ASSASSINATION OF PRES. LINCOLN

Every Person Implicated In the Diabolical Plot a Roman Catholic.

Standpoint Occupied by Ex-Priest Chiniquy, Who was the President's Close Friend.

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 for 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 emigrants 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 500 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 theatened 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 assasinate 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 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 any 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 the 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 and 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 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, 1883. Landlord Linneman, purveyor for the priests, refuses to swear, but makes a written declaration, October 20, 1883, duly signed, saying that he told Conwell and Mr. Bennett that 'he had 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 assassination 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 disturbance or deaths, or even 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 Gen. 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, Ravaillac, the assassin of Henry IV., 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, in its then divided state could not sustain."

Evading Real Issues.

The weakness of the case of those who are vigorously opposing the immigration restriction bill is shown by their persistent refusal to meet fairly and squarely the real and essential issue involved in the proposal of an educational test for new arrivals. The protest of the German societies of Chicago and of the league recently organized in New York, as well as the arguments advanced in congress by such men as Senator Caffrey, deal with but one aspect of the problem. They harp upon the obvious and admitted fact that illiteracy is not always and necessarily a sign of viciousness and incapacity, and indulge in irrelevant emotional appeals to principles which no friend of the educational test dreams of surrendering.

That immigration has done much for the development of the country is not questioned by any sane man. That it can and will do still more is equally beyond dispute. That an educational test if applied a hundred or even fifty years ago, would have barred out thousands of worthy, useful and desirable citizens, to the great detriment of the country, is also readily and cheerfully conceded. Why, then, urge considerations that have absolutely no bearing upon the question we are called upon to settle here and now?

What is this essential question? Simply this, whether or not the country needs a rest from the work of absorption and assimilation imposed by a practically unrestricted immigration. Today we only exclude paupers, criminals, diseased persons and contract laborers. If we need no further restriction in the interest of the American standard of wages and living, the educational test is indeed unnecessary and improper; but those who admit that present restrictive measures are inadequate are bound to supply a better and fairer test than that of ability to read and write, a test so perfect as to exclude all unworthy applicants and admit all worthy ones. The champions of the immigration bill recognize that here and there injustice would result, but they most emphatically deny that any great number of desirable immigrants would be shut out or that the law would stop immigration. Are not the labor organizations better authorities on the need of further restriction than the societies now fighting the Lodge bill?—Chicago Evening Post.

Yes, we have plenty of this issue. We can fill your order. Ten for 20 cents; fifty for $1.25; 100 for $2.00; 500 for $7.50; 1,000 for $10.00.

A. P. A. PRINCIPLES.

The following are the declarations of principles adopted by the National Council of the A. P. A. at Des Moines.

"Loyalty to true Americanism, which knows neither birth, place, race, creed, nor party, is the first requirement for membership in the American Protective Association.

"The American Protective Association is not a political party, and does not control the political affiliations of its members; but it teaches them to be intensely active in the discharge of their political duties in or out of party lines, because it believes that all problems confronting our people will be bound solid by a conscientious discharge of the duties of citizenship by every individual.

"While tolerant of all creeds, it holds that subjection and support to any political power not controlled by American citizens, and which claims equal if not greater sovereignty than the government of the United States, is irreconcilable with American citizenship. It is, therefore opposed to the holding of offices in state or national government by any subject or supporter of such ecclesiastical power.

"We uphold the constitution of the United States of America and no portion of it more than its guarantee of religious liberty, but we hold this religious liberty to be guaranteed to the individual, and not to mean that under its protection any un-American ecclesiastical power can claim any absolute control over the education of children, growing up under the stars and stripes.

"We consider the non-sectarian free public school the bulwark of American institutions, the best place for the education of American children. To keep them such, we protest against the employment of subjects of any un-American ecclesiastical power as officers or teachers of our public schools.

"We condemn the support out of the public treasury by direct appropriation or by contract of any sectarian school, reformatory or other institution not owned and controlled by public authority.

"Believing that exemption from taxation is equivalent to a grant of public funds, we demand that no real or personal property be exempt from taxation, the title to which is not vested in the national or state governments, or in any of their sub-divisions.

"We protest against the enlistment in the United States army, navy, or the militia of any state, of any person not an actual citizen of the United States.

"We demand for the protection of our citizen laborers the prohibition of the importation of pauper labor, and the restriction of all immigration to persons who cannot show their ability and honest intention to become self-supporting American citizens.

"We demand the change of the naturalizing the naturalization of minors, without a previous declaration of intention, and by providing that no alien shall be naturalized or permitted to vote in any state in the union who cannot speak the language of the land, and who cannot prove seven years' consecutive residence in this country from the date of his declaration of intention.

