

# 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

(Continued from last week.)

### CHAPTER IX.

#### UPON THE AUGMENTING OF REVENUE IN THE COLLEGES.

1. We must do all that is possible, because we do not know if bound with the last vow of him, who is the claimant of an inheritance, meanwhile we do not know if it is confirmed, to not be had in the company a younger brother, or of some other reason of much entity. Before all, that which we must procure, are the augmentations of the society with rules to the ends agreed upon by the superiors, which must be conformable; for that the church returns to its primitive splendor for the greater glory of God; of fate that all the clergy shall be found animated by a united spirit. To this end, we must publish by all methods, that the society is composed in part of professors so poor, that are wanting of the most indispensable, to not be for the beneficence of the faithful; and that another part is of fathers also poor, although living upon the product of some household property; but not to be grievous to the public, in the midst of their studies, their ministry, as are other mendicants. The spiritual directors of princes, great men, accommodating widows, and of whom we have abundant hope, that they will be disposed at last to make gifts to the company in exchange for spiritual and eternal things, that will be proportioned, the lands and temporalities which they possess; for the same, carrying always the idea, that we are not to lose the occasion of receiving always as much as may be offered. If promises and the fulfillment of them is retarded, they are to be remembered with precaution, dissimulating as much as we can the coveting of riches. When some confessor of personages or other people, will not be apt, or wants subtilty, that in these subjects is indispensable, he will be retired with opportunity, although others may be placed anticipatedly; and if it be entirely necessary to the penitents, it will be made necessary to take out the distillate to distant colleges, representing that the society has needs for them there; because it being known that some young widows, having unexpectedly failed, the company not having the legacy of very precious movables, having been careless by not accepting in due time, but to receive these things, we could not attend at the time, and only at the good will of the penitent.

2. To attract the prelates, canonicals and other rich ecclesiastics, it is necessary to employ certain arts, and in place procuring them to practice in our houses spiritual exercises, and gradually and energetically of the affection that we profess to divine things; so that they will be affectioned towards the society and that they will soon offer pledges to their adhesion.

3. The confessors must not forget to ask with the greatest caution and on adequate occasions of those who confess, what are their names, families, relatives, friends, and properties, informing their successors who follow them, the state, intention in which they will be found, and the resolution which they have taken; that which they have not yet determined obtaining, having to form a plan for the future to the company. When it is founded, whence directly there are hopes of utility; for it will not be convenient to ask all at once; they will be counseled to make their confession each week, to disembarrass the conscience much before, or to the title of penitence. They will be caused to inform the confessor with repetition, of that which at one time they have not given sufficient light; and if they have been successful by this means, she will come, being a woman, to make confession with frequency, and visit our church; and being a man, he will be invited to our houses and we are to make him familiar with ourselves.

4. That which is said in regard to widows, must have equal application to the merchants and neighbors of all classes, as being rich and married, but without children, of that plan by which the society can arrive to be their heirs, if we put in plan the measures that we may indicate; but over all, it will be well to have present, as said, near the rich devotees that treat with us, and of whom the vulgar can murmur, when more, if they are of a class not very elevated.

5. Procuring for the rectors of the colleges entrance for all the ways of the houses, parks, groves, forests, lawns, arable lands, vineyards, olive orchards,

hunting grounds, and whatever species of inheritances which they meet with in the end of their rectory; if their owners pertain to the nobility, to the clergy, or are negotiators, particular, or religious communities, inquiring the revenues of each one, their lands and what they pay for them. All these dates or notices they are to seek for with great skill and to a fixed point, energetically yet from the confessional, then of the relations of friendship, or of the accidental conversations; and the confessor meets with a penitent of possible, he will be placed in knowledge of the rector, obtaining by all methods the one conversed.

6. The essential point to build upon, is the following: that we must so manage, that in the ends we gain the will and affections of our penitents, and other persons with whom we treat, accommodating ourselves to their inclinations if they are conducive. The provincials will take care to direct some of us to points, in which reside the nobility and the powerful; and if the provincials do not act with opportunity, the rectors must notice with anticipation the crops (the field of operations) that are there, which we go to examine.

