

# 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 Freemasons and lovers of civil and religious liberty, whithersoever dispersed throughout the Globe.

COMPILED AND TRANSLATED BY

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TO THE REV. CHARLES CHINIQUEY, of St. Anna, Kankakee County, State of Illinois, the Martyr-Lather 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.)

### SUDDEN DEATHS OF SOME OF THE POPES OPPOSED TO THE JESUITS.

#### I.

SEXTUS V. was stricken down by premature death (*immatura morte precepti*) at the time of attaining the subjection of the Jesuits to his established law.

#### II.

The same fate attended Clement VIII, but his death did not immediately happen; it was predicted with certainty by Father Bellarmin until the very moment of going to condemn the doctrine of Molina favored by the Jesuits.

#### III.

Innocent XIV. died immediately when he meditated upon the measure for abolishing the society.

#### IV.

Clement XIV. died immediately after having dissolved the Jesuits.

It is to be noted that these different corpses and many others of bishops and cardinals who were as little disposed towards the Jesuits and always died by them, and have contributed evidence for us to regard them with sinister suspicions.

The Jesuit Pedro Janige having written against the society a work called "The Jesuit Upon the Scaffold," was surprised by the Holy Fathers, who compelled him to sign a retraction. Their action was continued until the removal of Father Janige, in consequence of a crime that they took care to exempt. Melchior Inchoffer, a Jesuit suspected to be the author of the "Monarchy of Solipsos," was violently carried away clandestinely from Rome, whither he had returned to petition the pope. The Father Scotti, the true author of the "Solipsos," escaped with difficulty the poniard and the poison.

### HISTORIC DOCUMENTS AGAINST THE SOCIETY OF THE JESUITS.

The authors are: Pope Clement VIII, Francisco de Borgia, third general of the Jesuits, Geromo Lazuna, San Carlos, the Blessed Palafox, Cardinal Turon, Parliament of Paris, Id., Charles III, The Last Moments of Clement XIV, Palafox to Innocent X, Monelas, Bull of Benedict IV, the Father Lachaise, Innocent XIII, The Charlotais, etc.

"The Jesuit is a sword whose hilt is in Rome and its point everywhere," says General Foy.

### HISTORIC TESTIMONIES.

#### I.

"Vedi il signor, di questa camera to governo non dico Pirajo, mala China, non guai la China, ma tutto il mondo, senza che nessuno sappia come si fa."—Tamborini, the General of the Jesuits.

"See, sir, from this chamber I govern not only to Paris, but to China; not only to China, but to all the world, without any one to know how I do it." Effectively, not being the Jesuits, but its institutes, subjects of no king, its general is the first in the world. In 1773, the Jesuits were 22,000, today (1846) they number 46,000, and who does not fail to ask, "Where are the Jesuits?" (God and the devil can only answer correctly.—Translator.) *Oculi habent sed non vident.*

#### II.

OPINION OF POPE CLEMENT VIII. 1592. "The curiosity drawn to the Jesuits is gathered from everywhere; over all, in the confessional, to know from the penitent, whatever passes in her house, between her children, servants, or other persons who are domiciled with them, or to whom they come, and every incident which may happen. If they confess a prince they have the power to govern all the states, desiring to govern for him, and making him to believe that nothing will go well without their care and industry."

#### III.

It is not a philosopher who looks out for the Jesuits; it is the chief of the church; let us see the judgments by its third general, Francisco Borgia.

#### IV.

"The time will arrive very soon, in which the 'Company of Jesus' will become very solicitous in the human sciences, but without a single application to virtue, the ambition will be to dominate, the overbearing and pride penetrating its soul, to rule alone and no one can refrain from it. The spirit of our brethren is trampled upon by an unlimited passion for temporal goods, an eagerness to accumulate with the utmost ardor of the worldly."

to the beggars and the sick, drawing to them the rabble. \* \* \* Contracting familiarities with women and teaching them to wrong their husbands and to give them their goods to hide."

#### V.

"A long time have we seen the society of the Jesuits in imminent danger of a sudden decadence, for many bad heads and evil maxims predominate among them."

(Letters of San Carlos of the 15th of April, 1759, to M. Speclaupt.)

#### VI.

"We have no religious order more prejudicial to the universal church, or who have made themselves more revolting to christian provinces," etc. (Bishop Palafox to Pope Innocent X. Letter II, Chapter III, pages 115, 116.)

#### VII.

We read in the sentence given by the parliament of France of 1662:

"The institute of the Jesuits is inadmissible, for its nature in its whole estate is contrary to natural right, opposed to all authority, spiritual and temporal, and on the road to introduce under the cloak of a religious institution, a body politic, whose essence consists in a continual activity, to reach by whatever way their desire, direct or indirect, secret or public, until first an absolute independence, and successively the usurpation of all authority."

