

Another Great Cash Offer

For \$1.00 Cash

WE WILL send THE AMERICAN to any address in the United States or Canada from now until JANUARY 1st, 1898, for ONE DOLLAR. CASH MUST ACCOMPANY THE ORDER. If you are already paid in advance \$1.00 will carry you one year from the expiration of the time for which it is paid, There will be no change from the present price of \$2.00 a year in advance, and all arrearages must be paid at the \$2.00 rate.

This \$1.00 Offer is Only Good Until January 1st, 1897.

NO ORDER WILL BE ACCEPTED WITHOUT THE CASH.

Address: **AMERICAN PUBLISHING COMPANY,**
1615 Howard Street,
OMAHA, NEB.

TELEPHONE 911.

IS ROME CHRISTIAN?

Was She Ever Christian? Is She the Church of Christ? Was She Ever Such?

As sure as that history ever repeats itself, so sure there is an image to the papacy being developed in this country. When altogether too late, Protestants will awake to feel the iron hand of Rome and to know what she truly is. It is the purpose of the writer to try now to awaken a few, and to show what Rome is, ever has been and ever will be, so clearly that all will be able to discern the image that is now coming up in our midst. Be it understood in the very beginning, that we have no quarrel with any about their religion. We are not talking of members of that church as members. There are honest persons in that connection who are living up to all the light they have, and they are to be pitied rather than blamed. Be it understood, therefore, that we are dealing with that system, and not with individuals.

Rome never changes. This is her boast. What she is now, she ever has been. That which she ever has been, she is now and ever will be. The times change, but Rome is ever the same. The great Reformation of the sixteenth century rent the mask that had so long covered her corruptions from the gaze of the world, and Rome was seen in her true light. She was seen to be that which she ever had been, an enemy of all reform, the obstacle to all progress and of all enlightenment; an enemy of all liberty and freedom of thought and conscience; unchristian in every deed. It was seen that she was not what she professed to be, the Church of Christ; but that she was anti-Christ—the "anti-Christ" of the Holy Bible, the "man of sin," and the "mystery of iniquity," described by Paul; the little horn of the prophet, which "spoke great words against the Most High," which "made war with the saints, and prevailed against them." She was seen to be the "abomination of desolation standing where it ought not." In her was recognized the counterpart of the leopard beast of Rev. 13, which opened "his mouth in blasphemy against God, to blaspheme His name and His tabernacle, and them that dwell in Heaven." The character of that religio-political power was discovered in some of its naked deformity, and held up to the gaze of the astonished world.

Rome never changes. But times change, and the people change in their opinions. But facts and principles never change. Rome is the same to day that she ever has been; the same religio-political organization ruling with an iron hand. But the farther we come down the stream of time, the farther we are removed from those times which stirred men's souls; times which developed men who could give their very lives rather than surrender a principle. And the men of this generation have forgotten those principles which shone out so brightly in the Reformation; and by forgetting these principles which made the Reformation, Rome has come to be acknowledged as a part, at least, of the Church of Christ, and so-called Protestants are reaching across the gulf that has so long separated them and are clasping hands with the mother church. And soon, if they are not careful, it will be mother and daughters of the same family, working to the same end—carrying out the purposes of Rome, through an image to Rome, to the utter ruin of both. Yea, more, to the ruin of the nation as well, and to the ruin of

the liberties of all the nations of the world.

The time was when Rome ruled the world with an iron hand. That iron hand is now gloved. She once ruled the church as the viceregent of the Son of God on earth by means of the civil power. She rules the church to-day, but without the civil power. This she is determined again to secure. The time was when she had civil power. Under the influence of the Reformation it was taken away from her. But it is her settled policy to regain it. Unwittingly so-called Protestants are assisting her in this work.

The time was when she wore the cloak of Christianity as a garb wherewith to hide her deformity. But the Reformation tore it asunder, and the work of reform is not yet ended. It is even now increasing in power and influence, and it is the duty of every true Protestant to present again the true principles of reform, and prove by the word of God that she is just what that word says she is, and not deal in harsh and unbecoming language.

