

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, 337.

Past Grand Registrar of the Grand Consistory of the 2d 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.

Sold by Private Subscription Only, and Under Stipulated Conditions.

(COPYRIGHT SECURED.)

TO THE REV. CHARLES CHINIQUEY, 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.)

CHAPTER VI.

OF THE MODE OF ATTRACTING RICH WIDOWS.

1. We must elect effective fathers already advanced in years, of lively complexion and conversation, agreeable to visit these ladies, and whence they can promptly note in them appreciation or affection for our society; making offerings of good works and the merits of the same; that, if they accept them, and succeed in having them frequent our temples, we must assign to them a confessor, who will be able of guiding them in the ways that are proper, in the state of widowhood, making the enumeration and praises of satisfaction that should accompany such a state; making them believe and yet with certainty that they who serve as such, is a merit for eternal life, being efficacious to relieve them from the pains of purgatory.

2. The same confessor will propose to them to make and adorn a little chapel or oratory in their own house, to confirm their religious exercises, because by this method we can shorten the communication, more easily hindering those who visit others; although if they have a particular chaplain, and will content to go to him to celebrate the mass, making opportune advertisements to her who confesses, to the effect and treating her as being left to be overpowered by said chaplain.

3. We must endeavor skillfully but gently to cause them to change respectively to the order and to the method of the house, and to conform as the circumstances of the person will permit, to whom they are directed, their propensities, their plety, and yet to the place and situation of the edifice.

4. We must not omit to have removed, little by little, the servants of the house that are not of the same mind with ourselves, proposing that they shall be replaced by those persons who are dependent on us, or who desire to be of the company; for by this method we can be placed in the channel of communication of whatever passes in the family.

5. The constant watch of the confessor will have to be, that the widow shall be disposed to depend on him totally, representing that her advances in grace are necessarily bound to this submission.

6. We are to induce her to the frequency of the sacraments, and especially that of penitency, making her to give account of her deeper thoughts and intentions, inviting her to listen to her confessor, when he is to preach particular promising orations; recommending equally the recitation each day of the litanies and the examination of conscience.

7. It will be very necessary in the case of a general confession, to enter extensively into all of her inclinations; for that it will be to determine her, although she may be found in the hands of others.

8. Insist upon the advantages of widowhood, and the inconvenience of marriage; in particular that of a repeated one, and the dangers to which she will be exposed, relatively to her particular businesses into which we are desirous of penetrating.

9. We must cause her to talk of men whom she dislikes, and to see if she takes notice of anyone who is agreeable, and represent to her that he is a man of bad life; procuring by these means disgust of one and another, and repugnant to unite with anyone.

10. When the confessor has become convinced that she has decided to follow the life of widowhood, he must then proceed to counsel her to dedicate herself to a spiritual life, but not to a monastic one, whose lack of accommodations will show how they live; in a word, we must proceed to speak of the spiritual life of Pauline and of Eustace, etc. The confessor will conduct her at last, that having devoted the widow to chastity, to not less than for two or three years, she will then be made to renounce a second nuptial forever. In this case she will be found to have discarded all sorts of relations with men, and even the diversions between her relatives and acquaintances, we must protest that she must unite more closely to God. With regard to the ecclesiastics who visit her, or to whom she goes out to visit, when we cannot keep her separate and apart from all others, we must labor that those with whom she treats shall be recommended by ourselves or by those who are devoted to us.

11. In this state, we must inspire her to give aims, under the direction,

as she will suppose, of her spiritual father; then it is of great importance that they shall be employed with utility; more, being careful that there shall be discretion in counsel, causing her to see that inconsiderate aims are the frequent causes of many sins, or serve to foment at last, that they are not the fruit, nor the merit which produced them.

CHAPTER VII.

SYSTEM WHICH MUST BE EMPLOYED WITH WIDOWS AND METHODS OF DISPOSING OF THEIR PROPERTY.

1. It will be necessary to inspire her to continue to persevere in her devotion and the exercise of good works and of disposition, in not permitting a week to pass, to give away some part of her surplus, in honor of Jesus Christ, of the holy virgin and of the saint she has chosen for her patron; giving this to the poor of the company or for the ornamenting of its churches, until she has absolutely disposed of the first fruits of her property as in other times did the Egyptians. (Hebrews.)

2. When the widows, the more generally to practice their aims, must be given to know with perseverance, their liberality in favor of the company; and they are to be assured that they are participants in all the merits of the same, and of the particular indulgences of the provincial; and if they are persons of much consideration, of the general of the order.

3. The widows who having made vows of chastity, it will be necessary for them to renew them twice per annum, conforming to the custom that we have established; but permitting them notwithstanding, that day some honest freedom from restraint by our fathers.

