

HENRY TO ORANGEMEN

He Addressed Them Last Sunday in His Church.

An Able Sermon by an Able Man to a House Full of Able-Bodied Patriots.

Text: Earnestly contend for the faith which was once delivered unto the saints.—Jude, III.

Chillingworth said: "The Bible is the religion of Protestants." Protestantism was a revolt against the papacy, which sought to rob the world of spiritual and biblical Christianity. The fundamental truths for which it stands are: Justification by faith; the supremacy of the Scriptures as sole authority in all things pertaining to life and godliness; the right of private judgment in the interpretation of the Bible; the spirituality of the church; freedom of conscience in the worship of Almighty God, and the eternal separation of church and state. In the maintenance and promulgation of these doctrines Protestant Christianity is brought into violent antagonism with the Roman Catholic hierarchy, which repudiates and curses each and every one of these distinguishing and divine doctrines of the "Faith once for all delivered to the saints." American Protestantism is therefore a sincere and emphatic opposition to all forms of falsehood, outrage, persecution and tyranny in either church or state. It is the inalienable prerogative of every human being to protest against wrong and injustice which relaxes public morals or menaces the social well-being of the people. This principle underlies all reactionary measures against superstition, ignorance, vassalage and vice. Protest is always preliminary to emancipation and progress: agitation, education, co-operation, legislation and emancipation are the watchwords of reform and victory.

The work of Protestantism must remain incomplete until the last vestige of dense ignorance, hoary superstition, unscriptural tradition, or social perils flee away. The discovery and settlement of America meant radical changes and throughgoing revolutions in the condition of mankind. For centuries the civilized world had been dominated by two stuporous falsehoods—the monarchy and the papal hierarchy—both flagrant usurpation and fatal foes to the peace and happiness of the race. They were huge vampires in politics and religion. They were mutually corrupt and corrupting. They were the tyrants of church and state. Papal and princely persecution drove Protestants and dissenters to the American wilderness, and, when planted here, sought to oppress them by a policy of the most outrageous cruelty and injustice. It was then that the spirit of independence began to stir in the thoughts of the suffering people. They had been trained in a mighty school of adversity; their leaders were men of learning—for it was in the universities and schools of the reformers that the genius of liberty and free thought awoke to the consciousness of its great responsibilities. Convictions long brooded by individuals and communities began to crystallize, as in the resolutions of the Scotch Presbyterians at Mecklenburgh, North Carolina; and in the following year, on a day ever memorable, the Declaration was adopted, and American Protestantism was born. Henceforth it was to be American, not European.

That was the advent of a new force and a new doctrine in the history of civilization—a force and a doctrine never heard of in the world before; and while it was not perfect in its application, it subserved the cause of human emancipation as nothing else had ever done since the exodus from Egypt. Seven years of blood and suffering, and heroic valor sealed the mighty instrument, and then a government was framed the like of which had never appeared on earth. It was the first grand protest against monarchy and papacy, and an astonishing stage in the progress of emancipation. It was to be a government, as the immortal Lincoln said, "of the people, for the people, and by the people." It was a government in which there should be "a church without a bishop and a state without a king." The spirit of American Protestantism was embodied in these two grand documents—the Declaration and the Constitution; and, while it was not then universally applied, it gave free scope to human thought, and made it possible to advance the cause of emancipation as the logic of events should dictate. The founders of the Republic builded better than they knew. By permanently separating the church from the state—by generous provision for primary and popular education, by abolishing every vestige of nobility in rank and the claim of primogeniture—by investing the citizens with suffrage under limitations then thought to be adequate—by establishing the right of private judgment, free conscience, free speech and the freedom of the press—they defiance to the despotism which has so long crushed down humanity, and opened the door of a future in this land which not the most fertile imagination among them could fully conceive.

