

THE AMERICAN PUBLISHED WEEKLY.

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OMAHA, FRIDAY, APRIL 1, 1892

Have you ever been to an A. P. A. social in Council Bluffs? No? Well, they are 'out of sight!'

If the city succeeds in retaining the land fenced in by Street Commissioner Winspear the first of this week, it will have acquired a valuable holding.

The citizens of South Omaha will be in the feverish embrace of an election next Tuesday. Respectable citizens should all turn out—the bum element is always on hand—and elevate good men into positions of trust and honor.

Our offer to be one of fifty men to contribute \$10 each to a fund which was to be used to secure an injunction and fight through the courts any appropriations made by the city council or county commissioners for a bridge across Cut-Off lake, is still in force. Will you be another one?

Some of our best friends are going to make a mistake if they undertake to manipulate the American associations for particular candidates who are aspiring to office. The majority will oppose—to use the Omaha Bee's phrase—any "star-chamber" business. They will not be led as sheep to the slaughter, nor driven like Roman Catholics. A word to the wise should be sufficient.

The men who have been mentioned for congress, on the democratic side of the fence, from this district, as far as heard from, are: W. S. Shoemaker, Euclid Martin, James E. Boyd, T. J. Mahoney and Chas. Ogden. The republicans are: D. H. Mercer, C. L. Chaffee, H. D. Estabrook, W. J. Connell, W. F. Gurley, E. M. Bartlett, Ralph W. Brockbridge and Howard B. Smith. The independents are: Allen Root. All the above named gentlemen, except Messrs. Martin, Boyd, Chaffee and Root are lawyers.

This paper will endeavor to form no unentangling alliances, either for or against any man who is seeking a nomination before any of the three great parties. We are a republican, but if the republicans nominate a man in whom we have no confidence, we shall not support him. We prefer a staunch American Protestant democrat or independent to a truckling Protestant republican. We believe nine-tenths of the members of the American associations feel the same way. The politicians on the inside should take warning. The members will not be used as cats-paws.

THE CAMPAIGN.

Every campaign must be conducted upon a different plan. What secured success last fall would invite defeat in the coming election. For that reason, it is of the utmost importance that, at this time, a new line of action should be prepared, adopted and put into working order. Delays are always dangerous. They are doubly so in politics. Now is the time to build your foundation. It should be wide and strong enough to accommodate every patriotic American citizen, but too contracted to accommodate asinine and unprincipled non-Romanists who would sell not only their own birthright, but yours, and ours, for a single mess of pottage.

The time has arrived when Americans cannot afford to be republicans, when they cannot afford to be democrats or independents—when they can afford to be only Americans, battling for right, freedom and justice, in order to perpetuate the priceless boon of religious freedom; the equally precious heritage of free speech, a free press and an untrammelled ballot.

With these treasures being flayed by a designing, crafty, relentless foe, whose stratagems maw each year become more difficult to check or to oppose, who will hesitate to lay aside his republicanism, who will reluctantly cast off the mantle of democracy, and who will still an independent be, when greater principles, when cherished institutions are in jeopardy? Not you; not one of all that mighty army which marched so silently and cast its vote for right, for liberty and God; not one of all those noble men who saw their duty, performed the same and quietly went back to work.

Believing this to be so, and knowing how prone man is to put off until tomorrow what he should do to-day, we urge upon Americans to devise a new plan of campaign; to aid in selecting only staunch Protestants for positions of honor and trust, and to keep a close eye upon those would-be leaders who will endeavor to manipulate the associations for the aggrandizement of noted politicians outside of the order.

MISTAKES ARE DANGEROUS.

There is probably no newspaper man in the state of Nebraska who is known to oppose corruption in all of its forms as resolutely and uncompromisingly as Edward Hecox of the Omaha Bee. Since the first issue of his paper, he has persistently opposed fraud in high places. By so doing he has gained the confidence of the public and it now regards what he says very much in the light of "gospel truth." This is nothing but what is right—it is what should be the lot of any man who has the courage of his convictions, and who is able to accomplish as much good as he has been instrumental in bringing about. When a man devotes so much time to battling for the public, he certainly should not be censured too strongly if his head and not his heart leads him, at times, into false positions and into error. The editor of the Bee is not infallible, but we believe he tries to be. True, he does not see things as THE AMERICAN sees them, yet that does not disparage us, neither will it cause the editor of this paper to assail Mr. Rosewater, to impugn his motives or falsely place him in a position. We will, however, from time to time, republish matter which has appeared in the editorial columns of the Bee, so as to warn the people of the necessity of being constantly on the watch for mistakes. The first article we shall call the attention of our readers to, appeared in last Sunday morning's Bee, and is the most short-sighted—the nearest approach to Jesuitical argument—we ever saw in any daily paper. We understand Mr. Rosewater refuses to father the effusion, which will not surprise very many people, and particularly members of the A. P. A., who have known his attitude on the Roman question for some time; this is the article:

