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W. C. KELLEY, Business Manager. W. C. THOMPSON, Editor. OMAHA, FRIDAY, MAY 5, 1893.

AMERICAN IS THE CHAMPION OF ALL JUSTICED—THE ORGAN OF NONE.

As is usually the case when we mention that a patriotic order of ladies has given an entertainment, we last week made a mistake and confounded the Ladies Social club with the Ladies Patriotic club.

DENVER A. P. A.s have issued a circular branding Mayor Van Horn as a traitor to the order. The resolutions are the most scathing we have ever read, but not half strong enough if he were guilty as charged.

Friends who were not at 5 last night, or at 2 Saturday, or at 6 Sunday, or at 8 Thursday do not know what they have missed. Everything is booming. You should make a few friendly visits and find out what is going on.

REV. WILLIAMS' ALLEGED ANSWER.

Elsewhere in this issue we print an alleged answer of Rev. John Williams to our article of March 28, 1893. Rev. Williams published his article in the Parish Messenger, April 19, and we received a copy the 25th inst. Without trying to disparage the attempt of Rev. Williams to publicly discuss questions of moment to this community, we are constrained to the opinion that his argumentative abilities are below par.

What a saint Rev. John Williams of this city is when compared with Revs. Mackey, Crane, Butler, Hodgett, Anderson, Wilson, Turkle, Cromblett, Hellings, Shank and a score or more of other well-known divines who expose Romanism from the pulpit, or through the press, if we let Rev. Williams tell it. He is the only fair-minded man in the city, the only man not tainted with bigotry; the only man who sincerely loves his enemies and hates his friends; the only man who is not an ignoramus, a iron-hued American, a lilyer, a hypocrite who knows what, but who says the opposite of what he thinks; the only man who is not a hypocrite, a liar, a cheat, a thief, a forger, a swindler, a cheat, a thief, a forger, a swindler, a cheat, a thief, a forger, a swindler.

relation to an item about Garfield and Truman. As we said above, give us proof. Until he refutes our former article we have nothing new to offer, except to correct one of his statements, namely, that we are an Englishman. God was kind enough to allow us to be born in this state, of an American born father and an English born mother, and while Rev. Williams may not pardon us for thinking an honorable Englishman is as good as a Roman Catholic Irishman, or even as good as an Irishman who is sorry that he cannot worship at the same altar as the Roman Catholics, we shall nevertheless hold to that opinion. Answer our former article, Mr. Williams, and we will be pleased to measure swords with you, but we have no time for the reproduction of such stuff as you have surfeted your readers with in the last Messenger, and which we republish out of courtesy to you. In conclusion, see our former article.

NEBRASKA AMERICANS.

Are Your Names Enrolled on the List of A. P. A.'s—Read the Principles.

We have received the following letter from the state president of the American Protective Association:

Editor of THE AMERICAN, Omaha, Neb., Dear Sir:—Believing the publication of an outline of the principles of the American Protective Association would be beneficial to the order in the state of Nebraska, and knowing it will heighten the interest in and favor for the association if the public is placed in possession of a brief outline of our policy, belief and principles, I would respectfully ask you to publish the following:

First—The members of the American Protective Association believe in the perpetuation of the public school system as it exists today.

Second—They believe in a complete separation of church and state; by which we mean no laws shall be enacted respecting the establishment of any religion; and that no money shall be appropriated from either the national, state or municipal treasuries for sectarian purposes.

Third—They believe in the right of every man to worship God according to the dictates of his own conscience.

Fourth—They believe in free speech, an untrammelled press and one ballot for each and every citizen fairly cast and honestly counted.

Fifth—They esteem all persons—whether rich or poor, high or low—who come to this country with a desire to familiarize themselves with our laws and form of government, and who swear allegiance to the United States without a mental reservation in favor of any foreign prince, potentate or pope, as men worthy of being clothed with that highest honor—American citizenship.

Sixth—They believe in the restriction of immigration, so as to protect the honest citizen-aborer from the depressing effects of the criminal, contract and pauper Roman Catholic horde that is swarming to our shores.

Seventh—They welcome to their council chambers men of all nationalities, believing that the accident of birth is not a true test of Americanism.

Eighth—They are willing to lay down their lives, to spend their fortunes, and, if need be, to take up arms in defense of their country and her institutions.

Ninth—They are unalterably opposed to priestly dictation and interference in the affairs of state, knowing that whenever church has been placed above the state, the liberties of the people have not only been jeopardized but completely overthrown.

