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JOHN C. THOMPSON, - - EDITOR.
W. C. KELLEY, Business Manager.

OMAHA, FRIDAY, JUNE 2, 1893.

THE AMERICAN IS THE CHAMPION OF ALL PATRIOTIC CREEDS—THE ORGAN OF NONE.

THERE is at least one American attorney in this city. He brands the *Bee* as untruthful, and has the courage to say in its columns that he is responsible for a legal advertisement appearing in this paper. His name is I. R. Andrews.

THE home of H. Andrews is enshrouded in gloom today. The cause is a bright young daughter has crossed the dark river and will be buried Sunday afternoon. The funeral occurs at 2 o'clock from the residence, 1809 So. Twelfth street. Friends of the family invited.

SINCE the prospect of retaining the army headquarters in the *Bee* building has grown less assuring, that close corporation has set about devising ways and means whereby it can get a hand in the public treasury or private pocketbook in another direction, and has, apparently, hit upon the—neither new or novel—idea of drawing all advertising of a legal nature to its columns by frightening litigants into the opinion that it alone will be sustained by the courts. The *Bee* has always been modest—it has never wanted more than the earth. In order that it may be fully protected, we suggest that the next legislature of the state of Nebraska would be doing a wise thing were it to enact a law prohibiting people from patronizing any paper other than that run by Pilot Rosewater. It should make it a misdemeanor for anyone to think different to what he thinks; it should make it a crime for anyone to have an opinion or an idea not advanced by him; it should make all men pay tribute to this our Cæsar. If it is necessary for the maintainance of this oracle competition should be prohibited. This community could not exist without the *Bee*. Let everything else die but preserve our *Bee*.

WHAT AMERICANS COULD DO.

Our attention has been called, this week, to several officials who pass business houses run by Americans and go to others farther down the street to do their trading. Is this right? Why don't you patronize your friends? C. F. Bressert handles just as good meat as any Roman. You can buy just as many groceries for your money of C. F. Shaw, The Bell, W. R. Bennett Co., Baldwin and others as you can of Romanists. The same is true in the shoe business. Whitney's and McArther's goods are just as good and just as cheap as any in the city. So are the watches sold by John Rudd, Huberman, Haman, Hall and Morris in the Bell Department Store, and what is true of the shoes and the watches is also true of the hardware handled by Stoetzel, by W. R. Bennett Co., and by the Lobeck and Linn hardware company. Dyball's candy and ice cream is the most delicious manufactured, and the line of gent's furnishings handled by Edling Bros., Landen Bros. Julius Furth and the Bell Department store are as fine as the finest and as cheap as the cheapest. In millinery—well, Bliss cannot be surpassed. After you get these things you naturally want a place to put them and what is better than one of Forby's trunks? When you get that you should be supplied with a nice toilet set from the 99 Cent store, and a smoker's outfit from Hissim & Teeters. But even after you get all these things you would not be thoroughly equipped. You would need a good hat, and where would be a better place to get one than at the Nebraska Hat Factory? You would want a good suit made and who could do it better than M. Daily? Then you want your laundry done up nicely and who can do it better than the Nebraska Steam or the Gate City Laundry? But how would you look even if you had a nice hat, or a fine suit, or a nicely laundried shirt if you had gone out hunting without getting a hunter's outfit from the Cross Gun Club and thereby caught cold in an old tooth which ulcerated and swelled your jaw until it would be hard work for Dr. Withers or Dr. Patten to get hold of the roots to pull them out? Probably after they had succeeded in getting them out your nervous system would be so shattered as to necessitate your calling in Dr. Lanyon, Dr. Saville, or Dr. Carriker to straighten you out with a few drugs purchased of the L. and L. Pharmacy. It may be that after you have gone through all this you will conclude it is time to build yourself a new home, and if you do why not let the contract to Keogh & Hough, or Wm. Nickles or Dilvenbeck & Co. And again you may have to borrow a few hundred dollars to complete the work. If you do the Dime Savings bank and the McCague Investment company have plenty of it on hand. Attorney J. W. Carr, B. F. Thomas, I. R. Andrews, I. C. Bachelor or a half-hundred others would gladly fix the papers up all right. If it should be necessary to hire a livery rig to take the appraisers out we don't know of a better place to get one than from Baumley & Smith. By the time the house is completed it will be cold weather and you will need coal, and where would you think of going but to Hald & Rice? The parlor could not be left unfurnished and it would be unless you had one of the New Scale Kimball pianos sold by A. Hospe, jr. It may be you have been using poor music and injured your eyes, if so, Dr. Allen can soon fix them up as good as new. Of course you would have to be moved from where you now live, and no one could do a better job than J. L. Turney. Then, of course, he might break that old rattle-trap of a machine your wife has been using, but you can replace it with a good Wheeler & Wilson by calling on G. W. Lancaster, who will be able to show you some machine work almost as pretty as those cabinet photos made by Hughes & Sanberg, and nearly as useful as the seals made by Ed. F. Pickering. In all probability, when you get settled you will discover you have neither bread or pastry in the house. How easy it would be to call at the American Bakery and lay in a supply. After you have got nicely settled some of your Chicago friends may want you to go to the World's fair. How nice it would be to bundle your valuables into one of the Hall's Safe and Lock Co's. Safes, take the C. B. & Q., the N. W., the C. St. P. M. & O. or C. R. I. & P., and remain away a few weeks, or it may be you will have to make a trip to Denver over the U. P. or B. & M., or to St. Louis over the M. P., and how would you enjoy a long trip like that without a good book purchased of Wyman, White or Swartz, McKelvey & Crane? And by patronizing these individuals and firms you would be helping men who have the courage of their convictions, and publicly announce where they stand by patronizing this paper.

