

THE PAPACY AND ITS FRUITS.

By E. H. Sellers, Chairman Senate Judiciary Board of the A. P. A.

Is the papacy hostile to our free institutions?

1. The Declaration of Independence teaches popular sovereignty. It says that "governments derive their just powers from the consent of the governed."

The papal doctrine invests the pope with supreme sovereignty. Archbishop Manning, in "Essays on Religion and Literature," p. 416, 1867 says: "More-over the right of deposing kings is inherent in the supreme sovereignty which popes as vice-parents of Christ exercise over all christian nations."

2. Art. VI, Sec. 2, of the constitution, reads: "This constitution and the laws of the United States which shall be made in pursuance thereof... shall be the supreme law of the land."

The papal canon law decrees that those who refuse to obey any commands of the court of Rome, if ecclesiastics are ipso facto deprived of their orders and offices, and if laymen are excommunicated. See also bull Unam Sanctam of Boniface VIII, acknowledged as an "Article of Faith" by Cardinal Manning, in which it is declared that in order to salvation, "Every human creature should be subject to the Roman pontiff."

Bishop Gilmore, in his Lenton letter, March, 1873, said: "Nationalities must be subordinate to religion. We must learn that we are Catholics first and citizens next."

December 8, 1864, Pius IX said: "It is an error to hold that, in the case of conflicting laws between the two powers, the civil law ought to prevail."

Leo XIII, in an encyclical, January 10, 1890, says: "It is wrong to break the law of Jesus Christ (the law of the pope meaning) in order to obey the magistrate, or under pretence of civil rights to transgress the laws of the church." (The Roman Catholic church meaning.)

Again he says on page 4 of same encyclical: "But if the laws of the state are openly at variance with the laws of God, if they inflict injury upon the church (the papal church meaning) * * * or set at naught the authority of Jesus Christ, which is vested in the supreme pontiff, (what a villainous claim) then indeed it becomes a duty to resist them, a sin to render obedience."

3. American citizens, here is a distinct issue relative to the highest allegiance of Roman Catholics. Whether that allegiance is due, first to the pope and second to the state, or vice versa—is there any question in your minds? Is not the fruits of papal teaching un-American? Is it not despotism, pure and simple? Has not the purpose of the papal hierarchy been the entire subjugation of secular government?

Americans! By virtue of that allegiance which you first owe to your country, its constitution and its laws, rise up and destroy the power of Rome in politics.

PAPACY—ILLITERACY—CRIME.

The United States commissioner of education gives as a result of his study relative to "crime and social morals" the following:

"In New York and Pennsylvania, in 1870, the illiterates furnished twelve times as many criminals as the non-illiterate, in the central west thirteen times as many and in the far west and Pacific section the illiterates furnished ten times as many as the non-illiterates."

In France, statistics show that among illiterates there is an average of one arrest for every forty-one persons, and but one arrest for 9,291 persons who could read. In Switzerland eighty-three per cent of the criminals were found unable to read.

In cities burdened with a large foreign-born Roman Catholic population it has been found that our jails, penitentiaries, asylums and reformatories are crowded to overflowing.

Again, if the education which the papal hierarchy sends out among its followers by means of the parochial school tends to lessen crime and make the civilization better, how is it that such a wide difference exists between the ratio of illiteracy in Protestant and Roman Catholic countries? □ □ □

The United States bureau of education gives the following figures, which make it plain that the state should have supervision over all schools:

Table with 2 columns: Country and Ratio of Illiteracy. Includes Austria, Hungary, Italy, Portugal, Spain, Ireland, Belgium.

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Italy until the year 1870 was under the direct control of the papacy. Since the year 1870, and from the advent of Victor Emmanuel, she has built up a good system of state education. For, notwithstanding there was in that country in 1887-8, 48 per cent of illiteracy, in 1864 there was 83 per cent. of the

people wholly illiterate, showing the result of state education under the reign of anti-papal influence. And all the time this advancement was going on the pope was cursing (which is always preferable to his blessing) the Italian government and its followers, and calling them "Wolves," "Impious," "Children of Satan," "Enemies of God," "Monsters of Hell."

