CANON LAW.

1. The constitutions of princes are not superior, but subordinate to ecclesiastical constitutions.

2. The laws of the emperors cannot derive the ecclesiastical or canon laws.

3. It is not lawful for an emperor to enact anything opposed to the apostolic rules.

4. It is not lawful for kings to usurp the things that belong to priests.

5. No custom of anyone can thwart the canons of the popes.

6. Let no resistance be offered to the apostolic (canon) precepts, but let them be unintermissively fulfilled.

7. The yoke imposed by the holy see is to be borne, though it appear intolerable and insupportable.

8. The Pontiff can neither be judged nor bound by the secular power.

9. That the Pontiff was called God by the pious Prince Constantine, and that as god he cannot be judged as man.

10. That as god he is far above the reach of all human law and judgment.

11. That all laws contrary to the canons and decrees of the Roman prelates are of no force.

12. That all of the ordinances of the pope are unhesitatingly to be obeyed.

13. We ought not even to speak to one whom the pope has ex-communicated.

14. Priests are fathers and masters, even of princes.

15. The civil law is derived from man, but the ecclesiastical or canon law is derived directly from God, by which the pontiff can, in connection with his prelates, make constitutions for the whole christian world, in matters spiritual, concerning the salvation of souls, and the right government of the church; and if necessary judge and dispose of all the temporal goods of all christians.

16. A heretic, holding or teaching false doctrine concerning the sacraments, is ex-communicated and degraded, and handed over to the secular court.

17. Secular princes unwilling to swear to defend the church against heretics are ex-communicated, and they are lain under an interdict.

18. The goods of heretics are to be confiscated and applied to the church.

19. Advocates or notaries, favoring heretics, or their defenders, or pleading for them in law suits, or writing documents for them, are infamous and suspended from office.

20. The secular powers, whether permanent or temporary, are bound to swear that they will exterminate, according to their power, all heretics condemned by the church; and a temporal lord not purging his land of heretics, is ex-communicated.

21. Those signed with the cross for the extermination of heretics, rejoice in the privilege granted to the crusaders for the help of the holy land.

22. They are absolved from all obligations who are in anywise bound to heretics.

23. Whoever dies in battle against the unbelieving, merits the kingdom of heaven.

24. We do not esteem those homicides, to whom it may have happened in their zeal for their mother church against the ex-communicated, to kill some of them.

25. That Catholic Princes are bound, both by civil and common law, not to receive or tolerate heretics, and much more are not to permit their rites, or other exercise of their religion, or rather, their false sect, but are most solemnly bound everywhere, to repel and expel them.

26. The following temporal punishments are to be enforced on heretics: 1st—Infamy, and the consequent disqualifications for all civil acts. 2nd—Intestability, as well active as passive (that is, they can neither make nor will inherit what is left to them by others). 3rd—Loss of paternal power over children. 4th—Loss of dowry, and other privileges granted to women. 5th—Confiscation of all goods. 6th—That vassals and slaves and others are free from all, even sworn obligations due to their lord or another. 7th—Capital corporal punishment, especially death, and perpetual imprisonment.

27. The canon law forbids all toleration.

28. That metropolitans and bishops are to ex-communicate him who grants liberty of conscience.

29. No oath is to be kept toward heretic princes, lords or others.

30. Heretics are to be deprived of all civil and paternal rights.

31. The pope can absolve from all oaths.

32. Every bishop is ordinary judge in a cause of heresy. The reason is because the bishops can ex-officio, and ought to extirpate heretics, and inflict upon them the due punishments, and to this are bound on pain of deposition. Besides, are the inquisitors especially deputed by the apostolic see. Every bishop in his diocese is thought to be, and in reality is, a natural inquisitor, (literally born inquisitor), so as to have the same power with those already mentioned in a cause of heresy.

33. In every promissory oath, although absolutely taken, there are certain conditions tacitly understood, amongst which are: 1st—If I can; 2nd—To save the right and authority of a superior; 3rd—When the oath supposes the honor of the apostolic see to be illicit.

