

(Capyrians, 15%, by H. Roser Haggari.)

BYNOTSIS OF PRECEDING CHAPTERS.

Prince Aziel, grandson of the migaty Solomon, journeys to the ancient city of Zimboe in southeasters Africa with a caravan under the command or Metem, a Phoenician, who serves Hiram, king of Tyre. Aziel and Metem drop behind their companions and night overtakes them just as the city of their pilirimage is within sight. Unconsciously they haitness one of the groves used by the heathen in worship of the god Rasilis, and overhear Elissa, daughter of Sakon, covernor of Zimboe, at her prayers. A gigantic black man steat into the wood and attempts to carry off the maiden, but is killed by Azel in an exciting fight. Elissa.

head of the hall upon a raised dats. Among them were Sakon himself, a middle-aged man, stout in build and thoughtful in face; his daughter Elissa, some other noble ladies, and a score or more of the notables of the city and its surrounding territories. One of these strangers immediately attracted the attention of Aziel, who was in the place of honor at the right of Sakon, between him and the lady Elissa. This man was of large stature and about 40 years of age. The magnificence of his apparel and the great gold chain set with rough diamonds which hung about his neck showed him to be a person of importance. His tawny complexion suggested that he was of mixed race, a conclusion which his features did not belie, for his brow, nose and check bones were Semitic in outline, while the full, prominent eyes, and thick, sensuous lips could with equal certainty be attributed to the negroid type. In fact, he was the son of a native African queen, or chieftainess, and a noble

he could not at the time determine When the meats had been removed and the ets filled with wine, men began to talk presently Sakon called for silence, and, rizing, addressed Aziel.

Phoenician, and his rank was that of ab-solute king and hereditary chief of a vast

and underfined territory which lay around the trading cities of the white men, whereof

Zimboe was the chief. This king, who was

named ithobal, Aziel noticed, seemed angry and ill at ease, whether because he was not

satisfied with the place which had been al-letted to him at table or for other reasons

'Prince," he said, "in the name of this great free city-for free it is, though we teknowledge the king of Tyre as our suzerain I give you welcome within its gates. Here, far in the heart of Libya, we have heard of father, and of the mighty Pharaoh of Egypt, different." whose blood runs also within your veins. Prince, we are honored in your coming, and for the asking whatever this land of gold boast is yours. Long may you live. the favor of the gods you worship attend you. and in the pursuit of wisdom, of wealth, of war, and of love, may the good grain of all hastily. be garnered in your bosom, and the wind of tribes upon us."

prosperity winnew out the chaff of them be"Then Sakon." neath your feet. Prince, ! have greeted you as it behooves me to greet the son of Solomon and Pharaoh. Now I add a word. Now I greet you as a father greets the man who has saved his only and beloved daughter from death or shameful bondage. Know you, friends, what this stranger did since tonight's moontise? My daughter was alone yonder without the walls, and a savage set on her, purposing to bear her away captive. Ave, and this he would have done had not the prince here given him battle, and, after

a flerce fight, slain him." No great deed," broke in the King and withdrew. Ithobal, "to kill a single savage." "No great deed, you say, king," answered then. "Ho, guards, bring in the body of

the man and set it before us."

There was a pause till presently eight men staggered up the hall bearing with them the corpse of the savage, which they threw down on the edge of the dais, still covered with the leopard skin mantle,

to the arms of princes."

Such of the guests as were near enough turned to offer their congratulations to the as his eyes fell upon the face of the corpse the moon it city and the plains beyond.

of such a blow?" asked Sakon, watching him | him to do likewise.

"Then I will do you that service, prince," sneered Ithobal, and setting his foot upon the breast of the corpae, with a sudden effort of his great strength he plucked out the sword and cast it down upon the table

before him. "Now one might think," said Aziel, flushing with anger, "that you, king, who do a courtesy, mean a challenge. Doubtiess, however, it is I who do not understand the ever, it is I who do not understand the manners of this country."