These, Mr. Editor, are what you might term the cardinal principles of the order, and if they meet with the approval of any of your readers who are not members of the order, we would be glad to have them unite with us. The order is not partisan. Democrats, republicans, prohibitionists, independents and mugwumps compose its membership. There are but two requirements—that you are not a Roman Catholic and do not recognize the church as being above the state.

To conclude, if any member of the order knows where a council can be organized he is requested to communicate with W. E. and upon recommendation from such member's council that he is reliable I will grant a dispensation to such member to organize a council at the point designated.

By concerted action the membership in Nebraska can be doubled inside of sixty days and the number of councils can be increased even beyond the expectations of the most sanguine members of the order; and to that end I earnestly request the hearty co-operation and assistance of every member of the order. Let us all go to work. Ask your neighbor what he knows about the A. P. A. Show him the principles of the order. If they meet his approval ask him why he does not join. Let us work! Let us agitate.

Yours in F. P. P., J. S. HATFIELD, State President. COLUMBUS, Neb., May 2, 1893.

We have a few copies of "Why Priests Should Wed" bound in good paper cover which we sell for 50 cents. Call and get one.

CONGREGATIONALISTS.

Revs. Joseph Parker, Henry Ward Beecher, T. DeWitt Talmage.

And Leonard Bacon Sound the Alarm of Danger From Romanism—A Prophecy Fulfilled.

In the Congregational church, as in other Protestant bodies, the leaders have always been outspoken against Rome. Some of the men of smaller mental caliber have "palavered" Romanism; but the following utterances are fair samples of the opinions of great Congregationalists. (We have included Talmage, who, perhaps, would be called a Presbyterian, but the Talmagian ring is so characteristic that we place his words with the others.)

REV. DR. JOSEPH PARKER, OF LONDON.

We are not going to interfere with any man's religious opinions. We are not going to disable any man because his religious opinions differ from ours. A man should not be kept out of office because he believes in the Virgin Mary. No man is to suffer civil humiliation because he believes in the Roman Catholic doctrine of transubstantiation. At the same time we are agreed that no man can serve two masters. To the true papist the pope is the supreme master. The tiara is high above all other crowns. The loyalty of the true papist is pledged to Rome. He is Romanist first, and British second. If he denies this he is not a true papist. By so much as he denies it he is a Protestant, and a Protestant papist is a contradiction in terms. To be one thing in profession, and to be another thing in practice, is to be guilty of palpable immorality, whether the equivocator be Romanist, Anglican, or non-conformist.

Where there is no difference there can be no battle. What I do know is that the papist is under bond to obey the pope, whoever else he may disobey. This is the very essence of popery. We believe it to be absolutely true that no man can serve two masters. Either the pope means what he says, or he does not mean it. If he means it, then the queen is second; if he does not mean it, then he trifles with the moral uses and responsibilities of language. The bull called Unam Sanctam, says: "We declare, say, define, and pronounce it to be altogether necessary to salvation that every human creature should be subject to the Roman pontiff." The late pope of Rome is represented by Cardinal Manning as saying: "I acknowledge no civil superior, and I claim more than this; I claim to be the supreme judge on earth, and director of the consciences of men—of the peasant that tills the field, and the prince that sits on the throne; of the household that lives in the shade of privacy, and the legislature that makes laws for kingdoms. I am the last supreme judge on earth of what is right and wrong." Is such a man to be, through his agents, lord chancellor of England, or lord lieutenant of Ireland? Not if I can prevent the infamous usurpation.

Nor am I to be put off my guard by being told that the pope cannot, in these enlightened days, carry out his ideal and abstract pretensions. It is enough for me that he makes them. He will carry them out if he can. If he cannot carry them out it is because of that very Protestantism which he hates with unspoken bitterness. Rely upon it, the pope has not changed of his own accord. You may surround a criminal by policemen that he will behave himself with great decorum; but that is no reason why the policemen should be less watchful. Has the pope given up any one of his titles? Has he surrendered a single pretension? He accepts the blasphemous title of "Lord and God." Has he ever disowned it? The pope says: "When conflicts arise between the calls of the state and the rights of the church, it is better to obey God than man." A Protestant could use these very words, yet with how different a meaning! In this sentence the word "God" means the pope. Every one who has looked into papish books knows that the pope calls himself God. He is, therefore not referring to the Supreme Invisible; he is simply affirming his own supremacy and deity. Do not be led away by the sophism that these are but official terms. Protestantism may have reduced their executive force in England, but their fullest meaning will be found asserted on the first opportunity. In this connection I want you to observe that it is never the pope who changes his constitution. The constitution of nations must give way, but not the policy of the pope. He must conquer all along the line. His holiness never budes an inch. Thus we bow to the very supremacy which we deny! We laugh at the pope's claims and concede them! We deride the pope's infallibility, and then bow down before it. I beg you to remember this distinctly. It is not the pope who meets us in any one single instance; it is always others who have to make terms with the pope. The pope can permit us to laugh at all his claims, so long as we practically concede them. Sir Charles Russell does not qualify himself to be lord chancellor by mak-

