

FRIENDS, BROTHERS, &

laymen, are rebels in heart, when they cannot be in fact; with very few exceptions, they are publicly in favor of slavery. I understand, now, why the patriots of France, who determined to see the colors of liberty floating over their great and beautiful country, were forced to hang or shoot almost all the priests and the monks as the irreconcilable enemies of liberty. For it is a fact, which is now evident to me, that, with very few exceptions, every priest and every true Roman Catholic is a determined enemy of liberty. Their extermination in France was one of those terrible necessities which no human wisdom could avoid; it looks to me now as an order from heaven to save France. May God grant that the same terrible necessity be never felt in the United States! But there is a thing which is very certain; it is, that if the American people could learn what I know of the fierce hatred of the generality of the priests of Rome against our institutions, our schools, our most sacred rights, and our so dearly bought liberties, they would drive them away tomorrow from among us, or they would shoot them as traitors. But I keep those sad secrets in my heart; you are the only one to whom I reveal them, for I know that you learned them before I did. The history of these last thousand years tells us that wherever the Church of Rome is not a dagger to pierce the bosom of a free nation she is a stone to her neck, and a ball to her feet, to paralyze her and prevent her advance in the ways of civilization, science, intelligence, happiness and liberty.

But Lincoln did not know all the secret work that Rome was doing to destroy this nation.

He knew she was the friend and adviser of the confederate states, but he did not know that Maximilian was into the conspiracy, and that he and his armies were waiting in Mexico until such time as both the confederate and the Union forces would be shattered, the treasures of the respective sides depleted, and the people of the entire country panting for a cessation of hostilities, when he would cross the border, fall upon the demoralized forces, and after a short but sanguinary struggle build upon the ruins of a once glorious republic a monarchy, by and with the consent of the pope.

We have said in another part of this article that Irish Roman Catholics were always disloyal to every government except that of the Church of Rome.

We desire to reassert that and to point to their conduct in the war with Mexico.

Colonel Edwin A. Sherman states that in that war a circular was distributed among the Irish offering them land if they would desert the American flag; that a great many of them did desert and fought under the Mexican flag, were captured and branded on the cheek with a hot iron, the character of the brand being the letter "D," to indicate that they were deserters.

A man who cannot be trusted in time of war is a traitor in time of peace.

The Irish are proving the truthfulness of that assertion every day by organizing exclusive Roman Catholic military organizations for the protection, defense or use of the pope of Rome.

But the pope of Rome has no use for an armed body of men," you say. "He is a spiritual and not a temporal sovereign."

He does not think so. The Irish military organizations do not think so. No loyal Roman Catholic does think so. It is only blind Protestants who believe that.

The pope has always laid claim to temporal sovereignty, otherwise what is the meaning of this declaration by Pius IX.:

"The church has the right to avail itself of force, and to use the temporal power for that purpose."

Pius said that in 1854.

Besides, the Canon law says that the pope cannot be bound by a secular prince.

Instead, the pope claims the right to depose heretical rulers, and to give their possessions to the faithful.

When the King of Italy entered Rome at the head of a victorious army in 1870, Pius IX. excommunicated and cursed him with the regulation papal curse.

By that act of the pope, and according to the doctrine of the church, every one of his subjects who belong to the Church of Rome were released from their oaths of allegiance.

"When a man is excommunicated for his apostasy, it follows from that very fact that all those who are his subjects are released from their oaths of allegiance by which they were bound to obey him."—St. Thomas, Vol. 4, page 91.

But the damnable pretensions of the church do not stop there.

The council of Lateran, A. D. 1215, and know ye that each and every enactment of all councils and of all popes speaking ex cathedra, have been revived by the pope's sitting in the nineteenth century, and within your knowledge if you are forty years of age, that council declared:

"Monarchs so deposed by the pope are converted into notorious tyrants, and may be killed by the first who can reach them."

A beautiful, a christian doctrine, that!

And yet there are Protestants who say that Rome is getting liberal.

And many of these Protestants are Masons whom the present pope, Leo XIII, has condemned to death and to suffer confiscation of their goods.