Think what you will, prince," answered e chieftain, "but learn that he who lies dead there at your hand, you say, was non-

At these words Ithobal sprang from his has named him, he takes the title of Shadid, eeat, laying his hand upon his sword, but and for so long as his wife shall live he is defore he could speak or draw it, the gov- the high priest of the god El, and clothed

Peace, king," he said, "and remember should she die, another takes his place.

know not, Sakon," answered Ithobal. "I know not, Saken," answered Ithobal.
"and if I knew I would not say. You tell me that he was a thief of women, which in Phoenician eyes must be a crime indeed. So the it; but thief or no thief, I say that there is a blood fued between me and the man who siew him, and were he Solomon himself, instead of a princelet of his line, he would pay bitterly for the deed. Tomorrow, Eakon, I will see you before I leave for my own land, for I have words to speak for my own land, for I have words to speak ing her eyes.

to you. Till then, farewell." And rising. "Yes, lady, I can suess, and, though it is

"Why is that half-bred chief so angry with "Why is that half-bred chief so angry with me?" asked Aziel in a low voice of Elissa as they followed Sakon to another chamber.
"Because he set his dead cousin to kidnap me, and you thwarted him," she antital state of that is, if I still lived? There, with no price

swered, looking straight before her.
Aziel made no reply, for at that moment.
Saken turned to speak to him, and his face. "I crave your pardon, prince," he said,

he strode down the hall, followed by his guard.

The departure of King Ithobal in anger was the signal for the breaking up of the feat.

"Why is that half-bred chief so angry with the strong of the continuous strong of th

if he could have carried me to some far fortress, how should I refuse him there, to pay in gold or lands, he would have been my master, end I should have been his slave till such time as he wearied of me, and that is the fate from which you have saved me, prince, or rather, from death, for I am not one who could bear such shame at

as analous.

If crave your pardon, prince," he said do that is the fast from which you have seen the did his prince, it is the fast from which you have seen the prince for traveling in company with a heatten warman, so the growth of Ranills, requiring the story of the adversing in company with a heatten warman by how he would have the first and the growth of Ranills, requiring the story of the adversing in company with a heatten warman by how he would be great and declares there can be no peace tween them.

CHAPTER III

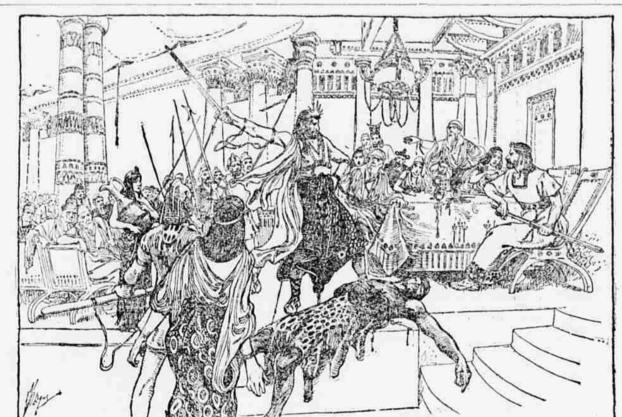
ITHIBELL THE KING.

Two hours had gone by and the Prince and the prince for the dist, where seed at a great feast made in their honor. Aziel, ingefore the said, how he will be earn thing by Sakon, the governor of the city. The feast was held in the large pillared half of Sakon's house, which was built beenath the mothers wall of the temple, and not more than a few paces from its narrow entrance, through which, in coas of alarm, the inhaltent of the place could fly for safety. All down the half were placed tables, where sain more than 260 feasters, but the principal dues were seated by themselves at the heat of the hall upon a raised dais. Among them were sate of the care saked dais, among them were sate of the hall upon a raised dais. Among them were sate of the hall upon a raised dais. Among them were sate of the hall upon a raised dais. Among them were sate of the hall upon a raised dais. Among them were sate of the hall upon a raised dais. Among them were sate of the hall upon a raised dais. Among them were sate of the hall upon a raised dais. Among them were sate of the hall upon a raised dais. Among them were sate of the hall upon a raised dais. Among them were sate of the hall upon a raised dais. Among them were sate of the hall upon a raised dais. Among them were sate of the hall upon a raised dais. Among them were sate of the hall upon a raised dais. Among them were sate of the hall upon a raised dais. Among them were sate of the hall upon a raised dais. Among them were sate of the hall

"He may have pressed it openly and been becutiful sorceress, this worshipper of the she-davil, Baaltis, with whom you should soorn even to speak, save such words as courtesy demands?"

