

WOULD BURN THEIR BIBLES.

A Diller, Neb., Woman Believes in the Bible as It Is—Not as Taught.

EDITOR THE AMERICAN: I have read your paper carefully, and will have to say that you are on the right track, just a little "one-sided" in your work. I hold that all women born on American soil are free-born Americans, without any mental reservation in favor of Pope Paul, or any dead or living man, or in favor of any male member of any church or state; I hold that the Bible and common sense teach the equality of the sex; I hold that Protestant churches are but little better than the Catholic in that respect, as they have perverted the Scripture and made it teach female slavery, which a true Christian knows to be as false as Satan could wish. Protestant men have been slapping women in the face so hard for the last eighteen hundred years with old Bachelor Paul that they are bound to rebel, sooner or later. Many of them will burn their Bibles rather than believe that God intended them for servants only. If it won't take too much of your space and patience, I should like to give my opinion of equality as taught by the Bible and past experience.

If we take Webster as a guide in defining a word, we will find there were quite a number of women preachers mentioned in the Bible. Webster says, "In Scripture, to prophesy is to preach, to exhort." If we read the thirty-first chapter of Isaiah, the fifteenth chapter of Exodus, the eleventh chapter of Jeremiah, the twenty-sixth and twenty-seventh chapters of Ezekiel, and Paul's first letter to the Corinthian church, we will find Webster's definition correct. That letter of Paul's and his first letter to Timothy is where men get their authority for the subjugation of women. But it means nothing of the kind. Paul was not quite that inconsistent, yet he did not follow Christ's example in dealing with those women. If some of the women members of those churches did look through Moses' veil (described by Paul in the third chapter of Second Corinthians, and could not understand the "liberty" spoken of there, were they any worse than the men? Can't we all see that not one of the men—not even Paul and the disciples—thoroughly understood Christ? Christ would have dealt entirely different with those ignorant women, or at least he always did treat unfortunate women with the greatest kindness and sympathy, causing great indignation and scorn, not only among unbelievers, but with his own chosen twelve. When Jesus said to them, "Why trouble ye the women?" they were not capable of understanding the scathing rebuke intended for them, but were vexed at Christ. Paul acknowledges of doing wrong. I feel sure he must have been thinking of his cruelty to those women when he wrote in the seventh chapter of his letter to the Roman church that, "For the good that I would, I do not; but the evil which I would not, that I do." If he could have foreseen the "evil" which the above letters were destined to "do," he surely would have explained his meaning; yet, it is plain enough to a person endowed with the spirit of Christ. For did not Priscilla, a member of one of those same churches, travel with Paul, and help to "expound the ways of God?" Did not Paul speak of her in the eighteenth chapter of the Acts as "my helper in Christ Jesus?"

In the twenty-first chapter of the Acts we find one Philip, an evangelist, who had four daughters, all preachers, and all Paul's most intimate friends, too. Paul had numbers of women helping him in all the churches (how I'd like to give the whole list). Phoebe, a deaconess in the church at Cenchrea, was sent by Paul to the church at Rome with letters and messages. He writes to the Phillippians to "help those women who labored with me in the gospel."

In one of his letters he commands women to keep their heads covered while preaching, or praying. Think of that! How does it sound by the side of, "I suffer not a woman to teach," and, "If they would learn anything, let them ask their husbands at home?" Christ was woman's emancipator. He

defended her in all her rights. One woman after another came to him with her heavy burdens, and all went away blessed. "All wondered at the gracious words which proceeded out of his mouth."

He condemned man's laws, accusing them of "devouring widows' houses." When those men brought the woman who was both legally and physically helpless, to Christ, to see what he would do with her, He taught them a lesson which is needed just as much now as it was then. "The sinners" heard of Christ, and came to him, and believed and repented. At Jacob's well he met a poor woman, and his disciples marveled that He talked with her; yet, to this woman Jesus made the first disclosure of Himself as the Messiah. All women seemed to know by instinct that Jesus was their friend. Pilot's wife sent word to her husband: "Have thou nothing to do with that just man." A great company of women followed after him when he was being led to the place of crucifixion, and with tears and lamentations, bewailed him. Jesus said to them: "Daughters of Jerusalem, weep not for me, but weep for yourselves and for your children."