In fact, they have all been condemned, cursed, anathematized and excommunicated, and as such are "tyrants and may be killed by the first one who can reach them."

McKinley, the president of the United States, is a Mason.

Should there be trouble between Spain and this country, any member of the Roman church could lawfully kill him—under the law of their church would be compelled to commit that crime.

Likewise every high officer in the army and navy, without, we believe, a

single exception, (barring, of course, the pope's warrior, Coppingier), belong to the societies whose members affiliate together under penalty of death and confiscation of their goods.

By keeping the doctrine of the Church of Rome firmly in mind, all of which have been re-enacted inside of forty-three years, you can readily see there is plenty of reason for believing that the Church of Rome is all but ready to strike the final blow against religious liberty.

For years she has been secretly arming and drilling her men.

This is and has been known to Protestants in the larger cities for a long time, but as the great bulk of our population is in small cities, towns, villages and farming districts, Rome has denied that her men were arming and drilling for the sole purpose of keeping the rural population in ignorance of her designs upon their liberties, their institutions, their homes and their lives.

But she has thrown off the mask. On the heels of her denials the president of one of her numerous military organizations telegraphs the president that he has 100,000 armed and drilled men ready to take the field in defense of the Monroe doctrine.

Before the echoes of her denials had died away several friends, the business manager of the American and this editor were watching the members of the Ancient Order of Hibernians drill in their hall.

And what is the A. O. H.?

The first paragraph of the preamble to its constitution and by-laws contains this declaration:

"It behooves the Catholic children of the Irish race to enroll themselves beneath a common standard in the cause of CHURCH, country and mutual aid."

Article 9 of the constitution says: "No person shall become a member of this order who is not IRISH OR OF IRISH DESCENT through either parent, and a PRACTICAL ROMAN CATHOLIC."

The Hibernian Rifles are composed of the able bodied men of the A. O. H. Article 1 of the rules governing the Rifles reads:

"To control and encourage the formation and maintenance in the A. O. H. of the United States of America an unlimited number of independent infantry companies, its membership to be composed of men in good standing in our order, so as to afford to all who may be admitted to its ranks the opportunity of acquiring a thorough knowledge of military drill and discipline according to Upton's tactics."

Begins to sound like war, don't it? And this is what their papers say:

The Golden Manuel says: "If the pope should declare war against the government of the United States all true Roman Catholics would be compelled to take the side of the pope against the government."

Brownson, in the Roman Catholic Quarterly Review, said: "It is the intention of the pope to possess this country. In this intention he is aided by the Jesuits and all the Catholic priests and prelates, if they are faithful to their religion."

And this is what their priests say: The Detroit Journal of November 17, 1892, says: "Father Menard in St. Joachim's church in Detroit, Sunday, November 6, 1892, said: "When the church needed armed men to enlist as crusaders, young men of the church shouldered the musket and sabre and obeyed the order of the church. When the church wanted to get rid of the Saracens the faithful arose en masse and exterminated them. The church may have to call on you to defend your rights in this country, and I know our young men will obey the church again, and take up arms and exterminate all the enemies of the church."

The Chicago Tribune, May 3, 1896, reports Priest Dorney as saying in his sermon that he "believed there should be no separation of the church and the state," and here is the inducement that Rome holds out to the faithful to keep from having them separated:

"Whoever dies in battle against the unbelieving, merits the kingdom of heaven."

Priest Bennett, of St. Patrick's Roman Catholic Church, Sterling, Ill., made this bold statement to his congregation at the conclusion of mass March 25:

"It was the Roman Catholics who fought and won the Battle of Bunker Hill, and we are NOW DRILLING OUR BOYS TO BE PREPARED TO FIGHT THE NEXT BUNKER HILL ON AMERICAN SOIL."

But we think we hear you say, "Oh, they can talk, but there is no danger. The pope does not have the power to make them go contrary to their conscience. The laity will be loyal to the flag."

