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CANON LAW.

1. The constitutions of popes are not superior, but infirmities to ecclesiastical constitutions. 2. The laws of the emperor cannot dissolve the ecclesiastical or canon laws. 3. It is not lawful for an emperor to exact anything against the apostolic rules. 4. It is not lawful for kings to usurp the things that belong to popes. 5. No custom of princes can thwart the statutes of the popes. 6. Let no reverence be offered to the apostolic statute precept, but let them be satisfactorily fulfilled. 7. The pope is bound by the law as to be heretic, though it appear heretical and unchristian. 8. The pope can neither be bound nor bound by the secular power. 9. That the pope is called God by the pious Prince Constantine, and that as God cannot be judged or man. 10. That as God is far above the reach of all human law and judgment. 11. That all laws contrary to the canon and decrees of the Roman prelates are of no force. 12. That all of the ordinances of the pope are unchristianly to be obeyed. 13. We ought not even to speak to one whom the pope has ex-communicated. 14. Priests are fathers and masters, even of princes. 15. The civil law is derived from man, but the ecclesiastical or canon law is derived directly from God, by which the pontiff can, in connection with his prelates, make constitutions for the whole christian world, in matters spiritual, concerning the salvation of souls, and the right government of the church; and if necessary judge and dispose of all the temporal goods of all christians. 16. A heretic, holding or teaching false doctrine concerning the sacraments, is ex-communicated and degraded, and handed over to the secular court. 17. Secular princes unwilling to swear to defend the church against heretics are ex-communicated, and they are laid under an interdict. 18. The goods of heretics are to be confiscated and applied to the church. 19. Advocates or notaries, favoring heretics, or their defenders, or pleading for them in law suits, or writing documents for them, are infamous and suspended from office. 20. The secular powers, whether permanent or temporary, are bound to swear that they will exterminate, according to their power, all heretics condemned by the church; and a temporal lord not purging his land of heretics, is ex-communicated. 21. Those signed with the cross for the extermination of heretics, rejoice in the privilege granted to the crusaders for the help of the holy land. 22. They are absolved from all obligations who are in anywise bound to heretics. 23. Whoever dies in battle against the unbelieving, merits the kingdom of heaven. 24. We do not esteem those homicides, to whom it may have happened in their zeal for their mother church against the ex-communicated, to kill some of them. 25. That Catholic Princes are bound, both by civil and canon law, not to receive or tolerate heretics, and much more are not to permit their rites, or other exercise of their religion, or rather, their false sect, but are most solemnly bound everywhere, to repel and expel them. 26. The following temporal punishments are to be enforced on heretics: 1st—Infamy, and the consequent disqualifications for all civil acts. 2nd—Instability, as well active as passive, that is, they can neither make will nor inherit what is left to them by others. 3rd—Loss of paternal power over children. 4th—Loss of dowry, and other privileges granted to women. 5th—Confiscation of all goods. 6th—That vassals and slaves and others are free from all, even sworn obligations due to their lord or another. 7th—Capital corporal punishment, especially death, and perpetual imprisonment. 27. The canon law forbids all toleration. 28. That metropolitans and bishops are to ex-communicate him who grants liberty of conscience. 29. No oath is to be kept towards heretic princes, lords or others. 30. Heretics are to be deprived of all civil and paternal rights. 31. The pope can absolve from all oaths. 32. Every bishop is ordinary judge in a cause of heresy. The reason is because the bishops can ex-communicate, and ought to extirpate heretics, and inflict upon them the due punishments, and to this are bound on pain of deposition. Besides, are the inquisitors especially deputed by the apostolic see. Every bishop in his diocese is thought to be, and in reality is, a natural inquisitor, (literally born inquisitor), so as to have the same power with those already mentioned in a cause of heresy. 33. In every promissory oath, although absolutely taken, there are certain conditions tacitly understood, amongst which are: 1st—If I can; 2nd—To save the right and authority of a superior; 3rd—When the oath supposes the honor of the apostolic see to be illicit. 34. That the council of Trent, (the last and great authority of Rome, decrees and commands that the sacred canons and all general councils, also the other apostolic enactments issued in favor of ecclesiastical persons of ecclesiastical liberty, and against its violators, all of which by this present decree it renews, and must be exactly observed by all.