34. That the council of Trent, (the last and great authority of Rome), decrees and commands that the sacred canons and all general councils, also the other apostolic enactments issued in favor of ecclesiastical persons of ecclesiastical liberty, and against its violators, all of which by this present decree it renews, and must be exactly observed by all.

CARDINAL'S OATH.

"I, ————, cardinal of the Holy Roman church, do promise and swear that, from this time to the end of my life, I will be faithful and obedient unto St. Peter, the holy apostolic Roman church, and our most holy lord, the pope of Rome, and his successors, canonically and lawfully elected: that I will give no advice, consent or assistance against the pontifical majesty and person; that I will never knowingly and advisedly, to their injury or disgrace, make public the councils entrusted to me by themselves, or by messengers or letters; also that I will give them any assistance in retaining, defending and recovering the Roman papacy and the regalia of Peter, with all my might and endeavor, so far as the rights and privileges of my order will allow it, and will defend them against all their honor and state, and I will direct and defend, with due form and honor, the legates and nuncios of the apostolic see, in the territories, churches, monasteries and other benefices committed to my keeping; and I will cordially co-operate with them and treat them with honor in their coming, abiding and returning, and that I will resist unto blood all persons whatsoever who shall attempt anything against them. That I will, by every way and by every means strive to preserve, augment and advance the rights, honors, privileges, the authority of the Holy Roman bishop, our lord the pope and his before mentioned successors, and that, at whatever time anything shall be decided to their prejudice, which is out of my power to hinder, as soon as I shall know that any steps or measures have been taken in the matter, I will make it known to the same, our lord or his successors, or some other person by whose means it may be brought to their knowledge. That I keep and carry out and cause others to keep and carry out the rules of the holy Father, the decrees, ordinances, dispositions, reservations, provisions, apostolic mandates and constitutions of the Holy Father Sixtus, of happy memory, as to visiting the thresholds of the apostles at certain prescribed times, according to the tenor of that which I have just read through. That I will rack out and oppose, persecute and fight (most counts persecutorum et impugnatorum) against heretics schismatics who oppose our lord, the pope of Rome, and his before mentioned successors, and this I will do with every possible effort."

I (signature) do so swear to the pope.

BISHOP'S OATH.

"I, ————, elect of the Detroit diocese, from henceforward will be faithful and obedient to St. Peter the Apostle and to the Holy Roman church, and to our lord, the holy pope of Rome, and to his successors canonically entering. I will neither advise, consent nor do anything that they may lose life or member, or that their persons may be seized, or hands in any wise laid upon them, or any injuries offered to them, under any pretense whatsoever. The counsel which they shall intrust me by themselves, their messengers or letters, I will not knowingly reveal to any, to their prejudice. I will help them to defend and keep the Roman papacy and the royalties of St. Peter against all men. The legate of the apostolic see going and coming, I will honorably treat and help in his necessities. The rights, honors, privileges and authority of the Holy Roman church of our lord, the pope, and his aforesaid successors, I will endeavor to preserve, defend, increase and advance. I will not be in any counsel, action or treaty, in which shall be plotted against our said lord and roman church, anything to the hurt or prejudice of their persons, rights, honor, state or power, and, if I shall know any such thing to be treated or agitated by any whatsoever, I will hinder it to my utmost, and as soon as I can, I will signify it to our said lord. The ordinance and mandates of the pope, I will observe with all my might and cause to be observed by others.

"Heretics, schismatics and rebels to our said lord or his successors, I will to my utmost persecute and oppose."

"Hereticos, schismaticos et rebelles eidem Domino nostro vel successoribus predictis pro posse persequar et oppugnabo."

"I will come to a council when I am called. I will visit the threshold of the apostles every three years and give an account of our lord of all my pastoral office and of the things belonging to my diocese to the discipline of my clergy and people. I will in like manner humbly receive and diligently execute the apostolic commands. If I am detained by a lawful impediment, I will perform the aforesaid by a member of my chapter or a priest of my diocese, fully instructed in all things above mentioned. The possessions belonging to my table, I will neither sell nor other wise alienate without consulting the Roman pontiff. So help me God and these holy gospels of God."

