

Just about the time the policemen were well under way some one evidently carried word to a Roman leader that the police had started for a man rushed across the street, up to the Roman leader, and said: "Mr. Richard O'Keeffe wants to see you on the other side of the street, quick." The leader ran to the other side of the street, remained there a minute and then came tearing frantically back crying, "get out of here byes, the p'lice is comin'." This proves conclusively that the Romans stand in with certain police officers who give them tips as to what is going on.

A witness says George Kleffner, the mail carrier, did not stop running until he reached Farnam street.

While this was happening up on Fourteenth, there was another scene being enacted down in the vicinity of the city jail. There, in the presence of about a dozen men, Sergeant Ormsby flourished his revolver and said, "If I go up there and there is any shooting to be done, I will shoot into THEIR hall." What a threat! Can you imagine anything more dastardly? Think of it! A police officer would shoot into a hall where law-abiding citizens are assembled! Is it not time municipal officials were changed? Is it not time that the police force was reorganized? We say it is high time a change is wrought.

But even this long list of outrages does not cover all that have been perpetrated, therefore we will add a few more.

Last Saturday evening about 6:30 L. M. Anderson was crossing Farnam street between Fifteenth and Sixteenth. At that point he was approached by a man named Scott who, only a few weeks ago, nearly killed Martin Quick a member of the American association, and who (Scott) is now out on bail. He made some remark to Mr. Anderson about his name being in the Roman paper. The ex-commissioner "smelled a mice." He thought there was something wrong so he told Scott to keep away. Scott stopped when within five or six feet of the old gentleman. John O'Keeffe came up and stood between Scott and Anderson, while a man named O'Hearn walked up and took a position immediately behind Scott and, Anderson says, told him to slug Anderson and he would pay his fine and all his expenses. That they would see him through.

Before O'Hearn made that remark George Canfield stepped up to have a little fun at Anderson's expense on account of his being classed with the "white caps." Anderson, fearing that Canfield might get what was intended for him, told George to keep out of the way or he might get into a "shooting bee." Canfield afterward admitted to Anderson that he heard O'Hearn make that proposition to Scott. Scott did not offer to do anything after Anderson made the remark, but since that, we have been informed, has told several parties that he intended to do the Andersons. While they were all standing on Farnam street this man O'Hearn said to Mr. Anderson: "It's ——— lucky for you that you laid ——— low at Grand Island or you wouldn't have got back here with any whiskers at all on your face," showing conclusively that

there was a deep-laid scheme to do bodily injury to Mr. Anderson, while he was attending the Democratic state convention, even if they did nothing more.

Since the above happened, we have learned of an old and respected businessman who went into a business house, where he heard a man answering the description of Murphy, the slugger, loudly proclaiming that he would slug every member of the American association he knew—that he would like to kill every one of the ———

Now, you have the facts. They are cold and unvarnished. They cannot be disproved. We have given you names of witnesses, times, places and circumstances. With them before you do you think this movement was started any too soon? We think it was not and we furthermore think it behooves every Protestant to join some organization that will curtail the growing lawlessness of the church of Rome. We believe they owe it to their wives and families, to their posterity. We believe, as we have so often stated, that these acts, instigated by the Roman church prove conclusively that where Rome has the power she allows the exercise of no liberty of conscience, no freedom of speech, no independence of the press, but that EVERYTHING is subservient to the will of the pope. How long will you be blind? Or are you a moral coward who will stand back and expect to reap the fruits born of our fearlessness, our determination, and God's will? Let us hope you are not the latter, but that you are blind and that your eyes will be opened. Where do you stand, are you an American citizen or are you a Roman—subject to the dictates of the Jesuits and the will of the pope? Now is a good time to declare whether you believe in the cardinal principles of the constitution, or whether the damnable acts of the Roman church of today meet your approval. Where do you stand?

Who Shall Educate Your Children?

A new partition wall has arisen in this country in the school question. It resolves itself into this: Who shall educate your children—yourself or the pope? Louis XIV a monarch as arrogant as the pope used to say, "the state, that's me." You can say with a better right, the state, that's you. You and your neighbors are the state, and thus far the state, that is we, have educated our children in the public schools. We live together in one country, we work together in one shop without quarrelling, we ride in the car together without quarrelling, we vote together, and we thought our children could read and write together without quarrelling. But the pope says no; he is the man to educate your children. For a hundred years it was no sin to send a child to the public school—it was no sin for him to allow people to send their children there; now things have changed. The Holy Ghost has changed his mind, and what was right once is wrong now, says the pope. But the question arises: Is it the pope's business or the father's to educate your children? To you God has given them, not to him; your wife bore them in ——— and it is you that has fed and

clothed them and pay the school money, not the pope. You are responsible for the deeds of your children, and are dependent upon them in your old age, but you have nothing to do with their education, that is all the priest's business. Was there ever a worse tyranny.—Ind. Loyal American.

ARE YOU IN THIS.

We have heard a great many people inquire whether Father Chiniquy could be induced to come to Omaha and deliver a course of lectures. We believe he would come, but it will take money to hire a hall and pay expenses, so if you want to hear Chiniquy fill out the blank printed blow, mail it to us and when we have secured a sufficient amount to pay all expenses we shall try and arrange a date for the first lecture. Let us see how many men and women are interested in this work. How much will you give toward securing a course of lectures by Rev. Charles Chiniquy?

OMAHA, NEB.,..... 1891.

JOHN C. THOMPSON, Omaha, Neb.:

I hereby agree to pay September....., 1891, the sum of toward defraying the expenses attendant upon the delivery of a course of lectures by REV. CHARLES CHINIQUY, in the city of Omaha on or before October 15th, 1891.

STREET

Rev. Charles Chiniquy is known throughout the country as a lecturer of much ability. He is the author of "Fifty Years in the Church of Rome," one of the most valuable anti-Roman works extant. A course of lecture by him at this time would result in awakening much interest and probably be the means of winning new converts from the church of Rome. Persons signing the above coupon or agreement will be entitled to tickets in proportion to the amount subscribed upon payment of the same. If you are interested in seeing the Roman church shorn of her political power fill out the above coupon and mail it to our address 1213 South Twenty-ninth St.

Public schools open to all children for the education of the young should be under the control of the Romish church and should not be subject to the civil power nor made to conform to the opinions of the age.—Pope Pius IX, Enc. 47.

In the case of conflict between the ecclesiastical and civil powers, the ecclesiastical powers ought to prevail.—Pius IX, Enc. 19.

HAVE YOU READ

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—BY—

REV. CHARLES CHINIQUY,

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