#### VIII.

The sentence of 1762 contained the following paragraph relating to the moral of the Jesuits:

"The moral practice of the society of the Jesuits is perverse, destructive of all religious principle and of probity; injurious to the christian morality; pernicious to civil society; seditious and contrary to the rights and nature of the royal power, and to the sacred persons of the sovereigns, and to the obedience of the subjects; they are adapted to excite the greater revolts in the states, and to reform and sustain the most profound corruption in the hearts of men."

#### IX.

In reply to a brief of Pope Clement XIII, Charles III, being king of Spain, he expressed the following, relating to the Jesuits: "I can assure your holiness that I have the proofs, the most efficacious, of the necessity of expelling the whole company, and not any one in particular. I repeat to your holiness with a new assurance, and for your consolation I pray God that he will inspire what I believe."

#### X.

When Clement XIV. had signed the extinction of the Jesuits he was found seated in his office, and said in the presence of a person distinguished for his merit and his class, "I have made this suppression, and I do not regret it; but I was not determined until I had examined to the end, and fully reflected and having believed it useful and necessary for the church, making it anew if it had not already done so: *ma questa soppressione mi dara la morte*"—"although this suppression shall occasion my death."

#### XI.

No one knew how to interpret a pasquinade at the entrance of the palace of the holy father, which contained these five letters: I. S. S. S. V. Clement XIV. explained them in this manner, "In Settembre Sara Sede Vacante." In September the holy see will be vacant.

Clement XIV. died with a devouring heat in the throat, stomach and intestines, ceasing to exist after terrible colics. At the end of his death, his body was clean, became black and decomposed in great pieces.

Twice had the life of the holy father been attempted by poison—in the month of April, and at last in June, 1774.

"The Jesuits had devoted themselves to poverty!! We have found the Jesuits in power and perhaps with all the riches of South America; not ceasing to augment their wealth by the industry of its traffic which has been extended until they have opened not only markets of cattle, meat and fish, but the stores for the smallest of trade!" (Second letter of Bishop Palafox to Innocent X.)

#### XII.

"Political corrupters of all governments; flatterers of the great and of their passions; prime movers of despotism; to smother the reason and power of authority; enemies of kings who oppose them and their crooked desires; calculators of the many who love with sincerity the prince and the state; placing a sceptre of iron in the hands of kings and a dagger in those of their subjects; counseling tyranny and preaching tyrannicide; binding to its interests

the most cruel intolerance with the most scandalous indifference and respect to religion and morality; permitting all classes of crime, and not pardoning disputes over words in subjects little intelligible; serving idolatry which they regard, and persecuting Catholicism which refuses its confidence. A theological quarrel is in Europe a business of state, as much as the superstitions and worship of Confucius which they permit in Asia." (M. de Moncalair—Manual of the Jesuits, note 61.)

#### XIV.

Benedict XIV., by a bull of December, 1741, prohibited the Jesuits. "They dare, before us, to enslave the Indians of Paraguay, to sell them, or buy them, etc. \* \* \* separating mothers from their children, and to despoil them of their goods and property." (Page 27.)

#### XV.

A few days before his death, Father Lachaise said to Louis XIV., "Sir, I counsel you to elect a confessor in our company well disposed to your majesty, for at this time they are very much scattered, numerous and composed of characters very diverse and impassioned for the glory of the body. No one can answer for a misfortune, and one evil blow may very soon be given." The king took care to throw down the proposition, and it was referred to Marechal, his chief physician, the which in his first terror he revealed to Blouin, first chamberlain, and to Bolduc the first apothecary, his particular friend, and from whom we have this and many other anecdotes. (Memoirs of Ducloux, vol. I, page 134.)

#### XVI.

Pope Innocent XIII. reproached the Jesuits for having been, in Peking, the prime movers and solicitors of the incarceration of the missionaries, declaring that for that unheard of scandal, representing the paper of the constables for their imprisonment and jailers for keepers, over all for the respect to Pedini, Appiani and Guingues, Italian and French missionaries.

(Vol. V. of the Anecdotes upon China, page 290.)

#### XVII.

"Is it honorable to turn a duty of espionage between religious people, and accustom them to assimilate and lie to tender hearts, and for as much with propensity or inclination to all?"

"The corruption of the soul and the degradation of the spirit, to tear away from men all sentiments of honor, and all the causes of emulation; this is to debase humanity under the pretext of perfecting them." And that use cannot make of similar instruments a superior ambitious man and a criminal continually occupied in observing and consequently for sale. Imposing the yoke of belief, that they are sold for their good; this is the culmination of fanaticism."