We say you are wrong. The pope has the power, more than that the most humble priest has the power. The most besotted, immoral, criminal priest in the Roman church can, according to Roman Catholic doctrine, save or damn souls. And every Roman Catholic believes that, and believing that, would not hesitate a single instant to commit the most diabolical crime if his priest told him his commission would be for the glory or the welfare of the church.

To show you how strong, how binding is the devotion of true Roman Catholics to the will of their superiors, we submit these two items:

The first was an associated press dispatch at the time the Turks were murdering so many Christians, and reads:

"London, April 11, 1896.—A Constantinople special says that the Armenian (Roman) Catholic patriarch has refused to resign at the command of the Sultan. The Catholic patriarch declares that IT WILL BE IMPOSSIBLE FOR HIM TO DISOBEY THE POPE'S INJUNCTION TO REMAIN AT HIS POST."

The other is a news item published in an Omaha paper only this week: "An illustration of the generalship of the Jesuit order was shown in Omaha recently. IT IS KNOWN that the members of the Society of Jesus are BOUND by oath to go to the ends of the earth, if need be, at the COMMAND of the general of the order, but just how quickly and implicitly these commands are obeyed is not so well understood. There was an exemplifica-

tion of this at the house in Omaha a few weeks ago. Father Mueffels, the pastor of St. John's church, has been quite a favorite with the congregation, and especially with the children. One day he unexpectedly received notice to hand over the church to his successor and proceed to Honduras. With in twenty-four hours of the time the order was received he had left Omaha and was on his way to his new field of work.—World-Herald, Jan. 16, '98.

Could anything more fully explain the complete, the absolute control exercised by the church over its communicants? The pope says stay in one instance, and although death might have been his portion at any moment, the patriarch refused to obey the state authority, because of the pope's injunction for him to remain at his post, thus affording a living example that Romanists hold the laws of the church above the laws of the state, a doctrine of the church of Rome of so long standing and of so recent promulgation that no American should be in ignorance of it.

Leo XIII specifically said in his encyclical Jan. 10, 1890, that when the laws of the state conflict with the laws of the church, the laws of the church are to be unhesitatingly obeyed; and General Ulysses S. Grant, in his "Personal Memoirs," page 213, says: "No political party can, or ought to exist when one of its cornerstones is opposition to freedom of thought and to the right to worship God according to the dictates of one's own conscience," or according to the creed of any religious denomination whatever.

NEVERTHELESS, IF A SECT SETS UP ITS LAWS AS BINDING ABOVE THE STATE LAWS, WHEREVER THE TWO COME IN CONFLICT THIS CLAIM MUST BE RESISTED AND SUPPRESSED AT WHATEVER COST."

The American people believe General Grant wrote words of wisdom when he penned those lines and they are ready to resist with all their power and with all their might not only that doctrine but those charged with putting it into execution in this country.

We say with General Grant, and we expect every man who reads this article will say with him, "when a sect sets its laws up as binding above the state laws it must be resisted at any cost."

We shall go farther, and we believe every loyal, patriotic American will go with us: We will say that, God being willing, no pope of Rome shall ever make his abiding place in the land that has been recognized as the cradle of liberty.

We say this not without full knowledge that we will be branded by those mistaken individuals, who regard Romanism as a religion, as intolerant and bigoted.

But since we know Romanism, since we love liberty, and since we fear not to tell the truth, we shall not object to Jesuits—the murderers of Abraham Lincoln—or the Jesuit sympathizers branding us as anything but a papist.

That the conflict between the lovers of liberty and the cohorts of mental slavery is drawing near, and will, unless the signs of the times are misleading, be in full force immediately after the death of the present pope, which may occur any day, we believe and believe to be on their guard.

Rome does not fight in the open. Her first blow will be struck in the dark. She will imitate the St. Bartholomew massacre.

Our leading statesmen and warriors have always maintained that Rome would attempt to overthrow our government at some time in the future, and John Ireland and other Roman Catholics have declared in recent years that in 1900 they would "take this country and keep it."

That's what they've got their soldiers for.