CARDINAL'S OATH.

I, \_\_\_\_\_, cardinal of the Holy Roman church, do promise and swear that, from this time to the end of my life, I will be faithful and obedient to St. Peter, the holy apostolic Roman church, and our most holy lord, the pope of Rome, and his successors, canonically and lawfully elected; that I will give no advice, consent or assistance against the pontifical majesty and person; that I will never knowingly and advisedly, to their injury or disgrace, make public the councils entrusted to me by themselves, or by messengers or letters; also that I will give them any assistance in retaining, defending and recovering the Roman papacy and the regalia of Peter, with all my might and endeavor, so far as the rights and privileges of my order will allow it, and will defend them against all their honor and state, and I will direct and defend, with due form and honor, the legates and nuncios of the apostolic see, in the territories, churches, monasteries and other benefices committed to my keeping; and I will cordially co-operate with them and treat them with honor in their coming, abiding and returning, and that I will resist unto blood all persons whatsoever who shall attempt anything against them. That I will, by every way and by every means strive to preserve, augment and advance the rights, honors, privileges, the authority of the Holy Roman bishop, our lord the pope and his be-mentioned successors; and that, whatever thing anything shall be decided to our prejudice, which is out of my power to hinder, as soon as I shall know that any steps or measures have been taken in the matter, I will make it known to the same, our lord or his successors, or some other person by whose means it may be brought to their knowledge. That I will keep and carry out and cause others to keep and carry out the rules of the holy father, the decrees,

EXTREME OATH OF THE JESUITS.

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

BISHOP'S OATH.

I, \_\_\_\_\_, bishop of the Detroit diocese, from henceforward will be faithful and obedient to St. Peter the Apostle and to the Holy Roman church, and to our lord, the holy pope of Rome, and to his successors, canonically entering, I will neither advise, consent nor do anything that they may lose life or member, or that their persons may be seized, or hands in any wise laid upon them, or any injuries offered to them, under any pretense whatsoever. The counsel with which they shall intrust me by themselves, their messengers or letters, I will not knowingly reveal to any, to their prejudice. I will help them to defend and keep the Roman papacy and the regality of St. Peter against all men. The legate of the apostolic see, going and coming, I will honorably treat and help in his necessities. The rights, honors, privileges and authority of the Holy Roman church of our lord, the pope, and his aforesaid successors, I will endeavor to preserve, defend, increase and advance. I will not be in any council, action or treaty, in which shall be plotted against our said lord and Roman church, anything to the hurt or prejudice of their persons, rights, honor, state or power, and, if I shall know any such thing to be treated or agitated by any whatsoever, I will hinder it to my utmost, and as soon as I can, I will signify it to our said lord, the pope. The ordinance and mandates of the pope, I will observe with all my might and cause to be observed by others. "Heretics, schismatics and rebels to our said lord or his successors, I will to my utmost persecute and oppose." "Heretics, schismatics et rebelles eidem Domino nostro vel successoribus predictis pro posse persequar et oppugnabo." "I will come to a council when I am called. I will visit the threshold of the apostles every three years and give an account of our lord of all my pastoral office and of the things belonging to my diocese to the discipline of my clergy and people. I will in like manner humbly receive and diligently execute the apostolic commands. If I am detained by a lawful impediment, I will perform the aforesaid by a member of my chapter or a priest of my diocese, fully instructed in all things above mentioned. I will neither sell nor otherwise alienate without consulting the Roman pontiff, so help me God and these holy gospels of God." (Signature), Sent to the Romish Manager.

PRIEST'S OATH.