THE A. P. A. RECEPTION.

Turner Hall Crowded With Members of This Society Last Night.

The A. P. A. society of this city held a reception at Turner hall last evening. A large crowd was present and a pleasant time was enjoyed.

Hon. C. L. Hinkle presided and calling the meeting in order he called on Rev. Johnson, who offered prayer, after which Mr. Hinkle delivered an address in which he complimented the ladies, to whose efforts, he said, would be due the success of the entertainment.

Hutchinson's orchestra then gave a musical selection.

Dr. Bliss of Denver, editor of the *Rocky Mountain American*, was introduced and spoke for an hour on America and her institutions.

After music by the orchestra the Rev. J. P. Farmer of the Baptist church delivered a short and pointed address. Miss Rishel then recited "Money Musk" in a delightful manner.

After music by the orchestra Robert Linton sang: "The Song that Touched My Heart."

It was then announced that supper would be served in the annex and the remainder of the evening was spent in social converse.—*Cheyenne Sun.*

A Romanist Warning.

The extract below is from the *Catholic Citizen:*

"There is something more than a co-incident in the fact that every Catholic demonstration is followed by an anti-Catholic re-action. The Catholic congress of 1889, for instance, gave a noticeable impetus to the non-popery pulpit. The preponderance of Catholic school children and Catholic "Knights" in last October's Columbian procession started the A. P. A. into life in many places—notably in Cincinnati. The much-advertised "more liberal policy of the vatican" and the advent of the papal delegate have served as a starting point for bigoted movements.

"The lesson of all this is not that Catholics shall keep quiet; but that they do not count with confidence upon conciliating the country by 'showing of strength' and protestations of patriotism. Catholic society parades never serve any useful purpose on the outside of Catholic opinion. The helmeted knights and the green plumed swordsmen engender antagonism among those non-Catholics who are at all attentive enough to be impressed. Money spent in parades for the conciliation of Protestants and wind used in speeches extolling the church and liberty are usually wasted. They do not allay fear among those who are fearful, because those who are fearful of 'Romanism' are both unreasonable and unintelligent."

SHERMAN ANSWERED.

AN ABLE AND ELOQUENT SERMON BY REV. MURRAY.

He Discloses the Inconsistencies of the Professions of Sherman with the Doctrines of His Church.

"Christ and the Republic and Jesuitism versus the Republic—Father Sherman's Americanism," a sermon delivered by Rev. William P. Murray at Hanscom Park M. E. church, Sunday evening, May 28, 1893:

Text: "Stand fast, therefore, in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." Galatians 5-1.

Especially let us consider the thoughts which come to us from the last clause of this verse, "be not entangled again with the yoke of bondage." It is not necessary for me to stand before you this evening and attempt to convince you that the fact that I am a Methodist preacher hinders my being a patriot. Indeed I believe it is the opinion which is entertained by you that the better Methodist a man is the better patriot he is; the better Presbyterian or Baptist or Congregationalist, or whatever his religion, the better patriot he will be, the truer American he will be, because he has as the rule of his conduct the teachings of the Lord Jesus Christ, whose gospel is the foundation of republican institutions.

