

# THE NORTHWESTERN.

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LOUP CITY, ILL. NEB.

Five brothers named Backes live in Trenton, N. J. All are lawyers enjoying lucrative practice, and not one of them had more than a grammar school education. Their father died in 1874, leaving a widow and six boys, the eldest of whom was but 14 years old.

A miscellaneous item to the effect that Joseph Fritz of Byron, Mich., was president of the Epworth League there and also a bartender in his father's saloon is denied. The young man is a consistent member of the Methodist church and does not tend bar; although he boards at home, which is above his father's saloon. He holds no office in the Epworth League.

A new division of seagoing torpedo boats has been added to the German navy. The vessels are five in number and are from the same type as those lately sent for service in Chinese waters. Each has a displacement of 350 tons, with a crew of fifty men, an armament of three torpedo tubes and five quick-firing 2-inch guns. The boats are capable of steaming twenty-six to twenty-seven knots an hour, and each can carry 100 tons of coal.

It is a fact worth bearing in mind that whenever news is scarce in Washington the correspondents are sure to set afoot one or two rumors; that an extraordinary session of Congress is to be called, or that some member of the cabinet is about to retire. Matter for a second dispatch is furnished by a denial of the rumor. A knowledge of this device will enable readers to estimate the probable truth of these rumors when they first make their appearance.

A Maryland judge has judicially affirmed one of woman's rights, says the Pittsburg Dispatch. If a woman finds her husband loitering around the streets, she has a right to order him home, where his presence is wanted, and to push, shove or otherwise use so much force as is necessary to make him obey. This is an especially indisputable right, according to the learned court of Hagerstown, Md., where the loitering husband is found in company with another woman.

The author of "The Kidnapped Millionaire," the latest novel to attract general attention, is Frederick Upham Adams, an inventor of some note. He recently built a railroad train which shattered all records from a mile to one hundred miles. It was built to avoid atmospheric resistance, and was popularly known as the "cigar-shaped train" or the "wind-splitter." Between Washington and Baltimore this train of seven cars attained the remarkable speed of 103 miles an hour.

Dorothy Talbert, colored, 104, who now lives in Atchison, for many years was a slave in Clay county, Mo. Mrs. Talbert was originally owned by a Virginia family, but she was sold before the civil war to Fountain Waller of Liberty, Clay county, together with her five children. The Virginia man who sold them afterward bought back Hester, one of the children and she is still on his plantation, and is herself a great-grandmother. Mrs. Talbert lives alone, and tends her garden besides doing her own work. Mrs. Conway, her daughter, who died a few years ago, although 61, was the old lady's "baby," and she feels the loss keenly.

Western apples sent to the New York market last season afford new proof of the importance of packing goods in the best way. In the ordinary New York flat there is seldom room for a barrel of apples, nor would fruit bought in such quantity keep until used. On the other hand apples purchased by the dozen or the peck are expensive. Western growers who acted upon this knowledge were well paid. Last year they shipped their apples to New York in boxes. They were sold at barrel rates, and the boxes were conveniently kept on the fire escapes until freezing weather. Two hundred and fifty thousand boxes were sold last winter, and this year the number will be still larger.

The rights of a striking workman were clearly and concisely stated the other day by a New York magistrate who was hearing a case of assault. "You may work for whom you please," he said, "as long as you please, and leave whenever you please. If you can do better or get more money, you have a perfect right to do so. But every other man has the same right to sell his labor for what he sees fit, to work as many hours as he pleases, and to accept whatever compensation has been agreed upon between him and his employer. The law does not permit you to interfere with him." If every striker would keep this simple statement in mind, labor troubles would at least be free from violence.

One may sympathize with the writer of a letter lately published in the London Times, and yet not be able to repress a smile. "I recently attempted to alight from one of the new American tram-cars," writes this indignant Englishman. "I am sure that I used the utmost care, yet I was thrown nearly thirty feet!" Evidently the poor man had never before ridden on a street car which moved fast enough to make it unsafe to alight while the car was in motion. One is led to think that the plan to give London real rapid transit is succeeding.

# TALMAGE'S SERMON.

FINANCIAL PANICS THE SUBJECT LAST SUNDAY.

From the Seventeenth Chapter of Jeremiah, Verse 11—The Refinements of Life and Unnecessary Expenses of the Home and Family—Live Economically.

