

# THE AMERICAN.

A WEEKLY NEWSPAPER.

"AMERICA FOR AMERICANS."—We hold that all men are Americans who wear Allegiance to the United States without a mental reservation in favor of the Pope.

PRICE FIVE CENTS

VOLUME II.

OMAHA, NEBRASKA, FRIDAY, SEPTEMBER 2, 1892.

NUMBER 85

## TRANSLATIONS.

### Fruits From the Roman Tree Picked by Father Ignatius.

The Catholic *Sentinel*, of Chippewa Falls, Wis., recently contained an editorial which told its readers that Roman Catholics could not conscientiously vote for candidates who were Free Masons, and that every candidate for a political office would in the future have to step out of the Masonic lodges or lose the votes of the Catholics. If a Mason, the Catholic *Sentinel* argues, is not a fit person to be associated with in every day life, he certainly is not fit for a public office of trust, and all state officers who seek re-election, should clear themselves of Masonry in time, or they would be defeated at the polls.

The article is principally directed against Governor Peck, who is said to hold one of the highest offices in the Masonic fraternity of the United States.

**HOW POPES LIVE.**—Volumes could be written on this subject, but one example will suffice to show the material form which the viceroys of God have oftentimes been selected: "Pope Julius III, who occupied St. Peter's chair about the middle of the sixteenth century, though, like every other Roman prelate had pledged himself not to touch a woman, was one of the worst Don Juans who ever lived. He and Cardinal Crescenzio kept a regular harlot on a partnership basis. It was communism, as it existed in the days when the human race was in its primitive stage. Of course the two pillars of the church could not know who was the father of the children born by these concubines, so they agreed upon educating them at their own expense. The life of the holy father soon bore its fruit. At one time he took a regular census of all the prostitutes of Rome, and it was found that there were 40,000 in the eternal city. John A. Casa, archbishop of Benevento, wrote a book on "Unnatural Sexual Intercourse," in which he defended it, and this book, which was printed at Venice in 1552, is dedicated to the pope. This same Julius III made a sixteen-year-old boy, who was the keeper of the pope's monkeys, a cardinal, and when the cardinal renounced, he said: *Papa di di!* What did you find in me that you elected me pope?"

Pope Leo XIII, who in one of his recent encyclicals has discussed the labor and slavery questions, and who sides with the down-trodden wage-slave, does not get very much satisfaction from the working people. The Philadelphia *Tribune* says: "Taking this encyclical, in which the pope wants to make good friends with the working people, into consideration, it is only necessary to dig into the past in order to find out how the Roman church acted towards the poor people in former times. Slavery already existed when the christian religion originated, but it did not abolish it." Saint Augustin, the greatest teacher and best authority of the Roman church, says Christ did not come into this world to abolish slavery, but to make good slaves out of bad ones. In the Tenth and Eleventh centuries, the monasteries in Alsace and Lorraine conducted the raising and disposing of slaves in a regular business like manner. They even had young men converted into Eunuchs and then sold them to the Mohammedan courts in Spain. In Bavaria and other parts of Germany, the monasteries bought, sold and exchanged slaves (sorfs) up to the Fifteenth century. The most learned of Catholic historians and author of the now defunct German-Catholic movement, Dr. Doellingner, says: "The popes used to punish entire states by declaring their population slaves. So Boniface VIII declared the subjects of the Colonna's, Clemens V the Venetians, Sixtus IV the Florentines, Julius II the Bolognian slaves. The consequence was that Venice was soon a regular market for male and female slaves."

The scholastic writers of the Thirteenth century, whose object it was to harmonize the existing conditions with the teachings of the church, also held that slavery was in full accord with christian theology. Hegidius of Rome and Thomas of Hynloo, declared slavery to be a christian institution, because man after the first sin could not lay any more claims on freedom and liberty. Already in 1442 the Portuguese brought two negro slaves into Europe and made Pope Martin V a present of them, and from this time on the traffic in human lives commenced to flourish. The Portuguese brought from 600 to 800 negro slaves to Europe every year, and by permission of the pope, in Lisbon, was allowed to hold regular slave auctions in 1537.

This shows how the popes and their emissaries acted on this question, and one cannot help being astonished at

the effrontery and brazen cheek with which the pope tries to make people believe that the holy church abolished slavery and always took the part of the poor. Next time we will analyze the encyclical on the labor question.

