Telephonic communication has been established between St. Michael and Nome by means of a temporary submarine cable. The toll is \$2 for ten words.

From statistics gleaned by Cecil Raleigh of London it is learned that about 25,000 persons are employed by theatrical managers in Great Britain. the average weekly salary being \$10. On a certain day designated by Mr. Raleigh there were being played "130 melodramas, 83 musical and farcical pieces, 33 plays and 3 Shakespearean plays."

A diary of more than sixty years ago contains two entries appropriate both to athletics and to the season: "December 21st. Started for home on foot and arrived-forty miles-after twelve hours on the road. I was not much fatigued." "December 28th. Started back to college at 5 in the morning. It was very stormy and the snow four inches deep. A little lame -but happy." The writer was sixteen years old, and his name was Rutherford B. Hayes.

Franz Anton Itrich, U. S. N., a warrant officer of the training ship Buffalo, has been awarded a medal of honor and gratuity of \$100 for gallant service at the battle of Manila. Mr. Itrich was a member of the crew of the whaleboat which burned the Spanish ships inside the harbor of Cavite on the afternoon of May 1, 1898, and was at the time serving on the gunboat Petrel, commanded by E. P. Wood and forming a part of the fleet under Dewey's command.

A movement has been started to consolidate all the crematories of the United States and Canada into one association. There are now seventy-five crematories in this country. The object is to make a uniform price for incineration, certificates to be paid up during the life of a person will be issued, and when the holder dies the body may be incinerated at any of the crematories which are in the association. The organization of the international association will be effected at a meeting of the officials of different crematories at Buffalo during the pan-American exposition.

Chief Wilkie of the secret service has discovered a new use for a wellknown instrument of civil engineering, the transit, which is a sort of spyglass on stilts. While a government employe was at work on the new federal building in San Francisco he noticed that a man was bringing something small to a window frequently in a building about 200 yards away. Bringing a transit into play the observer convinced himself that the man was at work on bogus money. A secret-service detective was summoned and he peeked through the transit. Then he went over and arrested the man for counterfeiting, making what Chief Wilkie regards as a most important capture.

A movement has been begun by several art institutes in this country to check the exodus of American art students-especially girl students-to Paris. It has the approval of American wide universe where the palaces are not nia, and the same question of the man- at the gate, and if there are no others artists of established reputation-men who have studied in Paris, lived in the Latin Quarter, and know the unwholesome conditions existing therein. They assert that facilities for the first training in art are as good in America as in Paris, if not better. For a proper appreciation and use of the rich collections of art which exist in Europe, preliminary training is necessary, and that can be obtained at home. "To go abroad for a postgraduate course." said one of the most celebrated of these artists, "is all right, but by no means for a beginner. The Latin Quarter is vile," he added.

put together for evading custom house shrivels up and becomes more splene- must have something else. The newsduties and practically smuggling goods | tic until the time of his departure is | paper does not come, or, if coming, into the country has been brought to at hand. He has enough of the salt of there is no time to read it. No seleclight by the death of an old French- grace to save him, but his entrance into tion of good books. The neighbors callman in Indiana. When he came here he was one of the poorest in the coun- ing. What do they want with him in routine. No wonder so many of them try, and when he died he was one of heaven, where they have all gone into go into dementia! Oh, the country is the wealthiest. His name was Pierre eternal catholicity, one grand commin- beautiful to look at and a recuperative J. D'Heur, and he laid the foundation | gling of Methodists and Baptists and | place in which to spend summer, and if of his fortune in this way: He had a | Episcopalians and Lutherans and Con- | you have the means to bring yourself friend in a great glove factory in gregationalists and Presbyterians and amusements or go where they are or France, and had him send thousands a score of other denominations just as you can surround yourself by inspiring of pairs of the best gloves in two con- good as any I have mentioned? They social life it is a good place to stay one to New York. When the New Or- | companied by harpers on their harps | thousands of good and noble women leans consignment was opened it was and trumpeters on their trumpets, who are dying by inches in its solifound to contain only left hand gloves, "Worthy is the Lamb that was slain tudes! and D'Heur refused it. Later the to receive blessing and riches and consignment was put up at auction and | honor and glory and power!" D'Heur bought it for a mere nothing. Then came the New York consignment which, oddly enough, contained only right hand gloves, which were also refused by D'Heur on account of the "mistake," and also afterward bought by him at public auction, thus escaping the payment of any duty.

