

mony of the faith of Jesus Christ; so the few Protestants who have suffered martyrdom were not martyrs at all, for they died in defiance of divine law.

Do you see the meaning of this? They try to make us believe it was the Huguenots caused all this devastation, and that they were to blame for being martyred.

We are faced with two dangers, the determination of Rome to gain possession of America and the apathy of Protestants. Public peril is overlooked for personal gain in politics and in business, and by preachers who fear to offend some pew-holders, while Rome goes on pronouncing her curse and weaving her net and laying her wires.

Yes, Catholics and some Protestants oppose a secret society that proposes to stop this politico ecclesiastical machine in politics, and loudly denounce it because of its secrecy, but forget all about the most secret, bloody and cruel society on the earth, the Jesuits, and half a dozen societies like the Klan-Gael.

From the pope to the lowest priest, the Romish church denounces secret societies, and at the same time that church, with its Jesuits, Hibernalians, Foresters and convents, is a network of secret associations. Their council of one thousand archbishops is utterly secret; and of the great Roman pontifical council which met in Baltimore, composed of over sixty bishops and archbishops, the outside knew nothing, and in spite of this Protestants are foolish enough to unite with them in condemnation of patriotic societies merely because they are secret.

Romanism is utterly opposed to and incompatible with the Constitution of the United States and her laws. Let me read some of her canonical laws:

All human power is evil; the temporal powers must obey the spiritual—that is tyranny; the church has power to grant or take away temporal possession—that is robbery; the pope has the right to give nations non-Catholics to Catholic regents who can reduce them to slavery—that is slavery; the church has the right to practice the unconditional censure of books—that is against free speech; the pope has a right to amend the state laws, treaties and constitutions—that is revolution; to absolve from obedience thereto as soon as they seem detrimental to the rights of the church and clergy—that is treachery; the right to punish by rulers, emperors and kings—that is treason and perjury; can annul all legal relations of those in marriage—that is social anarchy; can release from every obligation, oath or vow, either before or after being taken—that is social ruin and nihilism; the execution of papal commands for the persecution of heretics carries remission of sins—that is blasphemous; and he that kills one that is excommunicated in no murderer in a legal sense—that is foul murder.

We have known Romish editors to characterize the Church of England as "the grunt of that pig, Henry VIII." The Presbyterian church has been characterized as "that old maid of ecclesiastical bastardy." The Methodist church has been called "a shouting virago," and her ministers have been referred to as "hell's guinea hens." The Baptist church has been characterized as an "amphibious old hag." Whatever popery is in power, Protestantism is, even at the dawn of the twentieth century, being persecuted, hated and hunted down. In free America the pope speaks of Protestants as Christians, but in every country where he has the power, they are nothing but detestable heretics.

Rev. Newton Wray (Protestant), of Lenox, Mass., says: "When several Mexican converts from Romanism were

murdered by a Romish mob instigated by the priests three years ago, the New York Freeman's Journal, one of the leading Roman Catholic papers of this country, endorsed the crime by a tirade against Protestant missionaries, which closed with these words: 'If the killing of a few missionaries of this kind would keep others like them at home, we should almost—we papists are so wicked—be inclined to say: On with the dance; let joy be unconfined!'

This sounds like an echo of the notes of joy that resounded through the Roman Catholic world over the massacre of St. Bartholomew.

The Western Watchman (Roman Catholic), published at St. Louis, says: 'Protestantism—we would draw and quarter it; we would impale it and hang it up for crow's meat; we would tear it with pincers, and fire it with hot irons; we would fill it with molten lead and sink it in hell-fire a hundred fathoms deep.'

Bishop Ryan, of the Roman Catholic church, recently said in Philadelphia: "We maintain that the Church of Rome is intolerant—that is, that she uses every means in her power to root out heresy. The church tolerates heretics when she is obliged to do so; but she hates them with a deadly hatred, and uses all her power to annihilate them."

The Western Recorder, a Roman Catholic organ of Omaha, says: "Protestantism has no principle or consistency. It was the creation of a drunken, thieving and lustful mob, and consequently must always act as the mob dictates."

Archbishop Ireland says: "America is at heart a Christian country. As a religious system, Protestantism is in hopeless dissolution, utterly valueless as a doctrinal or a moral power, and no longer to be considered as a foe which we must count. The Catholic church is the sole living and enduring Christianity. Our work is to make America Catholic. Our cry shall be, 'God will it.' We know that the church is the sole owner of the truths and graces of salvation."

The San Francisco Catholic Monitor says: "We would not believe a preacher on oath."