7. When we receive the sons of sprung houses in the company, they must show whether they will be easy to acquire the contracts and titles of possession; and if they were to enter of themselves, of which they may be caused to cede some of their property to the college, or the usufruct (profit) or for rent, or in other form, as if they can come for a time into the society, the gain of which may be very much of an object, to give a special understanding to the great and powerful, the narrowness in which we live, and the debts that are pressing on.

8. When the widows, or our married devoted women, do not have more than daughters, we must persuade them to the same life of devotion, or to that of the cloister; but that except the endowment that they may give, they can enter their property in the society gently; but when they have husbands, those that would object to the company, they will be catechized; and others who desire to enter as religious in other orders, with the promise of some reduced amount. When there may be an only son, he must be attracted at all cost, inculcating the vocation as made by Jesus Christ; causing him to be entirely disembarrassed from the fear of his fathers, and persuading him to make a sacrifice very acceptable to the Almighty, that he must withdraw to His authority, abandon the paternal house and enter in the company; the which, if he so succeeds, after having given part to the general, he will be sent to a distant novitiate; but if they have daughters, they will primarily dispose the daughters for a religious life; and they will be caused to enter into some monastery, and afterwards be received as daughters in the company, with the succession of its properties.

9. The superiors will place in the channels of the circumstances, the confessors of these widows and married people, that they on all future occasions may act for the benefit of the society; and when by means of one, they cannot take out part he will be replaced with another; and if it is made necessary, he will be sent to great distances, of a manner that he cannot follow understandingly with these families.

10. If we can succeed in convincing the widows and devoted persons, who aspire with fervor to a perfect life, and that the better means to obtain it is by ceding all their properties to the society, supporting by their revenues, that they will be religiously administered until their death, conforming to the degree of necessity in which they may be found, and the just reason that may be employed for their persuasion is, that by this mode, they can be exclusively dedicated to God; without attentions and molestations, which would perplex them, and that it is the only road to reach the highest degree of perfection.

11. The superiors craving the confidence of the rich, who are attached to the company, delivering receipts of its proper handwriting whose payment afterwards will differ; not forgetting to often visit those who loan, to exhort them above all in their infirmities of consideration, as to whom will devolve the papers of the debt; because it is not so to be found mention of the company in their testament; and by this course we must acquire properties, without giving cause for us to be hated by the heirs.

12. We must also in a grand manner

ask for a loan, with payment of annual interest, and employ the same capital in other speculation to produce greater revenues to the society; for at such a time, succeeding to move them with compassion to that which they will lend to us, we will not lose the interest in the testament of donation, when they see that they found colleges and churches.

13. The company can report the utilities of commerce, and value the name of the merchant of credit, whose friendship we may possess.

14. Among the peoples where our fathers reside, we must have physicians faithful to the society, whom we can especially recommend to the sick, and to paint under an aspect very superior to that of other religious orders, and secure direction that we shall be called to assist the powerful, particularly in the hour of death.

15. That the confessors shall visit with assiduity the sick, particularly those who are in danger, and to honestly eliminate the other fathers, which the superiors will procure, when the confessor sees that he is obliged to remove the other from the suffering, to replace and maintain the sick in his good intentions. Meanwhile we must inculcate as much as we can with prudence, the fear of hell, etc. etc., or when, the lesser ones of purgatory; demonstrating that as water will put out fire, so will the same aims blot out the sin; and that we cannot employ the aims better, than in the maintaining and subsidizing of the persons, who, by their vocation, have made profession of caring for the salvation of their neighbor; that in this manner the sick can be made to participate in their merits, and find satisfaction for their own sins; placing before them that charity covereth a multitude of sins; and that also, we can describe that charity, is as a nuptial vestment, without which, no one can be admitted to the heavenly table. In fine it will be necessary to move them to the citations of the Scriptures, and of the sick, we can judge what is most efficacious to move them.

16. We must teach the women, that they must complain of the vices of their husbands, and the disturbances which their occasion, that they can rob them in secret of some amount of money, to offer to God, in expiation of the sins of their husbands, and to obtain their pardon.