I, \_\_\_\_\_, now in the presence of Almighty God, the blessed Virgin Mary, the blessed Michael the Archangel, the blessed St. John the Baptist, the Holy Apostles St. Peter and St. Paul and the Saints and the Sacred Host of Heaven, and to you, my lord, I do declare from my heart, without mental reservation that the pope is Christ's vicar-general and is the true and only head of the universal church throughout the earth, and that, by virtue of the keys of binding and loosing given to his holiness by Jesus Christ he has power to depose heretical kings, princes, states, commonwealths and governments, all being illegal without his sacred confirmation, and that they may safely be destroyed. Therefore, to the utmost of my power, I will defend this doctrine and his holiness' rights and customs against all usurpers of the Protestant authority whatsoever, especially against the now pretended authority and church in England and all adherents, in regard that they be usurped and heretical, opposing the sacred mother, the church of Rome. "I do denounce and disown any allegiance as due to any Protestant king, prince or state or obedience to any of their inferior officers. I do further declare the doctrine of the church of England, of the Calvinists, Huguenots and other Protestants, to be damnable and those to be damned who will not forsake the same. "I do further declare that I will help, assist and advise all or any of his holiness' agents in any place wherever I shall be, and to do my utmost to extirpate the Protestant doctrine and to destroy all their pretended power, regal or otherwise. I do further promise and declare that, notwithstanding I may be permitted by dispensation to assume any heretical religion (Protestant denominations) for the propagation of the mother church's interest, to keep secret and private all her agents' counsels as they entrust me, and not to divulge, directly or indirectly, by word, writing or circumstances whatsoever, but to execute all which shall be proposed, given in charge or discovered unto me by you, my most reverend lord and bishop. "All of which I, \_\_\_\_\_, do swear by the blessed Trinity and blessed sacrament which I am about to receive, to perform on my part to keep inviolably, and do call on all the Heavenly and Glorious Host of Heaven to witness my real intentions to keep this my oath. "In testimony whereof, I take this most holy and blessed sacrament of the Eucharist, and witness the same further with my consecrated hand, in the presence of my holy bishop and all the priests who assist him in my ordination to the priesthood. STATE COUNCIL OF NEBRASKA. S. C.—JOHN C. THOMPSON, Omaha. S. V. C.—W. A. HOWARD, Lincoln. J. P. S. C.—J. A. SILVER, South Omaha. S. C. Secretary—H. L. DAY, N. E. Life Building, Omaha. Next session at Lincoln, January 17, 1892. WASHINGTON COUNCIL No. 1, meets every Thursday evening in the hall at 34th and Franklin. H. G. COUSMAN, Sec'y. LINCOLN COUNCIL No. 2, meets in Lincoln, Nebraska. COLUMBIA COUNCIL No. 3, meets every Tuesday evening in Red Men's Hall, Continental block. M. A. GRANT, Sec'y. WINONA COUNCIL No. 4, meets every Saturday evening in K. P. Hall, Paxton block. W. S. GAFF, Sec'y. GARFIELD COUNCIL No. 5, meets every Tuesday night in South Omaha. F. G. GILBERT, Sec'y. BLUEFIELD COUNCIL No. 6, meets every Wednesday evening in G. A. R. Hall. Patriotic Order Sons of America. WASHINGTON COUNCIL No. 1, P. O. S. of A., meets each Thursday evening at G. A. R. Hall, 112 North Fifteenth Street.

WOMEN AT ENGLISH RACES.