In that great period there were but comparatively few Romanists in evidence—only one papist signed the Declaration. It was thoroughly Protestant in all its salient features, and it was maintained by the whole body of American Protestants, who sought deliverance from European oppression. The persistent claim of the papal hierarchy that their adherents did so much in founding the Republic is thus seen to be without foundation, and it is a claim so repugnant to the fundamental doctrines of the Romish system that it is a marvel that it should be set up at all except for jesuitical purposes.

From the very beginning of our national history these great principles of civil and religious liberty have been pitilessly assaulted by the manifold foes of freedom. No year has been wanting in the presence of traitors and traducers who have sought to betray or besmirch our jeweled independence. All the constructive forces of our civilization originated in the Protestant religion. This biblical faith has been the creative spirit in all the noble institutions which are distinctively American. The principles of freedom and fraternity were never born of that tyrannical and liberty-destroying institution—the papal hierarchy. It is impossible to conceive of American freedom as the offspring of this cruel, oppressive, ignorant, superstitious, pagan and pestilential power. Its history in our Republic confirms its record of fifteen hundred years as the assassin of liberty and the remorseless foe of man's emancipation. The battle has not yet been fought to a finish. The irrepressible conflict between Protestant Christianity and its foes is still on; moreover, signs are not wanting that lead us to believe that we have only experienced the first shock of a battle so colossal in significance, so indescribable in its import, as to make it the veritable Armageddon of human history. The Protestant religion in America is on trial for its very life; it is entering a struggle with alienism and atheism, infidelity and indifference, ignorance and immorality, pauperism and profligacy, paganism and papacy, in which it will either go down in disaster and ignominious defeat or out of which it will rise, with sublime and unconquerable strength, to the rapid conquest of the whole world. America is the battle-ground of liberty, life and joy. Our Republic enshrines humanity's holiest hope. Americans are to determine the career and destiny of the Anglo-Saxon race, which in time is to settle the future of the world. The American citizen stands to-day at the conflux of eternities.

We are living, we are dwelling
In a grand and awful time;
Age on ages telling;
To be living is sublime.
Oh! let all the soul within you
For the truth's sake go abroad;
Let every nerve and sinew
Tell for truth—tell for God.

IMMIGRATION.

Among the grave perils that threaten the extinction of Protestant Christianity in America is immigration. Of the millions who come to us from across the sea, nearly 75 per cent. refuse to become thoroughly Americanized. This unassimilated foreign element has assumed such gigantic and alarming proportions, especially in our great cities, which are the storm and criminal centers of our civilization, that the cry is heard from every quarter of our land: "Close Hell Gate on the east and Golden Gate on the west!" For the present we have enough of this alien horde. Already our ground has been too long the dumping-ground for the offal of the old world. This aggregation of evil characters constitutes a menace to morals and a fearful foe to faith. They corrupt our cities, debauch our politics, fill our jails, breed every form of vice and crime, assault our schools, insult our flag and defy our laws. The time has come to quarantine against foreignism with its fearful vices and false faith. In this alien horde we find Jesuits, plotters, paupers, exiles, ex-convicts, anarchists, nihilists, socialists, communists, all of whom are parasites, sucking the life blood out of our civilization and utterly ungrateful for the privileges they enjoy. They represent a lawless, defiant and unassimilated citizenship. They represent every nationality and every shade of religion and irreligion. Nearly all of this undesirable, threatening population are identified with the Roman Catholic church, which Dr. Brownson himself declared was a "foreign colony." It is just because our cities are so largely foreign that Romanism finds in them its chief strength. No man can deny that our cities have been Romanized, and they have given to the world the most terrible object lesson of municipal misrule that modern civilization has ever witnessed. Dr. Dorchester is authority for saying that 74 per cent. of Irish discharged convicts come to this country. We honor them as patriots, politicians and mayors. Twenty-five per cent. of New England's population is of foreign extraction, and furnish 75 per cent. of all the crime. This foreign element fills our prisons, our workhouses, almshouses and reformatories. The policy of European governments has been to ship their dependent and criminal classes to