Dr. Leber, member of the Prussian parliament [Center party] who was the principal speaker at the German Day celebration at St. Louis last year, a few weeks ago made a speech in a Catholic political meeting at Berlin in which he touched upon the great services which the Jesuits had rendered to the Prussian dynasty. The *Freidenker* makes the following comment:

"It cannot be denied that the Jesuits, who were at that time the power behind the throne in the imperial court of Vienna, used their influence to have Prussia recognized as a kingdom; but they had good reasons for it. Dreyser, in his history of Prussian politics, says: 'The plan was laid by the Jesuits to have the heir presumptive of Prussia marry the daughter of the emperor, and the children be educated in the Catholic faith. In this manner they sought to undermine and destroy the power which the Prussian dynasty was for Protestants in Germany. This is the good and unselfish work the Jesuits have done and the reason why Dr. Leber and others are trying to convince people that the Prussian government should let the Jesuits return.'"

The National *Liberale Correspondent*, of Berlin, says:

Clerical demonstrations are again of daily occurrence. It is a noteworthy fact that the clerical workers and agitators who are at the head of the Catholic movement are daily using arduer and more transparent means. After a fifty years slumber the holy coat was allowed to be exhibited in the bright light of the Nineteenth century. The Jesuits are advertised daily as the best sons of the Roman Catholic church, and the names of our great men like Luther and Huss are dragged into the mire. The great masses flourish as if we were in the middle ages; a fanatical pressure is brought to bear upon people to get converted; devil expulsions, exorcisms and religious persecution of Jews celebrate their wildest desires. The good Father Aurelain, with the sanction of two bishops, does wonderful things with a boy at Wending. The whole world must look into such things with fright and anger. And in the face of all this, Count Ballestrem and others speak of our so-called civilization as being contemptible. As far as we are concerned, we prefer this civilization to the one of the capuchin of Wending, with its holy fight to the finish with ten devils. Only few voices are heard from the Catholic side against these shameful occurrences. And to such a power that leads to disgraceful scenes as the above named, shall Prussia give the dominating influence of its schools? Never! Since the Roman agitators have been satisfied step by step by the government, they are trying more and more to stir up religious hatred, and appeal to the lowest passions to keep up prejudices against those who do not believe as they do."

On the 7th of August, the three papal political clubs of Rome, La Romanita, Circolo Leonico and San Michele, undertook to decorate an old statue of Monte Pinco. The members of these clubs, about 250 persons, met at 6 o'clock. When the people saw that no national flag was carried, and the wreaths were carried by four young girls dressed in the papal colors, they collected in great numbers and commenced to whistle. National flags were thrown from the windows into the crowd, and soon a counter demonstration, which made police interference necessary. So the papists were marched to the garden in the midst of a cordon of carabinieri, who came to protect the representatives of Catholic Rome.

When the crowd arrived at the garden, the nationalists had already taken possession of the statue, which was wrapped in the national flag. The clericals were jeered and the ban which marched with them was requested to play the national hymn, which they did without an objection. The papal colors around the wreaths were torn by unknown parties. Finally troops were called out, which took possession of the entrance to the park. Hundreds of voices shouted, "We do not want any new saints," "Down with the traitors," "Out the speculators of superstition," "Long live Italian Rome," "Long live the king!"

A police commissioner cleared the place and it was found the statue had been carried away to the Swan Island near by, because, as a student expressed it, "they did not want to have it decorated by clerical hands." Sur-

rounded by over a hundred carabinieri, the clericals were marched back, followed by a laughing and jeering crowd who carried the national flag. Finally they went into the famous Santa Maria church on the Piza Platina, where they could reflect over the reasons why the cause of the pope is so unpopular even in Rome.

## Opinions of Majors.

The adhesive power of the republican state ticket was greatly augmented by mixing up Majors with the ingredients. Tom Majors seems to be pretty well liked for the enemies he has made.

It is not probable that 10,000 Bohemians will refuse to vote the republican ticket because of anything Mr. Majors has said. It is not their fault that Rosewater is their countryman.—*Evening Tribune*.

The Hon. Tom Majors has been named for lieutenant governor in lieu of Tate who is ineligible for the place. We cannot see that the ticket has been injured in the least, as we are certain Majors can poll as large a vote in this state as any other man on the ticket.—*Progress*.

The *Sterling Sun* says the people of that senatorial district are sorry that Tom Majors was nominated for lieutenant governor, for the reason that they wanted to send him to the state senate, but believe that he will receive the heaviest vote of any man on the ticket. Damn the Constitution Shredder will not be in it. The people will place their seal of disapproval of that kind of man so freely that there can be no doubt of the loyalty of the people of Nebraska to the constitution and the law. Nebraskans are not anarchists.—*Lincoln Call*.