(La Chistolais, Manual of the Constitutions of the Jesuits, page 171, edition in 12.)

#### XVIII.

"It is for this that the society of the Jesuits has the power to hide the sun, and make men blind and deaf to its caprice." (Montlarc, Manual, page 60.)

#### XIX.

"The general is the true pope of the Company of Jesus, and the plan of this institution is to destroy all authority, and all government, having concentrated all in its society."

"This ambitious company is a nation, a power apart germinating in the loins of all others, changing their substance and surmounting their ruins." (Riquet, member of the parliament of Toulouse.)

(Verily, a tape-worm.—Translator.)

#### XX.

"When other religion possesses secret constitutions, privileges which they do not declare, and regulations which are forever hidden? \* \* \* The church does not limit that which illumines the reason of man, and by the contrary it abhors totally the darkness, \* \* \* and for this will come, as much as any desire, the privileges, the instructions, statutes and regulations of the conduct of the most religious. Religious men there are in the abodes of the Jesuits, and religious professors who ignore the constitutions and privileges, proper rules of the company; but they are the more obliged to submit to them, and made to follow them; for whose motives the superiors conduct them by secret regulations known only to themselves." (D. Palafox, bishop of Osmu to Innocent X.)

To conclude such numerous citations we abandon the pen with pleasure; being effectively pained of having to transcribe such maxims, although they may be trampled upon and scoffed at. For the general public who believe that we are deceived and a compiler of dreams better than the thoughts of an individual of a religious society, are the ideas of a bandit. We cannot believe that there are men so miserable, who excuse the parricide, the robber, the assassin, and all the vicious, adulating despotism and pointing the daggers against kings.

"A vertigo has for three centuries made the Company of Jesus; if these abominable doctrines have not been sufficient to horrify the world, without having been thrust forth from the confessional, who can foretell what we shall be today, and who knows if the power not pertaining to the order that

the nineteenth century may not have the glory of destroying it forever?" (George Darnevell.)

### CONFESSIONS OF THE JESUITS.

#### I.

"If we are accused of pride and of intention that all shall pass through our hands, and depend on us; when they do not have that upon which to found similar accusations, we must conduct ourselves in such a manner that the world cannot vituperate us." (Epistle of Mucio Witelleschi, general of the Jesuits.)

#### II.

Mariana concluded that the Society of Jesus was gangrened. He believed that it was lost by its crimes, if God did not shortly establish it upon a more solid foundation.

#### III.

Geromo Fioraventi said: "I confess it with pain that much of it contained in the book of Mariana is very true, and that the Society of Jesus has peremptory necessity of total reform."

### POWER OF THE POPES AND OF THE JESUITS.

#### I.

"The pope must admonish kings and punish them with death." (P. Santabel, del paga 1626, chapter 30, page 296.)

#### II.

"A man proscribed by the pope must be put to death everywhere; for the pope has one jurisdiction, indirect to the least, over the globe, even to the temporal." (Musenbaum.)

#### III.

"It is a strange thing to see men who have made a profession of religion, (the Jesuits) and to whom no evil or good has been done by anyone, to daily attempt against my existence!" (Memoirs of Sully VI. Letter to Henry IV.)

#### IV.

"I do not judge it to be convenient to surrender to the Jesuits. Can they perhaps guarantee my life? It is well if they are eager for it; then it may be attempted more than once against it; I have the proof by experience and can show some cicatrices of its wounds. There is no necessity of more invitations, nor extortments to reach to the extremes, consenting to his pardon but greatly to my grief and for necessity." (Henry IV.)

#### V.

"Whatever man of the people, not to have other remedy, we can kill him who tyrannically usurps power; for he is a public enemy." (Emmanuel Sa, Jesuit.)

#### VI.

"Evidently," exclaims Andrew Delrio, "it is lawful for any man to assassinate a tyrant, if having become powerful at the summit of power and not having other means by which we can cease the tyranny."

(To be continued.)

### MARIA MONK.

#### The Nun Who Escaped From the Hotel Dieu, Montreal, Canada. Fresh Developments.

In the winter of 1890 and 1891 the celebrated Chas. Chiniquey, commonly called Father Chiniquey, and now probably the most famous ex-priest in the world was in Washington, D. C. Here he delivered a course of nineteen lectures on Romanism. He was then in his 82nd year, being now 1895, he would be 86 years old.