Papal Rome, under the reign of Pius IX, showed 143 illegitimate to 100 legitimate births; while London, England, showed only 4 to 100. Rome's murders were one for every 750 inhabitants, while in Protestant England there was one for every 187,000.

CRIME. The larger proportion of criminals, both in America and England, are drawn from the members of the Roman Catholic communion.

In 1885, in the state prison of Massachusetts there were 665 prisoners; 312 were Irish. The same state had in all her prisons, the same year, 3,426 inmates, 1,377 of whom had one or both parents born in Ireland. Nineteen per cent of the people in Massachusetts who could not read or write were Canadian French, all educated by the Roman Catholic church; fifty-five per cent were Irish with similar training. Two and eight one-hundredths of the state were born of native parents. Not only is this the case in the United States, but similar results are shown in Europe, Canada and Australia, wherever statistics are obtainable.

WHY IS IT?

The question has been asked repeatedly, why papists so greatly preponderate in all our public reformatory and penal institutions in every state? We answer, first of all, because the education of the Roman Catholic church is fatally defective.

The legislature of the state of New York has been asked to pass the "Freedom of Worship Bill," in order that papist priests might have access to its penal institutions to say "Mass" to the convicts of their faith. If their spiritual (?) teaching is and has been so wholesome, why should such legislation be necessary? If the state finds it necessary to punish so large a proportion of that "faith" by imprisonment and otherwise is it not wiser for the state to take sole charge of the reformation of criminals and exclude entirely these priestly advisers (?) whose influence within the prison can be fairly measured by their influence without?

But we propose to advance another reason, which seems to us the best of all why ignorance and crime are so prevalent among the unfortunate followers of the papal hierarchy. It is the confessional.

The confessional is the deadly poisonous fruit of the papal Uvas tree. It has ever been and will continue to be, so long as it exists a part and parcel of any religious system, the world's greatest delusion and snare. Why? Because it robs every man, woman and child who comes under its influences, of their entire individuality and make them slaves to a doctrine and system of so-called religious government as false as hell itself. It began a myth and it has continued a myth from its precarious and wicked conception to the present hour. It goes to the child in the cradle and fetters its soul with a dread and fear that lasts to the grave. It stifles the conscience of the youth of our land, puts a premium upon vice and crime in the morning of manhood, by the sale of its monstrous indulgences, and in old age when the final dissolution comes, it attempts, in flattering accents to soothe the dull cold ear of death with the stupendous claim that its will is a passport for the soul to everlasting peace and joy.

In America we claim that every American citizen's opinion should be unshackled. The public weal depends upon the strongest and freest mind. The stronger the mind, the greater the results, and so it has been throughout the history of the ages. But an independent thinker cannot exist within the dark shadow of the confessional.

Who, that is living, or has been born under such an absolute despotism can swear and maintain an allegiance to an independent republican form of government? Who can sit as an executive, or legislator, or judge and at the same time be a devout Roman Catholic, without fearing that at any moment the decrees of his church, will make him choose between the obedience to his religious faith and the support of the government over which he is called to preside? If he obeys he may be numbered among the saints and be canonized. If he refuses, he is anathematized. And finally the papal confessional is at war with the independence of all temporal government, with the independence of every citizen who has the courage to think for himself in matters of state and with the freedom of thought, in all the various walks of life.

How can we remedy this worst of all evils with which the world is and has been so long afflicted? Where can the medicine be found which will cure this leprosy of the ages? Who is the Moses who will rise up in this land of ours and lead the benighted children of this horrible creed out of the wilderness of ignorance and superstition? God grant that he may be living today. The hosts that he will be called upon to lead are ready to move.

THE EDUCATION OF THE MASSES.

