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JOHN C. & EMMA V. THOMPSON,
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JOHN C. THOMPSON, Editor.

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BEWARE OF THE JESUIT.

Jesuit Dowling, the president of Creighton college, is a fit running mate for, or a worthy successor of, Priest John Williams of St. Barnabas' Episcopal church. A few years ago no question of moment could be settled except John had a signed article in two or more of the papers. Today no question has been disposed of unless Dowling—the follower of the beast of Rome—has written or orated of and about it. But this is not pleasing to the people. It may be to the Jesuit. It may whet his conceit, and burnish his egotism, but he will find that what was taken in goodly doses from Williams, an ante-deluvian fossil, becomes intolerable and nauseating when administered by a strange or inexperienced hand. The people had grown used to the deft and delicate painting of John—had become acquainted with his pauses and his starts—knew his exclamations and his interrogations, and could slip and slide around the corner with as much ease as rapidity, but if they are compelled to follow into new grooves, scale new heights of flights of oratory, or descend into strange depths of logic, we opine there will be complaints; and this let us not have. If the Jesuit needs something to start into active operation a torpid liver, or to reduce an abnormally expanded idea of importance, let him assemble the "brothers" in the sacred precincts of his cell and read and orate to them until he finds relief, but by the shades of William of Orange—the Jesuits know him; by those of Collingy; of Giordano Bruno; of Huss; of Wycliffe; of Jerome; aye, by those of Lincoln whom the Jesuits slew because of cruel, wanton, shameless hate, caused by his fight against their perjuries when they sought to ruin and disgrace a former priest—Charles Chiniquy—by them we protest against this practice of the Jesuit of trying to settle all questions for a free and enlightened people.

What has prompted this protest is Dowling's article in Sunday's World-Herald, wherein he seeks to make the doctrine of divorce a branch of the tree of polygamy. He flies to the Bible and to Roman theology for proof, but there is no proof. The Bible sanctions divorce for a specific cause, and that specific cause is as prevalent among Roman Catholics as among Protestants, and is as prevalent among Protestants as ignorance is among Roman Catholics. That specific cause was adultery—and the world reeks with that crime today. No one knows this better than the Jesuits and no class has done more to bring it into that condition than those self-same promoters of evil.

It is an established fact that Jesuitism practices—and we believe it teaches, though we have but hearsay for this belief—that the end justifies the means. So, while we read Dowling's letter we seek the end which he would attain. Below the surface we see the idea carried that Romanism is superior to all other forms of government, because it follows most nearly the teachings of the Bible on divorce. This we deny. It is a well established fact that money will buy anything and everything in the Roman Catholic church, from a seat in Heaven to a permit to commit murder; and between those two extremes comes the license for divorce, which, for money, not for cause, nor for the reason given in the Bible, the beast of Rome and fellows of the order of

Dowling, assume to grant. If Dowling's church, for a valuable consideration, can grant divorce, why not the state? Ah, the reason, from this Jesuit's standpoint, is not beyond learning or understanding: the church of Rome is above all earthly governments and all secular enactments must conform to her laws; heretical governments cannot demand nor receive the allegiance of true followers of the pope, so can claim none of their privileges; the property of Protestants is to be confiscated—this includes their rights and liberties; and it is not murder to kill Protestants if eclesiastical utility demands their extermination—which means that every secular officer or private citizen who does what the mother of harlots considers to be against her interest—and her interests do not fall short of the subjugation and government—not spiritually, but temporarily as well—of both earth and heaven—may be ruthlessly murdered—shot down as was Abraham Lincoln, who exposed the foul and damnable lengths to which Dowling's fellow Jesuits and priests would go to wreck and ruin other priests whom they could no longer compel to teach and practice the dogmas of the church of Rome.

