

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, 33°.

Past Grand Registrar of the Grand Consistory of the 33d 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.

Sold by Private Subscription Only, and Under Stipulated Conditions.

(COPYRIGHT SECURED.)

TO THE REV. CHARLES CHINIQUEY, of St. Anna, Knoske County, State of Illinois, the Master-Lodger 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 XII.

WHO MAY COME THAT THEY MAY BE SUSTAINED AND PRESERVED IN THE SOCIETY.

1. The first place in the company pertains to the good operators; that is to say, those who procure less for the temporal than for the spiritual good of the society; such as the confessors of princes, of the powerful, of the widows, of the rich pious women, the preachers and the professors who know all these secrets.

2. Those who have already failed in strength or advanced in years; conforming to the use they have made of their talents in and for the temporal good of the society; of the manner which has attended them in days that are passed; and further, are yet convenient instruments to give part to the superiors of the ordinary defects which are to be noted in ourselves, for they are always in the house.

3. We must never expel but in case of extreme necessity, for fear of the society acquiring a bad reputation.

4. Furthermore, it will be necessary to favor those who excel by their talent, their nobleness and their fortune; particularly if they have powerful friends attached to the society; and if they themselves have for it a sincere appreciation, as we have already said before. They must be sent to Rome, or to the universities of greater reputation to study there; or in case of having studied in some province, it will be very convenient that the professors attend to them with special care and affection. Meanwhile, they not having conveyed their property to the society, we must not refuse them anything; for after confirming the cession, they will be disappointed as the others, notwithstanding guarding some consideration for the past.

5. Having also especial consideration on the part of the superiors, for those that have brought to the society, a young notable, placed so that they are given to know the affection made to it; but if they have not professed, it is necessary to take care of not having too much indulgence with them, for fear that they may return at another time, to carry away those whom they have brought to the society.

## CHAPTER XIII.

OF THE YOUTH WHO MAY BE ELECTED TO BE ADMITTED INTO THE SOCIETY, AND OF THE MODE OF RETAINING THEM.

1. It is necessary that much prudence shall be exercised, respecting the election of the youth; having to be sprightly, noble, well liked, or at the least excellent in some of these qualities.

2. To attract them with greater facility to our institute, it is necessary in the meanwhile, to study that the rectors and professors of colleges shall exhibit an especial affection; and outside the time of the classes, to make them comprehend how great is God, and that some one should consecrate to His service all that he possesses; and particularly if he is in the society of His Son.

4. Whenever the opportunity may arrive, conducive in the college and in the garden, and yet at times to the country houses, that in the company of ourselves, during the recreations, that we may familiarize with them, little by little, being careful, notwithstanding, that the familiarity does not engender disgust.

4. We cannot consent that we shall punish them, nor oblige them to assemble at their tasks among those who are the most educated.

5. We must congratulate them with gifts and privileges conforming to their age and encouraging above all others with moral discourses.

6. We must inculcate them, that it is for one divine disposition, that they are favorites among so many who frequent the same college.

7. On other occasions, especially in the exhortations, we must aim to terrify them with menaces of the eternal condemnation, if they refuse the divine vocation.

8. Meanwhile frequently expressing the anxiety to enter the society, we must always defer their admission, that they may remain constant; but if for these, they are undecided, then we must encourage them incessantly by other methods.

9. If we admonish effectively, that none of their friends, nor yet the fathers, nor the mothers discover their vocation before being admitted; because

then, if then, they come to the temptation of withdrawing; so many as the society desires to give full liberty of doing that which may be the most convenient; and in case of succeeding to conquer the temptation, we must never lose occasions to make them recover spirit; remembering that which we have said, always that this will succeed during the time of the novitiate, or after having made their simple vows.

10. With respect to the sons of the great, nobles, and senators, as it is supremely difficult to attract them, meanwhile living with their fathers, who are having them educated to the end, that they may succeed in their destinies, we must persuade, vigorously, of the better influence of friends that are persons of the same society; that they are ordered to other provinces, or to distant universities in which there are our teachers; careful to remit to the respective professors the necessary instructions, appropriate to their quality and condition, that they may gain their friendship for the society with greater facility and certainty.

11. When having arrived at a more advanced age, they will be induced to practice some spiritual exercises, that they may have so good an exit in Germany and Poland.