Archbishop Ireland's visit to the pope and its results are as significant to non-Catholics and non-sectarians as to the faithful themselves. Aside from the Cahensley movement for a foreign hierarchy which should help to perpetuate alien tongues and alien habits which he successfully checkmated, he had another form of opposition to contend with. Archbishop Ireland, as most American readers know, is one of the most patriotic of citizens. He is a pronounced republican in his political views, and intensely American in his ideas of government. At the St. Paul session of the National Educational association he paid a warm tribute to the American public school system and followed it up with an honest effort to transfer at least part of the parish schools of his diocese to public control. At Billwater, Fairbault and some other points in Minnesota arrangements were made whereby the parish schools should become a part of the public system of their immediate communities. The Poughkeepsie idea was adopted. That is, the boards of education took the parish schools into the public system, with the same books, course of study and session hours, hiring as teachers the Catholic sisters or brothers, but rigidly prohibiting sectarian instructions during school hours. The religious features of the school were banished to the chapels and the religious teaching was performed after school hours.

This honest attempt of Archbishop Ireland to solve the school question brought upon his devoted head a torrent of un-American abuse from the bigoted denominational class. The attacks followed him to the doors of the vatican and most venomously was he antagonized by his fellow churchmen upon this point as upon that raised by the Cahensley movement. But the clear headed Irish-American was unharmed by the slanderous abuse which fell to his lot, and the pope gave his sanction to the plans, purposes and past action of the prelate. It is now hinted that the subject of American education will be made the occasion of a special encyclical letter to the American church.

The American idea of a public school does not carry with it teachers in monastic or other distinctive religious attire, nor does it contemplate a school in which all the pupils are of a common religious faith. The Poughkeepsie plan will never, therefore, be universally adopted. But the approval of the archbishop's plan by the great head of the church has important significance to American Catholics. It is an implied endorsement of the public school system of New York and Minnesota. It recognizes the sufficiency of secular instruction apart from religious instruction and approves in general the non-sectarian text books found in our public schools.

The only condition regarding religious instruction is that it shall be imparted out of school hours. The only point of any force in the argument against the public schools heretofore, has been the assertion that they were godless and therefore their influence was against religion negatively if not positively. This is surrendered and Archbishop Ireland deserves the thanks of every true American for securing the approval of the pope to his theory that religious instruction can be provided for Catholic children without interfering in any way with the secular instruction imparted by our schools. He has opened the way for rallying the whole people, Catholics

and Protestants alike, to the loyal support of our public school system, the bulwark of our liberties.

AS TO ARCHBISHOP IRELAND.

In the Sunday Bee appears a flattering eulogy on Arch-Bishop Ireland, and in which his "intense Americanism" and his pretended acceptance of our public school system is lauded. Arch-Bishop Ireland differs from his compeers of the Roman hierarchy only in being a clearer headed, shrewder politician, and not in spirit or purpose. He is the most dangerous enemy of our republican institutions that has appeared since Arch-Bishop McClosky managed the republican party of New York in the interest of Tammany Hall. He is clear sighted enough to see that to attempt to break down our public school system with competing parochial schools, is futile even with the members of his own church; and he consequently advises the abandonment of that plan, and advises a far more dangerous and effective one than any competing parochial school, even when backed by the terrors of ex-communication to those who patronize the public schools. He knows that such a scheme as the Cahensley movement must necessarily fail when met by an enlightened public opinion, and such it certainly would meet with in this country. Direct open attacks upon our institutions are easily met and defeated. An open foe has no chance of success, but the pretended friend with his insidious approaches, under cover of the false pretense of yielding to public opinion and to compromise, introducing his Jesuitical emissaries into our public schools, has a much better show for success. The pope must be dull, indeed, if he cannot see the superior methods of the wily arch-bishop.