Last March Father Stick, of Pana, Ill., made an address from the pulpit in which he heaped abuse upon Protestants, the Y. M. C. A. and other religious organizations, using the following language: "The Y. M. C. A. is a hell-hole. Mothers, keep your sons from going to such a damnable place. No one attends but high-toned society people, and it is not a fit place for Catholics. There is not a good, moral young man in Pana that is a Protestant. The only good young men in Pana are Catholics. I had rather stand up with a gambler, a saloon-keeper or a drunkard on the judgment day than with a Protestant, for they will all go to hell together. No Protestant can ever go to heaven. If I was to stand up with a Protestant on the last day I would be sure to go to hell with him. There are no true marriages outside of the Catholic church, and people who are married by Protestant clergymen are not virtuous. The marriage of a Catholic priest is the only true marriage. I understand that the Protestants and A. P. A. want all the officers. Let them take the offices and go to hell with them."

In view of these declarations, and they might be multiplied indefinitely, it would seem superfluous to say that Protestant Christianity still needs a William of Orange to maintain the liberties of America and to defend the Protestant religion. Who can forget the siege of Derry or the battle of the Boyne? All honor to the men who seek to perpetuate the memory of the birth of Protestant Christianity in Ireland. All honor to the loyal institution of Orangemen, who seek to maintain there, here and everywhere the ascendancy and supremacy of the Protestant religion, which enshrines the only hope of all mankind. All honor to the memory of William, Prince of Orange, whose benign influence has touched your lives, and under whose valiant leadership your ancestors fought for the freedom of faith.

In the liberties which he made sure, you have been nurtured and reared to that hardy sense of freedom, which has found its fuller sphere in this land which was settled at the first mostly by men of like spirits with yourself. They, too, valued and prized that liberty of conscience for which William and his followers fought so bravely and so long. Their's and our's was the heritage of noble thought and eternal principles of rights, which, embodied at the first in that Magna Charta wrested by English barons of King John, were not to be confined to the country of their birth, but were to go forth with her sons and become the heirlooms of new people and new nations of men. No man, however wide his experience and sound his judgment, can weigh for us the happy results which have flowed to England and America from the change of rulers in the revolution of 1688. The history of William, the motto which he bore, and which found in its completeness in his latter service, symbolizes what God has in store for every child of His who will be loyal to Him and His holy religion. Too many are ready in these days to make light of the old principles for which men died.

Too many are quite willing to pull down the old landmarks. They are ready to cast loose from the old moorings, and put out on an unknown and trackless sea. There are not wanting those in this day who, though blessed by it, influence beyond what they know, are willing to turn away from the holy influences of the Protestant church and yield one after another of those precious truths to which she has always clung.

The liberties of America and the Protestant religion need maintainers and defenders. They call for men and women whose training and disposition is to conserve and not to destroy those everlasting principles of civil and religious liberty which God has breathed into the hearts of the children of men. These principles are as real and living today as they ever were. They have been the pillars of the Temple of God, and through its holy inspiration have made possible the grand development which has belonged to these latter ages. Brethren, fit yourselves by your loyalty to your God and His Son, Jesus Christ. Fit yourselves by your love and loyalty to the Protestant church, which is in truth the Catholic church, because she holds fast and holds only all those things which are absolutely necessary for our salvation to maintain and defend whatever noble cause, through the providence of God, is entrusted to your care. Great is our privilege today, and blessed are we among the people of the earth, if by the power of God we maintain this holy Protestant faith, the faith of the Fathers and of the disciples, "the faith once delivered to the saints" and handed down in all its purity and power to those who come after us; for its message is, "Peace on earth, good will to men." Through it we will be able, under God, to maintain the liberties which we love, and which are blossoming forth so richly for the people who are coming on this earth, whose fruits have, in time past, been carried back to feed anew those whose ancestors fought beneath the banner of the king of France in William's day, and forward to the nations of the east, upon whom, through our Christian heavens, the sun of righteousness is rising with healing in its wings. And by loyalty to this holy faith, our God will enable us to maintain inviolate the great institutions which, planted here by the lovers of God and his truth, have become inherent parts, bone of its bones, flesh of its flesh, of our grand national existence. To accomplish this grand destiny which God has set before us, we must hold this faith, not as mere political party cry, but as a real and living one. It must be vital and belong to our whole being. It must be personal to each one of us. We must love God with all our hearts and all our souls, and all our minds; and our neighbor as ourself. Have you this true and lively faith? If so, it will show itself in all your works and words. You will then be a man of God, a good father, a loyal citizen and a true patriot.

