of our statesmen, pretending to have brains, when in the presence of Ireland and Gibbons will concede that church and state must be one. Satolli, the dago Italian, was sent here for that purpose. Will he accomplish it? Never! Never! Americans are at last awake; they have witnessed the intrigue too long, and

are prepared to meet their foe, the arch-enemy of mankind, the whore of Babylon.

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