

THE ASSASSINATION

OF PRESIDENT ABRAHAM LINCOLN, FROM THE

Standpoint Occupied by Ex-Priest Chiniquy, Who Journeyed to the National Capital Twice to Give Notice of the Plot.

Father Chiniquy, the apostate Catholic priest who has been lecturing in Baltimore, in conversation with a Morning Herald reporter, made a number of statements regarding the assassination of President Lincoln which are not to be found in the histories of the period and accounts of that lamentable tragedy.

"I am a French-Canadian by birth," said he to the reporter, "and was born in Kamovaska, Canada, in 1809. Both of my parents were Catholics, and I was, of course, brought up in that faith. From a very early age I was destined for the priesthood, and my education was conducted with that end always in view. Having been ordained, I arose very rapidly in the estimation of my religious superiors as well as in popular favor, and was soon looked upon as one of the most promising members of the Canadian priesthood. My work in the cause of temperance brought me into special prominence, and I became widely known all over Canada, and, indeed, in the Catholic church everywhere.

"In 1851, Catholic bishops and clergy from all over North America met in secret conclave at Buffalo, N. Y., and there the question was discussed, and it was decided to seize the cities of North America for the Catholic church. The plan adopted was to bring Catholic immigrants from Europe in sufficient numbers to gain control of the city governments by popular vote. The attempt was carried out to some extent, and was successful at least in New York. It was particularly the desire of the church to get possession of the school fund in the various cities in order to use it for the benefit of Catholicism. The well remembered struggle for the expulsion of the Bible from the public schools in Cincinnati in 1870 was the outgrowth of the action of the conclave in 1851.

"At this same conclave, I was assigned to go to Illinois with a band of French-Canadian Catholics and to found a colony or colonies. Colonists also came from France, and early in 1852 I founded my colony at St. Anne, Kankakee county, Ill. A chapel or church was built, and we had a congregation of about five hundred souls.

"In 1858, after several years of study and many trials, I determined to leave the church of Rome, whose doctrines I no longer believed. It was on Saturday evening that I reached my final determination, and the next morning I went into the pulpit and told my congregation of the step I was about to take, and my reasons. After talking to them for two hours, I put the matter to a vote and all but fifteen of my 300 parishioners expressed their intention of following me. This action, when it became known, created no little excitement all over the country. About a year later we joined the Chicago Presbytery, and afterward the Canadian Presbytery, to which we still belong.

"Previous to this, Abraham Lincoln had defended me when I was prosecuted by the church, and when, some time after our withdrawal from the church, our colony was threatened with destruction from famine, he came forward and for our benefit delivered a lecture in which he denounced the order of the Jesuits with the greatest boldness. This made our former friendship all the stronger.

"In 1862 a Canadian Jesuit priest was converted through my teaching, and from him I first learned of a plot of that order to assassinate Mr. Lincoln. He told me that the plot was first laid in 1861. I went at once to Washington, and in a conference with Mr. Lincoln warned him of what I had learned. He told me that he was already informed of the matter by Mr. Samuel F. B. Morse, the telegraph inventor, who had heard of it by chance while in Rome. Mr. Morse was not a Catholic.

"About a year afterward I converted another Jesuit priest, who had absolutely no knowledge of my other convert, and by him I was told the same story. I again went to Washington and warned the president. After the assassination, while I was in San Francisco, another Jesuit priest gave me, for a third time, identically the same account of a plot in the order against the president. While I was seeking information in regard to the crime I met the Rev. F. A. Conwell, of Chicago, who related the following:

"Ninety miles northwest of St. Paul, Minn., is the little village of St. Joseph, settled by Roman Catholics, and with a college for the education of priests. On the 14th of April, 1865, at 6 o'clock in the afternoon, two men drove up to the village hotel; one was the Rev. F. A. Conwell, chaplain of the First Minnesota regiment, the other was Horace P. Bennett, of St. Cloud, about ten miles eastward. While Mr. Bennett was attending to the horse in the barn, the landlord, J. H. Linneman, who has charge of the friary, and was purveyor for the priests, told Chaplain Conwell

that President Lincoln and Secretary Seward were assassinated. And when Mr. Bennett returned from the barn to the tavern the landlord reiterated the statement to both his guests.

"This was not later than 6:30 p. m., and the assassination of Lincoln did not occur till about 10 p. m. Allowing for the difference in time between St. Joseph and Washington, the news of the assassination had apparently reached St. Joseph at least two hours before it occurred!