The American people should not permit themselves to be deceived nor lulled into false security by the silver tongue of the political priest. Arch-Bishop Ireland, with his Poughkeepsie plan, is the most dangerous enemy to our public schools that has yet appeared. It is well calculated to deceive Protestants, blinding them to the purposes of the papacy, until sisters, brothers, nuns and monks are introduced into every school. This movement will no more succeed than open attack, for the American people are becoming too thoroughly aroused to be longer deceived. The majority of the people of the United States want no religious instructions in the public schools by teachers. Such instructions mean only the religious ideas of the teacher, or the sect or denomination to which he belongs. Therefore, we cannot consent to have the conflicting opinions of various sects carried into our schools, because they will defeat the very purpose sought to be attained. The fundamental principles of the christian system are taught in the public schools by means of readers, histories and literature, so we need no special instructions by teachers. So far as the peculiar ideas of the various sects are concerned, they can be, and are taught at home, in the church and Sunday school.

We should not rest satisfied until every sister, nun, brother, monk, or ecclesiastic, of whatever order or name, be excluded from teaching in our public schools.

Americans owe Arch-Bishop Ireland and the pope no thanks for adopting an indirect, instead of a direct method of attack upon our public school system. The pope's encyclical, however plausible it may be, will not deceive the American people into delivering the public schools into the hands of his Jesuitical emissaries. S.

A DRUNKEN VIC-GERENT.

Priest Brennan, of Ontario, showed up at a hotel on Ninth street about three weeks ago. At the time he was considerably the worse for the booze he had stored beneath his waist coat. The holy father was assigned to a room, and as soon as he reached it, sent the porter for a pint of whiskey, and when it was brought strongly objected to the price. After consuming the ardent, he went to Father McCarthy's and spent the evening, returning to the hotel about 7:30. A few minutes after that hour he left the hotel, accompanied, at his request, by two of the boys from the house. The holy father visited the deml mode in the "burnt district," and as he came staggering down Ninth street in the storm, he cursed the wind which blew his hat away. One of the boys picked it up, and as he returned it to the besotted individual, took the hat mark and put it in his pocket for future reference. During his rounds, the holy father visited "The Diamond," where he was left by the young men who were with him. Some time after parting from the priest at "The Diamond," the young men were passing the headquarters of the Union Pacific railway, where they found the "father confessor" laying upon the steps asleep. He was aroused, walked to the hotel, carried upstairs and put to bed. The next morning he approached to clerk and asked if the hotel made special rates to ministers, but that functionary informed him that all guests were treated alike. That priest is in good standing in the Roman church, he is supposed to be, by the ignorant Romanists, able to turn common bread and

wine into the real body and blood of Christ; he is looked upon, in the conventional, as God—capable of saving or damning souls at will. Oh, what blasphemy! What ignorance! What superstition! When will men and women see this hideous monster in all his smelly, unchangeable and anti-christian character? God must indeed be a loving and merciful being to allow such vile pretenders to elevate themselves to a position equal to His Son, and but little inferior to that occupied by Himself.

OUR FRIENDS—THE PRESS.

The Houtalake Observer is a fearless, outspoken American paper. May it live long and prosper.

Altoona, Penn., supports in good shape a little daily which never fails to show up the schemes and plots of the Romanists. It is rightly named the Independent Legal American.

There is no better paper comes to our table than the Exceter Eye, edited by Mr. Geo. H. Holton. Its editorials are clean cut, and its policy conservative. It deserves all the patronage it receives.

Lovers of American institutions who would like to know what Americans are doing in the east should subscribe for the British-American Citizen of Boston. It is the best anti-Roman paper that comes to this office from the east. Send for a sample copy.

The Peru Gazette has entered upon its third year, and has been enlarged to twice its former size. Its editor Will H. Rodabaugh, is a school boy acquaintance of ours, who is heartily in accord with our motto. He is booming Hon. Thomas J. Majors for governor.

The Youth's Companion is, by all odds, the best paper being offered to the young readers of this country today for \$1.75 per year. It is brimfull of short stories, anecdotes and poetry, while items bristling with facts, and articles filled with useful information round out its twelve long pages every week.

Detroit has a fearless champion of American principles—the Patriotic American. It is a large eight-page paper, the editor of which is the head of that much misunderstood, or purposely misrepresented order, the Orangemen, who even now like to meet a man who works with this thought in his mind, "Derry walls and no surrender." It gives all the anti-Roman news of the north and west.

The Woman's Voice, of Boston, has recently made an important change. Until about three weeks ago the paper was set up and printed by men. About the first of March Mrs. Eliza Traak Hill made a contract with a young lady who owns and operates a printing office in the Hub, whereby the Voice was to be set up and printed in her office. With a lady editor, business manager, solicitor and printer the Voice is truly a representative woman's journal.