Thank God, the spirit of William still lives. It is incarnate in the millions of patriotic men and women silently but swiftly mobilizing throughout the land to defend the faith, flag and freedom of our great and glorious land. It is said that for seven years before its destruction a man continued to go up and down the streets of Jerusalem declaring the woes that were to come upon the city. By day and by night he chanted the wild dirge, "A voice from the east; a voice from the west; a voice from the four winds; a voice against Jerusalem and the temple; a voice against the bridegroom and the bride, and a voice against all the people." This strange being was imprisoned and scourged; but no complaint escaped his lips. To insult and abuse he answered only: "Woe to Jerusalem! woe, woe to the inhabitants thereof!" His warning cry ceased not until he was slain in the siege he had foretold.

Arouse, ye patriots, Protestants and liberty-loving people, at the clarion call of Providence to cooperate with unconquerable Christ to establish His kingdom of joy, justice and peace among all men.

It is said that just previous to a battle Oliver Cromwell's soldiers were accustomed to look at him and then whisper to each other: "See, he has on his battle face!" When they saw that stern, iron face, lighted up with martial fire, they felt that victory was certain, and they followed their leader with unquestioning courage. So we, looking upon the Captain of our salvation, and remembering that He has never suffered defeat, should boldly follow wherever he leads, not doubting that victory will be found upon the side of the army of the Lord. Long have the hosts of sin and evil warred against truth and righteousness, and a long suffering Saviour has waited and invited and entreated; but there will be a change by and by; the Lamb of God shall be the Lion of the tribe of Judah; the suffering Saviour shall "wear His battle face," and every foe shall lie prostrate at His feet.

Hark! 'Tis the warlike clarion! On to the battle, heroes, on! All hail! all hail! the legions cry, Jesus, be thine the victory! Haste to the battle! See, the Lord Waves to the heavens his conquering sword! To arms, to arms! was once the cry. But now the trumpet sounds victory.

Until the full radiance of that day shall dawn, On and on! And let their inspiring battle-cry be: "No peace with the papacy and no compromise with Rome."

RIOT DUE TO A FEUD.

Young Girl at Saberria, Ind., Gives Her Preference to Frank Ahart, and Frank Geiss Seeks Vengeance. HUNTINGTON, Ind., July 7.—The riot at Saberria, Perry county, credited to a religious feud, proves to have been the outgrowth of the jealousy of Frank Ahart and Frank Geiss, first cousins, who were in love with the one girl. She gave preference to Ahart, but Geiss was angry at this and sought vengeance.

Geiss was the prime factor in the riot and around him and his opponent the whole picnic arrayed themselves, till no less than 500 persons were engaged. There were no outsiders implicated; but everybody who was present became interested regardless of sex. Frank Ahart, Frank Geiss, Fred Elmer, and Louis Bomalaski are the only ones who are likely to die, and these are all first cousins. All the participants are more or less injured, but not dangerously. Samuel Wilson, who was struck upon the head with a beer bottle, will not die, but he will be partly paralyzed. He cannot speak plainly now, and the surgeons expect no material improvement. Mrs. Flood is in a serious condition, but not likely to die.

The location of the bray is in a rough part of the country, where the manners of the people are in keeping with the country's aspect. Saberria, or Siberia, as it is called by the people, is well named by the latter pronunciation. It is a veritable place of exile, and the inhabitants are principally Poles. Not 2 per cent of the people can speak the English language intelligently, and not 10 per cent of them can greet the traveling stranger in thoroughly plain English, though they are generally accounted good citizens in the common acceptance of the term, for they extract a livelihood from a soil from which the native-born would find little to be thankful for. They retain their national customs regardless of surroundings and there is a general use of beer or of wine, which is manufactured upon every hillside and drunk at every meal with the same freedom their neighbors use milk or coffee.

The Fourth of July riot might have resulted much more seriously but for the presence and interference of their priest. Father Anthony, whose word is law among them. The neighborhood is better known to surrounding counties as the Hobbs settlement. The Hobbs are natives, with Indian blood, and their intermarriages with the Huns have had a tendency to civilize them. No less than forty of the family have graced the pontifical register. The sight of a newspaper man awakened more curiosity among these backwoods-men than Barnum's circus would create.

Jesuits to their Former Dupes. MAMA NAVEA MEXICO, MIERCOLES June 19th, 1895.—Mira Apalstas.—The Protestants carried the town in an election and the Mayor and constabulary do not believe in taking off the hat (sombbrero) and kneeling when the procession of Corpus Christi passes and a row is made between the Mexican (formerly Roman Catholic) Catholics and the Jesuits who lead the van and in the melee 24 are hurt bad. It is the old story of the Kilkenny cats. Let them fight.