Some imagine that there is a conflict between the real principles of the religion of the Lord Jesus Christ and the real underlying principles of republican institutions, but this is not so. So it seems strange when a man who claims to belong to a branch of the christian church is compelled to stand before an American audience and attempt to prove that there is nothing in the teachings of his church contrary to the spirit of American institutions. It is strange that a man should be compelled to be put on the defensive to prove that his church is not out of sympathy with American institutions; and yet, if I mistake not, during the past week a man claiming to be connected with one of the branches of the christian church made that very attempt.

Now I wish that no one would misunderstand me in what I say. I have all respect for the religious professions of any man. I have all respect for the Roman Catholic who believes his religion, and who practices the religion which he believes, so long as he does not carry out the dictates of the religious-political machine which we find, and which we are compelled to acknowledge we find, within the bounds of the Roman Catholic church. I have friends who are Roman Catholics—friends whom I respect. I do not believe that all Roman Catholic laymen are in sympathy with Jesuits, I do not believe that all Catholic laymen could be used as tools against our American institutions. I believe there are many Catholics who are loyal to our institutions, and who do not allow their religious belief to interfere with their patriotism. I am compelled to face the great problem which the American people must face today—the problem of the Roman Catholic political machine arrayed against American institutions. In behalf of this political and ecclesiastical machine, Father Sherman appears in Omaha to speak on

AMERICANISM.

It was my privilege to listen to the speech delivered by Father Sherman. His speech was "Americanism," but it seemed to me that his speech was a most un-American speech, and I will give you four reasons for thinking so.

In the first place I do not think it is American for a man to go before an audience and tell them that he is the son of his father. I have always been an admirer of the patriotism, courage and wonderful executive ability of General Sherman, but when a man goes before an American audience with this as the chief characteristic which draws that audience to hear him—I am the son of an honored man—I am free to confess that it seems to me un-American. Whatever a man's ancestry is

"A MAN'S A MAN FOR A' THAT."

I do not care if your ancestor was a slave, if you are a true man you are as worthy of respect as if he had been a king.

Then, you notice, Father Sherman emphasizes the common people. Now I am free to say that I have no use for a man who styles himself an American who begins to cry down the common people. Who are the common people? I thank God we are all only common people. I thank God that it is my privilege to stand before a representative audience of American common people. There are no people so brave, so intelligent to be found in this world as the American common people, and when a man begins to apologize for the common people, and to talk them down, I say that man makes an un-American speech.

And then a man who makes an American speech is supposed to say something and give some ideas. One of the things which Father Sherman said was that you would have to bore a hole in an Orangeman's head to get an idea into it. I thought that he thought his audience was composed of Orangemen or of similar individuals because he did not really give them any ideas. He went on the supposition, I suppose, that their heads were not capable of containing ideas. Father Sherman comes to us as the representative of a great Roman Catholic university, and instead of giving us arguments and ideas and appealing to the better nature, he fills our ears with course epithets.

Father Sherman makes very severe attacks upon secret societies which have anything like politics in them. I am inclined to think that such attacks are like a two-edged sword in the hands of Father Sherman, because he is himself a member of the most bitter and determined secret society that the world has ever seen, and when a representative of the Society of Jesus stands before an American audience and attacks the organizations which have been forced into existence to protect institutions from the attacks of the society to which he belongs, I am free to believe that these words of his are, in his hands and upon his lips, a two-edged sword which cuts both ways.

Now let us note a few things in regard to the order of Jesuits. I do not think it is necessary for me to go into details before this congregation tonight. You know too much about them now. The Order of Jesuits was founded by a man who was born the year before Columbus discovered America. They vow to live in poverty, yet in the year 1772 they were found to be possessed of $200,000,000 worth of property. Another of their vows is that they shall not hold office outside the order, yet they had at that time twenty-four cardinals, six electors, nineteen princes, twenty-one archbishops and one hundred and twenty-one titular bishops. Another vow is the vow of chastity upon which I will not remark. Then there is the vow of obedience. It is the most compact, obedient organization to be found in the world. A gentleman traveling on the Mediterranean met a party of Jesuits, and upon questioning them as to where they were going they told him that whenever they received orders they must start at once without farewells or making preparations, even though these orders would take them to the uttermost parts of the earth.

The Jesuits uphold the doctrine of the temporal power of the pope, who is to rule princes and presidents and nations. They teach the doctrine that the end justifies the means. They have the right to steal and lie; they have the right to become midnight assassins or to do anything however vile or debasing in order that they may advance the interests of the society to which they belong.

Let us note some of the events with which history connects the Jesuits. There is the assassination of the noble patriot William the Silent; of Henry the IV. of France because of his known tendencies toward Protestantism. The gunpowder plot in England and the massacre of St. Bartholomew in France can be traced to the Jesuits.