12. We must console them in their sadness and afflictions, according to the quality and dispositions of each one, making use of private reprimands and exhortations appropriate to the bad use of riches; inculcating upon them that they should deprecate the felicity of a vocation, menacing them with the pains of hell for the things they do.

13. It will be necessary to make patent to the fathers and the mothers, that they may condescend more easily to the desire of their sons of entering the society, the excellence of its institute in comparison with those of other orders; the sanctity and the science of our fathers; its reputation in all the world; the honor and distinctions of the different great and small. We must make enumeration of the princes and the magnates, that, with great content, have lived until their death, and yet living in the society. We must show how agreeable it is to God, that the youth consecrate themselves to Him, particularly in the society of His Son; and what thing is there so sublime as that of a man carrying the yoke of his Lord from his youth. That if they oppose any objections because of their extreme youth, then we must present the facility of our institute, the which not having anything to molest, with the exception of the three vows, and that which is most notable, that we do not have any obligatory rule, nor yet under penalty of venial sin.

## CHAPTER XIV.

UPON RESERVED CASES AND MOTIVES THAT NECESSITATE EXPULSION FROM THE SOCIETY.

1. To most of the cases expressed in the constitutions, and of which only the superior or the ordinary confessor, with permission of this, can absolve them, where there is sodomy, unnatural crime, fornication, adultery, of the unchaste touch of a man, or of a woman; also if under the pretext of zeal, or whatever motive, they have done some grave thing against the society; against its honors and its gains; these will be just causes for reason of the expulsion of the guilty.

2. If anyone confesses in the confessional of having committed some similar act, he will not be promised absolution, until he has promised to reveal to the superior, outside of the confessional, the same or by his confessor. The superior will operate the better for it, in the general interests of the society; further, if there is founded hope of the careful hiding of the crime, it will be necessary to impose upon the guilty a convenient punishment; if otherwise he can be expelled much before. With all the care that is possible, the confessor will give the penitent to understand that he runs the danger of being expelled.

3. If any one of our confessors, having heard a strange person say, that he had committed a shameful thing with one of the society, he will not absolve such a person, without his having said, outside of his confession, the name of the one with whom he has sinned; and if he so says, he will be made to swear that he will not divulge the same, without the consent of the society.

4. If two of ourselves have sinned carnally, he who first avows it will be retained in the society; and the other will be expelled; but he who remains permanent, will be after such mortification

tion and bad treatment, of sorrow, and by his impatience, and if we have occasion for his expulsion, it will be necessary for the future of it that it be done directly.

5. The company being a noble corporation and pre-eminent in the church, it can dismiss those that will not be apt for the execution of our object, although giving satisfaction in the beginning; and the opportunity does not delay in presenting itself; if it procures continuous maltreatment; and if he is obliged to do contrary to his inclination; if they are gathered under the orders of gloomy superiors; if he is separated from his studies and from the honorable functions, etc., etc., until he gets to murmuring.

6. In no manner must we retain in the company, those that openly reveal against their superiors, or that will complain publicly, or reservedly, of their companions, or particularly if they make them to strangers; nor to those who are among ourselves, or among persons who are on the outside, censure the conduct of the society in regard to the acquisition or administration of temporal properties, or whatever acts of the same; for example, of crushing or oppressing many of those whom we do not wish well, or that they the same having been expelled, etc., etc. Nor yet those, that in conversation, who tolerate, or defend the Venetians, the French or others, that have driven the company away from their territories, or that have occasioned great prejudices.

7. Before the expulsion of any we must vex and harass them in the extreme; depriving them of the functions that they have been accustomed to discharge, dedicating them to others. Although they may do well, it will be necessary to censure them, and with this pretext, apply them to another thing. Imposing by a trifling fault that they have committed the most severe penalties, that they blush in public, until they have lost all patience; and at last will be expelled as pernicious to all, for which a future opportunity will present itself when they will think less.

8. When some one of the company has a certain hope of obtaining a bishopric, or whatever other ecclesiastical dignity, to most of the ordinary vows of the society he will be obliged to take another; and that is, that he will always preserve good sentiments towards the society; that he will always speak favorably of it; that he will not have a confessor that will not be to its bosom; that he will do nothing of entity without having heard the justice of the same. Because in consequence of not having observed this, the Cardinal Tolet the society had obtained of the holy see, that no swinish descendants of Jews or Mahomedans were admitted, that he did not desire to take such vows; and that for celebrity that is out, he was expelled as a firm enemy of the society.