Rosewater is out in a long editorial kicking against the nomination of T. J. Majors for lieutenant-governor. If Mr. Majors has not been more honorable in his political life nor a more consistent republican than has Edward Rosewater, we are in favor of firing him not only from the ticket, but out of the party. The understanding has been all the time that Rosewater was given a place on the republican national committee with the clear purpose of coaxing him into a square support of the republican nominee and not to make him dictator to the republican party of the state. If Mr. Rosewater is not going to be satisfied with anything less than to be complete dictator of the republican party it is time to set down on him with a thud that will awaken him to the fact that the Omaha *Bee* and its conceded able editor Rosewater does not constitute a ruling element of the great republican party of Nebraska.—*Valparaiso Visitor*.

Tom Majors occupies a unique position in the history and politics of Nebraska. He has opponents who will fight to the finish, and the most loyal friendship of men who would go through fire to serve him. He is not an ideal man. He is a type of the pioneer that is now rarely seen, abreast of the times in thought and education, but preserving the exterior characteristics of the original type. He is a born commander. He stirs up enthusiasm, and by his leadership and example that enthusiasm is converted into a fury and a frenzy. Of course it is idle for any person to say that the enthusiasm of this district Majors following, thrown into the campaign, will not help the ticket, because it will, and will help it all along the line. But now the campaign is on. Results, though reached through turmoil and heated by friction, are satisfactory, and the republican party of Nebraska has struck the winning gait.—*Kearney Hub*.

## Camp No. 12.

The 30th day of last July in Council Bluffs, Iowa, Camp No. 12 was given a legal existence by Col. A. D. VanHorn, district president. The charter list was quickly filled with some of the best men in Council Bluffs, and the camp starts off which speaks loudly for a membership of 150 in the coming year. W. H. Montwith, was elected president; C. F. Smith, vice president; G. C. Case, past president; L. Kinoshan, master of arms; J. B. Van Patten, recording secretary; W. C. Joseph, financial secretary; W. H. Mullins, treasurer; S. K. Russell, conductor; Frank Case, inspector; L. O. Monteith, guard; J. H. Russell, R. S.; Chas. Hahne, L. S.

This is the twelfth camp formed in Iowa of the P. O. S. of A. At a business meeting the new camp at once bought the furniture and fixtures of the hall in which the meeting was held, loaned the hall and started out with their own quarters. This looks like business and we predict for Camp No. 12, a bright future.

FOR RENT—One 6 room and one 5 room house, good order and convenient. Reasonable rent. Address Room 5, #15 south 22nd st.

## A PRIEST'S STRANGE CONDUCT.

### Do Converted Romanists go Back to Romanism on Their Death Bed?

SOUTH OMAHA, Aug. 28, 1892.—Editor THE AMERICAN: Converted Romanists, so-called, who were born and bred in the Holy Catholic church, are wandering sheep; they will come back to the fold on their death-bed," is the oft repeated saying of popish priests. But these words are altogether false and foolish. Hundreds of incidents could be readily stated to prove that converted Catholics, when sigh unto death, do not go back to the Romish church. One actual example will be sufficient to any person who, like the priests of Rome, has on his, or her, lips, the lying words that converted Protestants who were born and bred in the Holy (?) Catholic church, will come back to the fold on their death. Miss Anna Murphy, of East Attleboro, Mass., renounced the Romish faith by accepting the gospel, confessing Jesus the Christ, and was baptized in the Bungy river in Attleboro more than thirty years ago. In 1868 she became a great sufferer from lung trouble. During her many months of sickness, her many sympathizing friends visited her. One Monday afternoon an intruder entered my father's house, and, in a thief-like way, went straight into the sick lady's room and shut the door after him. But the writer, being one of the few friends present, and suspecting the unexpected visitor's strange appearance, followed him at once. There I stood at the foot and he at the head of the patient's bed, where we sharply looked at each other, speechless, for a minute or so. The strange man having during that short space of time, put on his surplice and stole, harshly ordered me out of the room; but being where duty called me, he well understood, I moved not, but said, "If Miss Murphy requests me to retire I shall do so, not, though, through fear of your demand." Miss Murphy answering, said, positively, "Doctor, stay near me; and you, sir," speaking to the priest, "I do not want you here, neither as a priest nor as a spiritual friend; I welcome you as a stranger only. I am reconciled to God, and made my peace with Him through and by His Son and my Savior, Jesus Christ." "You will soon die and appear before God to be judged and condemned if you do not confess your sins to His priest, who alone has power from God to forgive sins," retorted the impudent priest. I said, "Didn't you understand this sick christian woman when, speaking to yourself, she uttered these words, 'I do not want you here, neither as a priest nor as a spiritual friend; I welcome you as a stranger only.' Why do you not cease annoying her?" But he continued in impertinence until I called in Mrs. Elizabeth Slade and Miss Eliza Marshall, who were with two or three friends in the adjoining room, to tell him before them, "unless you mind your own business and leave at once, I shall have you arrested. I am authorized so to say and do." Then and there the Rev. Father of Pawtucket put up his surplice and stole out as he had come in, followed by Jerry Lynch, a papist, who had been following him without being asked to do so. Both quickly went out after a fifteen minutes' stay inside of a christian home. However, Miss Ann Murphy was a true and firm disciple of Christ. How could a woman, who once was a slave, willingly go back to slavery? How could a woman who well sees, after being blind many years, desire blindness? How, when and where could a converted Roman Catholic who enjoys the full liberty of the children of God, the marvelous light of the gospel of Christ, and the unspeakable present of the Holy Spirit, go back to the Roman Catholic church in which are taught "doctrines of devils" (1 Tim. IV. 2) by men who have "their conscience seared with a hot iron," (1 Tim. IV. 2) and who "are like unto whitened sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness." (Matt. XXIII. 27). In short, why should converted Romanists do this? The dog is turned to his own vomit again, and the sow that was washed to her wallowing in the mire." (2 Peter, II, 22.) But consumption, a wasting disease of the lungs, which mocks the highest efforts both of friendship and of skill, impressed itself upon her countenance and made its lodgement in the very seat of life; yes, in that hour, when the clustering symptoms of dissolution proclaim that all was over, when friends sit down and weep in silence by the bedside of Ann Murphy, because they had done everything, and yet the beloved object must die; when there was nothing now thought of, either by the dying or the mourning, but the winding sheet, and the grave, and the region that lies beyond it, I saw in that hour, dark and portentous, and terrible as it seems,