The Nemaha County Granger is an uncompromising enemy of the saloon. We should like to ask our old friend Dundas and our young friend Wheelodon who the Auburn saloon keepers are? Who are their patrons? Whether a majority of the vendors and the vendees are Romanists? How is it, friends, are your saloon keepers and inebriated Romanists, or are they not? If they are, one word from the Roman Catholic priest would close the saloons tighter than "Davy Jones'" locker, and make the drunkards useful and respected citizens.

THE patriotic orders of St. Joe, Mo., are undergoing the treatment accorded them where-ever the Roman church is in control of the public offices and the secular press. It will not hurt the orders. They will come out of the fray purer and stronger from the abuse and vilification they have borne, while their assailants will merit and will probably receive the contempt of the better part of the Protestant population. A man would indeed be lacking in self-respect who would vote into office men who owe allegiance to Roman pontiff, when a predecessor of said pontiff, in 1807, branded the wife of ever Protestant as a concubine and their children as bastards, which charge has been reaffirmed by every pope reigning in the vatican at Rome since that time; he would be cowardly indeed, who would force upon a community the tools of a hierarchy that would wreck the public school system; he would be more than foolish who would sit with folded hands in fancied security when Jesuitical schemers are plotting the overthrow of our free institutions. These are not mere beliefs—they are well-authenticated dogmas and matured plans of the Roman Catholic church. No amount of abuse from a press controlled by that non-christian corporation known as the Roman Catholic church will disprove the charges preferred again said church by patriotic orders and papers. To call the A. P. A. a Knownothing organization will avail nothing and is proven untrue, since the only requirements of the order are that a man, to be eligible to membership, shall be a white Protestant, of good moral character, who believes the Roman church has designs against our form of government and its institutions. It requires this, no more and nothing less.

FOR THE AMERICAN BRAVE ROBERT INGERSOLL.

(Colonel John G. Ingersoll Author of the "Mistakes of Moses.")

Ingersoll, Ingersoll! Know ye not Ingersoll? A volunteer soldier! In British arms! Down there he would free some. 'Tis freedom he'd save, In Freedom's name, their freedom he'd save. Ingersoll, Ingersoll, Brave Robert Ingersoll, A colonel in blue. The slaves shall be free! A regiment, in battle, There, hear their shout rattle! There ho! 'tis we see.

The slaves shall be free, there here's we Ingersoll, Ingersoll, Glorious Ingersoll! His deeds they are living. The slaves are all free. The nation, the people, With chimas in the steeples Swell honors to thee. The slaves are all free, swell honors to Ingersoll! Ingersoll! Brave Robert Ingersoll! Your deeds are all speaking Of Moses the true. Who made a great nation From slaves—to salvation! As copied by you. Of Moses the true, as copied by you.

Freedom's Home.

Once victorious Hessians trod This sacred soil of ours; Prior, the whole domain of God, Was ruled by Pagan powers. Then emancipation slowly came, And the world outgrew its bonds, But freedom was as yet a name, Wrote out by priestly hands. Later still the reformation Broke shackles far and wide, 'Twas then the English nation Began pretensions to deride. But the asylum of the oppressed, Where freedom held full sway; Where for morals, conscience was assessed, Was planted in America. R. BRITTON, Underwood, Iowa.

Thinks They are Trusts.

DES MOINES, March 23, 1892.—EDITOR AMERICAN, Omaha, Neb.—I have been solicited by a friend in your city to write an article for your paper. I have seen a few numbers and am in full sympathy with its aims and object. I have lived in this wicked world over seventy years, and for fifty years have been conversant with the general features, and doings and practices of the holy Catholic, or Romish church, as well as its children, the Protestant churches. I am quite familiar with the claims of all the leading churches, with their professed as well as the real object of their organizations. I look upon all church organizations as so many corporations or trusts. I believe that they should be classed with other combinations that are organized and managed by scheming, selfish and unprincipled men who wish to control the many, and compel them to labor and toil for the few. There is however this difference:

John D. Rockefeller, by his superior ability as a financier, became conversant with the oil business; Jay Gould, and Sidney Dillon and other financial leaders, became entirely posted in railroads and stocks, and thus induced moneyed men to bank on their ability, and in that way trusts originated and are maintained.