"The two men make affidavit of the fact, sworn to September 6, and October 18, 1865. Landlord Linneman, purveyor for the priests, refuses to swear, but makes a written declaration October 20, 1865, duly signed, saying that he told Mr. Conwell and Mr. Bennett that he heard this rumor in his store from people who came in and out; but he cannot remember from whom. That lapse of memory probably saved the landlord's life. The priests of St. Joseph were cognizant of the plot to assassinate Lincoln and Seward.

"Without a single exception the conspirators were Roman Catholics. It is true that Atzeroth, Payne and Harold asked for Protestant ministers when they were to be hung, but they had been considered Catholics till then. John Wilkes Booth was a proselyte to Catholicism, and so were Atzeroth, Payne and Harold. But had their father confessors appeared with them on the scaffold, that would have opened the eyes of the American people to clearly see that the assassinations of Lincoln and Seward were planned and executed by Jesuit priests. The murderers were instructed to conceal their religion. Such is the doctrine of the Catholic church. St. Liguori says:

"It is often more to the glory of God and the good of our neighbor to conceal our religious faith, as when we live among heretics we can more easily do them good in that way; or if by declaring our religion, we cause some disturbances or deaths, or even the wrath of the tyrant." (Liguori Theologia II. 3.)

"Dr. Mudd, at whose place Booth stopped in his flight, was a Catholic, and so was Garrett, in whose barn Booth was killed.

"After the murder Father Chiniquy went to Washington in disguise. He found that the influence of Rome at the capital was almost supreme. The only statesman who dared to face the nefarious influence of Rome was General Baker. But several other statesmen confessed that without doubt the Jesuits were at the bottom of the plot; and sometime this would appear so clearly in evidence before the military tribunal that it was feared it could not be kept from the public. Mrs. Surratt was a Catholic, and her house was the common rendezvous of the priests.

"Booth, the assassin himself, was confirmed in this very city of Baltimore. He was but the tool of the Jesuits. He was taught by them that the pope had called Jeff Davis 'his dear son,' and had taken the southern confederacy under his protection. He was taught that Lincoln was an apostate, that he had been baptized in the Catholic religion, had rebelled against it and broken his oath of allegiance to the pope. He was taught that it was his religious duty to slay this infamous enemy of his church.

"Compare other murders known to have been plotted and executed by Jesuits with this one and you will find that they resemble each other as one drop of water resembles another. Compare the last hours of the Jesuit, Ravallac, the assassin of Henry VI., who absolutely refused to repent, though suffering the most horrible tortures on the rack, with Booth, who, with an unset broken leg, the bone almost puncturing the flesh, writes in his daily memorandum: 'I can never repent, though we hated to kill. Our country owed all its troubles to him (Lincoln), and God simply made me the instrument of his punishment.'

"I found that the influence of Rome was almost supreme in Washington. Several of the government men with whom I conversed told me that they had not the least doubt that the Jesuits were at the bottom of the crime. They were afraid to let the crime come out lest the priests should be implicated, and in the event of their execution they knew that riots, blood, fire and devastations must follow, and these the country is then divided state could not sustain."

**Home-seekers' Excursions.**  
Two grand excursions via the Union Pacific on August 30th and September 27th, 1892, to points in Kansas, Nebraska, Colorado, Texas, Wyoming, Utah, Idaho, New Mexico and Montana. This is a great opportunity to see the magnificent tracts of land offered for sale by the Union Pacific at low prices and on ten years time. For this occasion the Union Pacific will sell tickets at the rate of one fare for the round trip. See your nearest ticket agent.

**AGENTS WANTED.**—At THE AMERICAN, Call and see us or write for particulars.

Take your repairing to The Drummond Carriage Co., 18th and Harvey Sts. Opp. the County Jail.

DETROIT'S FREE PRESS.

A Citizen Writes a Letter Upon a Public Question to the Free Press.

The following communications explain themselves:  
To the Editor of the Patriotic American:  
I sent the enclosed to the Free Press; it was returned to me without comment. That's the kind of a "Free Press" you see it is. Yours sincerely,  
STEPHEN COLLINS,  
Janesville, Wis., August 22.