America. Many notorious offenders have been given immunity from arrest on condition that they would migrate to America. They have come, and under the influence of a Jesuitical and unscrupulous priesthood have located in the great cities, where they have created little Irelands, little Germanys, little Italys, little Spains and little Hungaries, in which they preserve their race distinctions, language, worship and customs. These districts constitute a dead-line of intelligence, before which our free institutions will fade away. The people in these foreign districts belong to the papacy. Within the past fifty years the character of immigration has radically changed. Every year we receive more and more of the vicious and ignorant and less of the desirable element. From 1880 to 1890, immigration from England, Germany, Sweden, Denmark and Scotland fell off rapidly, but their numbers were more than replaced by the far less desirable, which comes from Italy, Hungary and Austria. In this closing century, immigrants have come to us from every quarter of the globe, and especially from the papal countries of Europe, with no adequate idea of our form of government, and no sympathy whatever with the spirit of our institutions, and they are threatening to overwhelm us. This forms the opportunity for the pope of Rome to dictate American policy, and to gain a complete ascendancy in this country. The civil rulers of the nation tremble and look on, hoping for the destruction of the greatest free, popular government on the face of the earth. All that was said in the days of the revolution is far more applicable and cogent at the present time. John Adams, the second president, depicted the situation in the following terse and comprehensive language:

"The most refined, sublime, extensive and astonishing constitution of policy that ever was conceived by the mind of man was framed by the Romish clergy for the aggrandizement of their own order. This must be allowed to be so when it is considered that they even persuaded mankind to believe faithfully and undoubtedly that God Almighty had intrusted them with the keys of heaven, whose gates they might open and close at pleasure; with a power of dispensation over all the rules and obligations of morality; with authority to license all sorts of sins and crimes; with a power of deposing princes and absolving subjects from allegiance; with a power of procuring or withholding the rain of heaven and the beams of the sun; with the management of earthquakes, pestilence and famine; nay, with the mysterious, awful, incomprehensible power of creating out of bread and wine the flesh and blood of God Himself. All these opinions they were able to spread and rivet among the people, by reducing their minds to a state of sordid ignorance and staring timidity, and by infusing into them a religious horror of letters and knowledge. This was human nature chained fast for ages in a cruel, shameful and deploring servitude to him and his subordinate tyrants, who it was foretold would exalt himself above all that was called God, and that was worshiped."

It was against this latter class that Thomas Jefferson warned us when he said: "They will infuse into our legislation their spirit, warp and bias and render our civilization a heterogeneous mass." Madison, with prophetic eye, said: "Foreign influence is truly a Grecian horse to the Republic; we cannot be too careful to exclude its entrance." Van Buren said: "Foreigners will render our elections a curse instead of a blessing." General Harrison declared: "Americans must do their own voting and their own fighting." Jefferson adopted as his own the sentiment of Silas Dean, who wished that there was an ocean of fire between this country and the old world. Gouverneur Morris affirmed, in 1778: "I do most devoutly wish that we had not a single foreigner among us." Again he wrote: "It does not accord with the policy of this government to bestow offices, civil or military, on foreigners, to the exclusion of our own citizens."

What a marvelous comment upon this prophecy of more than 100 years ago, that every city of note in the Union should be in the hands of an alien and un-American race! That the three and one-half millions of Roman Catholic Irish should furnish from 60 to 80 per cent. of all the office-holders of all the cities in this great Republic! The real problem of American politics is, Shall we have Irish or American rule—which?

When the *Chicago Irishman* was launched on the sea of journalism, February 11, 1894, it used the following language, editorially, under the heading of "Our Greeting": "Let it be known that Irish-Americans will not submit to be taught, protected or patronized by smart Alecks of an alien race or creed. The Irish in America have bought the right to religious and political liberty. This right is theirs by deeds of heroism on America's battlefields, and by words and acts of statesmanship in her halls of legislation. The Irish race in America has furnished the ablest and foremost defenders of the United States Constitution. The race is a superior one. A

superior race should lead, not follow; should dictate, not submit. We shall demand home rule for America as well as for Ireland."