The Rev. J. M. Bacon, F. R. S., proposes to make a balloon ascent during one of the thick, impenetrable fogs which visit London during the winter months. He proposes to ascend to the higher limits of the fog and to explore scientifically its constitution. He | could cause more merriment among the | the old earthly neighbors who put also proposes to discharge small cartridges of guncotton at great heights, in order to ascertain whether the concussion will dislodge or disperse the fog in any way. He has carried out several experiments with similar cartridges for acoustical purposes, at varying altitudes.

PLES OF CHRIST.

Tells What May Be Expected in the -Reward of Self Sacrifice.

scribes what may be expected in the ness, next world by those who here bend all their energies in the right direction; text, II. Peter i., 11: "For so an entrance shall be ministered unto you abundantly.'

istered unto you abundantly." he imin another place as escaped "by the skin of the teeth."

The Mercy of Christ.

Sometimes in our pulpits we give a wrong turn to the story of the dying

my text calls an abundant entrance. Will be a surprise to some; it was no you were to us even until the last! How He has his bedwarfed opinion as to surprise to me. The simple reason is, good it is to be together in heaven! what all must believe and do in order farmers' wives as a general thing have to gain celestial residence. He has his no diversion. It is breakfast, dinner, you. Mount and ride to your evercreed in one pocket and his catechism and supper, sewing, scouring, scrubin another pocket, and it may be a good bing, knitting, mending, year in and creed and a good catechism, and he uses | year out. That mother is the milliner, them as sharp swords against those the mantua maker, the nurse, the docwho will not accept his theories. You tor, the accountant of the whole fammust be baptized in his way or come ily. She plans the wardrobe of spring, to him though apostolic succession or of summer, of autumn, of winter, cutbe foreordained of eterniay, or you are ting, fitting, completing garments, out Perhaps the eleverest scheme ever in an awful way. He shrivels up and of which the children soon grow and heaven will be something worth watch- ing in are full of the same grinding signments, one to New Orleans and all join in the halleluliah chorus, ac- all the year round. But, alas for the

Necessity of Denominations.

uated, one who on earth was robed and ness, have you? Go anywhere in heavsurpliced ecclesiastic, and a backwoods en, and they will be glad to see you. HEAVEN AWAITS TRUE DISCI- minister who in the log cabin meeting On the highest throne you will find house preached in a linen duster? one who said, "Behold thy mother." Among the great surprises of heaven | Sit anywhere you please. You will be for the bigot will be the celestial at home anywhere. Take your pick friendliness of those who on earth op- out of that sheaf of scepters. What! Next World by Those Who Faithfully posed each other in wrathlest polem- The wrinkles have all gone out of Serve God and Help Their Fellow Men ics. He will get through the gate, for your face, and the once rheumatic step he has a spark of divine grace in his has become like that of the bounding heart, but there will not be an inch roe. Just as I expected, you aged, glor-(Copyright, 1901, by Louis Klopsch, N. Y.) of room to spare on either side of him. ified soul, you had an abundant en-Washington, Jan. 13 .- In a very novel | It will not take long for heaven to edu- trance. way Dr. Talmage in this discourse de- cate him into a glorious big hearted-

Christian Benevolence.