What, but Romanism, did General Grant have in his mind when he said to the Army of the Tennessee in 1876:

"If we are to have another contest in the near future of our national existence, I predict that the dividing line will not be Mason and Dixon's, but it will be between patriotism and intelligence on one side and superstition, ambition and ignorance on the other. Let all labor for the security of free thought, free speech, free press and pure morals; unfettered religious sentiments and equal rights and privileges for all men, irrespective of nationality, color or religion."

We probably would be less concerned about this matter did we secure our information that Rome is collecting funds in this country today to defray the expenses of war from a less reliable source and did we not know of our own knowledge that Roman Catholic men were drilling and were armed.

But, relying implicitly upon those from whom the information is received, and upon the reports of those employed to get at the bottom of the matter, we unhesitatingly declare that Rome is prepared to strike this country to its death.

With the knowledge of her intention in our possession we would not be doing our duty did we not sound the alarm and advise you to be prepared for the worst.

We can see, we can realize, that Rome has gone so far that she will never recede, and that the conflict, though delayed for a time, will break with added fury when least expected.

And yet it will not surprise some of us.

It will not surprise our friend at Atchison who said, "God speed the crisis."

It will not surprise any student of papal history—though it may cost them their lives.

But it is not for them we write. It is for those who do not know Rome—bloody, terrible Rome.

And they, poor things, will wonder who will be their leader, and we say: The needs of the hour always produce the man!

This was true in the time of Luther, of Huss, of Lattimer and of Coligny; and it was true, also, when Adolphus and Garibaldi sprang into prominence.

It was true, too, when the world needed the Prince of Orange, and when it needed Oliver Cromwell, and when the times demanded men to protest and war against human slavery, Owen Lovejoy, and old John Brown—God

bless their places—stepped forth to take their places upon the scroll of time, flanked by such patriots as Lincoln and Grant and an army of true and loyal citizens.

As it was when Luther—grand, noble, fearless Luther—nailed his thesis to the church door in Wittenberg, as it was when the Prince of Orange went forth in the defense of Protestantism; as it was when Garibaldi fought the armies of the pope of Rome—the man of sin; as it was when Cromwell and his hosts went into battle singing psalms; when Adolphus withstood the armies of his pope-blessed opponents; when John Brown left Oswattomie, Kansas, to liberate the slaves, and when Abraham Lincoln by the stroke of his pen, and Ulysses S. Grant by the force of his unconquered arms, demonstrated and settled for all time to come that all men are created equal, so it will be when the pope of Rome, fleeing from Italy and seeking an asylum in this country, will be met by a man or a band of men—probably no larger than John Brown's band, yet equally as zealous and equally as firm in the belief that future ages will say that they were right—and that man or that band of men will have inscribed upon their banners "No popery," and they will have enshrined in their hearts deep love of liberty, and in their minds due reverence for God.

And so we say, American freeman, with all the glory of the past streaming over us, with all the possibilities of the future before us, we say, "America forever! No popery!"

LOCAL SELF GOVERNMENT.

Press Comment on Judge Scott's Decision.

Judge Scott of Omaha has rendered a decision in favor of the citizens in the singular mandamus case brought by taxpayers to compel the city council to appoint a new police board. The present board, which was appointed by the governor under a state law giving him power to create a commission for the police government of Omaha, is declared to have no legal standing, the law being unconstitutional. Judge Scott does not require the council to act, but he holds that it is constitutionally vested with full power in the premises and is at liberty to proceed with the creation of a commission regardless of the action of the governor.

The decision is based on broad principles and on the language of the city's charter. Local, municipal self-government, the opinion declares, is an inherent, inalienable right, and the legislature has no power to destroy it. It may not confer upon the governor power to appoint local officers of the municipality. Once grant that the state can take charge of the police department and fire department of a city without the consent of the municipality (assuming that the people can surrender their right to self-government, which is doubtful), and it inevitably follows that the state can take charge of all the departments and servants of the city through government-made appointments. This, clearly, is a reductio ad absurdum of the entire case for state commissions to do local work.

Of course, it is possible to regard commissioners appointed under a state law not as local, but as state officers, but in that case the state ought to pay their salaries. To make the citizens of Omaha pay these salaries is to impose a tax without the right of representation or choice. The police power of the state does not warrant any such use of the taxing power. It is limited by the fundamental rights of the municipal subdivisions of the state with regard to taxation and self-regulation within the general laws.—Chicago Evening Post.