Catarth Cannot Be Cured with LOCAL APPLICATIONS as they cannot reach the seat of the disease. Catarth is a blood or constitutional disease, and in order to cure it you must take internal remedies. Hall's Catarth Cure is taken internally, and acts directly on the blood, and mucous surfaces. Hall's Catarth Cure is not a quick medicine. It was prescribed by one of the best physicians in this country for years, and is a regular prescription. It is composed of the best tonics known, combined with the best blood purifiers, acting directly on the mucous surfaces. The perfect combination of the two ingredients is what produces such wonderful results in curing Catarth. Send for testimonials, free. F. J. CHENEY & CO., Props., Toledo, O.

Sold by Druggists, 75c.

Important New Train Service.

The Chicago, Rock Island & Pacific railway company added an additional train to the Chicago and Omaha service April 7. The new fast flyer leaves Chicago at 6 p. m. daily, arriving at Council Bluffs 9:10 a. m. and at Omaha 9:35 a. m., thus giving through service in a night's ride. Our Big Five, Chicago to Des Moines, Omaha and Denver, will continue to leave Chicago at 10 p. m. as heretofore. Consult new time card for additional service between Chicago and Peoria and all Texas points.

JOHN SEBASTIAN, G. T. & P. A., Chicago. Call on George F. Lee, corner Adams and Dearborn.

Pleasant to Take.

The NORTHWESTERN LINE fast vestibuled Chicago train that glides east from the Union Depot every afternoon at 5:45, and into Chicago at 8:45 next morning, with supper and a train is RIGHT.

Other trains at 11:05 a. m. 4:50 p. m. daily—good, too. City Ticket Office, 1401 Farnam street.

Not if They Come to Omaha.

At the recent election in Rock Island, the A. P. A. ticket was elected by a large majority. Roman Catholics will have to hunt situations as teachers in the head counting establishment of Rome within a few years.—Liberty.

BENNETT'S APPETITE APPEASERS.

SOME BARGAINS THAT CREATE AN APPETITE TO PURCHASE.

Table with 2 columns: Item and Price. Includes Baked Beans, Oil Sardines, Bottle Pickles, Fresh Bread, Can Tomatoes, Table Sauce, Sweet Chocolate, Can Salmon, etc.

BASEMENT SNAPS.

Table with 2 columns: Item and Price. Includes Mexican Hammock, Croquet Sets, Market Baskets, Grape Baskets, Berry Boxes.

Crockery Bargains

Table with 2 columns: Item and Price. Includes Brown Tinted Teas, Opal Fancy Plates, Water Set complete, Jardiniere, China Cuspador.

Stationery Department.

Table with 2 columns: Item and Price. Includes Shelf Paper, Pencil Tablets, Rubber tip Pencils, Toilet Paper, 120 sheets Writing Paper, Box Paper.

We are Headquarters for TEAS, COFFEES AND SPICES, A Full Line of Pickling Spices in Stock.

Try Bennett's Corsican Blend FOR ICED TEA.

W. R. BENNETT CO., 1502-12 Capitol Avenue. OMAHA, NEB

ASK FOR . . .

Stand more School Shoes FOR YOUR BOYS AND GENTS.

Special Master Commissioner's Sale. Under and by virtue of an order of sale on decree of foreclosure of mortgage issued out of the district court of Douglas county, Nebraska, and to me directed, I will, on the 16th day of July, A. D. 1895, at one o'clock p. m. of said day, at the north front door of the county court house, in the city of Omaha, Douglas county, Nebraska, sell at public auction to the highest bidder for cash, the property described in said order of sale as follows, to-wit:

Lot four (4) in block seventy-six (76) of Dundee Place, an addition to the city of Omaha, Douglas county, Nebraska. Said property to be sold to satisfy Sealand W. Landon, plaintiff herein, the sum of five hundred, sixty six and 99-100 dollars (\$566.99) with interest thereon at rate of seven (7) per cent per annum from February 4th, 1895.

To satisfy the American National Bank of Omaha, Nebraska, defendant herein, the sum of four thousand, four hundred, forty-five and 93-100 dollars (\$4,445.93) with interest thereon at rate of eight (8) per cent per annum from September 17th, 1894.

To satisfy the sum of twenty-one and 73-100 dollars (\$21.73) costs herein, with interest thereon from February 4th, 1895, together with accruing costs according to a judgment rendered by the district court of said Douglas county, at its February term, A. D. 1895, in a certain action then and there pending, wherein Sealand W. Landon was plaintiff and Dundee Brick Company, Robert W. Patrick, John D. Montgomery, The American National Bank of Omaha, Nebraska, George A. Hoagland and Paxton & Co., works and Susan K. Wheat were defendants.