I (Signature),
Sent to the Romish Manager

The Fenian's Oath.

"I swear by almighty God, by all in heaven and earth, by the holy prayer-book of my holy church, by the blessed Virgin Mary mother of God, by her sorrow and grief at the cross, by her tears and wailings, by the holy apostles St. Peter and Paul, by the glorious apostle of Ireland—St. Patrick—by the blessed and holy church of all ages, by the holy national martyrs, to fight upon the Irish soil, to fight for the independence of Ireland—to fight until I die, wading in the red gore of the Sassenach (Protestant) for the glorious cause of nationality; to fight until not a single vestige, track or footstep, is left to tell that the holy soil of Ireland was ever trodden by the Sassenach tyrants and murderers; and, morover, when the Protestant robbers and orutes in Ireland shall be murdered and driven into the sea like the swine our Lord Jesus Christ caused to be drowned, then we shall embark for, and take England, and root out every vestige of the accursed blood of the heretic adulterer, Henry VIII., and possess ourselves of the beasts who have so long kept our island of saints—Old Ireland—in the chains of bondage, driven us from her shores, exiles into foreign lands. I will wade in the blood of Orangemen and heretics (Protestant) who do not join us and become ourselves.

Scotland too, having given aid and succor to the beast, we shall live in her gore. We shall not give up until we have restored our holy faith all over the British Isles.

To all of this I sincerely and conscientiously swear with my eyes blinded, not knowing who to me administers this oath

Oath of the Clan-na-Gael.

The following is the oath taken by the members of that famous Romish Catholic society:

"I (name in full) do solemnly swear in the presence of Almighty God, that I will labor while life is left in me to establish and defend a republican form of government in Ireland; that I will keep secret the names and everything connected with the Irish brotherhood from all not entitled to know such secrets; that I will obey and comply with the constitution and laws of the same, whatever they may be; that I will preserve the funds of this order for the cause of Irish revolution alone as specified in the constitution; that I will deem it my special duty and mission to promote and foster sentiments of union, brotherly love, nationality, among all Irish Catholics; that I will not permit the nomination in any political caucus or convention of a person not pledged to the principles of this society; I will always give a member of this brotherhood preference in all matters of business, and will vote and work only for Irishmen for political office. I take this obligation without any mental reservation, holding the same forever binding upon me, and that any violation thereof or desertation of my duty to the brotherhood is infamous, and merits the severest punishment, so help me God."

This oath the candidate is abjured to keep at the hazard of his life. It was printed in the Chicago *Inter-Ocean* and was sworn to be correct at the Cronin trial. It was reported by said paper December 16, 1893. Priests and bishops, act as chaplains for this holy (?) order.

They Both Flew.

NORTH PLATTE, Neb., April 29, 1894.—Editor THE AMERICAN: I write to ask you a question, please answer it in the next edition of THE AMERICAN. Did they fly the Irish flag from public buildings in New York city on St. Patrick's day and if so was the American flag under or above it, answer and oblige a REGULAR READER.

Readers of THE AMERICAN who happen to have any coins dated before 1873, may find among them a quantity of varieties which are worth many times their face value. The National Coin Co., 832 Stock Exchange, Boston, Mass., sends out a 16 page circular with illustrations of United States and foreign coins, stamps, confederate and continental currency. Cut this out and send stamps, and you will receive book by return mail. Send now. It may mean a fortune to you.

WHY I HATE PRIESTS.

An Open Letter By Daisy G. Mack.

CHICAGO, May 12, 1894.—To several friends: In answer to your question, "Why do I hate the priests so?" I will say that I have excellent reasons for hating them and I am pleased to give you the reason in this letter.