ing some change in his religious-political attitude. We must qualify the constitution to receive Sir Charles Russell. Again I say, the pope makes no concessions. All the concessions are to be on the side of Protestantism. I think it worth while to dwell upon this point because it is of the nature of an argument.

I am not beguiled by rhetoric when I characterize papal history as a record of superstition, tyranny, and bloodshed. And popery never alters! That is the point you have to keep in mind. If popery has ever extended the liberties of the people, I call for the evidence. If popery has ever made the Bible a people's book, I call for the evidence. If popery has ever led the nations in healthy thought and democratic progress, I call for the evidence. The history of popery is bad from beginning to end. Nothing beautiful has flourished under its influence; nothing lovely can trace its origin to Rome. From the eighth century, when Pope Sylvester forged the authority of the Emperor Constantine, down to the extinction of the temporal power in Italy, the history of popery has been as a roll written within and without with mourning, lamentation and woe. Read the history of the great persecutions—the persecution of the Aibigenes, the horrors of the inquisition, the persecution of the Lollards, the persecution of the Vaudois, and read right on to the massacre of St. Bartholomew, and then say, if you are willing that this persecutor—for the pope is one and unchangeable, whatever his individual name—shall be, through his agents, the lord chancellor of England, or the viceroy of Ireland. In the name of outraged civilization, I denounce and repudiate the very suggestion. Do not tell me that this is ancient history; that, indeed, would be to descend to the meanest and emptiest rhetoric. It is not ancient history. It is exactly what popery would do today but for an enlightened and resolute Protestantism.

H. W. BEECHER'S IRONICAL PROPHECY.

(Christian Union, 1879.)

"It is no secret that the Roman Catholic church is utterly and irrevocably opposed to our common school system. We do not blame them for that. They have a perfect right to provide a better way. We only insist that they shall present their substitute openly, so that there can be no mistaking the issue. Then we shall be quite content to leave the result to the verdict of the American people. "No doubt they honestly desire to do this. We expect to deserve their thanks for assisting them to set their plan fairly before the people. "For as yet modesty has prevented the ecclesiastical leaders from unfolding it. Or they wait for a more convenient season." They do themselves and the people injustice. Their plan, which now for some time they have been discussing in secret conclave, is so admirable that it will take time thoroughly to understand its character and appreciate its merits. We are not sworn to secrecy, and we speak what we do know. "The plan, then, which is now under consideration, and which awaits only some perfecting of details before it is officially promulgated, is this. It will be proposed that any private association may open a public school. Its doors shall be thrown open to the public. There shall be no conditions of admission other than those which the board of education may prescribe. Its teachers shall all be subject to the examination of the board, and shall receive their certificates from it. The schools shall be at all times open to its visitation, and subject, within reasonable bounds, to such regulations as it may enact. In the school hours proper there shall be no religious teaching. But when the session is ended the teachers may employ additional hours in giving such religious instructions as they see fit. Attendance on these extra hours shall not, however, be compulsory. Scholars may attend or not, at the option of their parents. Such schools, thus established, may draw from the school funds an amount in proportion to the number of scholars in actual attendance. Such in its substantial features, is the plan at no distant day to be proposed as a compromise between the contending parties. "The advantages of this scheme are manifest. It will involve the state in additional expenditure. It will, indeed, save something, for the association will provide the rooms and the textbooks. Secular instruction will be furnished under the direction of the state. At the same time, an opportunity will be afforded to the church to instruct its own children in religious truth. Thus religious and secular instruction will go hand in hand. Protestantism and Romanism will live in peace. The lion and the lamb shall lie down together, and a little child shall lead them. "These advantages are so manifest that it is no wonder that the co-operation of some of the more unprejudiced Protestants is confidently counted on. "But there are also some other advantages in this plan which are not so manifest to the public. These advantages have been carefully considered in the secret councils of the holy fathers. They must pardon us if, despite their

modesty, we reveal these advantages also.