Copyright, 1901, Louis Kloppsch, N. Y. Washington, July 14.—In this discourse Dr. Talmage shows the causes of great financial disturbances which take place every few years and arraigns the people who live beyond their means; text, Jeremiah xvii, 11, "As the partridge sitteth on eggs and hatcheth them not, so he that getteth riches, and not by right, shall leave them in the midst of his days and at his end shall be a fool."

Allusion is here made to a well known fact in natural history. If a partridge or a quail or a robin brood the eggs of another species, the young will not stay with the one that happened to brood them, but at the first opportunity will assort with their own species. Those of us who have been brought up in the country have seen the dismay of the farmyard hen, having brooded aquatic fowls, when after awhile they tumble into their natural element, the water. So my text suggests that a man may gather under his wings the property of others, but it will after awhile escape. It will leave the man in a sorry predicament and make him feel very silly.

**Extravagance Causes Ruin.** What has caused all the black days of financial disasters for the last 60 years? Some say it is the credit system. Something back of that. Some say it is the spirit of gambling ever and anon becoming epidemic. Something back of that. Some say it is the sudden shrinkage in the value of securities, which even the most honest and intelligent men could not have foreseen. Something back of that. I will give you the primal cause of all these disturbances. It is the extravagance of modern society which impels a man to spend more money than he can honestly make, and he goes into wild speculation in order to get the means for inordinate display, and sometimes the man is to blame and sometime his wife and oftener both. Five thousand dollars income, \$10,000, \$20,000 income, is not enough for a man to keep up the style of living he proposes, and therefore he steers his bark toward the maelstrom. Other men have suddenly snatched up \$50,000 or \$100,000. Why not he? The present income of the man not being large enough, he must move earth and hell to catch up with his neighbors. Others have a country seat; so must he. Others have an extravagant caterer; so must he. Others have a palatial residence; so must he.

Extravagance is the cause of all the defalcations of the last 60 years, and if you will go through the history of all the great panics and the great financial disturbances, no sooner have you found the story than right back of it you will find the story of how many horses the man had, how many carriages the man had, how many residences in the country the man had, how many banquets the man gave—all ways, and not one exception for the last 60 years, either directly or indirectly extravagance the cause.

**The Refinements of Life.** Now for the elegances and the refinements and the decorations of life. I cast my vote. While I am considering this subject a basket of flowers is handed in—flowers paradisaical in their beauty. White calla with a green background of begonia. A cluster of Leliotropes nestling in some geranium. Sepal and perianth bearing on them the marks of God's finger. When I see that basket of flowers, they persuade me that God loves beauty and adornment and decoration. God might have made the earth so as to supply the gross demands of sense, but left it without adornment or attraction. Instead of the variegated colors of the seasons the earth might have worn an unchanging dull brown. The tree might have put forth its fruit without the prophecy of leaf or blossom. Niagara might have come down in gradual descent without thunder and winged spray.

Look out of your window any morning after there has been a dew and see whether God loves jewels. Put a crystal of snow under a microscope and see what God thinks of architecture. God commanded the priest of olden time to have his robe adorned with a wreath of gold and the hem of his garment to be embroidered in pomegranates. The earth sleeps, and God blankets it with the brilliant of the night sky. The world wakes, and God washes it from the burnished laver of the sunrise. So I have not much patience with a man who talks as though decoration and adornment and the elegances of life are a sin when they are divinely recommended. But there is a line to be drawn between adornment and decorations that we can afford and those we cannot afford, and when a man crosses the line he becomes culpable. I cannot tell you what is extravagant for you. You cannot tell me what is right for a queen may be squandering for a duchess. What may be economical for a man with a larger income, will be wicked waste for me, with smaller income. There is no iron rule on this subject. Every man before God and on his knees must judge what is extravagance, and when a man goes into expenditures beyond his means he is extravagant.

**Meeting One's Obligations.** Of course sometimes men are flung of misfortunes and they cannot pay. I know men who are just as honest in having failed as other men are honest in succeeding. I suppose there is hardly a man who has gone through life but

there have been some times when he has been so hurt of misfortune he could not meet his obligations, but all that I put aside. There are a multitude of people who buy that which they never intend to pay for, for which there is no reasonable expectation they will ever be able to pay. Now, if you have become oblivious of honesty and mean to defraud, why not save the merchant as much as you can? Why not go some day to his store and when nobody is looking just shoulder a ham or the sparib and in modest silence steal away? That would be less criminal, because in the other way you take not only the man's goods, but you take the time of the merchant and the time of his accountant, and you take the time of the messenger who brought you the goods. Now, if you must steal, steal in a way to do as little damage to the trader as possible.