A few years ago, when I was living in San Francisco, I met with an accident and was compelled to go to the country for my health. I decided to go to the southern part of California, and a week after I was in a small town in Santa Cruz county. It was a beautiful little place: a pretty little village, of perhaps a hundred houses. To the west was a large mountain; to the east and the north a chain of hills, and through the heart of the village rax a creek that had its source somewhere in the hills. The creek was called Love creek and never was a stream better named. It was a narrow stream and came down over the rocks in little waterfalls. Its course was through a valley that was bordered by trees, and the dense foliage kept the valley, for the most part, in shadow. Here and there the sunlight would sift down through the leaves and make some little waterfall seem like a torrent of sparkling diamonds. And occasionally the sunshine falling on the many colored leaves as an autumn faded tree would cast their bright colors onto some eddying pool of water and make it seem a great, everchanging, opalescent mass of living fire. This stream ran through the village and gushed along to the south until it was lost in the distant valleys. The houses of the village were nearly all little white cottages, and the village, with its contrast of white against the dense green of the giant rosewoods, and the brook like a thin thread of silver showing here and there, looked, to me, like a veritable Eden, this village had its serpent as you shall see. I am an ardent deciple of Isaak Walton and spent much of my time at the creek, trout fishing. One evening, coming home, after a day's fishing, I met the Eve who lived in this new Eden. Standing in the gateway of one of the cottages, stood a charming young maiden. With her sweet, winsome face, and her simple country air, she seemed to me, as she stood in her white dress beneath the vine covered arch of the gate, an angel standing at the gates of Heaven. I passed on and went to the house where I was stopping. I spoke to the lady of the house about the girl and she said her name was Evelyn Hubbard, and that she was the sweetest girl in the village. The next day I was introduced to Evelyn Hubbard and then commenced the sweetest period of my life. I found her as innocent as a dove and as simple—well far too innocent and simple for any place but that little country village. Day after day I met her, and day after day she crept deeper into my heart. Thinking of her, one might truthfully say:

And while I muse adown the way,
There trips a little maid
Whose form grows fairer every day,
Whose roses never fade.

A woman almost—scarce a child
In beauty's opening bloom;
A flower that seems too sweet and wild
For mortal's common doom.

The lovelight streaming in her face,
The bloom of happy health,
The innocence that lends a grace,
The blush that comes by stealth.

Sweeter and sweeter she seemed to me, until one day I awoke from my dream and realized that life, without her, would not be worth the living. Finally, I declared my love, and left her an accepted lover. Then my dream of bliss was realized and all the world seemed sweeter than ever before to me. The roses seemed to blush a brighter pink when she was near; the the daisies were more pure and innocent when her feet passed by them, and each tender, fragrant flower breathed in a sweeter perfume when she was nigh. Each day she grew more fair, each day found her more sweet, and each moment she was dearer to me. But soon, far too soon, I had to leave. We parted, as only true louers part, with words and vows too sacred to repeat. I went home to think of her by day, to dream of her by night, and to love her more and more each day. Often, very often, I heard from her, and her letters were, to me, like drops of water to a dying plant. Each time I received a letter from her I brightened up, but soon commenced to feel downhearted again, and grew gloomier and gloomier until the next letter came and cheered me up again. Suddenly the letters commenced to grow fewer and fewer and finally stopped altogether. Then came a letter from her sister informing me that Evelyn was dead. I dropped everything and took the first train to the town. When I arrived I was stunned. I went to take one last farewell and found my beautiful darling, in her coffin, with a tiny dead infant in her arms. I was speechless with astonishment. After the funeral I heard the awful details of my poor Evelyn's ruin. I can not tell you the whole story, but I will say that the man who took advantage of such innocence and who was the father of the infant was the parish priest. That is why I hate the priests.

Yours very truly,
DAISY G. MACK.

STATE OF THE COUNTRY.

Report Adopted by the Kansas Conference of the Methodist Episcopal Church.

The marvelous growth and prosperity of our country demand our highest gratitude to God. At the same time there are evils which call for eternal vigilance.