## KNOWS ITS WORTH.

### "A Prophet is Seldom Honored in His Own Country."

SOUTH OMAHA, Aug. 30.—John C. Thompson—Dear Friend: A few months ago South Omaha was much excited over the notion of a priest. It seems the good celibate lately took a stroll into a certain wood or grove near the town, and he was not alone. Whilst there he was taken in the commission of an act that jars very harshly against one of God's commandments that holds a place in the decalogue a little above half way. He did not have to go on his knees to the police judge to keep from going to trial. If the priest was half as careful of the Almighty Eye as he is about the public eye, all things would be well, and St. Peter's picture on the church window glass would not have been taken for a priest and stoned. But the angry father was a Protestant, and had often read in the Bible, "Let him that is without sin cast the first stone," and he mistook St. Peter for the priest, and the stone was cast. This is one of the curses of Rome; sin is made light of on account of the easy mode of its forgiveness in the confessional, and so long as it is not public the criminal is lulled into a false safety. Now, Mr. Editor, I want to say to you one word: "No man knows his influence" in this world—that is a very old maxim—and you will never know the influence of your work. I am glad to say that in every town I meet people who know THE AMERICAN. You are doing a work, the extent of which no man can measure. There are some things that cannot be seen to advantage at close range. So it is with THE AMERICAN. If you want to get some idea of its work you must get away from Omaha, and go into different parts and see its work there. May God raise up many staunch friends and supporters, for were it not for you and a few others, our free press had long ago been destroyed in the muddy waters of the Tiber. I ask the prayers of any who may read this to guide my pen in tracing truth and justice to God, our Children and our Home.

Respectfully Yours,  
AMERICAN.

## Looking at it Squarely.

On Sunday last the New York Central Labor Union held a meeting where-in capitalists were violently denounced, and propositions were made to wage vigorous warfare against them. In speaking denunciatory thereof, James P. Archibald, of the Paper Hangers Union, said:

"These resolutions look fair, but it is now time to make haste slowly. I find that in organized labor men greet you with a hearty handshake, while the other hand holds a dagger that is ready for fatal work upon you. If the blood of labor is flowing it is not caused by the monopolists, but by the people who cry 'Wolf! Wolf!' and when the wolf does come run away. I am not surprised that labor has failed to be regenerated. There are more rascals to the square inch in organized labor in New York city than elsewhere on the face of the globe!"

So much for the plain truth from an observing workingman. In connection with this it is interesting as well as amusing to note how rabid Terrence V. Powderly is becoming of late, and especially where Roman Catholics are concerned. Sunday last he was interviewed, and relieved his burdened mind as follows:

"While I do not advocate strikes, the switchmen will win they deserve to. Their hours are long, their work dangerous, their pay poor. The average pay is \$1.88 for 12 1/2 hours work. I would like to ask how an American citizen is going to keep a family on such an income? Hungarians and other foreigners who live like cattle, in shanties, might be able to do it, but the American can't."