"Is it then forbidden to me," asked Aziel angrily, "to talk with the daughter of my host, a girl whom I chanced to save from death, of the customs of her country and the mysteries of worship?"

"The mysteries of worship," answered Issachar, scornfully. "Ay! the mysteries of the worship of that fair body of hers, that



"WERE HE SOLOMON HIMSELF INSTEAD OF A PRINCELING OF HIS LINE, THERE IS A BLOOD FEUD BETWEEN US."

omon, the glorious and wise, your grand- with, but once on the wing the matter is,

Sakon in a hesitating voice.
"Wisdom!" broke in Aziel, "aye, the wis-May dom of the assassin. What, noble Sakon, from a fate which you dread, and at which Issachar, what is this? Is it but passion you, would you murder a sleeping guest?"

I shudder, all I have except my soul."

Solve of "No, prince, I would not," he answered "Ah," she cried, "all except your soul. That cannot be, for I have known others as

man who will not dispatch a foe whenever he can catch him, by fair means or foul, is not "Were I not a I the humblest of your servants if he tells you that the tenderness of your heart and the nobility of your sentiments will, I think, bring you to an early and an evil end," and, glancing toward Elissa, as though to put a point upon his words, he smiled sarcastically

At this moment a messenger, whose long white hair, wild eyes and red robe an nounced him to be a priest of El, by which name the people of Zimboe worshipped Baal, entered the room and whispered something into the ear of Sakon that seemed to disturb him much.

"Pardon me, Prince, and you, my guests, "Behold," said one of the bearers with-drawing the cloak from the huge body and bave evil tidings that call me to the temp! pointing to the sword which transfixed it, ha The Lady Baaltis is seized with the black added, "and see what strength heaven gives fever, and I must visit her." And he hurried from the chamber.

This news caused consternation among th for their congratulations to the its announcement Aziel joined Elissa, who But there was one of them— had passed on to the balcony of the house, King Ithobal-who offered none; indeed, and was seated there alone, looking out over they grew alight with rage.

"What alls you, king? Are you jealous then set herself down sgian, motioning to

speak no more of that thrust, I pray you, said Aziel, "for it was due to the weight of the man rushing on the sword, which afterward I could not find the power to dislodge from his breasthone."

Give me your wisdom, lady," he said. "I thought that Baaltis was the goddess whom I heard you worshiping yonder in the grove. How, then, can she be stricked with a fever?"

"She is the goddess," Elissa answered, smiling, "but the Lady Baaltis is a woman whom we revere as the incarnation of the goddess upon earth, and, being a woman, in her hour she must die." "Then what becomes of the incarnation of

"Another is chosen by the college of the priests of El and the company of priestesses of Basitis. If that Lady Busitis who is dead chances to leave a daughter, generally, the lot falls upon her. If not, upon such one of the noble maldice as may be chosen."

"Does the Lady Basitis marry, then?" other than the son of my mother's sister."
"Is it so?" replied Aziel, "then you are surely well rid of a cousin who made it his business to ravish maidens from their homes."

At these words though sprang from the Sakon, addressed him in a voice of with the majesty of the god, as his wife is and.

"Teace, king, he said, and remember that the prince here is my guest, as you are. If that dead man was your cousin, at least he well deserved to die, not by the hand of one of royal blood, but by that of the executioner, for he was the worst of thieves—a thief of women. Now tell me, king, how came your cousin here, so far from home, since he was not numbered in your retinue?"

"I know not, Saken," answered Ithobal.

"I suspected it from the first, prince."

"I suspected it from the first, prince,

"Now," said Aziel, "save that no wrong yonder in that accursed grove, it seemed fferent."

"There is wisdom in your counsel," said cried shame upon the counsel of Metem. | might find her. It seemed to me that for Fair lady, be sure of this, that I will give ages I had known her, that forever she was all I have, even to my life, to protect you mine, and that I was hers. Oh, tell me.