The revolt of the people of Omaha against state control of the police department of that city threatens to result in grave complications. After several years' experience with a metropolitan police law, during which the police force has become the instrument of state politicians and has been the prolific source of scandals that are a disgrace to the state, the taxpayers appealed to the courts for relief from the onerous burden.

In answer to the plea Judge Scott decided in a mandamus case, which was brought to compel the city council to appoint a new police board, that the present board was unconstitutional and had no right whatever to act.

The decision throws the control of the police and fire department back into the hands of the city council, although the judge refused to issue a writ of mandamus, he declared that the city officials are vested with full control of all departments of municipal service. As a result of the decision the city council will appoint a new set of police commissioners. But the police board, backed by the populist governor, refuses to recognize the authority of the court, and hence a conflict between the city and state is imminent and may lead to grave consequences.

If such a law is unconstitutional in Nebraska because it violates the principle of municipal home rule it would also be unconstitutional in Illinois for the same reason. In 1867 the legislature of Illinois passed an act to establish a police commission in East St. Louis, providing for the appointment by the governor of three commissioners, who were to control the police department of the city. In case of a failure of the city council to appropriate money to pay salaries and expenses of the commission the act gave the commissioners the power to issue certificates of indebtedness in the name of the city, which would be receivable in payment of taxes. The court held the act unconstitutional.

If it is unconstitutional to tax a municipality to support a state police commission, then the act creating such a commission is an invasion of the people's constitutional rights.

The decision of Judge Scott in the Omaha case is a mastery one. The attention of the legislature of Illinois, which is asked by the Tanner machine to perpetrate a similar outrage upon the people of Chicago, is invited to this one paragraph in the decision:

"Such a doctrine as that will strike down free government, in that it is a centralization of political power in the state, and inevitably leads to despotism, in that it destroys local municipal

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self-government, imposes taxation upon the people, but denies them representation, and imposes unequal burdens of taxation upon the people of the state municipalities if they come within the metropolitan class."

No matter what disclosures are made by the senatorial investigating committee now in session in this city, they will not justify a violation of the constitutional right of municipal self-government. If the police department is being badly administered the people of Chicago have the power to change the administration, and the grand jury has the power to investigate charges of corruption and blackmailing against the police.—Chicago Times-Herald.

The theory that the right of local municipal self-government in this country is an inherent right, which exists without any need of constitutional recognition, is the basis of the decision which has just been made by Judge Scott of Omaha in a suit brought to declare null and void the law creating a municipal police and fire board, whose officers are appointed by the governor, for that city.

The old doctrine was that municipalities were agents of the state, created by it to perform certain local governmental functions. It was assumed that the state could grant a municipality what powers it saw fit and could take them away when it saw fit. The control of a legislature over municipalities regarding police matters was not disputed, and the earlier state laws establishing metropolitan police boards were not attacked on account of their alleged unconstitutionality.

But the doctrine of local self-government—"home rule"—has been gaining ground, and legislative interference with local affairs, which would have passed unchallenged fifty years ago, meets with energetic opposition at this time, when the general assumption is, as Judge Scott states, that—"The custom and usage of municipalities respecting their local government and political functions cannot be abrogated without their consent."

Ten years ago the Nebraska legislature enacted a law authorizing the governor to appoint a board of police and fire commissioners for Omaha. The legality of that measure, precedents for which had been furnished by New York, Indiana and other states, was not attacked until last year, when suit was brought to require the city council to appoint the commissioners.

Judge Scott holds that the law of 1887 is null and void. He concedes that there is a police power of the state, but he contends that "it is limited by the inherent rights of the municipal subdivisions of the state." He goes on to say:

"If the state can take charge of the police department of the city, the duties of policemen being public duties, although paid for by the city under a state law, then why cannot the state take charge of all these departments and servants of the city through appointments made by the governor? All that is needed is a legislative act providing therefor. Moreover, such a policy of centralizing government would necessarily result in the state giving the governor of the state the authority to appoint the mayor of the city."