"I think every fair minded man in this country will agree with me on this point; so will the wives of our American workmen. They know what it is to feed and dress a family of children for school; \$1.88 a day will not do it."

Terry should not speak so disparagingly of the Hungarians. They, as a rule, are members of the church with

religion triumph; I watched her to see if I could discover a symptom of terror or agitation, anything like the shrinking back of the soul from the grasp of death, but all was calmness and triumph. Just as she had reached the boundary between earth and heaven I said, "Annie are you dying in peace?" and her animated expression told me that the songs of scraps were already trembling on her ear. The dying eye shot forth a beam of rapture, and told in language more than mortal, the vigor of a spirit on the wing for immortality. Mr. Thompson, never before did I behold christianity march with so much triumph into the territories of death. The scene is imprinted upon my memory, and I would fain carry the impression of it to the grave, but have always regretted for not having thrashed that priest. Yours truly,

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which he trains, but manage to live on reasonable wages because they do not submit to being robbed by the priest, but give to the cause as they see proper. Terrence and his lieutenants are in a great measure responsible for their presence in this country, and as nearly all of them are being carefully drilled for future work he has no particular reason to kick.

Thousands of Americans, as good citizens as Powderly are raising families to reverence the flag and our public schools or less than \$1.88 per day, and many of them contribute out of their earnings toward paying the salary of a grossly incompetent Roman Catholic labor leader, who on several occasions, when asked to attend to his duties, was taken ill with heart disease.

Powderly and his crew have been a bad lot for this country, and whether knowingly, or otherwise, are assisting in the carrying out of a conspiracy against this country, the headquarters of which are in Austria and Italy.

The day is coming when the American people will arrive at a clearer conception of the proportions to which treason has reached in this country, and there will be an upheaval of gigantic magnitude. Traitors in high places will be brought to the end of their tether, workingmen will more fully realize how for years they and theirs have been used as dupes, and the ones who have so used them will feel the weight of their vengeance.

To-day labor organizations all over the land are at enmity one with another and the underlying causes are beginning to show upon the surface. Patriotic organizations are assuming gigantic proportions in this glorious land of ours, and the crisis must soon be reached. When that time comes and Americans rise in their might to protect their heritage, may the neck of every traitor be encircled by a hempen collar, and of the unlawful prison pens and treason breeding institutions now disgracing our fair land, may not one stone be left upon another.—*Huntsdale Observer*.

## THE CITY.

The young republicans went down to Grand Island in force last Wednesday. They choose T. K. Sudborough and W. A. Messick as chairman and secretary. Evangelists Boyer and McCloskey of Illinois will begin a series of meetings Sunday morning, Sept. 4th, at the First Christian church, Capitol Avenue and Twentieth streets.

Prof. McCloskey, the leader in songs, is a talented and cultured musician and has been teaching music and singing in a prominent Chicago institute for a number of years. The music will be a prominent feature of the meeting.

Our friend Israel Frank, who roasted the steer last year for the central labor union on labor day will perform the same office this year. Those who were fortunate enough last year to secure a slice of the beef he roasted will be found in the front ranks again next Monday. Frank is as much at home superintending a barbaque as he used to be butting meat for Harris & Fisher.

Mr. Boyer is one of the best and most accomplished evangelists in America and has a national reputation. He is tall and commanding. His chief power is in the pulpit and he rivets attention the instant he enters it. His powers of oratory are unequalled. These gentlemen will be tendered a reception Saturday evening at eight o'clock in the parlors of the church. All are cordially invited.

## From a Roman College.

DES MOINES, Ia., August 24:—The following dispatch appeared in the *State Register* of August 19, and will probably explain section 10 of the democratic platform, on which I commented last week:

MASON CITY, Aug. 15.—Special: The democrats are jubilant here tonight over the nomination of Col. J. H. McCloskey, of this city, to head the democratic state ticket as secretary. He is one of the most influential democrats in the north part of the state, and very popular. He is of Irish descent, a graduate of Notre Dame and from the law department of the Iowa State University.

It is well for Americans to notice the direction in which the sympathies of our various candidates lie. ZIMM.

If Phil Winter is nominated county attorney by the Omahos he can have the vote of all the Papio people who may be living in Douglas county in November. Mr. Winter is an able attorney and we hope to see him get the nomination.—*Sarpy Republican*.

In spite of the syndicate politicians, we believe that Sarpy county is for Judge Scott for congress, and that he can triumphantly carry the county if nominated.—*Sarpy Republican*.

Sold A. P. A. buttons at Hall's, room 17 Frenzer Block. 44