John Randolph arose in the American senate when a question of national finance was being discussed, and, stretching himself to his full height, in a shrill voice he cried out, "Mr. Chairman, I have discovered the philosopher's stone, which turns everything into gold—pay as you go!" Society has got to be reconstructed on this subject or the seasons of defalcation will continue to repeat themselves. You have no right to ride in a carriage for which you are hopelessly in debt to the wheelwright who furnished the landau, and to the horse dealer who provided the blooded span, and to the harness maker who captioned the gay steeds, and to the liveryman who has provided the stabling, and to the driver, who, with rosetted hat, sits on the coach box.

Oh, I am so glad it is not the absolute necessities of life which send people out into dishonesties and fling them into misfortunes. It is almost always the superfluities. God has promised us a house, but not a palace; raiment, but not chinchilla; food, but not canvasback duck. I am yet to see one of these great defalcations which is not connected in some way with extravagance.

Extravagance accounts for the disturbance of national finances. Aggregations are made up of units, and when one-half of the people of this country owe the other half how can we expect financial prosperity? Again and again at the national election we have had a spasm of virtue, and we said, "Out with one administration and in with another and let us have a new deal of things and then we will get over our perturbation." I do not care who is president or who is secretary of the treasury or how much breadstuffs go out of the country or how much gold is imported until we learn to pay our debts and it becomes a general theory in this country that men must buy no more than they can pay for. Until that time comes there will be no permanent prosperity. Look at the pernicious extravagance. Take the one fact that New York every year pays \$3,000,000 for theatrical amusements. While once in a while a Henry Irving or an Edwin Booth or a Joseph Jefferson thrills a great audience with tragedy, you know as well as I do that the vast majority of the theaters are as debased as debased they can be, as unclean as unclean they can be, and as damnable as damnable they can be. Three million dollars, the vast majority of those dollars going in the wrong direction.

**Harmful and Unnecessary Expense.** Over a hundred millions paid in this country for cigars and tobacco a year. About \$2,000,000,000 paid for strong drink in one year in this country. With such extravagance, pernicious extravagance, can there be any permanent prosperity? Business men, cool headed business men, is such a thing a possibility? These extravagances also account, as I have already hinted, for the positive crimes, the forgeries, the abscondings of the officers of the banks. The store on the business street swamped by the residence on the fashionable avenue. The father's, the husband's craft capized by carrying too much domestic sail. That is what springs the leak in the merchant's money till. That is what cracks the pistons of the suicides. That is what tears down the banks. That is what stops insurance companies. That is what halts this nation again and again in its triumphal march of prosperity. In the presence of the American people so far as I can get their attention I want to arraign this monster curse of extravagance, and I want you to pelt it with your scorn and hurl at it your anathemas.

How many fortunes every year wrecked on the wardrobe. Things have got to such a pass that when we cry over our sins in church we wipe the tears away with a \$150 pocket handkerchief! I show you a domestic tragedy in five acts:

Act the first—A home, plain and beautiful. Enter newly married pair. Enter contentment. Enter as much happiness as ever gets in one home.

Act the second—Enter discontent. Enter desire for larger expenditure. Enter envy. Enter jealousy.

Act the third—Enter the queenly dress-makers. Enter the French milliners. Enter all costly plate and all great extravagances.

Act the fourth—Tiptop of society. Princes and princesses of upper tenfold floating in and out. Everything on a large and magnificent scale. Enter contempt for other people.

Act the fifth and last. Enter the assignee. Enter the sheriff. Enter the creditors. Enter humiliation. Enter the wrath of God. Enter the contempt of society. Enter ruin and death. Now drop the curtain. The play is ended and the lights are out.

I called it a tragedy. That is a misnomer. It is a farce.

**Providing for One's Own.** I know it cuts close. I did not know but some of you in high dudgeon

would get up and go out. You stand it well! Some of you make a great swash in life, and after awhile you will die, and ministers will be sent for to come and stand by your coffin and lie about your excellences. But they will not come. If you send for me, I will tell you what my text will be: "He that provideth not for his own, and especially for those of his own household, is worse than an infidel." And yet we find Christian men, men of large means, who sometimes talk eloquently about the Christian church, and about civilization, expending everything on themselves and nothing on the cause of God, and they crack the back of their Palais Royal glove in trying to hide the one cent they put into the Lord's treasury. What an apportionment! Twenty thousand dollars for ourselves and one cent for God. Ah, my friends, this extravagance accounts for a great deal of what the cause of God suffers.