"We protest against the gross negligence and laxity with which the judiciary of our land administer the present naturalization laws, and against the practice of naturalizing aliens at the expense of committees or candidates as the most prolific source of the present prostitution of American citizenship to the basest uses.

"We demand that hospitals, asylums, reformatories, or other institutions in which people are under restraint, be at all times subject to public inspection, whether they are maintained by the public or by private corporations or individuals.

"We demand that all national or state legislation affecting financial, commercial or industrial interests be general in character and in no instance in favor of any one section of the country, or any one class of the people."

CANNON LAW.

1. The constitutions of princes are not superior, but subordinate to ecclesiastical constitutions.
2. The laws of the emperor cannot dissolve the ecclesiastical or cannon laws.
3. It is not lawful for an emperor to exact 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 statutes of the popes.
6. Let no resistance be offered to the apostolic (cannon) precepts, but let them be salutiferiously 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 loosed 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 excommunicated and degraded, and handed over to the secular court.
17. Secular princes unwilling to swear to defend the church against heretics are excommunicated, and they are laid under an interdict.
18. The goods of herties 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 excommunicated.
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 excommunicated, to kill some of them.
25. The 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 parental 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 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.

EXTREME OATH OF THE JESUIT.

"I, ———, now in the presence of Almighty God, the blessed Virgin Mary, the blessed Michael the Archangel, the blessed St. John the Baptist, the holy Apostles St. Peter and St. Paul and the Saints and Sacred Host of heaven, and to you, my ghostly father, the superior general of the society of Jesus, founded by Saint Ignatus Loyola in the pontification of Paul the Third, and continued to the present, do, by the womb of the virgin, the matrix of God, and the rod of Jesus Christ declare and swear that his holiness, the pope, is Christ's vice-gerent, and is the true and only head of the Catholic or universal church throughout the earth, and that by virtue of the keys of binding and loosing given to his holiness by my Saviour, Jesus Christ he hath power to depose heretical kings, princes, states, commonwealths and governments, all being illegal without his sacred confirmation, and they may be safely destroyed. Therefore, to the utmost of my power, I will defend this doctrine and his holiness' right and custom against all usurpers of the heretical or Protestant authority whatsoever, especially the Lutheran church of Germany, Holland, Denmark, Sweden and Norway, and the now pretended authorities and churches of England and Scotland, and branches of the same now established in Ireland, and on the continent of America, and elsewhere, and all adherents in regard that they be usurped and heretical, opposing the sacred church of Rome.

"I do now denounce and disown any allegiance as due to any heretical king, prince or state named Protestant or Liberals or obedience to any of their laws, magistrates or officers.

"I do further declare that the doctrine of the churches of England and Scotland, of the Calvinists, Huguenots and others of the name of Protestant or Liberals to be damnable, and they themselves 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, in Switzerland, Germany, Holland, Denmark, Sweden, Norway, England, Iceland or America, or in any other kingdom or territory, I shall come to, and do my utmost to extirpate the heretical Protestant or Liberal doctrines, and to destroy all their pretended powers, legal or otherwise.

"I do further promise and declare that, notwithstanding I am dispensed with to assume any religion heretical for the propogation of the mother church's interest, to keep secret and private all her agents' counsels from time to time, as they entrust me, and not to divulge, directly or indirectly, by word, writing or circumstances whatever, but to execute all that shall be proposed, given in charge, or discovered unto me by you or my ghostly father, or any of his sacred convent.

"I do further promise and declare that I will have no opinion or will of my own or any mental reservation whatsoever, even as a corpse or cadaver (perinde ac cadaver), but will unhesitatingly obey each and every command that I may receive from my superiors in the militia of the pope and of Jesus Christ.

"That I will go to any part of the world whithersoever I may be sent, to the frozen regions of the north, the burning sands of the desert of Africa, or the jungles of India, to the centers of civilization of Europe, or to the wild haunts of the barbarous savages of America, without murmuring or repining and will be submissive in all things whatsoever, communicated to me.

"I do furthermore promise and declare that I will, when opportunity presents, make and wage relentless war, secretely or openly, against all heretics, Protestants and Liberals as I am directed to do, to extirpate them from the face of the whole earth, and that I will spare neither age, sex or condition, and that I will hang, burn, waste, boil, flay, strangle and burn alive these infamous heretics, rip up the stomach and wombs of their women and crush their infants' heads against the walls in order to annihilate their execrable race. That when the same cannot be done openly, I will secretly use the poisonous cup, the strangulating cord, the steel of the poinard, or the leaden bullet, regardless of the rank, dignity or authority of the person or persons, whatever may be their condition in life, either public or private, as I at any time may be directed so to do by any agent of the pope or superior of the brotherhood of the holy father, of the society of Jesus.