Once all nations bowed at her feet, and now with fawning sycophancy Rome is again claiming her usurped power as mistress of the world. Once she would not even tolerate dissenters. Now she claims to be the friend of liberty. But her liberty ever has been and ever will be only the liberty of the Roman Catholic church, which is absolute submission to the papal see and unquestioned obedience to her priesthood.

And now, reader, let us test this religio-political system by the everliving word of the Eternal One. "Come and let us reason together."

H. F. PHELPS.

Seventy-First Birthday.

The *Youth's Companion* will celebrate its seventy-first birthday in 1897. Among the many attractive announcements of the *Companion* for the coming year is an article of exceptional value by Mr. Andrew Carnegie, on "The Habit of Thrift." Successful men in other walks of life will second Mr. Carnegie's paper with readable, practical articles based on their own experience, and valuable to the old as well as to the young.

Stories will be given by Ian Maclaren, Rudyard Kipling, Stephen Crane, Harold Frederic and Clark Russell. Speaker Reed, Secretary Herbert, Senator Lodge, Hon. Carl Shurz, Postmaster-General Wilson, Dr. Lyman Abbott, Hon. Theodore Roosevelt—these are a few of the two hundred names that figure in the latest list of *Companion* contributors.

The non-partisan editorials and the Current Events and Nature and Science Departments are of especial interest to students and to all who wish to keep informed of the doings of the world. As a reference book a file of *Companions* is well-nigh invaluable, for its reputation is founded on seventy years of tested accuracy.

New subscribers sending \$1.75 to the *Companion* for 1897 will receive the *Companion* for the remainder of the year free, also the *Companion's* artistic twelve-color Calendar, and the paper a full year to January, 1898. Illustrated Prospectus of the next volume will be sent free upon request. Address,

THE YOUTH'S COMPANION,
205 Columbus Ave., Boston, Mass.

Let us make your Holiday Pictures. Latest styles, from locket to life size. HUGHES & SANDBERG,
205 North 16th St.

We do all kinds of book binding!

FREEDOM OF BELIEF.

This is the American Principle and Should Always Live.

Be it understood by all men, first, last and always, that we have no quarrel with any man concerning his religion. It is as true as that the sun shines, that all men, in the pursuit of their happiness, have an inalienable right to adhere to any form of religion under the heavens, if they so elect, provided that such religion does not lead them to interfere with the equal right of any other person, either personally, politically, religiously or by force of civil law.

Rights of Irreligionists. Let it here be said, that if any person shall so elect, in the pursuit of his own individual happiness, to seek that happiness in irreligion, or the utter disregard of any religion, or nonconformance with any kind of religion, he has a perfect right to do so, and no man has the right to say him nay. This is in perfect accord with the author of the Christian religion itself. Here are His words: "If any man hear my words and believe not, I judge him not; for I came, not to judge the world, but to save the world."—John. 12: 47-48. Thus it becomes a matter of individual choice as to whether a person will seek his happiness in the consolations of religion, or in the refusal of such consolation. This is so, notwithstanding the fact that a Rev. Mr. Edwards, a professed Protestant, in the closing years of the nineteenth century has denied this doctrine. He said: "What are the rights of an atheist? I would tolerate him as I would a poor lunatic, for in my view his mind is scarcely sound. * * * The atheist is a dangerous man. Tolerate atheism, sir? There is nothing out of hell that I would not tolerate as soon!" I say that the former is the true American principle. It is according to Christianity. It is Christianity, notwithstanding these ravings of this professed Protestant; but these ravings are but the very spirit of the papacy.

The rights of all men. These are all equal. They are bounded upon all sides by the equal rights of all others, and if the religious or the irreligious inclinations or convictions of any man leads him to attempt to invade these equal rights of another, either personally, religiously, politically or by force of unjust laws, which is simply a manifestation of the spirit of bigotry and despotism, which is the spirit of the papacy, then it becomes the right of any or all, to protest against any such invasion. And right here it is the right of the state to interfere and prevent such invasion. It becomes the civil right and the Christian duty and privilege to try to convince that person that he is in error in thus invading the equal rights of others; that he is engaged in a mistaken work, a work for which they have no right, either human or divine. It was the exercise of this right, the exercise of this Christian privilege, that developed the great reformation of the sixteenth century, and which brought to an end that long night of papal persecution. But that spirit of despotism and papal persecution is by no means dead. It is making inroads into this commonwealth. Beware of that spirit. It is for true Protestants to oppose the papal spirit wherever and whenever it is manifest. Those who have borne the Protestant name have persecuted in times past, and that was papal. It is being done to-day, and that is papal also. As the House Report of 1830 says: "Every sect, however meek its origin, commenced the work of persecution as soon

as it acquired political power." It is true Americanism to oppose every indication, from whatever source it comes