## CHAPTER XV.

HOW THE COMPANY MUST BE CONDUCTED WITH THE MONKS AND NUNS.

1. The confessors and preachers must guard well against offending the nuns and occasioning temptations contrary to their vocation; but on the contrary, having conciliated the love of the lady superiors, that we obtain to hear, when less, their extraordinary confessions, and that it is predicted that we may hope soon to receive some gratitude from them; because the abbesses, principally the rich and noble, can be of much utility to the society, by themselves, and by their relatives and friends; of the manner with which we treat with them and influence of the principal monasteries, the society will little by little arrive to obtain the knowledge of all the corporation and increase its friendship.

2. It will be necessary, notwithstanding, to prohibit our nuns from frequenting the monasteries of women, for fear that their mode of life may be more agreeable, and that the society will see itself frustrated in the hopes of possessing all their properties. We must induce them to take the vow of chastity and obedience, at the hands of their confessors; and to show them that this mode of life will conform with the uses of the primitive church, placed as a light to shine in the house, and that it cannot be hidden under a measure, without the edification of their neighbor, and without fruit for the souls; furthermore, that in imitation of the widows of the Gospel, doing well by giving themselves to Jesus Christ and to His company. If they were to know how evil it can possibly be, of the life of the cloisters; but these instructions must be given under the seal of inviolable secrecy, that they do not come to the ears of the monks.

## CHAPTER XVI.

HOW WE MUST MAKE PROFESSION OF DESPISING RICHES.

1. With the end of preventing the seculars from directing attention to our itching for riches, it will be useful to repel at times alms of little amount, by which we can allow them to do services for our society; though we must accept the smallest amounts from people attached to us, for fear that we may be accused of avarice, if we only receive those that are most numerous.

2. We must refuse sepulture to persons of the lowest class in our churches, though they may have been very at-

tached to our society; for we do not believe that we must seek riches by the number of interments, and we must hold firmly the gains that we have made with the dead.

3. In regard to the widows and other persons who have left their properties to the society, we must labor with resolution and greater vigor than with the others; things being equal, and not to be made apparent, that we favor some more than others, in consideration of their temporal properties. The same must be observed with those that pertain to the company, after that they have made cession of their property; and if it be necessary to expel them from the society, it must be done with all discretion, to the end that they leave to the company a part for the less of that which they have given, or that which they have bequeathed at the time of their death.

## CHAPTER XVII.

METHODS TO EXALT THE COMPANY.

1. Treating principally all, though in things of little consequence, we must have the same opinion, or at least exterior dignity; for by this manner we may augment and strengthen the society more and more; to overthrow the barrier we have overcome in the business of the world.

2. Thus strengthening all, it will shine by its wisdom and good example, that we shall excel all the other fathers, and particularly the pastors, etc., etc., until the people desire us to all. Publicly divulging that the pastors do not need to possess so much knowledge, with such they can discharge well their duties, stating that they can assist them with the counsels of the society; that for this motive they can dedicate themselves to all classes of studies.

3. We must inculcate this doctrine with kings and princes, that the Catholic faith cannot subsist in the present state, without politics; but that in this, it is necessary to proceed with much certainty. Of this mode, we must share the affection of the great, and be admitted to the most secret counsels.

4. We must entertain their good will, by writing from all parts interesting facts and notices.

5. It will be no little advantage that will result, by secretly and prudently fomenting dissensions between the great, ruining or augmenting their power. But if we perceive some appearance of reconciliation between them, then we of the society will treat and act as pacificators; that it shall not be that any others shall anticipate to obtain it.

6. As much to the magnates as to the people, we must persuade them by all possible means, that the society has not been, but by especial Divine Providence, conforming to the prophecies of the Abbot Joachim, for to return and raise up the church, humbled by the heretics.

(To Be Continued.)

## Errors of Youth.

SUFFERERS FROM  
Nervous Debility, Youthful  
Indiscretions, Lost Manhood,  
BE YOUR OWN PHYSICIAN.

Many men, from the effects of youthful indiscretion, have brought about a state of weakness that has reduced the general system so much as to induce almost every other disease; and the real cause of the trouble scarcely ever being suspected, they are distressed for everything but the right one. During our extensive college and hospital practice we have discovered new and concentrated remedies. The accompanying prescription is offered as a CERTAIN AND SPEEDY CURE, hundreds of cases having been restored to perfect health by its use after all other remedies failed. Perfectly pure ingredients must be used in the preparation of this prescription.