For thirty years this man has been practicing an economy which prided itself on never passing a pin without picking it up, and if he responded at Different styles of welcome at the all in church would put on the collecgate of heaven are here suggested. We tion plate so insignificant a coin that all hope to enter that supernal capital he held his hand over it so that no one through the grace that is ready to save | could discover the smallness of the deeven the chief of sinners. But not now. nomination. Somewhere in the fifties No man healthy of body and mind or sixties of his life, during a revival wants to go now. The man who hurls of religion, he became a Christian. He himself out of this life is either an is very much changed in most respects, agnostic or is demented or finds life but his all absorbing acquisitiveness insufferable and does not care where still influences him. To extract from he lands. This is the best world we him a gift for an orphanage or a ever got into, and we want to stay here | church or a poor woman who has just as long as God will let us stay. But been burned out is an achievement. when the last page of the volume of You and I know very good men, their our earthly life is ended we want en- | Christian character beyond dispute, and rollment in heavenly citizenship. We yet they are pronounced by all as want to get in easily. We do not want | penurious, and they know it themto be challenged at the gate and asked | selves and pray against it. We all have to show our passports. We do not our had habits, and yet expect to get want the gatekeeper in doubt as to to heaven, and this skinflint has his whether we ought to go in at all. We mighty temptation. The passion of do not want to be kept in the portico avarice well illustrated its strength, of the temple until consultation is when in one of the houses of exhumed earthly struggle will come down off made as to where we came from, and Pompeii was found the skeleton of a who we are, and whether it is safe to man who was trying to escape with 60 and through the streets to hail him admit us, lest we be a discord in the coins and a silver saucepan. For those eternal harmonies or lower the spirit valuables he dared the ashes and scoria of heavenly worship. When the apos- of Vesuvius, which overwhelmed him, tle Peter in the text addresses people, and many a good man has been held 'For so an entrance shall be admin- mightily by avarice. But the day is plies that some will find admission into departure from the world. He has an heaven easy, rapturous and acclama- awful struggle in giving up his govern- life!" "Why, that is the man," says tory, while other will have to squeeze ment securities. The attorney who another, "who paid my rent when I through the gate of heaven, if they get | drew his last will and testament saw | in at all. They will arrive anxious and how hard it was for him to leave his excited and apprehensive and wonder- farm or his storehouse or investments, missionary spirit I heard the gospel ing whether it will be "Come!" or especially those that in the markets call in Bombay!" "Why, that is the "Go!" The Bible speaks of such per- are called gilt-edged. Those that yield man," says another, "who helped send sons as "scarcely saved," and in an- only 3 per cent he easily resigns to the gospel of Christ to the aborigines other place as "saved as by fire," and the care of his executors, but those of America and caused me to exchange that yield 8 or 9 or 10 per cent, how is still rising?

Reward of Self Sacrifice.

thief to whom Christ said, "This day those who will, when they leave this King, where he will cast a crown, and shalt thou be with me in paradise." We life, bound into heaven amid saluta- then make way for him to the throne, ought to admire the mercy of the tions infinite. "For so an entrance where he shall reign forever and ever!" Christ that pardoned him in the last shall be administered unto you abund- Now, that is what I call an abundant hour, but do not let us admire the antly." Such exultant admission will entrance. You see, it is not necessary dying thief. When he was arrested, I await those who enter heaven after on to be a failure on earth in order to be think his pockets were full of stolen earth living a life for others and with- a success in heaven. coin, and the coat he had on his back out reference to conspicuity. On the was not his own. He stole right on banks of the Chio or the Tuscaloosa or until he was arrested for his crimes. the Androscoggin is a large family, all He repented, and through great mercy of whom have been carefully and reliarose to paradise, but he was no ex- giously reared. In the earlier stages of ample to follow. What a gigantic that family there were many privathe damask rose in her cheek is faded, meanness to devote the wondrous tions. The mother of the household equipment of brain and nerve and mus- never had any amusements. Perhaps cle and bone with which we are en- once in a year a poor theatrical play is gone out of the figure, and the world dowed, these miracles of sight and was enacted in the neighboring schoolhearing and speech, to purposes un- house or a squawking concert in the worthy or profane, and then, through town hall, and that was all the diverhasty repentance at the last, enter sion afforded for the winter season. I heaven! Cheating God all one's life- asked the manager of an insane asylum banks of the river of life there is no time and then taking advantage of a in Kentucky, "From what class of perbankrupt law and made free of all lia- sons do you get most of your patients?" bilitles. I should think that some men and he said, "From farmers' wives." I would be ashamed to enter heaven or asked the same question of the manawould prefer some medium place in the ger of an insane asylum in Pennsylvaso effulgent and the trees bear not more | ager of an insane asylum in Massachuthan six instead of twelve manner of setts, and got the same reply, "We fruits, and the social life is not so ex- have on our rolls for treatment more them when their strength failed and farmers' wives than persons coming the grasshopper became a burden, and Again, the bigot will not have what from any other class." That answer they will say: "My daughter, how kind

Gladly Welcomed to Heaven.