We conclude, therefore, that when we see the religionists of the nineteenth century seeking a religious combination for a political purpose in order to secure the enforcement of a religious institution, we are simply acting the part of a true American, and adhering to the true American principle when we oppose any such combination, and that, for the reason that of all combines, a religious combine is the most relentless and despotic. The Senate Report of 1829 says: "Extensive religious combinations for a political purpose are always dangerous. All religious despotism commences by combination and influence, and when that influence begins to operate upon the political institutions of a country the civil power soon bends under it and the catastrophe of other nations furnishes an awful warning of the consequences." H. F. PHELPS.

Two Opinions.

"It is scarcely necessary for us to remind the reflecting reader that Romanism, like ritualism, like cold and heartless formalism, not only has ever shown itself the enemy of a pure, spiritual, unfettered Gospel, but the endeared associate of despotism. If not the foe, it certainly has not been the friend of free institutions. Its pomp and glitter, its extravagance and meaningless pageantry, ill-comport with the simplicity, economy and rugged intelligence of a government of the people. Ritualism, popery, despotism; intelligence, Protestantism, civil liberty, are inseparable friends."—Vandyke, *Popery*.

"During the last three centuries, to stunt the growth of the human mind has been her (the Church of Rome's) chief object. Throughout Christendom, whatever advance has been made in knowledge, in freedom, in wealth and in the arts of life, has been made in spite of her, and has everywhere been in inverse proportion to her power. The loveliest and most fertile provinces of Europe have, under her rule, been sunk in poverty, in political servitude and in intellectual torpor. * * * Whoever, knowing what Italy and Scotland naturally are, and what four hundred years ago they actually were, shall now compare the country round Rome with the country round Edinburgh, will be able to form some judgment as to the tendency of papal domination."—Macaulay's *History of England*, Vol. 1, Chap. 1, Page 38.

Police Corruption at Cripple Creek.

CRIPPLE CREEK, Colo., Nov. 6.—Chief of Police J. M. Marshall and Assistant Chief Tom Clark, have been relieved from duty by the council, pending investigation of charges of corruption. The charges are made by Policemen Anderson and Finch. Marshall is accused of knowing the men who committed a robbery, and failing to arrest them. Clarke is said to have accepted a portion of the money taken by a woman from the pockets of a man. Both men deny the charges. Ed Johnson, a policeman, is acting chief.—*Omaha Bee*.

A Pound of Facts

is worth oceans of theories. More infants are successfully raised on the Gail Borden Eagle Brand Condensed Milk than upon any other food. *Infant Health* is a valuable pamphlet for mothers. Send your address to the New York Condensed Milk Company, New York.

Laurier on the School Question

The Prime Minister is Satisfied With the Agreement Which Has Been Reached.

Quebec, Nov. 3.—Hon. Mr. Laurier, in the course of an address at the banquet in his honor in Chateau Frontenac, made the following reference to the school question: "On this point I have only one word to say. During the campaign I often promised, speaking in the name of my colleagues of the Liberal party; I often declared that if the electors did us the honor of placing us of the Liberal party at the head of the government, I flattered myself, with the assistance of my friend, Sir Oliver Mowat, that we could settle the question in less than six months after we assumed power. I am not in a position to speak this evening, but I can say this, if I am not in a state this evening to let you know completely the arrangement between the government of Manitoba and ourselves, I am happy to be able to tell you that I shall be within the limits of the promise made. It is not yet four months since we assumed power, and before six months shall have rolled by we shall have settled this school question. (Hear, hear.) We shall have settled it in what manner? We shall have settled it by giving to conscience the rights of conscience; we shall have settled it in such a manner that those who believe in religious instruction in the schools shall have satisfaction on this point. We have obtained from our fellow countrymen of Manitoba represented by the government of Manitoba, all the concessions which a man of honor, conscience, whatever his religion, race or nationality, has the right to demand. (Applause.) I know well one thing, that is, that we shall not settle the school question to the satisfaction of extremists in either camp. There are extremists in Quebec, there are extremists in Manitoba. The extremists of Manitoba say in advance to the government of Manitoba: 'Take good care not to make the least concession. You have the power in your hands, you are not going to hesitate to preserve the school act as it is.' On the other hand we have the extremists in the province of Quebec, who say: 'Nothing will satisfy us but the pound of flesh which we have the right to cut from the breast of Manitoba; nothing will satisfy but what we have demanded; nothing will satisfy us but the humiliation of Manitoba.'"

