

# 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

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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.

(Continued from last week.)

### SECRET INSTRUCTIONS OF THE COMPANY OF JESUS.

#### PREFACE.

These particular instructions must be guarded and kept with careful attention by the superiors, communicated with prudent caution to a few of the professors; in the meantime there does not exist any other thing so good for the society; but we are charged with the most profound silence, and to make false show, should they be written by any one though founded in the experience we have had. As there are various professors who are in these secrets, the society has fixed the rule, that those who know these reserved instructions that they cannot pass in any one religious order, whether it be of the Carthusians, to cause them to retire from that in which they live, and the inviolable silence with which they are to be guarded, all of which has been confirmed by the holy see. Much care must be taken that they do not get out; for these counsels in the hands of strange persons to the society, because they will give a sinister interpretation invidious to our situation.

If (unless God does not permit) we reach success, we must openly deny that the society shelters such thoughts, and to take care that it is so affirmed by those of the company, that they are ignorant by not having been communicated, which they can protest with truth, that they know nothing of such instructions; and that there does not exist other than the general printed or manuscripts, which they can present, to cause any doubt to vanish. The superiors must with prudence and discretion, inquire if any of the company have shown these instructions to strangers; for neither for himself, or for another, they must be copied by no one, without permission of the general or of the provincial; and when it is feared that anyone has given notice of these instructions, we shall not be able to guard so rigorous a secret; and we must assert to the contrary, all that is said in them, it will be so given to be understood, that they only show to all, to be proved, and afterwards they will be dismissed.

#### CHAPTER I.

THE MANNER OF PROCEDURE WITH WHICH THE SOCIETY MUST BE CONDUCTED WHEN CONSIDERING THE COMMENCING OF SOME FOUNDATION.

1. To capture the will of the inhabitants of a country, it is very important to manifest the intent of the society, in the manner prescribed in the regulations in which it is said, that the company must labor with such ardor and force for the salvation of their neighbor as for themselves. For the better inducement of this idea, the most opportune that we practice the most humble offices, visiting the poor, the afflicted, and the imprisoned. It is very convenient to confess with much promptness, and to hear the confessions, showing indifference, without teasing the penitents; for this, the most notable inhabitants will admire our fathers and esteem them; for the great charity they have for all, and the novelty of the subject.

2. To have in mind that it is necessary to ask with religious modesty, the means for exercising the duties of the society, and that it is useful to procure and acquire benevolence, principally of the secular ecclesiastics, and of persons of authority, that may be conceived necessary.

3. When called to go to the most distant places, where alms are to be received, they are to be accepted, no matter how small they may be, after having marked out the necessities of ourselves. Notwithstanding, it will be very convenient at the moment to give those alms to the poor, for the edification of those who do not have an exact understanding of the company; and, "but we must in advance be more liberal with ourselves."

4. All must labor as if we were inspired by the same spirit; and each one must study to acquire the same styles, with the object of uniformity among so great a number of persons, edifying the whole; those who do the contrary must be expelled as pernicious.

5. In a beginning it is not convenient to purchase property; but in case they can be found, some good sites may be bought, saying that they are to belong to other persons, using the names of some faithful friends, who will guard the secret. The better to make our poverty apparent, the property nearest our colleges must belong to colleges the most distant, that we can prevent the

relations of friendship, by being located at the entrance in all parts, and thus become acquainted with the most intimate secrets of the familiars.

6. In regard to the direction of the consciences of great men, we confessors must follow the writers who concede the greater liberty of conscience. The contrary of this is to appear too religious; for that they will decide to leave others and submit entirely to our direction and counsels.

7. It is necessary to make reference to all the merits of the society; to the princes and prelates, and to as many as can lend much aid to the society, after having shown the transcendence of its great privileges.

8. Also, it will be useful to demonstrate, with prudence and skill, such ample power which the society has, to absolve, even in the reserved cases, compared with that of other pastors and priests; also, that of dispensing with the fasts, and of the rights which they must ask and pay, in the impediments of marriage, by which means many persons will recur to us, whom it will be our duty to make agreeable.

9. It is not the less useful to invite them to our sermons, assemblies, harangues, declamations, etc., composing odes in their honor, dedicating literary works or conclusions; and if we can for the future, give dinners and greetings of divers modes.

10. It will be very convenient to take to our care the reconciliation of the great, in the quarrels and emities that divide them; then by this method we can enter, little by little, into the acquaintance of their most intimate friends and secrets; and we can serve ourselves to that party which will be most in favor of that which we present.

11. If there should be some one at the service of a monarch or prince, and he were an enemy of our society, it is necessary to procure well for ourselves better than for others, making him a friend, employing promises, favors, and advances, which shall be in proportion to the same monarch or prince.

12. No one shall recommend to a prince any one, nor make advances to any who have gone out from us, being outside of our company, and in particular to those who voluntarily verified, for yet when they dissimulate they will always maintain an inextinguishable hatred to the society.

In fine, each one must procure and search for methods to increase the affection and favor of princes, of the powerful, and of the magistrates of each population, that whenever occasion is offered to support, we can do much with efficacy and good faith, in benefiting ourselves, though contrary to their relations, allies and friends.