"The Roman Catholic church is served by a self-denying band of unmarried 'brothers and sisters.' Who more appropriate to undertake the education of the children of the church? It is intended to assign these 'brothers and sisters' to the work of popular education. They are men and women of unquestionable culture. They will easily pass the examination of the board of education. In many, if not most of the local boards of New York City, the majority is already Roman Catholic. These boards will not be hard on the servants of their own divine mistress—their mother church. If now and then a candidate fails to pass examination, the church, which is pre-eminent in the virtue of meekness, will know how gracefully to yield. Another 'sister' will be easily provided. These 'brothers and sisters' have already with commendable zeal consecrated their all to the church. Their salaries will not be their own. Unmarried, they have neither wives nor children to support. They live in the 'homes' which the church provides for them. The money which the state pays to them they will hand over to the church. This money the church purposes to employ religiously in the work of education. The salaries paid to Protestant teachers will barely support them. There will be no surplus among the Protestants to expend in school rooms and school apparatus. The Roman Catholic school house will rival, in its adaptation to the ends of the church, the Roman Catholic cathedral. That great class who are only Protestants because they are not Roman Catholics, will be gathered into these schools. In a few years the state will be supporting with its funds the Roman Catholic church, to educate in its creed the children of the republic. "This is the plan; these are the advantages, as they are seen by Roman Catholic eyes. Can it be possible that Protestants will decline the feast thus skillfully prepared for them? Could anything do more to prove the singular perversity of the Protestant community than the refusal to give its educational interests into the hands of that power, whose educational efforts have been so brilliantly successful in France, Italy, Spain, and in the South American republics? "We beg our Roman Catholic brethren to unfold this plan, which they have done themselves the injustice to discuss only in secret. The American people need only to understand it thoroughly to appreciate it. We beg leave to assure the holy fathers of our cordial co-operation in making their benign purpose fully understood."

Sheriff's Sale.

By virtue of an order of sale issued out of the district court of Douglas county, Nebraska, and to me directed, I will, on the 6th day of June, A. D. 1893, 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: Commencing at a point six hundred and sixty (660) feet north of the southeast corner of the southeast quarter of section 6, township 33, range 16, north of range 13, east, thence running west three hundred and thirty-six (336) feet, thence north one hundred and sixty-five (165) feet to place of beginning, containing one and one-half (1 1/2) acres, more or less, in Douglas county, state of Nebraska, and property to be sold to satisfy Francis E. Hunt the sum of seventeen hundred, five and 70-100 dollars (\$1,705.70) judgment, with interest thereon from February 9th, 1892, and thirty-eight and 93-100 dollars (\$38.93) costs, with interest thereon from the 6th day of February, A. D. 1893, together with accruing costs according to a judgment rendered by the district court of said Douglas county, at its February term, A. D. 1893, in a certain action then and there pending wherein Francis E. Hunt was plaintiff, and Robert Willis and others were defendants. Omaha, Nebraska, May 3rd, 1893. GEORGE A. BENNETT, Sheriff of Douglas County, Nebraska. Tibbets, Morey & Ferris, attorneys. 5-5-5

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Notice to Creditors.

STATE OF NEBRASKA, Douglas County, In the county court of Douglas county, Nebraska, May 1st, A. D. 1893. In the matter of the estate of Rasmus Rasmussen. The creditors of said estate and all other persons interested in said matter will take notice that the creditors of said estate will appear before this court on the 25th day of July, 1893, on the 25th day of September, 1893, and on the 25th day of November, 1893, at 10 o'clock a. m., each day for the purpose of presenting their claims for examination, adjustment and allowance. Six months are allowed for the creditors to present their claims and one year for the executor to settle said estate from the last day of May, 1893. This notice will be published in THE AMERICAN for four weeks successively prior to the 25th day of July, 1893. All claims not filed on or before the 24th day of November, 1893, will be forever barred from consideration in the final settlement of said estate. Witness my hand and official seal this 1st day of May, 1893. GEORGE A. BENNETT, Sheriff of Douglas County, Nebraska. 5-5-4 J. W. ELLER, County Judge.

LECTURES.

FRANK CRANE.

At the First M. E. Church, Corner 20th and Davenport Streets, Omaha.

ON THREE THURSDAYS OF MAY (May 4, also FRIDAY May 12, May 18, May 25,) at 8 p. m.

May 4th—"Omaha to Omaha, via Mexico."

May 12th—"Three Hundred Years of Romanism and the Struggle for Liberty."

May 18th—"The Ancient Peoples of Mexico."

May 25th—"A Lecture to Young People."

Price \$1.00 for Course; 35c for single Lecture.