For a third of a century the mayor of New York was appointed by the state authorities, and nobody objected. That fact illustrates the growth of the "home rule" idea.

Having laid down the principle that the right of local municipal government is an inherent right, Judge Scott proceeds to argue that—

"Then it is as much of an inalienable right as is the right of the people to life, liberty and the pursuit of happiness, and the state cannot take that inherent right of municipal self-government from the people any more than it can take from them their inalienable right to life, liberty and the pursuit of happiness. Nor could the people of the municipality, by any means, surrender that right to the legislature of the state, or bind themselves in that regard by a constitutional provision alienating such right, because what is inalienable cannot be alienated."

So even if there were a constitutional provision empowering the legislature to impose a tax on a municipality for local purposes without its consent, the power would not exist. The Nebraska act taxes the people of Omaha to pay the salaries of commissioners, who cannot be local officers, and who, if state officers, must be paid by the state.

It will be seen that Judge Scott goes farther in some respects than any other judge has yet gone. The case which he has passed on will have to go to the supreme court of Nebraska for final settlement. A majority of its

members may not be prepared to agree with Judge Scott.—Chicago Tribune, January 14.

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DEMOCRACY AT THE VATICAN.

The Pope's Change From Monarchical to Republican Ideas

ROME, Jan. 18.—[Special Cable to the New York Journal.]—The article in the Civiltà Cattolica, the famous Jesuit review, interpreting Leo XIII's remarks in response to the Christmas address of the cardinals as a proclamation to the effect that the Vatican would prefer to see Italy constituted as a republic rather than a monarchy, appears to have attracted a great deal more attention abroad than here at Rome, where the democratic leanings of the pontiff are well known and a source of much opposition and quiet antagonism on the part of the College of Cardinals. But a few weeks have elapsed since, on the occasion of receiving a French pilgrimage of so-called Christian Socialists the strains of the "Marseillaise," the revolutionary song of France, which calls for the "death of all kings and tyrants," were heard for the first time in papal history resounding through the walls of the Vatican, to the horror of the conservative cardinals and prelates and to the manifest satisfaction of the aged pontiff.

Within the last twelve months a number of prayers offered up at the Vatican in behalf of the monarchs of Europe on certain stated occasions have been modified in such a manner that the words "nation" and "people" are substituted for those of "ruler" and "sovereign." In France the almost complete extinction of the royalist party is due to the personal intervention of Leo XIII., who in instructing the French clergy to explain to their flocks that it is quite possible to be a good Catholic and a true republican at one and the same time inflicted a death blow to the hopes of both Prince Victor Bonaparte and of the duke of Orleans. Until the pope made this pronouncement the PARISH CLERGY THROUGHOUT FRANCE INvariably fought for the ROYALIST CANDIDATES IN MUNICIPAL, PROVINCIAL AND PARLIAMENTARY ELECTIONS against the republican nominees. SINCE THAT TIME THEY ARE TO BE FOUND ARRAYED ON THE SIDE OF THE REPUBLIC, which pays them their stipends.

It is likewise since Leo XIII. has been on the throne that he has caused it to be intimated to the sovereigns of Austria and Spain that their former rights to the veto of the papal conclaves had become obsolete owing to the failure of the powers in question to protect the papacy from the spoliation of its temporal power in 1870. And if he entertains a warm feeling for France it is because the latter alone among the powers of Europe has never yet officially signified its acceptance of the spoliation of the temporal power of the Holy See, its failure to do so constituting a sort of latent protest against the present condition of affairs in Rome, which accounts in no small measure for the hostility which King Humbert, Senor Crispi and many of the leading Italian statesmen manifest toward France.

Christian socialism originates with the present pope, since without his openly expressed approval it would have been crushed out of existence at its very birth by the prelates, and likewise opposed thereto. A profound student of the great social issues of the day, Leo XIII., with an experience unsurpassed, does not conceal his conviction that the future welfare of the church and of mankind lies with the democracy rather than with anarchistic forms of monarchy.

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