### CHAPTER X.

#### OF THE PARTICULAR RIGOR OF DISCIPLINE IN THE SOCIETY.

1. If there shall be anyone dismissed under any protest, as an enemy of the society, whatever may be his condition, or age; all those who have been moved to become the devotees of our churches; or of visiting ourselves; or who having been made to take the aims on the way to other churches; or who having been found to give to other fathers; or who having dissuaded any rich man, and well intentioned towards our society, of giving anything; or in the time in which he can dispose of his properties, having shown great affection for his relations with this society; because it is a great proof of a mortified disposition; and we conclude that the professions are entirely mortified; or also, that he having scattered all the aims of the penitents, or of the friends of the society, in favor of his poor relations. Furthermore, that he may not complain afterwards of the cause of his expulsion, it will not be necessary to thrust him from us directly; but we can prohibit him from hearing confessions, which will mortify him, and vex him by imposing upon him most vile offices, obliging him each day to do things that are the most repugnant; he will be removed from the highest studies and honorable employments; he will be reprimanded in the chapters by public censures; he will be excluded from all recreations and prohibited from all conversation with strangers; he will be deprived of his vestments and the uses of other things when they are not indispensable, until he begins to murmur and becomes impatient; then he can be expelled as a shameful person, to give a bad example to others; and if it is necessary to give account to his relatives, or to the prelates of the church, of the reason for which he has been thrust out, it will be sufficient to say that he does not possess the spirit of the society.

2. Furthermore, having also expelled all those who may have scrupled to acquire properties for the society, we must direct, that they are too much addicted to their own judgment. If we desire to give reason of their conduct to the provincials, it is necessary not to give them a hearing; but call for the rule, that they are obligated to a blind obedience.

3. It will be necessary to note, whence the beginning and whence their youth, those who have great affection for the society; and those which we recognize their affection until the furthest orders, or until their relatives, or until the poor shall be necessarily disposed, little by little, as carefully said, to go out; then they are useless.

### CHAPTER XI.

#### HOW WE MUST CONDUCT OURSELVES UNITEDLY AGAINST THOSE WHO HAVE BEEN EXPELLED FROM THE SOCIETY.

1. As those whom we have expelled, when knowing little or something of the secrets, the most times are noxious to the company; for the same, it shall

be necessary to obviate their efforts by the following method, before thrusting them out; it will be necessary to obligate them to promise, by writing, and under oath, that they will never by writing or speaking do anything which may be prejudicial to the company; and it will be good that the superiors guard a point of their evil inclinations, of their defects and of their vices; that they are the same, having to manifest in the discharge of their duties, following the custom of the society, for that, if it should be necessary, this point can serve near the great, and the prelates to hinder their advancement.

2. Constant notice must be given to all the colleges of their having been expelled; and we must exaggerate the general motives of their expulsion; as the little mortification of their spirit, their disobedience; their little love for spiritual exercises; their self love, etc., etc. Afterwards, we must admonish them, that they must not have any correspondence with them; and they must speak of them as strangers; that the language of all shall be uniform, and that it may be told everywhere, that the society never expels any one without very grave causes, and that as the sea ceases up dead bodies, etc., etc. We must insinuate with caution, similar reasons to these, causing them to be abhorred by the people, that for their expulsion it may appear plausible.

In the domestic exhortations, it will be necessary to persuade people that they have been turned out as unquiet persons; that they continue to beg each moment to enter anew into the society; and it will be good to exaggerate the misfortunes of those who have perished miserably, after having separated from the society.

4. It will also be opportune to send forth the accusations, that they have gone out from the society, which we can formulate by means of grave persons, who will everywhere repeat that the society never expels any one but for grave causes; and that they never part with their healthy members; the which they can confirm by their zeal, and show in general for the salvation of the souls of them that do not pertain to them; and how much greater will it not be for the salvation of their own.

5. Afterwards, the society must prepare and attract by all classes of benefits, the magnates, or prelates, with whom those who have been expelled begin to enjoy some authority and credit. It will be necessary to show that the common good of an order so celebrated as useful in the church, must be of more consideration, than that of a particular one who has been cast out. If all this affliction preserves some affection for those expelled, it will be good to indicate the reasons which have caused their expulsion; and yet exaggerate the causes the more that they were not very true; with such they can draw their conclusions as to the probable consequences.