The education of the masses is demanded and our government must take some means to strengthen our public school system and give it a national character. The darkness of ignorance and superstition will flee away before the electric light of educated minds, and hence it is that we have long since ceased to wonder why the Romish church claims the right to absolutely control the education of the young. For, speaking through Pius IX, she said, "Education outside of the control of the Roman Catholic church is a damnable heresy." We believe that it is the purpose and has been the purpose of the Roman Catholic hierarchy to destroy the public school system of the United States. How is it proposed to be done? The public school system is to be wrecked by the scheme of Romanization. You will remember what Mr. Satoff, the American pope, proposed. It was that Roman Catholic children should attend the public schools, during the usual school hours, and receive religious instruction after those hours, either in the public school buildings or in the churches. Our easily duped people thought that this was a happy solution of the question. But, by this proposition did Rome acknowledge the right of the state to educate? Not at all. Rome sought to use the public schools for Rome and against the American people. In order to Romanize the public schools it is necessary to place teachers in them that are Roman Catholics, and by so doing displace the teachers that are Protestants. This has been done at Troy, N. Y., and in other towns and cities in the United States. Well, when the public schools are Romanized, what will be the result? Why the Protestants will be out and the papists will be in. Americans, study this subject well. Avert the evil while yet there is an opportunity or sooner or later this most efficient guardian of our liberties, the public school, will be in the hands of Rome. When this is done the pope will announce a curriculum of study according to his notion of things and the history of the middle ages will repeat itself in America.

If there remains in any mind the slightest doubt as to the hostility of the papal hierarchy toward our public school system, that doubt could be easily removed by reading "The Judges of Faith vs. Godless Schools," written by a Roman Catholic priest and "Addressed to Catholic Parents." It bears the endorsement of Cardinals Gibbons and Newman. The prefatory note of the book states the following: "The conciliar or single rulings of no less than three hundred and eighty of the high and highest church dignitaries. There are brought forward twenty-one plenary and provincial councils, six or seven diocesan synods, two Roman pontiffs, two sacred congregations of some twenty cardinals and pontifical officials, seven single cardinals who, with thirty-three archbishops, make forty primates and metropolitans; finally, nearly eighty single bishops and archbishops, deceased or living in the United States." All this mass of authority is against our public schools, and the hatred of these ecclesiastics toward this cherished institution is shown by such epithets and appellations as the following: "Mischievous," "hateful to society," "a social plague," "godless," "pestilential," "scandalous," "filthy," "vicious," "diabolical," places of "unrestrained immorality," where things are done the recital of which would "curdle the blood in your veins."

THE PAPACY—AN ABSOLUTE DESPOTISM.

There is manifestly no question that there is an irreconcilable difference between papal principles and the fundamental principles which underlie our free institutions. Popular government is self-government. If the individuals who compose a nation are capable of self-government, then the nation can be truly regarded as capable of self-government. But no nation can be capable of self-government where the individuals that compose it are willing to place their conscience in the keeping of another and disavow all personal responsibility. The Rev. Dr. Strong, general secretary of the Evangelical Alliance for the United States, clearly arrives at the truth when he says: "It is the theory of absolutism in the state, that the man exists for the state. It is the theory of absolutism in the church that the man exists for the church. But in Republican and Protestant America it is believed that church and state exist for the people and are to be administered by them. Our fundamental ideas of society, therefore, are as radically opposed to vaticanism as to imperialism, and it is as inconsistent with our liberties for Americans to yield allegiance to the pope as to the czar."

Professor de Lavelay, in his work entitled "Protestantism and Catholicism in their bearing upon the liberty and prosperity of nations," page 32 and 33 says: "Today we can prove by demonstration, that which men of intellect in the eighteenth century were only beginning to perceive. The decisive influence which forms of worship bring to bear on political life and political economy had not hitherto been apparent. Now it breaks forth in the light, and is more and more closely seen in contemporary events." Representative government is the natural

government of Protestant population. Despotism is the natural government of Catholic population.

Another of our principles which should be carefully guarded as any, is freedom of speech and of the press. This right is guaranteed to us by the first amendment to the constitution: "Congress shall make no law * * * abridging the freedom of speech or of the press." But notwithstanding this constitutional guarantee to the people of the United States, the Roman Catholic church has attempted and has largely succeeded in subsidizing or destroying this great prerogative. Leo XIII in a letter June 17th, 1885, said: "Such a duty (obedience), while incumbent upon all without exception, is most strictly so on journalists, who, if they were not animated with the spirit of docility and submission so necessary to every Catholic, would help to extend and greatly aggravate the evils we deplore."