We regard, on the one hand, the rigorous measures against the Chinese as dangerous and damaging; and, on the other hand, the promiscuous and almost unchallenged emigration of foreigners to this country, as even more dangerous and damaging. Such emigration burdens this land with the sick, the blind, the feeble, the thriftless, the idiotic, and the insane. It enables insidious Romanism to ship to us an infatuated population, in view of getting the balance of power against our free institutions. Such emigration opens the way to anarchists and their kindred despisers of government to leave their nests of wickedness in the old world and flock to the new world with their broods, that they may make war upon the American institutions.

That the Americans may well be alarmed at the increasing evidences of Roman power, is shown by the fact that already free speech is made impossible in our larger cities. Repeated interferences from mob violence under priestly instigation, with speakers who have sought to call attention to the perils which threaten the public school system and our republican institutions generally, from the growing arrogance of this foreign church, should awaken the citizens of the republic to the fact that one of our most cherished privileges—the right of free speech—is threatened with destruction at the command of an alien hierarchy.

Recent events show that the old spirit of persecution is still dominant in the papal church, that it is now, as always, intensely hostile to free thought and free speech.

We call upon our people everywhere to demand of municipal and state authorities that they accord fullest protection to every man who seeks upon the public platform to discuss the relation of the Roman church to our form of civilization.

While Protestantism invites fullest discussion, Catholicism must be compelled to permit it. Suppression of free speech is a crime against the fundamental principles of a republican government, which must be resisted at any cost and every hazard.

Our free schools, in which our children are trained to become subjects of the best government on earth, are the main hope of the republic, and Americans have reason to be alarmed at the persistent efforts of Romanism to divert the school funds to their own parochial and religio-political schools, whereby there must grow up another government with the pope for its head and Jesuits for counsellors. Our people ought to arise in their strength against the manifest intrigues of the Roman Catholic church, and the defiant attitude it has assumed toward freedom of speech and press. One glaring instance of this is seen in its persecuting hostility to a secret organization known as the American Protective Association. Its own peculiar weapon of secrecy, employed by this organization, it maliciously assaults, while its wrath knows no bounds when the association speaks in favor of Protestantism and American institutions. Romanism is the same despiser of free speech in this country that it has ever been elsewhere.

We earnestly protest against unjust laws for the Chinese; against loose laws on emigration; against all laws that distinguish in favor of Romanism to the exclusion of American institutions; against laws on the liquor traffic that could not be applied to theft, murder, or any other crime; and against all interference with our free Christian nation.

I hereby certify that the above is a correct copy of the report adopted by the Kansas Conference of the Methodist Episcopal church at the session held at Abilene, Kansas, March 7-12, 1894.

EDWIN LOCKE,
Secretary.

NO OBJECTION TO THE TITLE SISTER

State Superintendent Schaefer Upholds the Teaching of Nuns.

READING, Pa., May 8.—N. C. Schaefer, state superintendent of education for Pennsylvania, has given his opinion as to the matter of nuns in the public schools teaching the children to address them as "sister" and also addressing priests as "father." He says that he himself is a Protestant clergyman, yet he would consider it a breach of etiquette if he were to fail to address a priest or a nun by the proper ecclesiastical name. He gives other reasons at length for this assertion.

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Notice of Amended Articles of Incorporation.

Notice is hereby given that at the special meeting of THE AMERICAN PUBLISHING COMPANY, a corporation duly authorized under the laws of the State of Nebraska and doing business at Omaha in Douglas county in said State, Article IV of Articles of Incorporation of said Company was amended to read as follows to-wit:

"Article IV. The capital stock of this corporation shall be fifteen thousand ($15,000) dollars divided into one hundred and fifty shares of one hundred dollars each, which shall be fully paid when same is issued.

Dated at Omaha, Nebraska, April 26th, 1894.

Directors. JOHN C. THOMPSON, President
W. C. KELLEY, Secretary.
EMMA V. THOMPSON, Treasurer
M. L. Zook.

4-27-4t