"Also, such a deed would bring the Would that I could find the man who would fair and have passed through some such give me both life and soul, for then, were fires. Tell me, Issachar, you who are old "Then, Sakon, you are more foolish than he but a slave, I would love him as never and wise, and have seen much, what is it you used to be," said Metem, laughing. "A men was loved since Baaltis mounted yonder that overwhelms me?" "What is it? It is witchery. It is the

the terror of this man that oppresses me you would forgive me all, a torror that this night shadowed you, and in my sleep I prayed that lies upon me with a tenfold weight." 'Why so, lady?" "Doubtless because it is nearer," she whispered. But her beautiful, pleading eyes and quivering lips seemed to belie her words

and say, "Because you are nearer, and a change has come upon me.' the second time that day Aziel's glance met hers, and for the second time a strange new pang that was more than joy, and yes livine, snatched at his heart strings, taking om him the power of speech and almost of

"What was it?" he wondered vaguely. He had seen many levely faces and many noble vomen had shown him favor, but why had look at the grizzly sight, then company, and in the confusion that followed | none of them stirred his being after this ort? Could it be that this maiden was she whom he was desined to love above all upon

"Lady." he said, taking a step toward her, "lady." And he paused.

She bowed her dark head till her goldedecked and scented bair fell upon his feet nd answered:

"I hear you, lord."
Then enother voice broke upon the slience, a clear, strident voice, that said: Prince, forgive me, if for the second time this day I seek you, but the guests have gone and your chamber is made ready, and, not knowing the customs of the women of this country, I did not guess that I should find you alone with one of them at such an

Aziel looked up, although there was little need for him to do so, for well he knew that voice, to see the tall form of the Levite Issachar standing before them with cold Elissa saw also, and, with some mormured

leaving them together.

CHAPTER IV. THE DREAM OF ISSACHAR. For a moment there was silence, which

Aziel broke, saying:
"It seems to me, Issachar, that you are somewhat overzealous for my welfare."
"I think otherwise prince," replied the
Levite strenly. "Did not your great-grandsire, Solomon, give you into my keeping and shall I not be faithful to my trust, and to a higher duty than any he could lay

Your meaning, Issachar?" "It is plain, prince, but I will set it out. Solemon said to me yonder in the hall of his golden palace: "Behold, to others, men of war, I have given charge of the body of this knowing that there had fallen on me who love you a shadow of doom to come."

In these latter days any educated man would set ayide issachar's wild vision as the strange dectrines and the whisperings of strange dectrines and the whisperings of strange gods, but guard him most of all from the wiles of strange women who how the knee to Baal, for such are the gate of gehenna upon earth, and those who enter by it shall find their places in Tophet."

"Truly, my grandsire should be able to the country of the place will see the death, who slew and slew and slew and spared not; and I awoke heavy at heart, was the valued at the doves dustered wildly striving to be free. Was very strange and beauty at heart, and those was pared not; and I awoke heavy at heart, was the valued and poople are concerned, seeing the dove she bread the doves duittered wildly striving to be free. Was very strange and beauty at heart, and it was the prince of death, who slew and slew and spared not; and I awoke heavy at heart, was the valued on me who low and spared not; and I awoke heavy at heart, was the dove and meiancholy chant. Aziel searched their faces with his eyes while they passed their steps by the light of prophecy, and believed that it was the piece.

In these latter days any educated man would set ayide issachar's wild vision as the value at the dove and slew and s "It is plain, prince, but I will set it out. Solomon said to me yonder in the hall of his golden palace: "Behold, to others, men of

"Were I not a Hebrew I should be tempted wife of Beclzebub waiting to snatch your the man to govern a rich city, set in the heart of a barborous land, and so I shall tell answered, smiling, "but, being one, I may through the fire to Moloch, Hicam, our king, if ever I live to see Tyre not risk my soul, even were such a love as again. As for you, most high prince, forgive yours within my ceach."

soul, and if you hearken to it you shall pass through the fire—through the fire to Moloch, if not in the flesh, then in the spirit, which is to all eternity. Oh, not in vain do I ours within my ceach." is to all eternity. Oh, not in vain do I "Nay, prince," she broke in, "I did but four for you, my son, and not without reason jest; forget my words, for they were wrung was I warned in a dream. Listen. Last from a heart distraught. Oh, did you know night, as I lay in my teni yonder, upon the the terror of this man that oppresses me you plain. I dreamed that some danger overyour destiny might be revealed to me. prayed thus I heard a voice saying, 'Is



'MAY THE PRINCE LIVE FOREVER

eachar, since you seek to learn the future Issachar standing before them with cold conger stamped upon his face and shining in this eyes.