Editor Free Press:—As an adopted citizen of Detroit, an American in every sense, and as an old reader of the Free Press, I request the privilege of all "your people" of free speech and a free press. I was astonished to read of the action of our Exposition managers in refusing space in their building to a citizen to exhibit a printing office in operation simply because he is the publisher of the Patriotic American, which is recognized as an American paper. Has it come to this, in this American city, that because a citizen exercises his right to a "free press" he must be proscribed by a committee representing the people of the city? Do we guarantee a free press to all of our citizens or only to those of a certain sect or creed?

The manager of the Exposition, who is evidently an intelligent American, acknowledged that he was pleased to secure an exhibit of a printing press in operation—a printing press—that which has been the greatest power in educating our people to our boasted freedom of speech and press—but when it was discovered by others that the printing press was to be operated by the publisher of the Patriotic American, a distinctly American paper, a communication was sent to the board of managers threatening to "blow up with dynamite the Exposition building" if the Patriotic American was allowed to exhibit. The directors then held a meeting and declined to allow Mr. Taylor to exhibit, because he published a "Protestant" paper.

I am anything but fanatical or bigoted on this subject—I believe every public institution in this country should be absolutely unsectarian and non-partisan. If the printer who wished to exhibit his printing press and print his papers was the publisher of a Roman Catholic paper would he have been refused? If he had been I would consider it equally an outrage. Has the time come in this country which guarantees civil and religious liberty to all when a Protestant oath be proscribed? If the directors of the Detroit Exposition take this narrow view of the subject, will our American citizens endorse their action? Will they submit to this in an American city in the year of our Lord, 1892?

By American citizen I mean every man who is an American in heart, whether born here or elsewhere. Have the directors considered the result of their action? If an exhibitor wished to sell Cleveland badges or Harrison badges on the grounds would he have been refused? Is this a partisan, democratic or republican exposition? Has it not been published that the Roman Catholic Church intends to make an exhibit at the World's Fair? Will our "dynamite" friend threaten to blow up the World's Fair if the Catholics or Methodists or Baptists make an exhibit?

Who is responsible for this radical un-American action? Let the fair-minded citizens of this country demand that every citizen shall have his rights and not be subjected to the foreign boycott and anarchistic dynamite fiend because he exercises his constitutional right of expressing his convictions in his paper. STEPHEN COLLINS,  
Hotel Normandie, Detroit.

A Jesuit No American.

It is as impossible for an elephant to inclose himself within the narrow limits of a lady's watch case as for a Jesuit to remain a Jesuit and wrap the American constitution about him and become an American citizen. It is impossible for a Jesuit to subscribe to the oath required of him and remain an American citizen, and it is equally impossible for an American to accept the principles of the American constitution and honestly take the oath required of the Jesuit priesthood.

We have before us a copy of the oath to which Jesuits are compelled to subscribe, and we take the following extract from it to prove the position we have taken up:

"I, A. B., do declare from my heart, without mental reservation, that the pope is Christ's vicar general and is the true and only head of the universal church throughout the earth, and that by virtue of the keys of binding and loosing given to his holiness by Jesus Christ he hath power to depose heretical kings, princes, states, commonwealths and governments, all being illegal without his sacred confirmation, and that they may safely be destroyed. Therefore, to the utmost of my power, I will defend this doctrine and his holiness' rights and customs against all usurpers of the heretical or Protestant authority whatsoever, especially against the now pretended authority and church in England and all adherents, in regard that they be usurped and heretical, opposing the sacred mother church of Rome. I do renounce and disown any allegiance as due to any heretical king, prince or state, named Protestant, or obedience to any of their inferior magistrates or officers. I do further declare the doctrine of the church of England, of the Calvinists, Huguenots and other Protestants, to be damnable, and those to be damned who will not forsake the same. I do further declare that I will help, assist and advise all or any of his holiness' agents in any place wherever I shall be, and do my utmost to extirpate the heretical Protestant doctrine, and destroy all their pretended power, regal or otherwise."

Thus a Jesuit proclaims himself an alien in whatsoever country, wherever temporal government holds sway, he may chance to place his foot. It is, therefore, as impossible for him to be assimilated, to be affiliated with the American people as for the derided Chinese. He can never be a better citizen of the United States than those are, and, for our part, we believe he

can never be as good. There is no doubt in our mind as to which we should prefer of the two.