The priests and ministers have made the people believe that they have a knowledge of God, that they have the keys of heaven and hell, that they have got control of God's business on earth, and by such misrepresentation they have induced the capitalists of earth to invest in their company, and the poor and tolling millions of earth's children have for 1500 years been contributing their earnings to swell the treasury of these Godly trusts, until now the church in this country is the wealthiest corporation on earth. She has \$150,000,000 invested in her churches and her schools that are exempt from taxation, and men and women who own property are compelled, whether they believe in their ghostly stories or not, to indirectly support their foolish mummies.

The Catholic church is the oldest and the wealthiest of any of them. She is the best organized and the most successful. She held the world in grasp for a thousand years. Kings and queens and princes bowed at her shrines. She controlled learning, and tried her best to destroy science and art. This was very appropriately denominated the dark ages. The nineteenth century has not yet emerged from the gloom of that terrible night, nor has humanity yet fully awakened from the fearful delirium of that theological debauch that paralyzed the human brain in consequence of the teachings of this Romish church and its lurid pictures of angry Gods, and long-tailed devils, and burning hells and fearful purgatory.

The poisonous fangs of the popish serpent are deeply buried in the quivering flesh of all classes of society in this otherwise fair land; its stinging track can be traced in every town and hamlet. It has wound its anaconda coils around the pillars of state. It lies coiled beneath the presidential chair, and from behind that throne of justice puts out its snake head and laps out its forked tongue giving shape and direction to the laws of this land.

Forty years ago Bishop Hughes, a Roman bishop of New York, in a lecture in St. Patrick's Cathedral on the downfall of Protestantism, made the prophecy that within fifty years Prot-

estantism in this country would become extinct, and I hold it in my hand that it has on every department of the government, when politicians dare not move for fear of losing the Catholic vote, when our great metropolitan papers publish and eulogize all their disgusting humbug, when it has thousands of companies of young men, united Irishmen, Hibernalians and a score of other names, all armed and drilled in the art of war, and only waiting orders from that old dotard in the vatican at Rome; I am half inclined to think Bishop Hughes' prophecy will be partly if not wholly fulfilled.

If the time shall come when this Catholic element shall secure a numerical majority at the polls, then you and I will have to attend their glittering shows, and send our wives and daughters to confession and have questions asked them by bachelor priests before which modesty drops dead.

R. L. LUNT.

Parochial schools are said by Catholic journals to be superior to the public schools in their methods of instruction. This falsehood is being circulated all over the land to prejudice the public mind in favor of the Catholic schools, but it will not take a great while for the truth to kill it. In Watertown, Mass., fifteen graduates of the parochial school of that town applied for admission into the high school; not a single one could pass the necessary examination. Parochial school children may know more of the catechism, but they know less of every useful branch than the public school children.—Exchange.

Don't buy shoddy shoes when you can buy first class standard goods at the same price at: HAYWARD BROS., 1515 Douglas St., Omaha.

Sheriff's Sale.

By virtue of an order of sale issued out of the District Court for Douglas County, Nebraska, and to me directed, I will on the 3rd day of May, A. D. 1892, at 10 o'clock a. 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 the property described in said order of sale as follows, to-wit: That part of lot number seventeen (17) in block number eight (8) in Kountze's fourth (4th) addition to the city of Omaha as shown by the supplemental plat of said addition, covering said block No. 8, described as follows, to-wit: "Commencing at the northwest corner of said lot seventeen (17), thence east with the north line of said lot one hundred fifty-seven (157) feet to alley, thence south with the east line of said lot forty (40) feet; thence east one hundred fifty-seven (157) feet to the west line of said lot; thence north forty (40) feet to the place of beginning." In the city of Omaha, county of Douglas and state of Nebraska, to satisfy James W. Swetnam the sum of two thousand, three hundred, thirty-eight and 1/10 dollars (\$2,338.60) judgment, with interest thereon eight (8) per cent. per annum from May 11th, A. D. 1891, until paid; to satisfy Annie Burt the sum of seventy-four and 42/100 dollars (\$74.42) with interest thereon at seven (7) per cent. per annum from May 11th, A. D. 1891, until paid, and fifty-two (52) dollars (\$52.00) costs, with interest thereon from the 11th day of May, A. D. 1891, until paid, together with accruing costs according to a judgment rendered by the district court of said Douglas county, at its term, A. D. 1891, in a certain action then and there pending, wherein James W. Swetnam was plaintiff and Fred L. Johnson, Ellen Johnson and others defendants.

Omaha, Nebraska, April 1st, 1892. GEORGE A. BENNETT, Sheriff of Douglas County, Nebraska. DeFrance & Richardson, attorneys. Swetnam vs. Johnson. 4-1-5

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