REBECCA BALLARD.

Is There a Boycott in Kenosha?

Members of the A. P. A. will remember that some time ago a certain physician who had recently returned to this town and again hung out his shingle, opened up a boycott on the Independent by refusing to deal at a certain meat market because the proprietors advertised "in that A. P. A. sheet, the Independent." The meat merchant was startled, and hastened to order his adv. out of this paper. Within a week of that time, however, he hastened to have that advertisement reinserted. Why? Because this boycott business is double-acting, you know.

Some of the friends of this paper who also dealt with our easily frightened meat man, appeared at his shop, called for their bills and proceeded to settle up and quit trading there. And they were not at all backward about stating their reasons for such action. If this boycott was really on, they proposed to take a hand themselves. As any one of our indignant friends bought twice the amount of meat there as did the bigoted doctor, there was no difficulty in settling matters straight. It's a poor rule that won't work both ways.

Less than two weeks ago a Main street saloon-man came to us quietly and asked that we stop his paper. Why? Didn't he like the paper? Yes, but two or three of his customers had declared they wouldn't spend another cent in his place if he continued to take that ——— of a paper. We stopped it, of course. These are only two instances, though we could mention a dozen.

Now, what does this mean? The doctor first spoken of is a papist. The meat man and the saloon-man are not. If these men who call themselves Protestants had the courage of their convictions, what would they have said to this "intelligent" physician and to these saloon customers, when they sought to rob them, by intimidation and a threatened loss of trade, of their personal right to subscribe for and advertise in any paper they might see fit? They would have told them politely but firmly that they were meddling with what was none of their business.

Does any man refuse to trade with Messrs. Lentz & Funck, with Barden & McArdie, with English Bros., or any other of our Romanist merchants because, perhaps, they take the Catholic Citizen of Milwaukee, or advertise, if they wish, in that or any other Catholic paper? No. And we would consider a man that would do such a thing a mighty mean sort of a chap.

Think this over, friends, and hereafter stand up for your individual rights. Don't be so weak-kneed as to surrender your birthright of American citizenship for a miserable mess of Romish pottage, which is unreliable, to say the least, for there isn't a Protestant business man on Main street, aside from the saloon-keepers, who could exist a month if he had to depend on his Roman Catholic patronage.

The trouble is, however, one Romanist trading in a Protestant store looks bigger to the cringing storekeeper who is trying to be all things to all men than a dozen of the biggest Protestants in town who trade with him from one year's end to the other. Protestants detest the word "boycott" and abhor the principle (or lack of it), it stands for, but if they should follow it as persistently in this city as do some people of the other side we know of, it would be a sorry day for the Romanist merchants of Kenosha.—Independent, Kenosha, Wis.

Tax Church Property.

According to the financial statement of Alderman Madden, the city had, the 1st of January, 1895, a floating indebtedness of \$6,000,000, and a Chicago daily asks the question: What shall be done to straighten out this financial tangle, and give the city a decent working capital, so that it will not be for half the year on the verge of impecuniosity? The same organ quotes Mayor Swift as saying that he favors asking the legislature to make the tax-levy 3 per cent. instead of 2 per cent., until

enough money has been accumulated to pay off the floating indebtedness. It would take three years to do this, providing the council (of whose finance committee Madden is chairman) did not squander it. The poor man has been burdened with more than his share of taxes for a long time, and if newspapers worth \$3,000,000 would pay taxes on more than \$20,000, as assessed, that would help a little. In the Times-Herald of April 1st, 1895, appeared a list of church property exempt from taxation, a conservative estimate of the value being \$100,000,000. Tax the above property at 2 per cent. and you have \$2,000,000 per year, or in three years \$6,000,000, and your debt is wiped out, and a few dollars to spare. Our recently elected Republican assessors are as quiet on the "taxation of church property" question as the assessors under the Hopkins administration were. Our forefathers fought "taxation without representation." Today it is reversed, and is "representation without taxation." Why should church property be exempt?