And Dowling shows in his letter why no man who practices polygamy can be made governor of the Sulu Islands—and the reason he makes that point is found in the fact that if such a person was appointed it would have to be some one other than a Roman Catholic, or his elevation of Romanism and pulling down of Protestantism would fall to the ground—and his argument is based on this clause of the Edmunds act. "No polygamist, bigamist, or any person cohabiting with more than one woman in any territory or other place over which the United States have exclusive jurisdiction shall be eligible for election or appointment to, or be entitled to hold any office or place of public trust, honor or emolument, in, under, or for such territory or place or under the United States." We should like to know if this clause in the Edmunds act is to be enforced against bigamists, if it is also to be enforced against "fornicators," those fellows who "cohabit with more than one woman in any territory or other place over which the United States have exclusive jurisdiction," and if it is will Jesuit Dowling tell an anxious public what those Jesuit priests, who cohabit with more than one woman, who hold positions of public trust, honor and emolument in the army and navy of the United States, will do when they quit their positions in obedience to the requirements of that law? Or does that law only apply to people who are not Roman Catholics? It will not do for Dowling to offer the answer that the priests of his church have taken an oath of and that they practice celibacy. We will all admit they take such a vow, but many of us will deny that they practice it, and boldly make the charge that for every virtuous priest we can point to a hundred who are the worst of rakes—the vilest rouses.

In that same letter this same Jesuit prates of "certain rights" which "are natural and inalienable." "The right to worship God according to the dictates of one's conscience, the right to life and the pursuit of happiness." The church of Rome, denies Dowling's words. He has simply practiced "the end justifies the means." He desired to deceive the people as to Rome's attitude, but that will be impossible while the American exists. She condemns his pretended claim. If liberty of conscience is an inalienable, natural right of man why does the church of Rome today combat and deny that doctrine and brand it as pestilential and soul-destroying? It is because liberty of conscience is the very antithesis of Romanism. Where one lives the other must perish, and when a Jesuit prates of liberty of conscience he is blinding you to his efforts to overthrow that very doctrine, which he and his church both brand a most damnable heresy.

This man Dowling is a new comer in this community, but he is none the less an enemy of everything Protestant and American. He knows no al-

DOES THIS MEAN THE END OF THE WORLD?

The peculiar configuration of the planets on the 2nd day of next December, indicating a cold winter and spring, to be followed by a heated term in May and June, is affording much ground for speculation and some alarm. This phenomenon occurs rarely, about once in 1,000 years. Astrologers claim it will mark a new epoch—the beginning of a new cycle—to be ushered in by social convulsions and succeeded by the 1,000 years of peace, as a great war has yet to come in which all of Europe will be embroiled, and whose advent is not far distant.

Looking at the nations, despite the Hague conference, this claim appears to be well founded. Everywhere there is unrest and discontent with existing institutions. It might be said all are looking for a change and dreading the upheaval that is to prepare the way. France is rocking with excitement. Austria-Hungary is depending on the existence of a single life. Germany is ambitious and reaching for more territory. Russia is extending its Asiatic dominion and pressing closely on Great Britain. Italy is honey-combed with revolution, awaiting the touch of the match to the magazine. Turkey is gasping with insurrections and the massing of armies to overawe its subjects. Great Britain is armed cap-a-pie, watching China, the Transvaal, France, Russia on the Persian gulf, and keeping its grip on Egypt and the Sudan.

COMPLICATIONS AT HOME.
In the United States we are confronted with imperialism, a violation of the Declaration of Independence and a vicious monetary system.

All over Europe the Israelites are yearning to return to Palestine, where they can dwell in their own land and become one of the nations of the earth. As we know in these days, the downfall of the Turk is the exalting of Israel—the first step in the era that heralds the coming of the Christ.

In unison with the common expectation of the birth of a new era—a better civilization, spiritualists declare that the spirits of Abraham Lincoln and Jefferson Davis, through earthly instruments (mediums), proclaim the advent of a new kingdom next December whose signs will be visible in the sky over Lake Michigan. Adventists are also looking for the speedy coming of Christ. One writer declares he is now on the earth in bodily presence awaiting the moment to manifest himself and gather the Israelites to Palestine where he is to set up his kingdom, at first governing it by judges as in the days of the Mosaic republic, until he assumes dominion over all nations.