Now let us note that the Jesuits have been expelled from many European countries. They were banished from Portugal in 1759, and from Spain soon after, which action was ratified in 1868. They have been expelled from Naples, Switzerland, Prussia, Russia and all European countries except Belgium.

Clement XIV. suppressed them, and the act of suppression was confirmed by Pius VI. The death of Clement was predicted by a leading Jesuit and he died within a year, and it has always been believed that he died from poison which was administered because of his suppression of the order. Banished from Europe the Jesuits find their paradise in America.

Our government is from the people—from the people whom Father Sherman speaks of as the common people. The Declaration of Independence says: "Governments derive their just powers from the consent of the governed," The Constitution of the United States says; "We, the people do ordain and establish this Constitution." This is a government of the people, for the people and by the people."

Now let us see what Jesuitism has to say in regard to the right of a government to derive its existence from the people. In a recent papal encyclical we read:

Art. 39. "The people are not the source of civil power." We read again: "All human power is of evil and must, therefore, be standing under the pope." This is from the Canonical law of the Catholic church. "The pope has the right to give countries and nations which are non-Catholic to Catholic regents who can reduce them to slavery."

"The pope can make slaves of those Christian subjects whose prince or ruling power is interdicted by the pope." Compare this with the utterances of the Declaration of Independence. "We hold these truths to be self-evident that all men are created equal and that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty and the pursuit of happiness." And yet Father Sherman stands before an American audience, a member of the Society of Jesuits, speaking in behalf of the Roman Catholic church and claims that he is a true representative of true Americanism.

Father Sherman says the pope is a spiritual and not a temporal ruler. He would obey the pope as supreme in spiritual matters, but would not obey him as supreme in temporal matters. This is what Father Sherman tells us. I do not know as it is proper for me to call him to account for that saying. I rather think the holy father at Rome should deal with him.

I do not know that the Roman Catholic church has decreed that Father Sherman is infallible, but the pope is infallible, and in his Syllabus of Dec. 8, 1864, confirmed by Leo XIII., Pius IX. says:

"The state has not the right to enact that the ecclesiastical power shall require the permission of the civil power in order to the exercise of its authority.

"It has not the right to treat as an excess of power, or as usurping the right of princes, anything that the Roman pontiffs or ecumenical councils have done.

"It has not the right to adopt the conclusions of a national church council unless confirmed by the pope.

"It has not the right of establishing a national church separate from the pope.

"It has not the right to the entire direction of public schools.

"It has not the right to assist subjects who wish to abandon monasteries or convents."

In the same syllabus the rights and powers of the church are affirmed thus:

"She has the right to require the state not to leave every man free to profess his own religion.

"She has the right to exercise her power without the permission or consent of the state.

"She has the right to prevent the foundation of any national church not subject to the authority of the Roman pontiff.

"She has the right to *deprive* the civil authority of the entire government of public schools.

"She has the right of *perpetuating the union of church and state.*

"She has the right to *require* that the Catholic religion shall be the *only* religion of the state *to the exclusion of all others.*

"She has the right to *prevent* the state from granting the public exercise of their own worship to persons immigrating into it."

"She has the power of *requiring the state not to permit free expression of opinion.*"

The canon law, the undisputed, fundamental code of Romanism, is utterly incompatible with the constitution and laws of our republic, as will be seen from the following leading provisions gleaned therefrom by Dr. G. F. Von Schulte, professor of canonical law at Prague:

"The temporal powers must act unconditional, in accordance with the orders of the spiritual.

"The church is empowered to grant, or take away, any temporal possession.

"The laws of the church, concerning the liberty of the church and the papal power, are based upon divine inspiration.

"The church has the right to practice the unconditional censure of books.

"The pope has the right to annul state laws, treaties, constitutions, etc.; to absolve from obedience thereto as soon as they seem detrimental to the rights of the church or those of the clergy.

"The pope possesses the right of admonishing, and, if needs be, of punishing the temporal rulers, emperors and kings as well as drawing before the spiritual forum any case in which a mortal sin occurs.

"Without the consent of the pope no tax or rate of any kind can be levied upon a clergyman or upon any church whatsoever.

"The pope has the right to absolve from oaths and obedience to the persons and the laws of the princes whom he excomunicates.

"The pope can annul all legal relations of those in ban, especially their marriages.

"The pope can release from every obligation, oath, vow, either before or after being made.

"The execution of papal commands for the persecution of heretics, causes remission of sins.