Perhaps church property is like Mike's goat—it is not real estate. During the Hopkins administration, funds were scarce, and it became necessary to tax everything in sight—that the poor man had.

One of the assessors happened to be assigned to duty in the district where his friend Mike lived, and on his rounds he came to Mike's place. "It's assasin' I be today, Mike," said he. "Tain't be assy wid me, Pat," says Mike, "for wid rale estate assasinment, and strate assasinment it's the devil's own work to save enough to pay me city hall assasinment." "I'll be assy, Mike; I'll put yez down for tin dollars a foot, and tin dollars for the goat." "Phwat! me goat's not rale estate." "It is so, and I can prove it to yez," says Pat, reaching for his instructions. "Rade that, will yez? 'Assias at its proper valuation per front fut, all property aboundin' and abuttin' on both sides of the strate.' Manny's the toime I've sane your goat aboundin' and abuttin' on the strate. Tin dollars for the goat, Mike."

Put church property on the real estate list, and have it bear its just proportion of the taxes.

Tax church property and get rid of our floating debt. Tax church property that is abounding and abutting on both sides of the street. BUCK SHOT.

INQUISITION RESURRECTED.

Monks Are Accused of Torture—Clamor for Their Prosecution.

BERLIN, June 19.—The aachen court sat for several days recently in the trial of an action for libel brought against a journalist named Max Scharre and two others for defaming the characters of the monks of Marienberg in accusing them of maltreating lunatics confined in their institution.

The defendants succeeded in proving that the accused monks were mostly illiterate workmen, and that they had resorted to the old methods of controlling their patients by torture, confining them in chains, beating them, and even exposing some of the inmates in a semi-nude state to the heat of intense fires.

The entire scandal arose from a case of a Scotch priest named Forbes, who went to the monks' asylum to be cured of intemperance. Forbes succeeded in getting away from the place, and immediately disclosed the practices of the monks and their attendants. The case was closed by the acquittal of Scharre and his associates.

The National Zeitung of Munich, the Allgemeine Zeitung and other papers are clamoring for the prosecution of the monks, and public feeling against them is so strong that the police are obliged to protect them from mob violence.

ITEMS OF INTEREST.

A Mary Anna Hodder, An Irish Roman plodder, Threw pepper in the eyes of J. O'Neill; Because he sold a paper, She cut this funny caper, To show the Roman fathers she had zeal.

Just think of it! A Y. M. C. A. in Portugal! Pecci should send Satolli to tend to that.

The Roman pagans are boycotting in Boston. They should stop that; it is an Irish trick.

If Roman Catholic churches are being burned, will not the insurance companies withdraw their risks?

The Romanists cannot distinguish between patriot gatherings and A. P. A. meetings. Will some one of that church explain why this is?

If Roman Catholics burn a few of their churches, and make people think A. P. As are doing it, they will make money by it—they think.

The Roman Catholic dailies of Boston are "booming" the Standard by throwing them into the river. Every one will buy the Standard to find out the cause of the fight.

The editor of the New York Mail and Express is a Roman Catholic, we are informed. The stock of that paper will, I think, drop pretty low. Patriotism surely will.

The poor Romanists who have had such a "big pull" on the New York City

treasury are being turned out. The officials of the city face the fact that there have been frightful phenomena among the figures of the city funds; but it is too bad the fellows have lost the friendship of the city fathers.

Roman Catholics should be permitted to boycott Protestants, but Protestants should trade only with those who advertise in Roman Catholic papers. "Heads, I take; and tails, you lose," you know.