By their own showing the Jesuits are in violent antagonism with every vital principle underlying the American constitution, and as that body is the most powerful in their church, it follows that the most open, pronounced, relentless, dangerous, treacherous and vicious enemy of the United States is the Roman Catholic church. And that church assumes that attitude because, as Mr. Gladstone points out, (vaticanism p. 85) there is an intention on its part to promote the restoration of the temporal sovereignty of the pope, on the first favorable opportunity, by foreign arms, and without reference to the wishes of his people, or rather of those who once were his people. From Cardinal Manning downward not so much as one of those taking up the standing ground of vaticanism has disavowed this project; many of them have even openly professed that they adopt it, and glory in it.

All the protestations of loyalty to America on the part of the Jesuits, in the face of their oath, must be the rapid vapors of a lying imagination. A body of men that swears that all states, commonwealths and governments, other than Catholic, which, of course, is the meaning of the word "heretical," as they use it, may safely be destroyed, must be obnoxious, must be criminally dangerous in any country ruled by a properly constituted authority which they do not recognize. So sworn, they must break their oath if they do not do all in their power to break down that authority, with a view to substituting the supremacy of the pope. This oath is taken without any mental reservation, while whatever they may subscribe to in other directions is in no way binding, because they annul it in their own minds by exceptions which render it of no account. They cannot break their oath to the church without the risk of excommunication, and no such penalty, nothing of which they need have any fear, is attached to breaking any other oath they may take to serve their own purpose; they can take any other oath with a mental reservation, and break it with impunity, knowing they can commit any unreasonable act, any act of perjury, and free themselves as far as their mock consciences are concerned, with fifty cents worth of absolution administered by another rogue as guilty as themselves.

They distinctly renounce all allegiance and obedience to any heretical magistrates and officers. This is an open defiance of all properly constituted civil or legal authority. Under such obligations as that is it possible that Jesuits can become desirable citizens? Undoubtedly not. There is nothing more treasonable, there is nothing more dangerously menacing to the general peace and quiet of the whole community, and nothing more subversive of law and order even among the vilest threats and performances of blood-thirsty anarchists, socialists or nihilists, than the damnable teachings of these be-frocked followers of the detestable Loyola.

The Jesuits swear to do their utmost to extirpate the heretical Protestant doctrine and destroy all their pretended power, regal or otherwise. Now, it is the aim and desire of every truly patriotic American to maintain, strengthen the noble constitution of liberty and freedom bequeathed him by his fathers. So any one who, by any means, tries to break down the power conferred by that great constitution, becomes at once, not only un-American, but worse, a deadly enemy to the state and to the people. So long as there are Jesuits, so long will there be such a class of poisonous fess wriggling in our midst. Therefore, while Jesuits continue to take the oath required of them they cannot become American citizens.

Further, those sneaking, slimy snakes in the grass do not propose to tear down American rights and privileges, and wreck her constitution merely for the fun of the thing, or out of sheer devilishness; they have an ulterior object, and that is to erect upon the ruins of a free state the tyranny and despotism of Rome. They would piece together the remnants of a fallen temporal monarchy upon free republican soil. And that intention is enough in itself to prove that Jesuits are not, and cannot become American citizens.

Finally, it is the province of the Jesuits to be teachers above all things else. What can be the only teaching they can be expected to impart? It must necessarily be antagonistic to all those principles which Americans are wont to have instilled into them, almost with their mother's milk. It must be at variance with everything a true American holds sacred; the effect must be to make their pupils Jesuits, at least in thought and principle, if not in actual name and adoption of distinguishing garb. Therefore, not only are Jesuits undesirable countrymen, because they cannot become American citizens, but further because they are educating in our midst a race of people who are growing up aliens in sympathy, and who will become, like themselves, opposed to all that Americans now regard as essential to the welfare of the community and the progress of the state. They are encouraging the

spread of a class of people who will become imbued with such principles that they too, cannot take the oath necessary to becoming American citizens, without the cursed mental reservation of their degraded church. We want neither Jesuits nor their disciples.—*Blade American.*

THE PRIESTHOOD.

Archbishop Perche says of the public schools: "Emphatically a social plague."

"The common school system of the United States is the worst in the world."—Cardinal Manning.

"The catechism alone is essential for the education of the people."—Cardinal Antonelli.

"To rescue these little ones out of the grasp of that monster, the public school, of that popular idol, is our work."—Bishop John Hennessy.