These utterances, in voicing the sentiments of the Irish people, are very significant to any one who will give them careful study, and measure them with the well-known characteristics of that race. When the claim is made that they "furnish the ablest and foremost defenders" of our Constitution, naturally referring to those who, "by deeds of heroism on America's battlefields"—the mind instantly turns to that record of desertions in the army during the civil war, which says that 72 per cent. of this "superior race" deserted at a time of the country's greatest need. They may also have just pride in boasting of their able statesmen, who, "in the halls of legislation" of the state of Illinois, have by their acts contrived to pass laws by which the Roman hierarchy, whom they for the most part serve, is able to own and control real estate and personal property to the value of upwards of eighty million dollars in this state alone, without paying one cent of tax. The important question for those "of an alien race and creed" to decide is: Who pays or makes good this deficit in our tax receipts? There are thousands in this state who, though unable, are compelled to bear an unjust proportion of this burden to support an ecclesiastical institution for which, down deep in their hearts, they hold no sympathy whatever, but rather a most pronounced abhorrence. This is unfair, and it is utterly inconsistent with our boasted claims for civil and religious liberty. Proper laws should be enacted to make all persons who hold any personal property of rateable value to bear their share of the taxes, whether priest or layman, without discrimination.

The hour has come when America should be preserved for and by Americans. No alien must arrogate to himself greater rights and privileges than native-born citizens; loyal Americans should govern this country, and all aliens and un-Americans must be satisfied to take what we give, or make quick-step time back to the country from which they came. The spawn of tyranny, they come to this land of liberty to teach free men their duty. The narrow-brained products of ignorance and bigotry, they would constitute themselves the guardians of American tolerance and American enlightenment.

I acknowledge the debt which this country owes to the foreign laborer; thousands upon thousands of our foreign-born citizens are useful and honorable men, an acquisition to any country. But I believe that I express the conservative opinion of thoughtful men everywhere when I say that we have reached a period in our history when immigration without limit is not advantageous to the country nor to the immigrant.

It is within the mark to say that fully three quarters of our immigration since the civil war has been drawn from the lowest strata of European society. Is it not time that we demand protection against this mighty European army that is moving upon us? The more intelligent citizens of foreign birth see this danger more clearly than the native-born Americans who have a supreme indifference to the fate of the Republic. We have permitted the accumulation of explosive and inflammable material in our political cellar, and we should not be surprised if some day our house catches fire and is burned over our heads.

Romanism is essentially a foreign institution in spirit and purpose; indeed, the only organization beneath the flag that has persistently refused to be Americanized. Hence the absurdity to expect that the papacy will ever Americanize these vicious, criminal classes that constitute an imminent peril to our cities and to Protestant Christianity.

INFIDELITY.

Another menace to Protestant Christianity in our land is widespread infidelity—practical skepticism concerning the importance, truths and duties of evangelical faith. The doubt of our day is not that unbelief which results from acute and accurate thinking along religious lines, but is rather the coarse and vulgar infidelity of the marketplace. It is the skepticism of ignorance, immorality and an evil heart of unbelief. It is the infidelity of the street and the shop, the store and the factory, the railway train and the busy mart, rather than scientific and philosophical distrust. It is the doubt of the blatant mouth and the greedy purse rather than the brain. It is sold to the populace for \$200 a night by certain men who make sport of their mothers' faith. Alas, that the low-browed unbelief should be even more fatal than honest doubt! It is more difficult to answer and resist, just because it is so coarse and so common. It is a moral malaria rather than a mental difficulty. It is epicurean in type. Its motto is: "Eat, drink and be merry; for to-morrow we die." It is universal; it is noisy; it is secular and godless. The saloon-keeper preaches it; the debauchee enjoys it; the fashionable club-man chooses it; the politician insinuates it; long-haired men and short-

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