These wise men, the pagan Romans, go to a man who has a position, we are informed, and tell him he must leave his position or come into the Roman Catholic church with his family. Down with the rascals! Then they say the A. P. A.'s are discriminating because of religion.

To the pagan Romans: You can go to New York and see a mummy that is said to date from the ninth century; but do not forget to leave a good sum of cash for the "father" who shows it to you. Be sure not to forget the cash.

If Tammany Hall is to be reorganized with eight pagan Romans, three Protestants and one Jew, it will be a fair illustration of the manner in which the constituencies in nearly every part of the United States are represented.

If the Romans have an organization similar to the Protestant Y. M. C. A. they should keep it secret. It would be inconsistent to have it otherwise.

They say Rome is gaining strength in the United States. So are the patriotic societies.

We hear from St. Louis that it only costs a man \$20 to get on the police force—if the money is paid to the priest.

On the 3rd of April the Weekly Star, of Pasadena, Cal., told of a Roman Catholic church which was burned, and in it were found fire-arms. Let the editor of the Omaha Advocate make inquiries regarding this, and when he can prove what he says, let him make the statement in his paper, and see if there will not be a half-dozen Roman monk(ey)s who will come to his office and tell him he is a liar.

The Roman Catholic boomerang in Michigan has hit the semi pagans—the senate did it—and the bishops will grit their teeth, poor fellows.

The Romans do not want to mix religion with politics—and they do not very much. There is very little religion in it that I can see.

The Vatican is trying again to get Russia. If she cannot get in the United States as much as she deserves, she hopes to get something from the other countries. China needs a little sympathy just now; she might do something with them.

In Spain the priest takes great care that he burns all the Bibles and New Testaments. They first want them out of the schools here, and then they will want them out of the houses. Let the Bible be kept in the schools, and then the Roman Catholic teachers will not be seen in the shadow of them.

It seems to be much easier to convert the Roman Catholic Italian than the Roman Catholic Irishman. One of the causes for this may be because the Irish want to boss the whole job, and not give the Italians a show. Now, here is some work for Satolli. He must sit down on the Irish, or the Italians will sit down on the Roman church.

If the brigands of southern Italy are Roman Catholics it should not surprise any one.

If the semi-pagans have only turkey for Friday, and have no fish, the "father" can change it to fish. They can do it just as easily as not.

The public school system in the United States is to the Roman semi-pagan church a contemptible serpent, and they are trying to handle it with a pair of tongs, but do not know exactly where would be the best place to get a grip.

If the pope will demand too much of the "good" Catholics, there may be some "bad" Catholics, and that would be the beginning of another 20,000,000 lost to Rome.

If Cardinal Gibbons calls ex-Romanists fallen angels, does he want us to infer that the Romans who roost in convent chicken-houses are angels?

Can it be that the Roman Catholic Rush of Omaha, Nebraska, is the ex-Romanist Evangelist Rush, or is this another man?

Pecci and Rampolla have settled their little difference, and Rampolla will not resign his position, but will be resigned to the dictations of Pecci.

Why did Rev. Dr. Hershey leave Washington, where he is so much needed, and go to Boston, where they have a daily? Scott, you had better return to the town of Satolli, where all the Romans are so very jolly because the people can't see the folly of having a vatican there.

Judge Gunster, of Scranton, Pa., decides that Bible-reading in the public schools is illegal. May I ask his honor, the judge, if he thinks it is illegal to swear by the Bible? And in states where the law requires a person to swear by the Bible, how will some people know what is in it if it is illegal to read it in the public schools to them? Must these children sneak away, some time when no one sees them, and read it, so that they will be permitted to

swear by the thing intelligently? Is there an office higher than the judge now holds?