And the desecration goes on, even to the funeral day. You know very well that there are men who die solvent, but the expenses are so great before they get underground they are insolvent. There are families that go into penury in wicked response to the demands of this day. They put in casket and tombstone that which they ought to put in bread.

**God's Cause Impoverished.** And then look how the cause of God is impoverished. Men give so much money for their indulgences they have nothing for the cause of God and religion. Twenty-two million dollars expended in this country a year for religious purposes! But what are the twenty-two millions expended for religion compared with the hundred millions expended on cigars and tobacco and then two thousand millions of dollars spent for rum? So a man who had a fortune of \$50,000 or what amounted to that, in London spent it all in indulgences, chiefly in gluttonies, and sent hither and yon for all the delicacies and often had a meal that would cost \$100 or \$200 for himself. Then he was reduced to a guinea, with which he bought a rare bird, had it cooked in best style, ate it, took two hours for digestion, walked out on Westminster bridge and jumped into the Thames—on a large scale what men are doing on a small scale.

Oh, my friends, let us take our stand against the extravagances of society. Do not pay for things that are frivolous when you may lack the necessities. Do not put one month's wages or salary into a trinket, just one trinket. Keep your credit good by seldom asking for any. Pay! Do not starve a whole year to afford one Belshazzar's carnival. Do not buy a coat of many colors and then in six months be out at the elbows. Flourish not, as some people I have known, who took apartments at a fashionable hotel, and had elegant drawing rooms attached and then vanished in the night, not even leaving their compliments for the landlord. I tell you, my friends, in the day of God's judgment we will not only have to give an account for the way we made our money, but for the way we spent it. We have got to leave all the things that surround us now.

Alas, if any of you in the dying hour felt like the dying actress who asked that the casket of jewels be brought to her and then turned them over with her pale hand and said, "Alas, that I have to leave you so soon!" Better in that hour have one treasure of heaven than the bridal trousseau of a Marie Antoinette or to have been sated with Calligula at a banquet which cost thousands of dollars or to have been carried to our last resting place with senators and princes as pallbearers. They that consecrate their wealth, their time, their all, to God shall be held in everlasting remembrance, while I have the authority of this book for announcing that the name of the wicked shall rot.

## SOUP AND STOCKS.

**Omens Which Gave Warning to a Heavy Speculator.**

A New Yorker in London during the recent time of excitement on the stock exchange attributes his fortunate issue from a series of heavy speculations to an incident that was connected with nothing more occult and supernatural than a plate of soup. He was at dinner when the recent crisis was at its height. The soup was vermicelli, with the customary letters floating in it. In the conversation the New Yorker was contending against the general argument that the existing high prices were not likely to decline but rested on a business basis which made it certain they would be maintained. He was lifting the spoon to his lips after a very spirited utterance on the subject, when he saw that the four letters in his spoon spelt the word "Sell." He is not a superstitious man, but the incident set him thinking. He swallowed the omen without mentioning it. He continued to eat, and the party confined its talk chiefly to the condition of the stock market in this city. When he dipped his spoon in the soup for the last mouthful, the New Yorker operator saw that only six of the flour letters remained in the plate, but they spelt the word "Unload." This coincidence was too much even for the doubting stock broker, who excused himself from the table and went to the cable office of the hotel. He sent word to his broker to close out all his railroad holdings, and the difference in time brought the message here for the opening of the market on the day of the panic. His broker followed his directions, and he came out a heavy winner. It is not surprising that his favorite soup is now vermicelli, especially when he is operating heavily in stocks.—New York Sun.

# THE SUNDAY SCHOOL.

LESSON IV., JULY 28—GENESIS, 12: 1-9.

Golden Text: "I Will Bless Thee and Make Thy Name Great; and Thou Shalt Be a Blessing—God Calls Abraham—Gen. 12:3."

Time.—According to Ussher's dates in the margins of our Bibles, Abraham was born A. M. (year of the world) 2008, or B. C. 1966, almost exactly half-way between Adam and Christ, 32 years after the flood. He migrated when 70 years old, B. C. 1926, and entered Canaan five years later, 1921.