Ellssa saw also, and, with some murmured faith and with death and sorrow he shall words of farewell, she turned and went,

"Truly, my grandsire should be able to that period and people are concerned, seeing

that we soknowledge fealth. David and their company to have been inspired from above. Of that company Leachar the Levite was Of that company beachar the Levite was one, for to him, from his youth up, voices had spoken in the watches of the night, and often he had poured his warnings and denunciations into the cars of kings and proples, tolling them with no uncertain voice of the consequences of sin and idolatry, and of punishment to come. This Axiel, who had been his ward and pupil, know well, and therefore he did not mack at the priest's dream or set it aside as maught, but bowed his head and listened.

"I am honored, indeed," he said with humility, "that the destiny of my poor soul and body should be a thing of weight to the cherubim on high."

cherubim on high.".

"Of your poor soul, Aziel," broke in Issachar. "Brow that soul of yours of which
you speak so lightly is of as greet value
in the eyes of Him who made it as that of
any cherubim who still looks upon his face. The engels who fell were the firs and greatest of the angels, and though nov and greatest of the angels, and though now we be clad in mortal shape in punishment of our sins, again redeemed and glorified we can become among the mightlest of their hosts. Oh, my son, I beseeth you, turn from this woman while there is yet time, lest to you her lips should be a cup of wee and your soul shall pay the price of them, sharing the hell of the worshipers of ashtrough."

what sail the voice? That this woman of your dream and I were one from the begin-ning, Issachar, you believe that the Lady Elissa is she of whom the voice spoke, and you bid me turn from her because if I can I will obey you, since, rather than forswear my faith, us the voice foretold, would die a hundred deaths. Nor do I be lieve that for any bribe of woman's love shall forswear it in not or thought. Yet it shall forswear it in act or thought. Yet if such things came about it is fate that drives me on, not my will—and what man can flee his fate? But even though this lady be she whom I am doomed to love, you say that because she is heathen I must reject her. Shame upon the thought, for if she is heathen it is through ignorance, and it may be mine to change her heart. Because I stand in danger shall I suffer her who was and is and shall be of me to be lost in the hell of Bnal, whereof you speak? Nay, your dream is false. I will not renounce my faith, but rather will win her to share it. and together we shall triumph, and that swear to you, issachar,"

swear to you, Issachar,"
"Truly the evil one has mony wiles," answered the Levite, wringing his hands, "and I did ill to tell you of my dream, seeing that it can be twisted to serve the purpose of your madness. Have your will, Aziel, and reap the fruit of it, but of this I warn you that while I can find a way to thwart it, never, prince, shall you take that witch to your bosom to be the ruin of your life and your bosom to be the ruin of your life and

Then, Issachar, on this matter there is "Ay, there is war," said the Levite, and left him,

CHAPTER IV .- Continued.

The sun was already high in the heaven when Aziel awoke from the deep and dream-less sleep which followed on the excitements and exhaustion of the previous day. After his servants had waited upon him and robe him, bringing him milk and fruit to eat, him, bringing him milk and fruit to eat, himself down by the casement of his chamber to think awhile Below him lay the city of flat-cooled house Inclosed with a double wall, without the rin of which were thousands of straw hute shaped like beehives, wherein dwelt native of the country, slaves or servants of the con quering Phoenician race. To his right one not more than a hundred paces from the governor's house in which he was tose the round and mighty battlements of the temple where the followers of El and Baltis worwhere the followers of E. and business shipped and the gold refiners carried on their business. At intervals on its flat-topped walls stood towers of observation, alte nating with pointed monoliths of granite and sospstone columns supporting vultures, rudely carved, emblems of Banitis. Between these towers armed soldiers walked continually, watching the city below and the plain beyond, for, though the mission of the Phoenicians here was one of peaceful gain, it was evident that was one of peacetal gain, it was created they conside ed it necessary to be always prepared for war. On the hillside above the great temple towered another fortress of stone, a citadel deemed to be impregnable even should the temple fall into the hands of an enemy, while on the crest of the pre-cipitous slope, stretching as far to the right and left as the eye could reach, were many smaller detached fortreeses.