4. They must be frequently visited, treating them agreeably; referring them to spiritual and diverting histories, conformable to the character and inclination of each one.

5. But that they may not abate, we must not use too much rigor with them in the confessional; that it may not be, that they by having empowered others of their benevolence, that we do not lose confidence of recovering their adhesion, having to proceed in all cases with great skill and caution, being aware of the inconstancy natural to woman.

6. It is necessary to have them do away with the habit of frequenting other churches, in particular those of convents; for which it is necessary to often remind them, that in our order there are possessed many indulgences that are to be obtained only partially by all the other religious corporations.

7. To those who may be found in the case of the garb of mourning, they will be counseled to dress a little more agreeable, that they may at the same time, unite the aspect of mourning with that of adornment, to draw them away from the idea of being found directed by a man who has become a stranger to the world. Also with such, that they may not be very much endangered, or particularly exposed to volubility, we can concede to them, as if they maintained their consequence and liberality, for and with the society, that which drives sensuality away from them, being with moderation and without scandal.

8. We must manage that in the houses of the widows there shall be honorable young ladies, of rich and noble families; that little by little they become accustomed to our direction and mode of life; and that they are given a director elected and established by the confessor of the family, to be permanently and always subject to all the reprehensions and habits of the company; and if any do not wish to submit to all, they must be sent to the houses of their fathers, or to those from which they were brought, accusing them directly of extravagance and of glaring and stained character.

9. The care of the health of the widows, and to proportion some amusement, it is not the least important that we should care for their salvation; and so, if they complain of some indisposition, we must prohibit the fast, the hair cloth girdle, and the discipline, without permitting them to go to church; further continue the direction, cautiously and secretly with such, that they may be examined in their houses; if they are given admission into the garden, and edifice of the college, with secrecy; and if they consent to converse and secretly entertain with those that they prefer.

10. To the end that they may obtain, that the widows employ their utmost in obsequiousness to the society, it is the duty to represent to them the perfection

of the life of the holy, who have renounced the world, estranged themselves from their relations, and despoiling their fortunes, consecrating themselves to the service of the Supreme Being with entire resignation and content. It will be necessary to produce the same effect, that those who turn away to the constitutions of the society, and their relative examination to the abandonment of all things. We must cite examples of the widows who have reached holiness in a very short time; giving hopes of their being canonized, if their perseverance does not decay; and promising for their cases our influence with the holy father.

11. We must impress in their souls the persuasion that, if they desire to enjoy complete tranquillity of conscience it will be necessary for them to follow without repugnance, without murmuring, nor tiring, the direction of the confessor, so in the spiritual, as in the eternal, that she may be found destined to the same God, by their guidance.

12. Also we must direct with opportunity, that the Lord does not desire that they should give aims, nor yet to fathers of an exemplary life, known and approved, without consulting beforehand with their confessor, and regulating the dictation of the same.

13. The confessors must take the greatest care, that the widows and their daughters of the confessional, do not go to see other fathers under any pretext, nor with them. For this, we must praise our society as the order most illustrious of them all; of greater utility in the church, and of greater authority with the pope and with the princes; perfection in itself; then dismiss the dream of them, and menace them, that we can, and that we are no correspondents to them, we can say, that we do not consent to froth and do as among other monks who count in their convents many ignorant, stupid loungers who are indolent in regard to the other life, and intriguers in that to disorder, etc.

14. The confessors must propose and persuade the widows to assign ordinary pensions and other annual quotas to the colleges and houses of profession for their sustenance with especially to the professed house at Rome; and not forgetting to remind them of the restoration of the ornaments of the temples and replenishing of the wax, the wine, and other necessaries for the celebration of the mass.

15. If they do not make relinquishment of their property to the company, it will be made manifest to them, on apparent occasion in particular, when they are found to be sick, or in danger of death; that there are many colleges to be founded; and that they may be excited with sweetness and disinterestedness, to make some disbursements as merit for God, and in that they can found His eternal glory.

16. In the same manner, we must proceed with regard to princes and other well doers, making them to see that such foundations will be made to perpetuate their memory in this world, and gain eternal happiness, and if some malevolent persons adduce the example of Jesus Christ, saying, that then he had no place to recline his head, the company bearing his name should be poor in imitation of himself, we must make it known and imprint it in the imagination of those, and of all the world, that the church has varied, and that in this day we have become a state; and we must show authority and grand measures against its enemies that are very powerful, or like that little stone prognosticated by the prophet, that, divided, came to be a great mountain. Inculcate constantly to the widows who dedicate their aims and ornaments to the temples, that the greater perfectior, is in disposing of the affection and earthly things, ceding their possession to Jesus Christ and His companions.

17. Being very little, that which we must promise to the widows, who dedicate and educate their children for the world, we must apply some remedy to it.