Totten and his school are looking for the early end of the world (society), when a better is to take its place, with Christ as the supreme and visible head. At least such is the inference one gathers from his writings. By a singular coincidence all these different lines of thought cluster around the beginning of the twentieth century as the birth of the new era about to dawn upon the earth.

In the domain of nature astronomy reveals that in December, looking from the earth, seven planets or spheres will be

found on the second day in the zodiacal sign, Sagittary, with the planet Jupiter making the eighth, within five degrees of the same sign. These are in order the moon, Mercury, the sun, Venus, Mars, Jupiter, Saturn and Uranus. With the exception of Jupiter, they will be bunched together in the same region of the heavens. They will be invisible, being obscured by the light of the sun. In May and June of next year, with a small glass, the heavens will present a beautiful spectacle, Jupiter, Saturn and Uranus will be close together, Mercury, Venus and Mars having moved away. This is about all the light modern astronomy can give on this phenomenon, although new discoveries may be made by the telescope.

The configuration of the heavens in December indicates the approach of a great comet in that or the following months. Such an appearance would coincide closely with the prediction of the second coming of Christ. With the earth enveloped in the belt of meteors attending a comet, and the unusual magnetic influences at work by reason of the position of the planetary spheres and their influence upon the earth and each other, one can well conceive the phenomenon of the darkened sun, the lightless moon, the falling stars (meteors), and the shaking heavens, the roaring sea and waves, with men's hearts failing them for fear at the things coming upon the earth.

There is no question as to the fate of the earth, if struck by a great comet. It might not be thrown out of its orbit, but it would be burned up or drowned. As to the last, the divine assurance is that it will not be. It is reserved for removal and conflagration. Its position from January to May next year is one of comparative isolation in space. A stray comet coming along might work things wondrous strange, if it collided with us. But nothing is left to chance.

PLANETS AS PROTECTORS.

When great comets appear in our system the giant planets are placed as sentinels on guard to shield the earth from danger. Usually they are in conjunction, or near by, which leads many to believe the passage in Job, "The morning stars sang together," really means, "The moving stars stood together," while the earth was in the throes of a tempest, cleansing and changing the atmosphere, making it the abode of human intelligence. Students now believe that the world will soon undergo a social tempest that will make the earth fit for the exalted beings for whom the cross on Calvary reeled and trembled in the earthquake—when Christ shall come to claim his own.

While astronomy may give us little of interest next December, meteorology, in its ancient schools, is looking for marked disturbances in the atmosphere in that and the succeeding months. It bases its conclusions on the powerful magnetic influence of the solar system. What, if any, effect the stars have upon the earth, has long been a subject of dispute. Careful investigation shows the earth and its inhabitants are subject to such influences. This is borne out by the testimony of nature and the sacred writings. It is seen in the daisy turning its face to the sun, tender plants

turning their faces to this full moon, and like plants in conservatories turning their faces to the electric light. This shows the nature of the influence to be electric or magnetic. If not electric, the light would have no effect upon the plants in the conservatory! By analogy, we can apply the principle to the attractive power of the light of the sun and the moon.

POWER OF BELIEF.
The ancients believed in the influence of the stars upon the earth and moon. So powerful was this impression, they gave divine attributes to the stars and the supposed deities controlling them. Hence the prevalence of star worship and other abominations. The Israelites fell into this error and offered their children in sacrifice to Molech, who comes down to us through mythology as the Cronos of the Greeks, and the Saturn of the Romans, from whom the beautiful ringed planet takes its name.

As the mother of astronomy and meteorology, astrology had much to do with this belief. Although it has been rejected. It has retained a powerful hold upon the brilliant men of all ages from Joseph to Richelieu, Tycho-Brahe and Napoleon. Enlightened as we claim to be, this "dark science" still possesses a fascination hard to resist. The "wise men" of Egypt promoted it long before Joseph interpreted the Pharaoh's dream, or before he, himself, dreamed of the sun and moon and the Pleiades and applied the vision to his father and his brethren. They withstood Moses when demanding the freedom of the Hebrews. They flourished in Babylon and Daniel was made chief over them. They startled the ages with the question: "Where is he that is born king of the Jews, for we have seen his star in the east, and are come to worship him." The pages of holy writ are filled with references to the wise men—men who studied the stars and nature and made their knowledge known in the mandate of "Thus saith the Lord." And so he did, because he had unfolded his decrees in the volume of the book of nature.