As a rule, women are always wealthy and abroad because they love sport. The women you see at the races here are the women of the fashionable world, beautifully attired, escorted by gallants. They move about on the lawns, or beside their luncheon tables under the trees or over their loungers in their carriages; they chat and promenade, take a light interest in the races, walk about the paddock and look at the horses, do the honors in a box or rest in their seats at the grand stand; but one doesn't see them banking out money to put on a horse or chasing around to find out "what's good in this race." One doesn't see them consulting the tips in the morning papers, or Jack's tips, or anybody's tips, or in any way showing that they are afflicted with a severe attack of gambling fever. The English women are the most charming feature of the English races. They, with their lovely toilets and holiday airs, give it the garden party flavor that helps to keep it a sport instead of a business. But it's not in nature for them to always look on and never participate. English women have a finger in the racing pie also. You'll hardly suspect it to watch them at the races, but they do. They are usually women who go racing for the love of the sport and who know more or less about the horses. When they want to bet they ask a commissioneer, some gentleman who is betting for himself, or else some one they can tip for the trouble, to put a certain amount on a horse for them. No money passes on the course. The "settling" is all done away from there, and usually by letter and checks. Women who bet heavily and continually—and there are such—transact their business directly with a bookmaker, just like a man. But this again isn't evident on the course. When such a woman fancies a horse she sends a telegram from her home the morning of the day he runs, making her bet, or she wires her bet—or "order"—from the course before the race. Usually, too, she's the sort of a woman who can retail the latest fashionable gossip in piquant style, while her equine "fancy" is adding to or subtracting from her bank account. There are a great many English women who bet in this way, and who now and then stand to win tidy sums in the early books on big races. Then there's a lot of playful impromptu betting at places like Epsom and Ascot. I've seen ladies lean over the front of the boxes at Epsom and hand the shouting bookies who stand in line in front of them sovereigns and half sovereigns and name their horses, to give the day zest or "have it to say" that they were on a Derby or Oaks favorite. And I've seen ladies going to and from the paddock at Ascot to have a look at the shouting ring, and go up to some bookie and make a bet "just to have the experience," and the bookie would be "as polite as a basket of chips," and the "experience" would be fled away with those other wonderful ones of hedged in lives, like a ride on Jumbo or a dash into the slums.—London Cor. Chicago Inter Ocean. Native Wit in a Street Gamble. Wit in the New York "young fellow." If sometimes brutal, is usually ready and often imaginative. An unmistakable oriental, in turban, baggy trousers, gay stockings and tinselled coat, sat on a bench in Madison square the other day, an object of interest to all the boys, and apparently not displeased at the attention he attracted. There came along presently, however, two rough looking young men, and one of them, pausing in front of the stranger, looked at him in undisguised astonishment. His first surprise over, he called back his fellow, who had passed on, and said, pointing to the oriental, "Jimmy, git on to this." The eastern stranger's splendor seemed to call up some strange picture in the rearward of Jimmy's imagination, for his instant answer was, "Oh, Cinderella! pull his fringes."—New York Sun. Fogg's Alarm Clock. Fogg staid up very late yesterday morning, or very early, if you like that expression better—at any rate it was nearly 4 o'clock before he had roughly footed up the amount he would have to pay in hats and cigars and wine and oyster suppers and climbed into bed. He was to arise in good season, and set the alarm clock to ring "for all it was worth" at 7 o'clock. It rang with a vengeance, and fearful that it would awaken the whole household he reached up, smothered the bell with his hand and took the clock down into the bed to hold it until it would stop ringing. When he awoke again the bell had stopped ringing and he was still hugging the clock, which truthfully asserted that it was after 9.—Hartford Post. Philosophy from a Child. Two of the Virginians who have come to the Pasteur institute to be vaccinated against hydrophobia were in grave consultation. "I am sorry you told the doctor that he must not hurt you," said the elder, aged twelve. "I am sure you would rather suffer than die." "No," replied the other, aged six, "I would rather die and be born again and not be bitten by a dog." Savants have tortured their brains for centuries and not found truer philosophy, and the innocent say things that make the experienced turn pale.—New York Times. A Grateful Old Woman. A dean was visiting his parishioners when one of them, an old woman, informed him that since they met "she'd gone through a sight of trouble. Her sister was dead, and there was a worse deal than that; the pig died all of a sudden, but it pleased the Lord to tak' him, and they mun bow, they mun bow." Then the poor old lady brightened up and said, "But there's one thing, Mester Allen, as I can say, and ought to say—the Lord's been pretty well on my side this winter for g-r-r-r-rs!"—Exchange.