In confirmation of which I hereby dedicate my life, my soul and all corporal powers, and with this dagger which I now receive, I will subscribe my name, written in my blood, in testimony thereof, and should I prove false or weaken in my determination, may my brethern and fellow soldiers of the militia of the pope cut off my hands and my feet and my throat from ear to ear, my belly opened and sulphur burned therein, with all the punishment that can be inflicted upon me on earth and my soul be tortured by demons in an eternal hell forever.

All of which I, ———, do swear by the blessed trinity, and blessed sacrament which I am now to receive, to perform, and on my part to keep inviolably; and do call all the heavenly and glorious host of heaven to witness these, my real intentions, to keep this my oath.

In testimony hereof I take this most holy and blessed sacrament of the eucharist, and witness the same further, with my name written with the point of this dagger, dipped in my own blood, and seal in the face of this holy convent.

[He receives the wafer from the superior and writs his name with the point of his dagger, dipped in his own blood, taken from over the heart.]

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 nuncious 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 will keep and carry out and cause others to keep and carry out the rules of the holy father, the decrees, ordinances, dispensations, reservations, provisions, apostolic mandates and constitutions of the Holy Father Sextus, 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 seek out and oppose, prosecute and fight (omni conatu persecuturum et impugnaturum) against heretics or schismatics who oppose our lord, the pope of Rome, and his before mentioned successors, and this I will do with every possible effort."

* (Signature) then sent to the pope.

BISHOP'S OATH.

"I, ———, ——— elect of the ——— 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 advice, consent nor do anything that they may lose life or member, or that their persons may be seized, or hands in anywise laid upon them, or any injuries offered to them, under any pretence whatsoever. The counsel with 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 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.

"Heretics, schismaticos et rebelles eidem Domino nostro vel successorihus 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 otherwise alienate without consulting the Roman pontiff, so help me God and these holy gospels of God."

*(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, moreover, when the Protestant robbers and brutes 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 (Protestants) 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 conscientously swear with my eyes blinded, not knowing who to me administers ——— oath.

PRIEST'S OATH.

"I ———, now in the presence of Almighty God, the blessed Virgin Mary, the blessed Michael the Archangel, the blessed St. John the Baptist, the Holy Apostles St. Peter and St. Paul and the Saints and the Sacred Hosts of Heaven, and to you, my lord, I 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 has 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 Protestant authority whatsoever, especially against the now pretended authority and church in England and all adherents in regard that they be usurpal and hereticals, opposing the sacred mother of the church of Rome.

"I do denounce and disown any allegiance as due to any Protestant king, prince or state or obedience to any of their inferior officers. I do further declare the doctrine of the church of England, of the Calvanists, 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 to do my utmost to extirpate the Protestant doctrine and to destroy all their pretended power, regal or otherwise. I do further promise and declare that, notwithstanding I may be permitted by dispensation to assume any heretical religion (Protestant denominations) for the propagation of the mother church's interest, to keep secret and private all her agents' counsels as they entrust me, and not to divulge, directly or indirectly, by owrd, writing or circumstances whatsoever, but to execute all which shall be proposed, given in charge or discovered unto me by you, my most reverend lord and bishop.

"All of which I, ———, do swear by the blessed Trinity and blessed Sacrament which I am about to receive, to perform on my part to keep inviolably, and do call on all the Heavenly and Glorious Host of Heaven to witness my real intentions to keep this my oath.

"In testimony whereof I take this most holy and blessed Sacrament of the Eucharist, and witness the same further with my consecrated hand, in the presence of my holy bishop and all the priests who assist him in my ordination to the priesthood."

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, 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 the union, brotherly love, nationality, among all Irish. I take this obligation without any mental reservation, holding the same forever binding upon me, and that any violation thereof, or desertion 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 November 17, 1894. Priests and bishops act as chaplains for this holy (?) order.

Still United.

PARIS, Jan. 21.—During the debate in the Chamber of Deputies today on the estimates of the department of public worship M. Berard denounced the dangers of clericalism."

The premier, M. Meline, declared there was no ground for such fears. Continuing, he denied the government was composed of clericals, or that it was under pontificial direction, adding that the so-called clerical peril was only put forward to divert attention from the socialist and revolutionary peril.

Ex-Minister Goblet then moved the separation of the church and state, which was defeated by 309 to 192 votes. Several members denounced the interference of Chief Rabbi Zaddockanan in the Esterhazy affair, whereupon M. Meliard replied that if the chief rabbi had acted improperly he could be deprived of his salary.

M. de Mahy called attention to the propaganda of English and German pastors in various parts of France, denouncing them amid applause as "spies" and as being a veritable peril to the existence of the fatherland."

The estimates were then adopted.

M. Dutriex moved the denunciation of the concordat (or understanding between the French government and the Vatican). The motion was defeated by a vote of 316 to 171.

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