"A ripe knowledge of the catechism, minus Massachusetts education, is preferable to her education, minus the catechism."—Cardinal Antonelli.

Said John Ireland in a recent sermon: "Leo comprehends the functions of religion in an eminent manner, and if example can be learned from him it is this, that the spirit of religion may be everywhere, etc. Meaning thereby, of course, the Romish religion (?). For Romanism recognizes no other."

Daniel O'Keefe is the assistant rector of St. Anne's Roman Catholic church, New York. On Thursday of last week he took an outing and imbibed fresh air and other liquids of a more intoxicating nature until he became helplessly and disgustingly drunk on Coney Island. When discovered by the police he was haranguing a crowd upon the subject of papal infallibility. He was safely bestowed under police protection for the night, and arraigned in the police court next morning, where he stood nervous, speechless and trembling. He was sentenced to 10 days' imprisonment in Raymond street jail. Before he could be taken away by the black Maria, Priest Clancy, pastor of St. Anne's, dropped in and took Daniel away with him.

A clerical looking man, who says that he is Edward Murphy, and that he is a cousin of Edward Murphy, of Troy, chairman of the state democratic committee, was arraigned before Justice Tainor in the Yorkville police court last week, charged with passing worthless checks to the amount of \$640 upon Kearney & Gilkerson, of Coney Island. Murphy is one of the three brothers, who were Roman Catholic priests. He was connected at one time with St. James' Roman Catholic church. He attended the races on Wednesday and won \$60. He got into a poker game at Kearney & Gilkerson's and lost the money. The proprietors agreed to accept his checks so long as remained in the game. Three of them, drawn on the Mechanics and Traders' bank for \$640, were honored. They proved to be worthless.

Religion Into Politics.

Aside from its recognition of nationalities in this country as against the one great American nationality, a vicious principle which all patriotic men condemn, and will condemn, the tenth resolution of the Davenport platform injects religion into politics, and puts the ban upon a benevolent fraternity, claiming its origin in the days of Solomon. Nothing can be more reprehensible than this pernicious resolution in the Iowa democratic platform. It unbars the gates of American citizenship, and swings them wide open for the growth of petty nationalities, whose people, forgetful of their duty as our adopted citizens, will claim the right to exercise a double allegiance to foreign states and princes while exercising the rights and privileges of American citizenship. It is time to call a halt on this thing and demand that all men who swear allegiance to this government shall owe none to any other. This must be one nation with one flag. To this our foreign-born citizens are doubly welcome, provided they accept the spirit of our institutions and obey the laws. Tasting here the sweets of liberty, in many cases for the first time, they are more fervent in their loyalty than those who are native to the soil. At this good men rejoice, and the hand of American fraternity is extended to them in welcome. What then must be thought of a great political party who seeks to rip open our great American nationality, to create a community of foreign nationalities within our boundaries? Our citizens who were born in Europe are those who turned their backs upon this thing when they left the countries of their birth to come to this land of liberty, and participate in the blessings it bestows upon all, in the

equal right to each man to work out his own destiny, and in the pursuit of his own happiness. What must they think of the tenth resolution of the Iowa democracy? As to the benevolent fraternity at whom it is aimed, they are capable of speaking for themselves, and doubtless will do so at the proper time. A fraternity that had Washington as one of its brethren can scarcely be called un-American by even an Iowa democratic convention.—Council Bluffs Nempareil.

NEEDS HELP.

The M. E. hospital, located at 419 south 20th street, which last year cared for 230 patients, and which today is filled with sick people, is in need of financial help. This is an institution which every Protestant should feel a pride in keeping up. It is one toward the support of which every Methodist, every A. P. A. and every member of the Jr. O. U. A. M. and P. O. S. of A. of this city, county and state should contribute—let the amount be what it may. We will receive subscriptions and give credit in these columns to all who will aid in this work. What will you give?  
American Publishing Co. .... \$5.00

A Challenge.

We have in millions of circulars and books and for years defiantly challenged more than 8,000 Roman clergy in the United States including all their Priests, Bishops, Archbishops and Cardinals, to disprove the secret abominations of auricular confession as disclosed in our private lecture to men, and the latin extracts by Homo. THEY DARE NOT DENY BOOKS AND FACTS. And we again hurl the challenge defiantly. Now let the ignorant dupe of Popish Priestcraft at Plattsmouth for shame hide his diminutive head.