6. Of all modes, it will be necessary that they particularly have abandoned the society by their own free will; not being promoted to a single employment or dignity in the church; that they would not submit themselves and much that pertains to the society; and that all the world should withdraw from them that desire to depend on them.

7. Procuring soon, that they are removed from the exercise of the functions celebrated in the church, such as the sermons, confessions, publication of books, etc., etc., so that they do not win the love and applause of the people. For this, we must come to inquire diligently upon their life and their habits; upon their occupations, etc., etc., penetrate into their intentions, for the which, we must have particular correspondence with some of the family in whose house they live, of those who have been expelled. In surprising something reprehensible in them or worthy of censure, which is to be divulged by people of medium quality; giving in following the steps conducive to reach the hearing of the great, and the prelates, who favor them, that they may be caused to fear that the infamy will relapse upon themselves. If they do nothing that merits reprehension, and conduct themselves well, we must curtail them by subtle propositions and captious phrases, their virtues and meritorious actions, causing that the idea that has been formed of them, and the faith that is had in them, may little by little be made to disappear; that is of great interest for the society, that those whom we repel, and more principally those who by their own abandon us, shall be sunk in obscurity and oblivion.

8. We must divulge without ceasing the disgraces and sinister accidents that they bring upon them, notwithstanding the faithful, who entreat for them in their prayers, that they may not believe that we work from impulses of passion. In our houses we must exaggerate, by every method these calamities, that they may serve to hinder others.

(To be Continued.)

### Romanism Flourishes.

UTICA, N. Y., March 24, 1895.—EDITOR AMERICAN: I have this P. M., upon my return to Utica, after a visit in a neighboring town, received from you a subscription paper for THE AMERICAN for a year. I have received regularly from you the paper which I subscribed and paid for six months, which I believe expires this month, though I am not certain, as my receipt is at my home, Oak Park, Ill. I will

not have any more sent me here, neither renew my subscription, as I shall return to my home the first week in April. I have found Romanism flourishing here without any hindrance, and receiving much help from milk and water Protestants. The best offices and positions are held by them here the same as in Chicago. Occasionally some trouble or scandal comes to light, but the "press" is always kind enough to not say much about it, and the sleepy patriot (?) opens his eyes and ears for a moment, but finds it too much trouble to be bothered with anything said against his friends (?) so they turn aside from it, and close their eyes and sleep again. I have done all I could do in such a stony soil, and have never let an opportunity go by when I could drive in a wedge against them. There are two instances of their subtle workings which I would like to tell you about. In a small but thrifty manufacturing town, Illon, N. Y., they made a great effort to get the Bible out of the public school entirely, but a compromise was effected which is, "that if read at all, it must be between the ringing of the first and last bell." In another town, still smaller than Illon, there is only one school building, in which nine teachers are employed, including the principal, and he, with three of the teachers are Romans. The matron of the leading hospital in Utica, is a papist, or brought up one, and charges have been brought against her, but she brazenly defies them, and says "she is there to fight them and she will fight." And so she has, and is there still. I could write much in regard to their power here, but I need not tell you, because you know where they are in numbers, there they flourish without opposition. I have left your papers to be read by as many as possible, amongst them a doctor, and preacher, and friends in different towns where I have been. I sincerely hope they will bear fruit, and like "the bread cast upon the waters, will return in many days." I will attend to the renewing of THE AMERICAN after my return home. Very respectfully,

A FRIEND.

### Likes The American.

FT. SCOTT, Mar. 24, '95.—Editor of AMERICAN—DEAR SIR:—Please find enclosed one dollar which I owe you for your noble and fearless paper, a paper I could hardly get along without in my home. I have been reading THE AMERICAN for one year, and have never destroyed one of them. As soon as I read them, I place them in the hands of Americans where I think they will do the most good. I gave a few copies to a friend of mine who wished to send them to his old home in England. He said they were the grandest papers he

had ever read. He said he could open some of England's eyes with them. Long live THE AMERICAN that it may reach every civilized nation on earth, and in the end Rome will cease to interfere with the duty of American citizenship.

Since our last election we have Americans on guard in the council chamber, on the police force and two nominated for mayor, one on the citizens ticket and one true blue on the republican ticket.

W. H. BRUNER.

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