A writer in the Catholic World, July 18, 1870, in an article entitled "The Catholics of the Nineteenth Century," shows us what would become of free speech and the freedom of the press in the event of Roman ascendancy in the United States. He says: "The supremacy asserted for the church in matters of education implies the additional and cognate function of the censorship of ideas and the right to examine and approve or disapprove all books, publications, writing and utterances intended for public instruction, enlightenment or entertainment, and the supervision of places of amusement. This is the principle upon which the church has acted in handing over to the civil authorities for punishment criminals in the world of ideas.

Finally, to sum up the evils of the papacy supported by what we have attempted to present in our humble way, we cannot do better than to use the order in which they appear to Dr. Strong, who says:

- 1. "The supreme sovereignty of the pope is opposed to the sovereignty of the people."
2. "The commands of the pope, instead of the Constitution and laws of the land, demands the highest allegiance of Roman Catholics in the United States."
3. "The alien Romanist who seeks citizenship among us, swears true obedience to the pope, instead of renouncing forever all allegiance to any foreign prince, potentate, state or sovereignty, as required by our laws."
4. "The papacy teaches religious intolerance instead of religious liberty."
5. "The papacy approves the union of church and state instead of their entire separation."
6. "The papacy is opposed to our public schools."
7. The papacy demands the censorship of ideas and the press, instead of freedom of speech and the press."

CONCLUSION.

In conclusion, let me warn the American people that the time has come and now is, when we should wake up to the sacred duty we owe our country and banish from among us every influence foreign to our government and its cherished institutions: say to Jesuits, you must go! You are a curse to any country that you ever inhabited—a social cancer upon the body politic that can never be cured and which ought to be quarantined on some lone isle of the sea, and so far from the path of civilization that you will forever cease to infect the human race. Say to the American pope at Washington, Mr. Satoff, the Constitution of the United States forbids the raising of a throne with plenary powers on these shores. You must cease from arrogating to yourself the powers of a foreign potentate among us, and if it is your intention to reside in this country, you must take off that triple crown, learn our language, take the oath of allegiance to this government, renouncing every foreign prince, potentate and sovereignty (not with a mental reservation, remember), and become an American citizen with the rest of us. Yes, an American citizen, the best and highest title in the world—then, and not till then, will you begin to be. If you do not choose to do this, you have no legitimate business here and the sooner you go back from whence you came the better, and the more you will oblige and please about fifty-seven millions of our people. Say to the venerable gentleman in prison on the Tiber, Mr. Pecci: When you are about to issue another one of those imaginary temporal proclamations of yours, which you term AN ENCYCLICAL, before you promulgate it in this country, we would like to have you send a copy to our Secretary of State, in order that he may consult the Attorney General as to the legal propriety of its publication. We give you this advice because some of the encyclical utterances of yourself and your predecessors read to us so very much like TREASON that the microscope has not been invented with which we can see the difference. TREASON, you are aware, is the highest crime known to our law.

Say to Mr. Gibbons that the United States Senate and National Halls of Congress is not the place to appear in a RED HAT. If you desire to visit those bodies you must do so in citizen's clothes. We cannot regard you as belonging to the diplomatic corps of nations, although your intention may

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be to act in that role. Say to a certain papist member of Congress (Mr. Wendock, by name): Mr. Wendock, we regard your bill (House Bill No. 7666) as an insidious Jesuitical attempt to abridge this freedom of the press and a scheme to suppress by legal enactment what ever may be objectionable to the papal hierarchy. We admit that the theology of Peter Dens is hardly the thing for parlor reading, or for children's eyes to gaze upon, nevertheless it is the accredited authority upon which the whole superstructure of the papacy rests.

And lastly, let us make up a valiant roll of tried and true Americans—not scheming politicians—not men who are seeking political preferment, but men worthy to be called to the highest positions, who, with the constitution as their guide, and one flag as their ensign, will preside over the high destinies of the nation in the stormiest crisis, and to them, and to them alone, will we give our grateful suffrages.