Yes, the Roman Catholic church has a fair representation in the Americas, but where are they? How do those nations compare with the nations of the world? This argument alone is enough to cause every one who cares for the prosperity of the United States to keep his pocket-book shut when they are begging to support the great Roman Catholic institution in Washington. But some will be caught, notwithstanding all the arguments.

The Protestants are trying to capture Rome, while the Romanists are trying to capture Washington. We might suggest to some man who will start a patriotic daily that Washington wants one, with a very large circulation.

The former priest, Slattery—
A very good battery—
Is now in the land of the south;
He shows Rome's iniquity,
And Satan's ubiquity,
Whenever he opens his mouth.

Pat Conroy, the Roman Catholic who threw lime in the eyes of the Protestant who had been a true friend to him, says "the devil got hold of him." The act was a result of his education in the Roman Catholic church, and that church had succeeded so well that when the critical time came he acted accordingly. He says the "devil got hold of him." That is, the spirit of the Roman Catholic church controlled him. Then we would argue that the priest, or the controlling power of the Roman Catholic church, is the devil. This is quite an important development in the workings of that church. They say of the pope, "another God on earth"—"Alter Deus in terra"—and the result of the presence and teaching of this God, or Deus, the devil gets hold of his followers. Then, should we argue from this that there must be some mistake about the leader of the organization—that instead of a God leading the people, it is the ruler of the lower regions. It is a good idea to consider these things, and take into consideration the actions of the man whom the pope wishes to honor in the United States, and consider who it is who is influencing him to do many things which are in opposition to the wish of the people and against the institutions of the United States. There may be a profound association existing between the leadership of this man and Patrick Conroy.

A Surprise.

On Sunday, May 19th, the chimes of St. James Roman Catholic church, on Wabash avenue, were blessed. A curious part of the performance was the making of eleven crosses on each bell—seven on the outside and four on the inside. While returning from the ceremony, down through the district presided over by Inspector Shea, we were suddenly startled by the words, "seben come leben!"

Thinking to witness another blessing, we stopped, and, judging from the sound, proceeded down a dozen steps, and found ourselves in a brilliantly lighted basement, where about thirty men were congregated—both white and colored—who seemed to be interested in some game being played on a long table covered with a green cloth. Noticing our hesitation, one of the on-lookers made room for us, with the remark, "Want some of dis?" Professing our ignorance of the game, and stating the reason for our presence, we were informed that this was not a dedication of chimes, but a game of "craps," and that the "seben come leben" which we heard was one of the peculiar features of the game. Excusing ourselves for the mistake, we departed, but it was a surprise to us to know that there was any gambling in Inspector Shea's district.

A MONTH AMONG THE MOUNTAINS.

Teachers—and their friends, too, for that matter—who want information about the best, absolutely the best, way to reach Denver at the time of the National Educational Association meeting next July should write to J. Francis, Omaha, Neb., for a copy of a little book recently issued by the Passenger Department of the Burlington Route.

It is entitled, "To Denver via the Burlington Route," and contains 32 pages of interesting information about the meeting, the city of Denver, the state of Colorado, tickets, rates, hotels, side trips, train service, etc. This book is free. Send for it.

Catholic Teachers Barred Out.

KANSAS CITY, Mo., June 5.—School teachers professing the Catholic religion have been barred out of the public schools of Kansas City, Kas. The board of education of that city last night, after a lengthy meeting, in appointing teachers for the fall term, refused to give a place to a Catholic. The board is, with one exception, composed of Protestants.

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LEO SCHEMING.

Making Arrangements Regarding His Successor as Head of the Church.

LONDON, June 19.—The Rome correspondent of the Standard telegraphs that it is announced there that the papal nuncios at Paris, Lisbon, Madrid and Vienna will be created cardinals. The news causes much interest in Vatican circles, because it will disturb the equilibrium of the preponderance of Italian cardinals in the sacred college. The pope, in announcing the fact, said: "We hope thus to create a position more in conformity with papal interests in the world and to furnish the sacred college the means to successfully surmount the difficult and delicate period of our succession."