Now, the mother of whom I speak as living on the banks of that great river Denominations of Christians on earth | in Ohio or Alabama or Maine has gone were necessary in order to better work | through all the drudgery mentioned. and to suit preferences-as an army and her children have turned out well, must be divided into regiments, yet good and useful men and women, ornone army; as a neighborhood must be aments of society, pillars in the house divided into familles, though one neigh- of Ged, and that whole family, after borhood. But there is no need for such the years have passed by and their divisions in heaven, and therefore all work is done, will meet in the heavenly belong to one denomination of saint- country. From such a family some hood. Christ said in one of his ser- will certainly have preceded her, and mons that there would be laughter in the time of her expected arrival will heaven. "Blessed are ye that weep be announced to all the members of now, for ye shall laugh." And what that family already glorified and to glorified than a rehearsal of the early down their toils a little sooner than age man performs the involuntary differences between Christians, differ- she did, and she will have the warmest function no less than 50,000 times in ences once seeming of such vast im- kind of home coming, and she will go a day, or in a year something like 19,portance, but differences unknown amid through the gate as easily as ever she 000,000 times. Measuring the distance the heavenly worshipers? What will lifted the latch of her front door com- that both eyelids travel as a quarter be the bigot's amazement when he sees | ing from the old country meeting | of an inch, it is seen that the total disseated side by side on the banks of the house where she used to worship. Go tance traveled in a lifetime of fifty river of life Calvin and Arminius, Arch- in, mother! Heaven has been waiting years is no less than 7,200 miles, or

SERMON. preacher of the gospel who never grad- all your aches and pains and weari-

Consecrated Affluence.

Well, this man of consecrated affluence is about to go out of the world. He feels in brain and nerve the strain of the early struggles by which he won his fortune, and at 60 or 70 years collapses under the exhaustions of the twenties and thirties of his lifetime. When the morning papers announce that he is gone, there is excitement not only on the avenues where the mansions stand, but all through the hospitals and asylums and the homes of those who will henceforth have no helper. But the excitement of sadness on earth is a very tame affair compared with the excitement of gladness in heaven. The guardian angel of that good man's life swept by his dying pillow the night before, and on swift wing upward announced that in a few hours he would arrive, and there is a mighty stir in heaven. "He comes!" cries seraph to seraph. The King's heralds are at the gate to say, "Come, ye blessed," and souls who were saved through the churches that good man supported and hundreds who went up after being by him helped in their their thrones and out of their palaces into the land which they reached some time before through his Christian philanthropy. "Why, that is the man who, when I was a-hungered, gave me bread!" "Why, that is the man," says oming for that penurious Christian's another, "who encouraged me when I was in the hard struggle of business had nothing with which to pay!" "Why, that is the man through whose the war whoop of the savage for the can he give them up while the market song of Christian deliverance!" "Stand back," commanded the gatekeeper of heaven, "all ye throng redeemed through this man's instrumentalities! But that brings me to the other Make way for him to the feet of the

Demand of Filial Devotion.

After years of fillal fidelity on the part of this self-sacrificing daughter, the old folks go home. Now the daughter is free from marital alliance, but and the crows feet have left their mark calls her by a mean and ungallant name. But, my Lord and my God, surely thou wilt make it up for that girl in heavenly reward! On all the castle of emerald and carbuncle richer than that which awaits her. Its windows look right out upon the King's park, and the white horses of the chariot are being harnessed to meet her to meet her, father and mother will be there to thank her for all she did for That is the King's chariot come for lasting home!" Now, that is what I call an abundant entrance.