Special Master Commissioner's Sale.

Under and by virtue of an order of sale on decree of foreclosure of mortgage issued out of the district court for Douglas county, Nebraska, and to me directed, I will, on the 21st day of February, A. D. 1894, at 10 o'clock p. m. of said day, at the east front door of the county court house, in the city of Omaha, Douglas county, Nebraska, sell at public auction to the highest bidder for cash, the property described in said order of sale as follows, to-wit:

Lot nineteen (19) in block seventy-eight (78) of Dunree Place, an addition to the city of Omaha, Douglas county, Nebraska.

Said property to be sold to satisfy Jane W. Reed, the plaintiff herein, the sum of five hundred, fifty-three and 80/100 dollars (\$553.80) judgment, with interest thereon at the rate of eight (8) per cent per annum from September 17th, 1894.

To satisfy the American National Bank of Omaha, Nebraska, defendant herein, the sum of four thousand four hundred, forty-five and 90/100 dollars (\$4,445.90) judgment, with interest thereon at the rate of eight (8) per cent per annum from September 17th, 1894.

To satisfy Paxton & Vierling Iron Works, defendant herein, the sum of thirty-eight and 40/100 dollars (\$38.40) costs herein, together with accruing costs according to a judgment rendered by the district court of Douglas county, Nebraska, in a certain action then and there pending wherein Jane W. Reed was plaintiff and the American National Bank of Omaha, Nebraska, defendant.

Special Master Commissioner, Saunders, Macfarland & Dickey, attorneys. Dec. 41, No. 156.

Special Master Commissioner's Sale.

Under and by virtue of an order of sale on decree of foreclosure of mortgage issued out of the district court for Douglas county, Nebraska, and to me directed, I will, on the 21st day of February, A. D. 1894, at 10 o'clock p. m. of said day, at the east front door of the county court house, in the city of Omaha, Douglas county, Nebraska, sell at public auction to the highest bidder for cash, the property described in said order of sale as follows, to-wit:

Lot seventeen (17) and eighteen (18) in block seventy-five (75) of Dunree Place, an addition to the city of Omaha, Douglas county, Nebraska.

Said property to be sold to satisfy first, out of the proceeds of sale of said lot seventeen (17) and eighteen (18) the plaintiff herein, the sum of five hundred fifty-three and 80/100 dollars (\$553.80) judgment, with interest thereon at the rate of seven (7) per cent per annum from September 17, 1894.

Said property to be sold to satisfy first, out of the proceeds of sale of said lot eighteen (18) Sarah C. Hagar, the plaintiff herein, the sum of five hundred fifty-three and 80/100 dollars (\$553.80) judgment, with interest thereon at the rate of seven (7) per cent per annum from November 1, 1892.

To satisfy Paxton & Vierling Iron Works, defendant herein, the sum of thirty-three and 90/100 dollars (\$33.90) judgment, with interest thereon at the rate of seven (7) per cent per annum from November 1, 1892.

deed by the district court of said Douglas county, at its September term, A. D. 1894, in a certain action then and there pending, wherein Sarah C. Hagar was plaintiff, and The Patrick Land Company, Robert W. Patrick, Vermont Investment Company of Minneapolis, Minnesota, John D. Montgomery Dundee Brick Company, American National Bank of Omaha, Nebraska, George A. Hoagland, Paxton & Vierling Iron Works and Susan K. Wheat were defendants.

Omaha, Nebraska, January 11th, 1895. GEORGE W. HOLBROOK, Special Master Commissioner.

Saunders, Macfarland & Dickey, attorneys. Dec. 41, No. 219.

Special Master Commissioner's Sale.

Under and by virtue of an order of sale on decree of foreclosure of mortgage issued out of the district court of Douglas county, Nebraska, and to me directed, I will, on the 13th day of February, A. D. 1894, at 10 o'clock p. m. of said day, at the east front door of the county court house, in the city of Omaha, Douglas county, Nebraska, sell at public auction to the highest bidder for cash, the property described in said order of sale as follows, to-wit:

Lot eleven (11) in block four (4) of Improvement Association addition to the city of Omaha, Douglas county, Nebraska.