CHAPTER VIII.

METHODS BY WHICH THE CHILDREN OF RICH WIDOWS MAY BE CAUSED TO EMBRACE THE RELIGIOUS STATE, OR OF DEVOTION.

1. To secure our object, we must create the custom, that the mothers treat them severely, and show to them, that we are in love with them. Coming to induce the mothers to do away with their tastes, from the most tender age, and regarding, restraining, etc., etc., the children especially; prohibiting decorations and adornments when they enter upon competent age; that they are inspired in the vocation for the cloister, promising them an endowment of consideration, if they embrace a similar state; representing to them the insipidity that is brought with matrimony, and the disgust that has been experienced in it; signifying to them the weight they would sit under, for not having maintained in the celibate. Lastly, coming to direct in the conclusions arrived at by the daughters of the widows, so fastidious of living with their mothers, that their feet will be directed to enter into a convent.

2. We must make ourselves intimate with the sons of the widows, and if for them an object or the company, and cause them to penetrate the intent in our colleges, making them to see things that can call their attention by what-

ever mode, such as gardens, vineyards, country houses, and the farm houses where the masters go to recreate; talk to them of the voyages the Jesuits have made to different countries, of their treating with princes, and of much that can capture the young; cause them to note the cleanliness of the refectory, the commodiousness of the lodges, the agreeable conversation we have among ourselves, the suavity of our rule, and that we have for our object the greater glory of God; show to them the pre-eminence of our order over all the others, taking care that the conversations we have shall be diverting to pass to that of piety.

3. At proposing to them the religious state, have care of doing so, as if by revelation; and in general, insinuating directly with sagacity, the advantage and sweetness of our institute above all others; and in conversation cause them to understand the great sin that will be committed against the vocation of the Most High; in fine, induce them to make some spiritual exercises that they may be enlightened to the choice of this state.

4. We must do all that is possible that the masters and professors of the youth indicated shall be of the company, to the end, of being always vigilant over these, and counsel them; but if they cannot be reduced, we must cause them to be deprived of some things, causing that their mothers shall manifest their censure and authority of the house, that they may be tired of that sort of life; and if, finally, we cannot obtain their will to enter the society, we must labor; because we can remind them to other colleges of ours that are at a distance, that they may study, procuring impediment, that their mothers show endearment and affection, at the same time, continuing for our part, in drawing them to us by suavity of methods.

(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. Chiniquy, commonly called Father Chiniquy, 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*. Chiniquy 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 Chiniquy "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. Chiniquy 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 numer-

ous, 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. Reeves'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, 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 consideration 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 besieged 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 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 these 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.



Mrs. J. F. Bell, Oskawatomie, Kan., wife of the editor of The Graphic, the leading local paper of Miami county, writes "I was troubled with heart disease for six years, severe palpitations, shortness of breath, together with such extreme nervousness, that at times I would walk the floor nearly all night. We consulted the best medical talent. They said there was no help for me, that I had organic disease of the heart for which there was no remedy. I had read your advertisement in The Graphic and a year ago, as a last resort, tried one bottle of Dr. Miles' New Cure for the Heart, which convinced me that there was true merit in it. I took three bottles each of the Heart Cure and Restorative Nerve and it completely cured me. I sleep well at night, my heart beats regularly and I have no more smothering spells. I wish to say to all who are suffering as I did: there's relief untold for them if they will only give your remedies just one trial." Dr. Miles Heart Cure is sold on a positive guarantee that the first bottle will benefit. All druggists sell it at \$1.00 a bottle for \$5.00, or it will be sent, prepaid, on receipt of price by the Dr. Miles Medical Co., Elkhart, Ind.

Dr. Miles' Heart Cure Restores Health

DISPOSITION: Send me hand-writing in natural style and I'll send you in return character of writer. Enclose stamped envelope addressed to yourself, also a fee of ten cents. F. E. Dillingham, 506 Colorado Avenue, Kansas City, Kan.

Fifty Years IN THE Church of Rome.



BY REV. CHARLES CHINIQUEY.

THIS is, without exception, the best work extant on the subject of the corrupt practices of the Roman Catholic Church and its priesthood.

It reveals the Jesuitical plot to assassinate PRESIDENT ABRAHAM LINCOLN, giving a brief history of the great crime, which shocked the whole civilized world.

It tells of the abominable and licentious practices of priests and nuns in the Romish nunneries and monasteries in language convincing and entertaining. In short, it is a book that is worthy of a place in any library.

The usual price of this book is \$2.25, in cloth, but, by a special arrangement with the publisher, we will send it postpaid to any address in the United States for

\$2.00,

Cash must, in all cases, accompany the order. Address,

AMERICAN PUBLISHING CO.