#### CHAPTER II.

THE MANNER WITH WHICH THE FATHERS OF THE SOCIETY MUST CONDUCT THEMSELVES TO ACQUIRE AND PRESERVE THE FAMILIARITY OF PRINCES, MAGNATES AND POWERFUL AND RICH PERSONS.

1. It is necessary to do all that is possible to gain completely the attentions and affections of princes and persons of the most consideration; for that, who, being on the outside, but in advance, all of them will be constituted our defenders.

2. As we have learned by experience that princes and potentates are generally inclined to the favor of the ecclesiastics, when these disseminate their odious actions, and when they give an interpretation that they favor, as is to be noted among the married, contract with their relations or allies; or in other similar things; assembling much with them, to animate those who may be found in this case, saying to them that we confide in the assurance of the exemptions, that by intervention of us fathers, which the pope will concede, if he is made to see the causes, and will present other examples of similar things, exhibiting at the same time the sentiments that we favor, under the pretext of the common good and the greater glory of God that is the object of the society.

3. If at this same assembly the prince treats of doing something, that will not be agreeable to all the great men, for which we are to stir up and investigate, meanwhile, counselling others to conform with the prince, without ever descending to treat of particularities, for fear there may not be a successful issue of the matter, for which the company will be imputed blame; and for this, if this action shall be disapproved, there will be advices presented to the contrary that may be absolutely prohibited and put in jeopardy, the authority of some of the fathers, of whom it can be said with certainty, that they have not had notice of the secret instructions; for that, it can be affirmed with an oath, that the calumny to the society, is not true in respect to that which is imputed to it.

4. To gain the good will of princes, it will be very convenient to insinuate with skill; and for third persons, that we fathers, are a means to discharge honorable and favorable duties in the courts of other kings and princes, and more than any one else in that of the pope. By this means we can recommend ourselves and the society; for the same, no one must be charged with this commission but the most zealous persons and well versed in our institute.

5. Aiming especially to bring over the will of the favorites of princes and of their servants, by means of presents and pious offices, that they may give faithful notice to us fathers of the character and inclinations of the princes and great men. Of this manner the society can gain with facility as much to one as to others.

6. The experience we have had, has made us acquainted with the many advantages that have been taken by the society of its intervention in the marriages of the house of Austria, and of those which had been effected in other kingdoms, France, Poland, and in various duchies. Forasmuch assembling, proposing with prudence, selecting choice persons who may friends and families of the relatives, and of the friends of the society.

7. It will be easy to gain the princesses, making use of their valets; by that, coming to feed and nourish with

shall be our subjects, of the method that all can be placed in them.

8. Where there are those of the academies who have been driven out from us, and are contrary; where the Catholics or the heretics obstruct our installation, we will compound with the prelates, and make ourselves the owners of the first cathedrals; for thus shall we make them to know the necessities of the society.

9. Over all, we must be very certain to procure the protection and affection of the prelates of the church, for the cases of beatification or canonization of ourselves; in whose subjects convened further, to obtain letters from the powerful and of the princes, that the decisions may be promptly attained in the Catholic court.

10. If it shall be accounted that the prelates or magnates should send commissioned representatives, we must put forth all ardor, that no other priests, who are in dispute with us, shall be sent; for the reason, that they shall not communicate their animadversion, discrediting us in the cities and provinces we inhabit; and that if they pass by other provinces and cities, where there are colleges, they will be received with affection and kindness, and be so splendidly treated as a religious modesty will permit.

#### CHAPTER IV.

OF THAT WHICH WE MUST CHARGE THE PREACHERS AND CONFESSORS OF THE GREAT OF THE EARTH.

1. Those of us who may be directed to the princes and illustrious men, of the manner in which we must appear before them, with inclination unitedly "to the greater glory of God," obtaining—with its austerity of conscience, that the same princes are persuaded of it; for this direction we must not travel in a principle to the exterior or political government, but gradually and imperceptibly.

2. Forasmuch there will be opportunity and conducive notices at repeated times, that the distribution of honors and dignities in the republic is an act of justice; and that in a great manner it will be offending God, if the princes do not examine themselves and cease carrying their passions, protesting to the same with frequency and severity, that we do not desire to mix in the administration of the state; but when it shall become necessary to so express ourselves thus, to have your weight to fill the mission that is recommended. Directly that the sovereigns are well convinced of this, it will be very convenient to give an idea of the virtues that may be found to adorn those that are selected for the dignities and principal public changes; procuring then and recommending the true friends of the company; notwithstanding, we must not make it openly for ourselves, but by means of our friends who have intimacy with the prince that it is not for us to talk him into the disposition of making them.

3. For this watchfulness our friends must instruct the confessors and preachers of the society near the persons capable of discharging any duty, that over all, they must be generous to the company; they must also keep their names, that they may insinuate with skill, and upon opportune occasions to princes, well for themselves or by means of others.

4. The preachers and confessors will always present themselves so that they must comport with the princes, lovable and affectionate, without ever shocking them in sermons, nor in particular conversations, presenting that which rejects all fear, and exhorting them in particular to faith, hope and justice.