The scene beneath him was a busy one, r a market was being held on an open quare in the city. Here, sheltered from the oun by grass-thatched booths, the Phoenician perchants who had been his companions i his long and perilous journey from the coast were already in treaty with numerous cun-tomers, hoping, not in vain, to recoup them-selves amply for the tolls and dangers which they had survived. Beneath the booths were spread their goods: Silks from Cos, bronze weapons from Cyprus, linens and muslins from Egypt, beads, idols, carven bowls, knives, glassware, copper rols, pottery in all shapes and charms made of glazed faience or Egyptian stone, bales of the famous purple cloth of Tyre, surgical instruments, jew-elry and objects of tollet, scents, pots of rouge and other unguents for the use of ladies, in little alabaster and earthenware vases; bags of refined salt and 1,000 other articles of commerce produced or stored in the workshops of Phoenicia. These they bartered for raw gold by weight, tusks of ivory, estrich feathers, and girls of approved beauty, slaves taken in war, or in some in-stances maidens whom their unnatural parents or relatives did not scruple to sell into

bondage. In another portion of the square visions and stock, alive and dead, were being offered for sale, for the most part by natives of the country. Here were piles of vegetables and fruits grown in the gardens, sacks of various sorts of grain, bundles of gree forage from the irrigated lands without the walls, calabashes full of curdled milk, and thick native beer and trusses of reeds for thatching. Here, again, were oxen, mules and asses, or great bucks such as we now know as cland or kudoo, carried in on rough litters of boughs to be disposed of by parties of savage hustamen, who had shot them with arrows or trapped them in pitfalls. Every eastern tribe and nation seemed to be represented in the motley crowd. There stalked savages naked except for their girdles and armed with huge spears, who gazed with bewilderment on the wonders of the mart of the white man. There moved grave, longbearded Arab merchants or Phoenicla their pointed caps, or bareheaded, white-roled Egpytians or half-bred meresnaries clad in mail. There was no end to their anxiety, while from them came a verry babel different tongues as they cried their

wares, bargaine dand quacreled, Aziel gazed at this novel sight with inter est, till, as he was beginning to weary of it the crowd parted to right and left, leaving clear lane across the market place to the nerow gate of the temple. Along this la advanced a procession of the priests of I clad in red robes, with tall caps upon their heads, beneath which their hair hung down to their shoulders. In their hands were gilded rods, and around their neeks hung golden rous, and around the golden chains, to which were attached emblems of the god they worshipped. They walked two and two to the number of fifty, chanting a melancholy dirge, one hand of each priest recting upon his fellow's shoulder, and as they passed, with the exception of certain Jews, all the spectators uncovered, while some of the more plous of them

great love and pity he shall forswear his faith and with death and sorrow he shall pay the price of sin.'

Then I was troubled and besought heaven that you, my son, might be saved from this unknown temptation, but the voice answered me:

"'Of their own will only can they who were one from the beginning be held apart. Through good and fill let them work each other's woe or weal. The goal is sure, but they must choose the road.'

"Then as I wondered what these sayings might mean the darkness opened and I saw you. Aziel, standing in a grove of treez, while toward you, with outstretched hands, drew a veiled woman, who here upon her brow the golden bow of Basitis. And fire raged about you, and in the fire I beheld many things which I have forgotten, and moving through was the prince of death, who slew and slew and save and a work of the prince of death, who slew and slew and save and a work of the prince of death, who slew and slew and save and a work of the prince of death, who slew and slew and save and a work of the golden fillet surmounted by the symbol of a creasent moon. Instead of the golden rods, however, each of them held in her left band a growing stalk of maize, from the sheathed cob of which hung the bright tassed of its bloom, while to her right wrist a milk white dove was fastened by a wire, both corn and dove being emblems of that fertility which, those white veiled women. Becut whose cressing the prince of death, who slew and slew and

(Continued on Page Nineteen.)

## Don't Put It Away on the Shelf.

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