"We, gentlemen, speaking not only in the name of the city of Quebec, speaking in the name not only of the province, but speaking in the name of the whole dominion, in the name of the French Catholic minority of the dominion, this humiliation we shall not impose upon our fellow countrymen of Manitoba, even if we had the power. We do not want humiliation for anyone whatever. We wish to treat others as we would like to be treated ourselves. We also were in the minority in the past, and we knew what was the iron heel of an arbitrary and tyrannical majority. We survived that period, thank God, and what we suffered we shall never impose upon another. I know there are people who believe and who hope we shall not succeed. You hear it said: 'Wait, Martin is on the war-path; Martin is going to declare war on the government of Manitoba.' Who are those who say Mr. Martin is going to declare war on the government of Manitoba if the government makes concessions? Those who say this are those who have trafficked in religion for twenty years. "In a few days I shall be in a position to place before the people for their

judgment the arrangement which we have concluded with Manitoba. Then satisfaction will come, not of federal law to be administered by a hostile government, but satisfaction will come of a law passed by Manitoba at the instance of a sympathetic government, which will administer in a sympathetic manner a law which will have itself placed on the statute book."

KILLING A BIRD.

How the Act Affected a Boy with a Toy Gun.

A 10-year-old boy of Newtonville was given a toy gun by his father, who laughingly promised him \$1 for every crow he would shoot, says the *Youth's Companion*.

Highly elated with his gun and sanguine of earning a small fortune by shooting crows, the young sportsman spent the great part of two days in a field watching for the birds. Not a crow came near him, greatly to his disappointment, and he reported his ill-success to his father, who said, to comfort him:

"Well, never mind the crows. I'll give you half a dollar for any kind of a bird you can shoot."

Early the next morning the boy, gun in hand, took up his position in the back yard to watch for sparrows. A half dozen or more unwary birds soon appeared to pick up the crumbs that he had thrown out to lure them within reach of a shot. At a movement on his part the sparrows rose and the boy fired.

One of the birds was hit and fell to the ground, where it lay for a minute fluttering its wings, and then became motionless. The boy went forward, picked it up and looked at it. The poor little head hung limp—the shot had broken the sparrow's neck. For a moment the boy stood contemplating the dead creature in his hand; then he turned and fled to the house.

"Oh, I've killed it! I've killed it, mamma!" he cried, in a shocked tone. "It can't fly any more!" and all that day his lament was, "Oh, I wish I hadn't done it! I wish I hadn't done it!"

His father, who had not supposed the boy in any danger of hitting a bird, tried to solace him with the half-dollar and suggestions of what might be bought with it.

"No, papa," was his sorrowful answer. "I don't want it. I wish it could make the sparrow alive again. I never thought it would be like that to kill a bird!"

"And," said his father, in concluding the story. "I was more pleased at the tender feeling my boy displayed than I should have been had he become the best shot in the state."

Go to Edward Baumley for Livery 17th and St. Mary's Avenue.

Scrofula

Makes life misery to thousands of people. It manifests itself in many different ways, like goitre, swellings, running sores, boils, salt rheum and pimples and other eruptions. Scarcely a man is wholly free from it, in some form. It clings tenaciously until the last vestige of scrofulous poison is eradicated by Hood's Sarsaparilla, the

One True Blood Purifier.

Thousands of voluntary testimonials tell of suffering from scrofula, often inherited and most tenacious, positively, perfectly and permanently cured by

Hood's Sarsaparilla

Prepared only by C. I. Hood & Co., Lowell, Mass. Be sure to get Hood's and only Hood's.

are the best after-dinner pills, aid digestion. 25c.