5. Never receive gifts made to any one in particular, but that (or the contrary; but picture the distress in which the society or college may be found, as all are alike; having to be satisfied with assigning each one a room in the house, modestly furnished; and noticing that your garb is not over nice; and assist with promptness to the aid and counsel of the most miserable persons of the palace; but that you do not say it of them, but only those who have agreed to serve the powerful.

6. Whenever the death occurs of any one employed in the palace, we must take care of speaking with anticipation, that they fall in the nomination of a successor, in their affection for the society; but giving no appearance to cause suspicion that it was the intent of usurping the government of the prince; for which, it must not be from us that it is said; take a part direct; but assembling of faithful or influential friends who may be found in position of rousing the hate of one and another until they become inflamed.

#### CHAPTER V.

OF THE MODE OF CONDUCTING THE SOCIETY WITH RESPECT TO OTHER ECCLESIASTICS WHO HAVE THE SAME DUTIES AS OURSELVES IN THE CHURCH.

1. It is necessary to help with valor these persons, and manifest in their due time to the princes and lords that are always ours, and being constituted in power, that our society contains essentially the perfection of all the other orders, with the exception of singing and manifesting an exterior austerity in the mode of life and in dress; and that if in some points they excel the communities of the society, this shines with greater splendor in the church of God.

2. We must inquire into and note the defects of the other fathers, and when we find them, we must divulge among our faithful friends, as condoling over them; we must show that such fathers do not discharge with certainty, that we do ourselves the functions, that some and others recommend.

3. It is necessary that the fathers of our society oppose with all their power the other fathers who intend to found houses of education to instruct the youths among the populations where ours are found teaching with acceptance and approval; and it will be very convenient to indicate our projects to princes and magistrates, that such people will excite disturbances and commotions if they are not prohibited from teaching; and that in the last result, the damage will fall upon the educated, by being instructed by a bad method, without any necessity; posing them that the company is sufficient to teach the youth. In case that the fathers bear letters of the pontificate, or recommendations from the cardinals, we must work in opposition to them, making the princes and great men to point out to the pope the merits of the society and its intelligence for the pacific instruction of the youths, to which end, we must have and obtain certifications of the authorities upon our good conduct and sufficiency.

4. Having notwithstanding to form duties, our fathers in displaying singular proofs of our virtue and erudition, making them to exercise the alumnos (graduates) in their studies in methods of functions, scholars of diversion, capable of drawing applause, making for supposition, these representations in the presence of the great magistrates and concurrence of other classes. (To be Continued.)

#### Petition.

OMAHA, Neb., March 6th, 1895.—To every generous and liberty-loving citizen of Omaha and vicinity.—Gentlemen: As we have suffered great injustice and unjust treatment by our spiritual and moral advisers, the Catholic priests and bishop, and have been kept in darkness and superstition by them for ages past, and bore the heavy yoke of Romish despotism forced upon our necks by the anti-Christ, the Roman pontiffs and bishops, and as we have been beaten out of our hard-earned money invested in a church property in the southern part of this city by a certain depraved human being called Rev. T. Jakinowicz, a Roman Catholic priest. We desire to shake off the yoke of despotism, free ourselves and forever break away from Rome and its diabolical teachings. The Jesuit equips himself in arms of money, goes before a bar of justice, and in this free, independent and liberty-loving country, gains a fac-

ult, from which the best legal talent of this city advises an appeal. We deeply feel the American liberty and freedom in our once Roman hearts, and to get justice we must go to some higher court and have this matter decided.

An appeal must follow, and as our treasury is drained and our financial standing sucked out of us by the Roman tyrants, we therefore apply to you, gentlemen, to aid us in our undertaking with some donation, no matter how small. Our law-suit expenses have been quite a burden upon us, and the heaviest burden is coming, and unless we will get help from the American people, we shall not be able to accomplish our purpose and to gain a point to which we are aiming, i. e., free ourselves from Rome.

We therefore, in the name of our Polish congregation, must humbly ask you for help. Yours respectfully,

ANTON INDA,  
AUG. RYNARZESKI,  
AUG. KRAKOSKI,  
Committee.

#### A Chance to Make Money.

I saw one of your subscribers tell in your columns a few weeks ago how she made money selling Dish Washers. I wrote to the Iron City Dish Washer Co., E. Pittsburg, Pa., and obtained one of their Dish Washers, and tried it myself first. It is just lovely; you can wash and dry the dishes for a family in two minutes, without touching your hands to a dish or putting them in hot water. I made the first day \$3.00, and everybody wanted a Dish Washer just as soon as they saw me wash their dishes. Since then I have made as high as \$18.00 a day, and I believe that I can get enough money to keep my brother at school this winter and have money in the bank, too. Any lady or gentleman can do as well as I am doing. I am sure, as I had no experience. When everybody wants to buy, it is not hard to sell. Anyone can get information by writing the above firm, and I am glad to add my experience, because I think it is a duty to others to help them over the hard times. VIRGINIA HEKNE.

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