J. G. WHITE.

COUNCIL BLUFFS, IA., Aug. 24, 1892.

Attention Jr. O. U. A. M.

Winona council No. 4 will meet hereafter in Pythian hall, in the Paxton block every Saturday night at 8 o'clock. Visiting brothers cordially invited.

Articles of Incorporation.

For the purpose of becoming a body corporate under the laws of Nebraska, whose names are hereunto subscribed, do adopt the following articles of incorporation:

ARTICLE I.  
The name of the corporation shall be the "American Publishing Company."

ARTICLE II.  
The principal place of business of the corporation shall be Omaha, Nebraska.

ARTICLE III.  
The business of said corporation shall be to publish newspapers, do general job printing in all its branches, book-binding, stereotyping, electrotyping and engraving; it shall have power to buy, own or rent such machinery or material, or such other real and personal property as it may need in the conduct of its business.

ARTICLE IV.  
The capital stock of the corporation shall be \$5,000, divided into fifty shares of \$100 each, which shall be fully paid up when issued.

ARTICLE V.  
The corporation shall begin August 1, 1892, and continue for fifty years, unless dissolved by mutual consent or process of law.

ARTICLE VI.  
The highest amount of indebtedness or liability to which the corporation shall at any time subject itself shall not exceed FORTY PER CENT. of the paid-up capital stock.

ARTICLE VII.  
Section 1. The officers of the corporation shall be three directors, who shall annually elect a president, secretary and treasurer from among the stockholders.

Section 2. The annual meeting of stockholders for the election of directors shall be at the office of the corporation on the first Tuesday in January of each year at ten o'clock a. m.

Special meetings of the stockholders may be called at any time by the president, and shall be called at the request of any two shareholders; such notice of all meetings of stockholders shall be given as may be provided by the by-laws.

Section 3. The annual meeting of the directors for the election of officers shall be at the office of the corporation on the first Tuesday in January of each year at two o'clock p. m.

Section 4. Until the first annual election of directors, and until their successors are elected and qualified, John C. Thompson, Walter C. Kelley and Marlon L. Zook shall constitute the board of directors.

Section 5. The directors shall have power to adopt by-laws for the government of the corporation and shall hold regular and special meetings as may be provided by the by-laws. They shall meet for the purpose of electing officers to serve until the first regular annual meeting and until their successors are elected and qualified, to adopt by-laws, and the transaction of other business, on August 1, 1892, at ten o'clock a. m.

These articles may be amended at any meeting of the stockholders by a vote of a majority of the stock.

Witness our hands this 25th day of July, 1892.  
EMMA V. THOMPSON,  
W. C. KELLEY,  
JOHN C. THOMPSON,  
M. L. ZOOK.

In presence of H. Stella Hughes.

STATE OF NEBRASKA,  
Douglas County, ss.

Be it remembered that on the 25th day of July, 1892, before me, a notary public in and for said county and state, personally came John C. Thompson, Walter C. Kelley, Marlon L. Zook and Emma V. Thompson, to me personally known to be the identical persons whose names are subscribed to the foregoing articles of incorporation, and acknowledged same to be their voluntary act and deed for the purpose therein set forth.

In testimony whereof I have hereunto set my hand and seal the day and year last above written.  
H. STELLA HUGHES,  
Notary Public.

Notice of Incorporation.

ARTICLE I.  
We, the undersigned, do hereby, in pursuance of law, form a corporation to be known as Klapp & Bartlett Co.

ARTICLE II.  
The principal place of transacting the business of this corporation shall be at Omaha, Douglas county, Nebraska.

ARTICLE III.  
The general nature of the business is printing, binding, lithographing and matters pertaining thereto.

ARTICLE IV.  
The capital stock shall be thirty thousand dollars, divided into shares of one hundred dollars each, which shall be fully paid at commencement of business, and shall be non-assessable.

ARTICLE V.  
The time of commencement of this corporation is August 1st, 1892, and shall terminate August 1st, 1917, unless sooner dissolved by its own acts or by operation of law.

ARTICLE VI.  
The highest amount of indebtedness shall not exceed two-thirds of the paid-up capital stock.

ARTICLE VII.  
The business shall be conducted by three directors, elected annually on the second Thursday of August, each year.

C. H. KLAPP,  
W. H. BARTLETT,  
A. T. KLAPP,  
Incorporators.

8-19-92