Places.—(1) Ur of the Chaldees. The ruins of this city, called Mugheir, are six miles west of the Euphrates, near where it is connected with the Tigris, about 120 miles above its entrance into the Persian Gulf, and 120 miles southeast of Babylon. (2) The Four Centuries After the Flood.—We pass over four centuries (427 years), before we come to the next great epoch in the religious history of the world. During this time great progress had been made. The new race started on a much higher plane than the former one. They had learned many lessons from the old world. They had seen the effects of sin. They had records of God's dealings in the past. They stood on the plane of civilization and invention attained before the flood, but with better purposes and uses.

1. The world was populated in three different lines by the three sons of Noah: Shem, from whom were derived the Jews and other Semitic races; Ham, the ancestor of the colored races; and Japheth, among whose descendants are the European nations. To these three the diverse races and the languages of men converge, as rays of light to their source. 2. The diversity of language began or was deepened by the confusion of tongues at Babel, near the present site of Babylon, "an act which did not indeed shatter the one primitive language into many separate languages, but into the beginnings of many." "An impulse of the natural development of languages."—Deitzsch. There are more than three thousand languages and dialects in the world, although the leading languages are less than three hundred. The Bible, in whole or in part, is translated into more than four hundred, including all the principal ones. The diversity of language gave the opportunity for many different developments of civilization and language, so that finally there will come one language, which shall include the best things in all. It made, as it were, a fence and defense around Abraham and the new religious development. The gift of Pentecost was the reverse of Babel, a symbol of a better day when all men shall be brothers again, and as the world grows better the unity becomes more possible. See the progress by comparing Gen. 11, Acts 2 and Rev. 7:9, 10.

3. The Dispersion. The people began to scatter widely. They early went as widely apart as Chaldaea and Egypt, working out the problems of government and civilization in many independent ways. The best progress is made in this way, in almost every department.

4. We have a brief story of the ancestry of Abraham.

I. Abraham and His Early Life.—1. His name, "Abram," in Hebrew means exalted father, or Ram (the lofty one) and father.—Hyle. Afterwards changed to Abraham, Father of a multitude. "The name 'Abram' Abu-ranad, the exalted father, is found in early Babylonian contracts."—Professor Sayce. 2. His father's name was Terah, a descendant of Shem. Abraham was the tenth generation from Noah. 3. He was born in Ur of the Chaldees (see Place) B. C. 1966, two years after the death of Noah. 4. He had two brothers, Nahor and Haran. He married his half-sister Sarai, at Ur. Abraham had no children before he entered Canaan, but he adopted his nephew Lot, after the death of his father Haran. 5. He lived in Ur till he was 70 years old.

II. The First Pilgrimage.—1. The journey was about five hundred miles from the sea, was on the shores of the Persian Gulf. Abraham, no doubt, often walked upon the sands of the seashore, to which the number of his descendants was compared. The city was a great maritime emporium, a walled town, with a high civilization and a large commerce, situated in "a marvelously rich country, said to be the original home of the wheat plant, and famous for its dates and other fruits."—R. Payne Smith.

III. The Call of Abraham.—Vs. 1-3. 1. "Now the Lord" (Jehovah) "had said." (Omit had with R. V.) The passage is a general statement of the reasons why Abraham emigrated to another country. "Get thee out of thy country, and go into a land that I will show thee." He did not tell him just where he wanted him to go, but would guide him, and show him the way as he went along.

IV. The First Pilgrimage.—Vs. 4, 5. From the last chapter we learn that Abraham left Ur with his parents, his wife, his brothers, and his nephew. The journey was about five hundred miles. Haran was a large commercial city. "A native of Ur would have found himself more at home in Haran than in any other city of the world."—Sayce. For some unknown reason Abraham and his company remained at Haran for a number of years instead of going on to Canaan. But Abraham did not know that he was going to Canaan (Acts 7:3; Heb. 11:8). The statement in 11:31 that he was going to the land of Canaan means that this was the divine purpose, and not that it was Abraham's plan. He remained in Haran till after his father Terah's death, and then the Lord showed him that he was not yet at the end of his journey.

V. Varied Experiences.—Vs. 6, 7. "Passed through." He entered on the north and went toward the south. "Sichem." Between Mt. Ebal and Gerizim. "Plain of Moreh," rather the oak (or oak grove) of Moreh, in Shechem. Difficulties.—"And the Canaanite was in the land." Another race, that of Ham, and still more idolatrous than the people of Ur, who were descendants of Shem.