The Chronicle's Rome correspondent says with reference to the same subject:

"Mgr. Jacobini, the nuncio at Lisbon, is regarded with great interest in connection with the succession. More important, however, is the growing possibility of a non-Italian pope. For cogent reasons this could only be an American, a Swiss or a Belgian. The first, in the person of Cardinal Gibbons, is the least unlikely. The other candidates, with the exception of Cardinal Parocchi and Cardinal Vannutelli, are fading away. The proverb will probably again hold good that the cardinal who starts as the favorite in the conclave is generally defeated. The pope is very quiet upon the subject of his successor."

Young Mothers

should early learn the necessity of keeping on hand a supply of Gall Borden Eagle Brand Condensed Milk for nursing babies as well as for general cooking. It has stood the test for thirty years, and its value is recognized.

No Tiara for Gibbons.

NEW YORK, June 12.—The Roman Catholic clergy in this diocese and vicinity are not inclined to place much credence in the dispatches from Rome indicating that Cardinal Gibbons, Archbishop of Baltimore, may be named as Pope Leo's successor. A priest who studied and was ordained in Rome, and who has kept in touch with affairs at the Vatican, said today:

"That Pope Leo would like to have Cardinal Gibbons succeed him is probably true, but even he cannot force the issue. There is a great deal of significance in the fact that Pope Leo, according to reports from Rome, has selected a number of new cardinals from outside of Italy, which will reduce the Italian majority materially. Significant, too, is his elevating Mgr. Jacobini, a professional man and a pupil of Leo XIII, and the statement that Mgr. Satolli is also to receive the red hat of the cardinalate. This indicates that Leo wants cardinals who will follow his policy when he is gone. Farther than this the pope cannot go."

"It is a difficult matter to prophesy in these matters, but as matters stand there are four men who are the strongest candidates for Leo's place. They are Cardinal Rampolla, practically the pope's prime minister; Cardinal Ledochowski, a Pole; Cardinal Uarochi, and Cardinal Sammetelli. These are the strong men of the Vatican. Cardinal Gibbons, pope or not, will always wield a commanding influence at Rome."

A Patriotic Magazine.

The Nation for June, a patriotic magazine published by the American Publishing Company, Omaha, Neb., is replete with patriotic meat. Its contents include seasonable articles from the pens of President Traynor, of the A. P. A., Congressman Howard, Rev. Dr. Fulton, and Editor Thompson of THE AMERICAN.—Lovell Herald.

A Chance for Women to Make Money!

I saw one of your subscribers tell in your columns a few weeks ago how she made money selling Dish Washers. I wrote to the Iron City Dish Washer Co., 145 S. Highland avenue, Station A, Pittsburgh, Pa., and obtained one of their Dish Washers, and tried it myself first. It is just lovely; you can wash and dry the dishes for a family in two minutes, without touching your hands to a dish or putting them in hot water. I made the first day \$5.00, and everybody wanted a Dish Washer just as soon as they saw me wash their dishes. Since then I have made as high as \$18.00 a day, and I believe that I can get money enough to keep my brother at school next winter, and have money in the bank, too. Any lady or gentleman can do as well as I am doing. I am sure, as I had no experience. When everybody wants to buy, it is not hard to sell. Any one can get information by writing the above firm, and I am glad to add my experience, because I think it is my duty to others to help them over the hard times. MARTHA FRANCIS.



B. F. O. Roke and Daughter

He Can't Live

Sold my friends and neighbors. I had Dyspepsia 16 years; physicians and change of climate did not help me. But Hood's Sarsaparilla

Hood's Sarsaparilla Cures
rilla did me more good than all the doctoring. I can now eat, sleep and work. My daughter also had distress and rheumatism. Hood's Sarsaparilla made her stout, well and healthy. B. F. O. Roke, Fairview, Kansas.

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Nickel or Gilt
Sewing
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