It fell to my lot to serve as his assistant and I was with him daily for about three weeks. Being one day alone with him in his room, I asked whether he knew anything about the story of Maria Monk and her famous book, Awful Disclosures. Chiniquey was about 26 years old at the time of Miss Monk's escape, in 1835; and I knew that he had been much in Montreal where the Hotel Dieu is situated. He replied that he did, and that one occasion, when he had become too ill to continue his arduous labors as a priest and "Apostle of Temperance," as he was often called, his bishop sent him to that very hotel to take some needed rest, saying to him: "The sisters will give you a room, and nurse you tenderly, and you will soon recover your usual health." While he was there a very old nun often came into his room to minister to his wants; and one day he asked her whether she knew anything of the story of Maria Monk. She replied that she was well informed on that subject, and had read her book, "Awful Disclosures." "Well now," says Chiniquey "were you here during the time when she claims to have been here?" "Yes," she said, "I was here and I knew her well." "Then," says he, "I wish you would tell me whether the awful statements she has made of deeds done in this nunnery were true."

Upon this question, the old nun was greatly agitated and begged to be excused from answering; but on being pressed for an answer, consented, provided he would promise never to reveal anything she said until after her death. He promised, and she then stated that Miss Monk's statements in that book were true; and says she, "I have seen worse things done here than anything that she has told."

My attention was again turned to the Maria Monk affair, by seeing a little pamphlet recently published in London, Eng., by a Catholic house, endeavoring to prove that Miss Monk's Awful Disclosures were a fraud. I read the pamphlet through; but it does not

seem to me to disprove any part of her story. Besides, this statement of the Rev. Chiniquey is a direct confirmation of the truth of Miss Monk's story, new evidence, which I have never before seen published.

But I have just received, most unexpectedly, some very interesting and very reliable statements from another source.

While Friend Traynor, State President of the A. P. A., was in this city recently, he gave me the name of a Rev. gentleman now living in New York City, from whom valuable information concerning Miss Monk might be obtained. I wrote to him, and received substantially the following: That it was his mother, who first protected Miss Monk, when she arrived in that city after her escape from Montreal in the year 1835.

He says: "It was extremely difficult to select a refuge with any promise of safety, as spies were alert and numerous, and danger of discovery was increasing." The name of this protectrix was Mrs. Sarah W. Reeves, famous for her beauty, breadth of mind, dauntless courage, and sublimity of character, combined with such lovable traits and womanly graces as commended her for this charge in a time of great peril. Her love of justice, hatred of wrong, and unflinching devotion to humanity, decided the question, and watchman Hogan seized a favorable opportunity, and secretly hurried Maria Monk to Mrs. Reeve's residence where she and Mrs. Hogan welcomed her at midnight. She was immediately secreted on the top floor, previously prepared for her, which she occupied for months, where, when restored to health and strength, she wrote her famous book, Awful Disclosures."

"The truths it contained were terribly emphasized by the subsequent excitement, and flood of vituperation with malignant persecution, coupled with threats of assassination."

"It is idle folly to attempt to discredit her book in the face of the venomous fury aroused, and the conservatism which forced the leading minds of the Roman Catholic church into the controversy."

"Maria Monk at length tired of her captivity, and one day incautiously approached a window, and was recognized."

"That night a mob beset the house, demanding her immediate surrender." "They were dispersed, and another mob appeared the next day."

"The third day, Fifth street from Avenue D to Avenue C was filled by a frenzied mob of howling fanatics (Roman Catholics), who threatened to raze the house to the ground, unless Miss Monk was surrendered at once. Mrs. Reeve preferred to take chances rather

than surrender. So the neighbors rallied and guarded the house until Miss Monk was safely conducted to other quarters three days later. My mother often repeated this story, but had I received your inquiry five weeks sooner, I could have given some startling details," for his mother died just five weeks ago.

"The words quoted are as I received them from the son of this heroic mother. If Miss Monk was not an escaped nun, why did the priests stir up Romish mobs to recapture her? And if those convents are not places of lewdness and wickedness, why did Pope Innocent VIII. publish a bull demanding reformation in monasteries and other religious places, and declare that "members of monasteries and other religious houses lead a lascivious and truly dissolute life."

Why is it that all escaped nuns tell the same story of those prisons?

For my part, I should deem it truly wonderful that those escaped women should all agree so well, though wholly unknown to each other, and living in widely different times and far remote from one another. Every lawyer accustomed to sift and weigh evidence, knows well that witnesses cannot so agree in all the essentials of a story as these escaped nuns do, unless they are telling the truth.

This book should be in every family in the world. The boy or girl who has read it, will not be likely to be beguiled into the dens of Romanism.

Yours truly, CHASE ROYS, 631 F St N. W. Washington, D. C.

Maria Monk's Book can be had by sending a postal or express order for 50 cents to the AMERICAN PUBLISHING CO., Omaha, Neb., or Chicago, Ill., or Kansas City, Mo. Order from the office nearest your place of residence.

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