The Stranger in Heaven. But imagine one of these "scarcely saved" Christians entering the shining realm! He passes in a stranger. Saint says to saint, "Who comes there?" And angel says to angel, "Who is that?" He moves up and down the streets and meets no one whom he helped to get there. He goes into the great temple and finds among the throngs of the white robed not one soul whom he helped to join the doxologies. He goes into the "house of many mansions" and finds not one spirit whom he helped to start for that high residence. I am glad that he got in, but I am amazed that in the 30 or 40 or 70 years of his life he did nothing for God and the betterment of the world which woke the heavenly echoes. Oh, child of God, if you had never thought of it before, I present the startling fact that you are now deciding not only the style of your heavenly reception, but the grade of your association and enjoyment of the world without end. Are you satisfied with yourself that you can afford to throw away raptures and ignore heavenly possibilities and elect yourself to lower status and classify yourself amid the less efficient when you may mount a higher heaven?

"As Quick as a Wink."

"As quick as a wink," is a proverb of comparison. The rapidity of the wink is, however, of more interest to scientists in Germany, who have lately computed that in our waking hours by winking once a second on an averbishop Cranmer and some dissenting for you a good many years. Got rid of one-third way around the globe,

THE SUNDAY SCHOOL.

LESSON IV, JAN, 27: MATT 22: 34-46.

Golden Text: "What Think Ye of Christ?"-Matt 22:42-The Savior of the World Silences the Pharisees-His Authority Challenged.

34. "When the Pharisees . . . heard . . they were gathered together," discussing their defeat and the wise answers Jesus had given. "Put the Sadducees to silence." Literally, "muzzled the Sad-

ducees. "Then one of them." A Pharisce, who had listened to the discussions of Jesus. "A lawyer." A scribe, one of the men learned in the Jewish law, who coppreserved, interpreted, and taught Jewish Scriptures. "Asked him a question." Probably one frequently discussed, and on which diverse opinions "Tempting him." were held. clously, "but in the sense of testing on another question the wisdom of one who answered a previous question so admira-

36. "Which is the great commandment in the law?" Which is not the common relative pronoun; but "what kind of," 'what by nature, by its decisive and noble quality," is the great commandment, the one that stands first in importance' Is it a ceremonial, or a moral precept. Is it a duty to God, or to man? This was a question which, with some others, divided the Jewish teachers into rival schools and was a constant bone of con-

tention.-Stock.
37. "Jesus said unto him." quoting, with the addition reported by Mark, Deut. 6: 4, 5, the very words which "every devout Jew recited twice every day, and the Jews do it to this day" (Brown), and which they inscribed on the parchment enclosed in their phylacteries, and wore their foreheads and arms prayer. "Thou shall love the sold God." Love is an all-inclusive affection, other affection embracing not only every other affection proper to its object, but all that is proper to be done to its object; for as love spontaneously seeks to please its object, so, in the case of men to God, it is the native wellspring of a voluntary obedience. Such, then, is the affection in which the essence of the divine law is declared to "With, or from, all thy heart," the general word for the inner man .-Int. Crit. Com. It is the seat of the depassions, affections, 'With all thy soul" The life principle, the center of will and personality. "With all thy mind." It is to be an intelligent love, from free choice under the direction of the reason and the judgment. "This is the first and great com-

table of the law. "The second is like unto it." Because it is like the first, an embodiment of love; it is the sum of the second table of the law; it is almost a twin commandment with it; for love to God will certainly manifest itself in love to man, his child and our brother. "Our Lord," says the Int. Crit. Com., "wished to show this first commandment did not stand at the head of a long list of hetergeneous commands among which it was simply primus inter pares (first among equals), but that it was one of two ho mogeneous commands which exhausted love thy neighbor as thyself." This is the measure of love to our neighbor. "The Pharisees were gathered together," to consult what course to take next, as in v. 34. "Jesus asked them" (a question). "The question is undoubtedly a puzzling one for them; but it is no mere Scripture conundrum. The difficulty in which it lands them is one

which, if only they would honestly face it, would be the means of removing the

veil from their eyes and leading them,

ere it is too late, to welcome the Son of

It is the sun of the first

mandment."