"He who kills one that is excommunicated is no murderer in a legal sense.

Pius IX. declared null and void all acts of government of Piedmont, which he did not endorse in 1855. He did the same in regard to some of the laws of Spain, granting toleration to Protestant worshipers, etc. In 1862 he does the same in regard to Austrain laws granting freedom of opinion, the press, education and certain regulation in regard to marriage.

OUR RELIGION NOT OUR POLITICS.

A member of Congress from Illinois, who was a Catholic, smarting under papal interference in the affairs of Ireland, says: "The pope of Rome has no power to damn me or any other Catholics. The pope of Rome, an Italian prince with an Italian policy to carry out, at no matter what expense to other Catholic people, is a fair subject for Irish criticism. I am a Catholic, but I am an Irishman not an Italian, and I am not to be sacrificed to the needs of Italian diplomacy." I believe there are many such who would stand by these sentiments.

[Continued.]

It Meant Rome's Success.

When monarchs go to the vatican, it is indicitive of a storm that is brewing, says the *Patriotic American.*

Poor Germany!

The picture of the meeting of kaiser and pope would form a tableau second only in interest to the surrender of Sedan.

"Let my Jesuits back into Germany officially, where they are now practically, and I will call off my dogs, the Centrists."

Such, to all intents and purposes was the ultimatum which the king of the vatican threw at the German emperor when the pair met at Rome. That the pope was all smiles and graciousness was significant in itself of trouble in store for the kaiser.

The emperor stood between two evils, and to his credit be it said, he chose the one that boded the least evil to his empire.

To keep the doors officially locked against the Jesuits meant the triumph of the Centrists; in other words, the overthrow of German imperialism by Roman socialism; the triumph of Romish despotism, masquerading under the red cloak of socialism.

"The end justifies the means." Such is the Jesuit motto, or practically what is meant thereby, and well the Jesuits have carried their plans to a successful issue.

The emperor was confronted with two alternatives, each controlled by the vatican.

To surrender to the pope and admit the Jesuits meant to solidify a German imperialism, dominated by the Jesuits. The socialist leaders would either have been quieted with Jesuit soothing syrup or split into factions, each, too, occupied with fighting its socialistic brother to pay attention to German imperialism.

Rome knows how to do these things.

The United States has experienced the touch of the subtle hand in her own labor troubles.

To identify Romanism with socialism to the casual reader of European politics may seem paradoxical. It is not so when one reflects that although the socialist, as an individual, is an agnostic, he detests Protestantism as heartily as he hates Romanism. He is nearer to Rome than is the Protestant by reason of his enmity to Protestantism. When the Jesuit comes to him without the cross and scapular, and offers his assistance to defeat imperialism of one kind, the socialist does not, as a rule, look beyond immediate victory, and cares not whether his ally wears the red cap or a black cowl, so that socialism gains a point.

Ninety per cent. of the socialist leaders are rabid anti-Protestants—that is, either Romanists professedly or unprofessedly.

Perhaps the most significant evidence in this direction is the statement of Julius Gruniz, the editor of the *Volks-Zeitung*, the leading organ of socialism in Germany. He says:

"We expect great gains among the Catholic workingmen. At a by-election at Dortmund recently, the socialist gain was fifty per cent, and this gain can only come from the Catholic workingmen."

There is no ambiguity about this language; it is the voice of German socialism as expressed by its Jesuit leaders. It is a warning threat made by Rome to the monarchs and statesmen of the world.

"Do my bidding, or I will turn the demon of anarchy loose in your midst!"

Two examples have been held up to the world within the past few weeks by the crafty old man on the Tiber: One is Belgium, calm, serene and undisturbed by the cloud of social revolution which threatened it a month ago, and Germany tottering upon the verge of a domestic conflict.

The king of the Belgians was complaisant and yielded to the demands of the vatican; the kaiser refused to sell his people to the Jesuit general, and is confronted with the demon revolution, for this is what the clerico-socialist party means.

The German emperor did wisely—much more wisely than could be expected of him; yet he stands in the midst of a divided people, with an ally (Italy) whose army is a thing of paper and its navy a relic of bygone decency.

It is now time to look for a change of ministry in France. Recent events all point to a revival of the war spirit, from out of the dust of which a Boulanger will be manufactured to throw at the throat of Germany when her army is disorganized and her fighting abilities are below the standard.

Then it will be time to look either for another interview between the kaiser and the pope or for the triumph of France, jesuitism, socialism and disorder.

In either case it means humiliation for Germany and gain for the vatican. —*Progressive Thinker.*