In a number of the prophecies of famine and distress, we can trace their knowledge of meteorology, ignorantly attributed to inspiration by the modern world. Centuries, perhaps ages ago, Job spoke of the "sweet influences" of the Pleiades, and told the story of the creation. The book of Job is more the wail of a race than the plaint of an Arabian prince. David's grandest psalms are descriptive of the glories of the heavens, and the apocalypse is the grand climacteric of a ruined and a regained world.

Shakespeare's plays abound with allusions to astrology. Who is not familiar with the "bad revolting stars," and "comets shine when princes die?" Bulwer makes Richelieu exclaim, "The stars have said it," when escaping from assassination by his enemies.

In the horoscope of Napoleon, Jupiter, the star of wealth and dominion, was his ruling star. The earth was in the sign Aquarius at his birth. This sign was his birth house. Astrologers claim the transit of Saturn across one's birth house is disastrous. In their parlance Napoleon rose to power under the influence of Jupiter. It was the star to which he often referred. At the battle of Waterloo Saturn was making its transit across Aquarius.

When Jupiter transits a birth house it is considered extremely fortunate. This occurs once in about twelve years. Jupiter was transiting the birth house of General Grant when he captured Vicksburg. If Mars and Saturn are in conjunction with one's ruling star, the effect is evil. Uranus is the star of the people, the ruling star of the United States. In 1893 to 1896 Saturn was in its conjunction with Uranus in Scorpio, the house of death. We well remember those greswome times. In the election of 1896 Jupiter was in the birth house of William McKinley. In February, 1897, it had moved into the birth house of William Jennings Bryan. Both have been the recipients of remarkable prosperity. The coincidence is striking. One is President of the United States, and the other the most popular leader of his generation.

In 1901 Saturn will be transiting the birth house of this nation, the sign Capricorn. Jupiter will be in Sagittary, its ruling sign, in conjunction with Uranus, its ruling star. One denotes disaster, possibly a loss of crops, and a social upheaval. The other denotes an era of great prosperity, following the period of disaster, probably the most august and glorious in our history, if there is any foundation for the claims of astrology.

Leaving astrology and entering the more practical field of meteorology, the stars as placed in December and the summer of 1900, as we have stated, indicate a series of cold winters and hot summers. They also indicate migrations of the people. Their configuration is similar to that of the year 900—about 1,000 years ago. At that time England was over-run with the Danes in the reign of Alfred the Great. Eastern Europe was swarming with the Huns and other invasions. The winters were extremely cold and the summers very hot.

A brief summary of the early winters and summers of the Christian era may be interesting.

"In 874 the snow continued to fall from November to the end of March. The forests were inaccessible for fuel."

"In 891 and 893 the vines were killed by the frost, and the cattle perished in their stalls."

"In 981 everything was frozen; the crops totally failed, and famine and pestilence closed the year."

"In 870 the heat was so intense the reapers dropped dead in the fields."

"In 993 and 994 the corn and fruit were burnt up."

"In 1000 it was so hot and dry the pools of water disappeared, and the fish being left in the mud bred pestilence."

EGGS ROASTED.

"In 1232 the heat was so great eggs were roasted in the sands."

"In 1234 the river Po was frozen and loaded wagons crossed the Adriatic sea."

"In 1236 the Danube was frozen to the bottom."

"In 1292 the Rhine was frozen over. Travelers passed on the ice between Norway and Jutland."

[TO BE CONTINUED.]

Every loyal Nebraskan is proud of the First, and are glad that they have returned, but how our hearts ache for the loved ones who are sleeping in foreign soil.

How is it possible for a slave to decide what would be beneficial for a free people.