David come in the name of the Lord to save them. "What think ye of Christ?" Have you really thought thoroughly about your Messiah? Have you done all you ould to know what he ought to be, in what way he should come, what kind of a king he was to be? They were blind guides, as he calls them in Matt. 23: 16 They would not see, "Whose son is he?" There only answer must be that he was to be "the son of David," that is, the iescendant of David, "according to universal Jewish opinion and recognized Scripture teaching. In Mark and Luke Lord refers to the fact that the cribes so taught."-Dr. Hovey. This was the truth, but not the whole truth. 43. "How then doth David in spirit." Mark says, "By the Holy Ghost." by inspiration of God, "Call him Lord," quot-

"This psalm is oftng from Psa. 110: 1. ener quoted in the New Testament as Messianic than in any other portion of the Old Testament."—Dr. Hovey.
44. "The Lord (Jehovah in the Hebrew) said unto my Lord," "to my sovereign Lord, the Messiah, the Son of David." Sit thou on my right hand," as my co

This verse is quoted in 1 Cor. (5: 25; Heb. 1: 13; 10: 12, 13, as applying the Messiah, as was the universal Jewish opinion. "In later Jewish writings nearly every verse of it is quoted as eferring to the Messiah."-Perowne on "If David then call him Lord, how is he his son?" There was only one answer: that in his human nature he was David's son, but as the Son of God he

was his Lord. The Messiah was both. "No man was able to answer him a word," because they did not take the whole Scriptures, and learn all they said about the Messiah. They were convicted of ignorance. "Ask him any more questions." This method of attack was given up as a fallure.

Strong Eyes of the Boers.

An Englishman who has been a long time in Africa says the superiority of Boer marksmanship is traceable to the fact that their eyesight is kept in splendid training by constant use of the rifle. The same authority says: The savage does not use spectacles. and, therefore, there is a constant effort of his eye to retain its focus. This effort results in what it seeks. A man whose eyes have changed so that he cannot see the sights of his gun can by a few weeks' practice in 'sighting' it regain what he has lost. It is the law of atrophy, which, if it have not progressed too far, may be reversed. The first pair of spectacles might have been long deferred, but once worn they become a necessity, because the eye no longer resists the change."

Met the "Best Man."

An Irishman obtained permission from his employer to attend a wedding. He turned up next day with his arm in a sling, and a black eye. "Hello! What is the matter?" said his employer. "Well, you see," said the wedding guest, "We were very merry yesterday; and I saw a fellow strutting about with a swallow-tailed coat and a white walstcoat. 'And who might you be?' said I. 'I'm the best man,' said he; and, begorra, he was, too!"

Consumption's Lessening Fatality. Deaths from consumption in Philadelphia are estimated to be one-third less than they were fiftten years ago. The health authorities say the im-

Briefest Biography.

uous battle against the disease.

provement is due to their contin-

The shortest biography in the new congressional directory is that of Representative Allen Langdon Mc-Dermott of Jersey City, N. J. It takes up only three and a half line.

THE DUTY OF MOTHERS.

What suffering frequently results from a mother's ignorance; or more frequently from a mother's neglect to properly instruct her daughter!

Tradition says "woman must suffer," and young women are so taught. There is a little truth and a great deal of exaggeration in this. If a young woman suffers severely she needs treatment, and her mother should see that she gets it.

Many mothers hesitate to take their daughters to a physician for examination; but no mother need hesitate to write freely about her daughter or herself to Mrs. Pinkham and secure the most efficient advice without charge. Mrs. Pinkham's address is Lynn, Mass.



Mrs. August Pfalzgraf, of South Byron, Wis., mother of the young lady whose portrait we here publish, wrote Mrs. Pinkham in January, 1899, saying her daughter had suffered for two years with irregular menstruationhad headache all the time, and pain in her side, feet swell, and was generally miserable. Mrs. Pinkham promptly replied with advice, and under date of March, 1899, the mother writes again that Lydia E. Pinkham's Vegetable Compound cured her daughter of all pains and irregularity.

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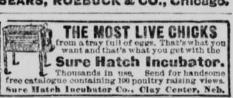
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