Said property to be sold to satisfy P. L. Johnson, plaintiff herein, the sum of two hundred ten and 90/100 dollars (\$210.90) judgment, with interest thereon at the rate of seven (7) per cent per annum from September 17th, 1894.

To satisfy Hugh McCaffrey, defendant herein the sum of thirty-two and 10/100 dollars (\$32.10) judgment, with interest thereon at the rate of ten (10) per cent per annum from February 1st, 1892.

To satisfy the sum of forty-six and 14/100 dollars (\$46.14) costs herein, together with accruing costs according to a judgment rendered by the district court of Douglas county, Nebraska, at its September term, A. D. 1894, in a certain action then and there pending, wherein P. L. Johnson was plaintiff, and Thomas F. Boyd, Isaac H. Hascall and Hugh McCaffrey were defendants.

Omaha, Nebraska, January 11th, 1895. GEORGE W. HOLBROOK, Special Master Commissioner.

Saunders, Macfarland & Dickey, attorneys. Dec. 41, No. 22.

Special Master Commissioner's Sale.

Under and by virtue of an order of sale on decree of foreclosure of mortgage issued out of the district court for Douglas county, Nebraska, and to me directed, I will, on the 26th day of February, A. D. 1894, at 10 o'clock p. m. of said day, at the east front door of the county court house, in the city of Omaha, Douglas county, Nebraska, sell at public auction to the highest bidder for cash, the property described in said order of sale as follows, to-wit:

Lot two (2) in block one (1) of Mayne Place, an addition to the city of Omaha, in Douglas county, Nebraska.

Said property to be sold to satisfy P. L. Johnson, plaintiff herein, the sum of three hundred fifty-seven and 70/100 dollars (\$357.70) judgment with interest thereon at the rate of seven (7) per cent per annum from September 17th, 1894, and sixty-eight and 10/100 dollars (\$68.10) costs herein, with interest thereon from September 17th, 1894, together with accruing costs according to a judgment rendered by the district court of said Douglas county, at its September term, A. D. 1894, in a certain action then and there pending, wherein P. L. Johnson was plaintiff, and Joseph P. Thompson and Reuben W. Ross, executors of the estate of Reuben Ross, deceased, Francis J. Thomas, Dexter L. Thomas, Andrew Miles, executor of the estate of John L. Miles, deceased, and James Thompson were defendants.

Omaha, Nebraska, January 25, 1895.

GEORGE W. HOLBROOK, Special Master Commissioner.

Saunders, Macfarland & Dickey, attorneys. Johnson vs. Thompson et al. Dec. 41, No. 54.

Special Master Commissioner's Sale.

Under and by virtue of an order of sale on decree of foreclosure of mortgage issued out of the district court for Douglas county, state of Nebraska, and to me directed, I will, on the 26th day of February, A. D. 1894, at 10 o'clock p. m. of said day, at the east front door of the county court house, in the city of Omaha, Douglas county, Nebraska, sell at public auction to the highest bidder for cash, the property described in said order of sale as follows, to-wit:

Lot ten (10) in block seven (7) in Clifton Hill, an addition to the city of Omaha, Douglas county, Nebraska, as the same is surveyed, platted and recorded.

Said property to be sold to satisfy Alonzo P. Tackey and William F. Allen the sum of nine hundred and ninety-seven dollars (\$997.00) judgment with interest thereon at the rate of eight (8) per cent per annum from September 17th, 1894.

To satisfy thirty-three and 80/100 dollars (\$33.80) costs herein, together with accruing costs according to a judgment rendered by the district court of Douglas county, at its September term, A. D. 1894, in a certain action then and there pending, wherein Alonzo P. Tackey and another were plaintiffs, and John Bishop, Jr., and another were defendants.

Dated at Omaha, Nebraska, January 24th, A. D. 1895.

WILLIAM T. NELSON, Special Master Commissioner.

J. W. Hoadley, attorney for plaintiffs. Tackey et al. vs. Bishop et al. Dec. 41, No. 289.