Omaha, Nebraska, June 14th, 1895. GEORGE W. HOLBROOK, Special Master Commissioner. Saunders, Macfarland & Dickey, attorneys. Sealand W. Landon vs. Dundee Brick Co. et al. Dec. 43; No. 22. 6-14-5

Special Master Commissioner's Sale.

Under and by virtue of an order of sale on decree of foreclosure of mortgage issued out of the district court of Douglas county, Nebraska, and to me directed, I will, on the 16th day of July, A. D. 1895, at one o'clock p. m. of said day, at the north front door of the county court house, in the city of Omaha, Douglas county, Nebraska, sell at public auction to the highest bidder for cash, the property described in said order of sale as follows, to-wit:

Lot sixty-one (61) in Glens addition in the city of Omaha, Douglas county, Nebraska; said property to be sold to satisfy H. J. Twining, plaintiff herein, the sum of two hundred, twenty-five and 38-100 dollars (\$225.38), with interest thereon at rate of ten (10) per cent per annum from September 17th, 1894, and ninety-seven and 21-100 dollars (\$97.21) costs herein, with interest thereon from September 17th, 1894, together with accruing costs according to a judgment rendered by the district court of said Douglas county, at its September term, A. D. 1894, in a certain action then and there pending, wherein H. J. Twining was plaintiff and Mary Jackson, Scott Jackson, Lue Jackson, his wife, Edward Jackson, William Jackson and Mary Jackson were defendants.

Omaha, Neb., June 14, 1895. GEORGE W. HOLBROOK, Special Master Commissioner. Saunders, Macfarland & Dickey, attorneys. H. J. Twining vs. Mary Jackson et al. Dec. 43; No. 29. 6-14-5

Notices.

To Edmund T. Allen and Mrs. Allen, first and real name unknown, his wife: Please take notice that on the 24th day of May, 1895, William G. Saunders, plaintiff herein, filed his petition in the district court, Douglas county, Nebraska, against Edmund T. Allen, Mrs. Allen, first and real name unknown, his wife, John T. Rogers, Frances Rogers, his wife, Mutual Investment Company, Omaha, Nebraska, and Omaha Belt Railway Company, the object and prayer of which are to foreclose a certain mortgage executed by the defendants John T. Rogers and Frances Rogers, his wife, to the Mutual Investment Company, and by it assigned to the plaintiff, upon the following described real estate situated in Douglas county, Nebraska, to-wit: The south one-half of the west seven and 56-100 (7 56-100) acres of the south one-half of the northwest quarter of section 20, township 15, range 13 east of the sixth principal meridian, which said real estate is more definitely described as follows: Commencing at a point thirty-three (33) feet east of the southeast corner of the northwest quarter of section 20, township 15, range 13, thence west 1-10 feet, thence east 1.131 feet parallel to the one-half section line, thence south 148 1-10 feet to the one-half section line, thence west 1.131 feet, said mortgage was given to secure the payment of one certain promissory note dated August 11th, 1893, for the sum of twenty-five hundred (\$2,500) dollars, and there has been a default in the payment of interest, and there is now due thereon the sum of twenty-five hundred (\$2,500) dollars, together with the sum of \$247.18 taxes paid by the plaintiff upon said real estate, with interest on said sum from May 22nd, 1895, at the rate of 7 per cent per annum; said taxes so paid by the plaintiff being the city taxes for the years 1893 and 1894, and the state and county taxes for 1894, plaintiff prays for a decree that the defendants may be required to pay the same or that said premises may be sold to satisfy the amount found due and that the defendants and each of them may be barred and foreclosed from any right, title or interest therein.

You are required to answer said petition on or before the 12th day of August, 1895. July 2d, 1895.

WILLIAM G. SAUNDERS, Plaintiff. By Saunders, Macfarland & Dickey, his attorneys. 7-5-4

L. HIBBELLER,

Desires to call the attention of the public to his Garden, At 44th & Leavenworth, as a suitable place in which to hold Picnics, Day and Evening Parties, Dances, Etc., BOWLING ALLEY, DANCE HALL, AND BAR IN CONNECTION. J. W. ELLER, Attorney-at-Law, 509 New York Life Building, OMAHA, NEBRASKA.

Advertisement for 'New Rochester' Sewing Lamp. Features a detailed illustration of the lamp and text describing its benefits, including 'This Elegant New Rochester Nickel or Gilt Sewing Lamp' and 'We make 70 other styles of the famous New Rochester, now greatly improved.'