This statement in the text is made to show (1) the seeming difficulties in the way of God's fulfilling his promise; (2) hence the greatness of Abraham's faith; (3) the reason why God agreed to do it to him to encourage his faith; (4) the reason why Abraham moved on. "God tries faith to increase it. It is strengthened by the winds that blow upon it, as an oak on the hillside becomes deep-rooted and tough-fibered."

Habits of Trees. In summer they wear all their clothes and in winter they keep them in their trunks.

## ODDS AND ENDS.

Fireworks to the value of \$50,000 were shipped to Australia and other points on the route of the duke and duchess of Cornwall and York, to be used in celebrating the visit of the royal tourists.

A Cincinnati man who recently obtained a divorce after his wife had compelled him to cook, scrub floors and dodge occasional bullets, has been awarded alimony in the sum of \$43 a year.

# One Ship Anchored on Another.

It is not usual for a ship on the high seas to elect to cast anchor on the deck of a passing steamer; but that is what a four masted schooner did recently in the Atlantic. The two vessels grazed in the fog, and the "catted" port anchor of the schooner fastened to the steamer's deck "by a fluke." It fastened to an engineer's state room in such a manner as to bar his exit, but fortunately the chain parted just as the room was being ripped into fragments. The schooner followed the steamer to its destination to recover her anchor.

# Her Laudable Ambition.

Colonel G. B. M. Harvey, the publisher, tells of meeting the young bride of a well known Kentucky family, who said: "I'm glad to meet you, because I'm thinking of writing a book." "Of what sort?" asked the colonel. "Oh," was the answer, "something like 'Les Miserables,' only more lively."

# How He Headed Off Sharpshooters.

William K. Vanderbilt, Jr., does not intend that Idle Hour, his new home at Oakland, L. I., shall be photographed without his permission. He has accordingly had pictures taken from every possible point and copyrighted the results.

# Couldn't Work Him for a "Temple."

A civil engineer employed in Salt Lake City received recently from the cashier at the works at which he had been engaged his first week's wages, less 10 per cent. He asked why, having worked a full week at agreed rate, there should be any deduction. "It's the tithe for the Temple," was the answer, and on further inquiry it appeared that it was usual in Salt Lake City for every citizen or workman to pay over to the elders a sum representing a tithe, or 10 per cent of his earnings or gains. The engineer said that he knew nothing about the Temple or the elders, and that he cared less. He added that he would have his full pay or know the reason why. "Oh, it's entirely optional," said the cashier, pushing over the balance.

# Wonderful Case in Idaho.

Buck Creek, Ind., July 15th.—Mrs. Elizabeth Rorick of this place had Rheumatism. She says: "All the doctors told me they could do nothing for me." She was very, very bad, and the pain was so great she could not sleep at night.

She used Dodd's Kidney Pills, and she is well and entirely free from pain or any symptom of the Rheumatism.

"Are you still using Dodd's Kidney Pills?" was asked.

"No, I stopped the use of the Pills some time ago, and have not had the slightest return of my old trouble. I am sure I am completely and permanently cured."

# Royal Pistol Shot.

King George of Greece has lately taken up pistol practice as an amusement, and is developing a considerable talent in that direction, so that he was able in a recent tournament to defeat some of the best shots in the kingdom.

# NEW EQUIPMENT FOR THE WABASH.

Effective July 10th. The Wabash is placing the first of the large order of equipment, consisting of two baggage, 8 combination passenger and baggage, 30 coaches, 10 chair cars, 3 cafe cars and 2 dining cars into service. The trains running from Chicago leaving at 11:00 a. m., 3:03 p. m., 9:15 p. m. and 11:00 p. m., respectively, will carry this new equipment. Much comment has been made upon the elegant broad vestibule chair cars in this service. In addition to this extra equipment, the Pan-American Special, running between St. Louis and Buffalo, leaves St. Louis at 1:00 p. m., arriving at Buffalo 8:20 a. m. Returning, leaves Buffalo 1:30 p. m., arrives St. Louis 7:58 a. m. This train has been equipped with the large broad vestibule chair cars and cafe library and observation cars, something entirely new, an innovation in the passenger service.

It is one of the unsolved mysteries how two men can exchange umbrellas and each invariably get the worst of it.

Busephalus, the horse of Alexander, hath as lasting fame as his master.

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