R—Erythrocyan 200s. 4 drachms.  
Ferbulein, 4 drachms.  
Helminthia Dioica, 4 drachms.  
Galienin, 3 grains.  
Ext. ignea amara (alcohol-50%) 1 grain.  
Ext. lupulini, 2 scruples.  
Glycerin, q. s.

Make 60 pills. Take 1 pill at 8 p.m., and another on going to bed. This remedy is adapted to every weakness in either sex, and especially in those cases resulting from imprudence. The recuperative powers of this restorative are astonishing, and its use continued for a short time changes the languid, debilitated, nervous condition to one of renewed life and vigor.

To those who would prefer to obtain it of us, by remitting \$1. a sealed package containing 60 pills, carefully compounded, will be sent by mail from our private laboratory, or we will furnish 6 packages, which will cure most cases, for \$5. All letters carefully confidential.

NEW ENGLAND MEDICAL INSTITUTE,

12 Tremont Row, Boston, Mass.

One Hundred Wanted!!

The well known and able preacher and Lecturer, Scott F. Hershey, Ph. D., of Boston, is at work on a book, which will deal with the Roman Papacy, as always and everywhere opposed to civil and religious liberty. Dr. Hershey has brought all the past under the contribution of his powerful pen, and his book will have an immense influence on the patriotic movement of the day, and will have the biggest sale of any book of this generation.

## One Hundred Experienced Agents Wanted

To whom SPECIAL OFFERS will be made. Two General Agents for each State wanted at once.

## WHO WILL APPLY FIRST?

None But Patriots and Those Full of Business Need Write.

Address,

BACK BAY BOOK CO.,  
Berkler and Columbus Ave. BOSTON.

## MARIA MONK

Paper Cover 50 Cents.

This little volume relates the terrible experience of a nun who was confined in the "Black Nunnery" of Montreux. It has probably the largest sale of any work of the kind ever published, and several

## Attempts to Suppress It

have been made. The price in cloth is \$1.00 and in paper 50 cents. For sale by

AMERICAN PUBLISHING CO.,

1615 Howard Street, Omaha, Neb.  
Main St., Kansas City, Mo.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.

HORSEMEN,

DAIRYMEN,

POULTRY RAISERS and

DEALERS IN  
FINE BLOODED STOCK

Will Consult Their Own Interests by Using

Lockhart's Nutritious Condiment

IT IS THE

Purest and Best

Horse and Cattle Food

MANUFACTURED TODAY.

Absolutely Free From Poisonous Matter of Any Kind.

HEADQUARTERS IN:

London, England, Glasgow, Scotland,  
New York, Chicago, Omaha.

HAVING investigated this Horse and Cattle Food, and having become convinced that it was superior to any preparation on the market today, I have consented to take the general agency for the Middle and Western States. It is now being used by many of the leading horse and cattle men, some of whom testify to its worth and money-saving qualities. Among the number who have endorsed it may be mentioned: Robert Bonner, Esq., of the New York Ledger; William Lockhart, Esq., Veterinary Surgeon; Dan Mace, the famous trainer and driver, and H. E. Bonner, Esq., Veterinary Surgeon, all of New York; H. M. Hosick & Co., Tallow, Hides and Wool; The Lincoln Park Commissioners; John Ford, Metropolitan Market; Armour & Co., Packers; Miller & Armour, Packers; J. C. Pennoyer & Co., Teaming; Gen. Torrence; Lincoln Ice Co.; A. H. Revell; William Thompson Ice Co.; Gen. Newberry; Consumers Pure Ice Co.; E. K. Bond Packing Co.; Thos. J. Lipton & Co., Packers, and others, of Chicago.

This Condiment is recommended by a dairyman who says his cows gave one-third more milk while he used it during the winter. It is just the stuff to build up all stock, and is a great feed-saver on account of its nutritious qualities.

Price per Barrel (150 pounds).....	\$11.00
100 Pounds.....	8.00
50 Pounds.....	5.00
25 Pounds.....	3.00
Sample Package Containing 8 Pounds.....	1.00

Send in a Trial Order.

If you use it once you will never be without it. Address,

JOHN C. THOMPSON.

Care American Publishin Co