

GOT EVEN WITH THE COONS.

A Yellow Dog's Revenge After Being Badly Whipped by the 'Ingalls. There were coons in the woods in the vicinity of David Cornell's farm-house at Harmony, Pa., says the New York Sun. There had been sixteen of them. None of them is left now, owing to the persistence of Cornell's dog Crockett in gathering the ringtailed little animals in. There isn't as much of the dog Crockett, either, as there was before he started in on his coon-hunting campaign. Crockett is a yellow dog, not much bigger than a coon himself. A little more than three weeks ago one morning he came limping in from the woods. Both ears were slit into tatters, one eye was closed and the dew claw of one foot was torn off. Crockett lay by for a few days and was doctored up. He had tackled something in the woods that had done him up nicely, but he was biding his time. At last he trotted off to the woods again one evening and was gone a long time. When he came back he had a coon with him. The coon was dead. Crockett had caught and killed the coon and it was then surmised that the coon had been one of others that the dog had got among on his former visit to the woods, much to his disadvantage, and that Crockett was now having his little revenge.

The surmise was correct and for fourteen successive nights the dog came in with a coon. One day he took a stroll to the woods again. It wasn't long before the sound of his voice in very evident anger was heard, and his owner hurried in the direction from which it came to see what Crockett had got mixed up with. The dog was in lively contest with two coons. One, a big male, Crockett had down and was chewing it and bawling. The other, one female, was on the dog's back, scratching and biting and making the hair fly in a manner that threatened to leave Crockett without any of his coat on his skin if the fight went on much longer. The dog's master didn't interfere, and at last Crockett got the male coon by the throat, and a few vicious shakes and crunches removed him from the fray. Then the dog lay down, and rolling on the female forced her to quit her hold, which was the worst thing she could have done, for Crockett seized her by the throat and shook the life out of her as he had out of her mate. But the dog was pretty well used up and had to be helped home, although he tried his best to get there alone and dragging one of the coons. He hasn't been able to get out after any revenge since, but it is thought that he has cleaned out the entire gang of coons that made it so unpleasant for him on his initial trial of prowess with them.

HALF-CENT COINS DEMANDED.

A Boston Writer Thinks They Should Once More Be Put in Circulation.

Some of the conservatives and the long-headed are saying that this government ought to resume the coinage of the half-cent, dropped in 1857, as an approach to the much smaller coins of France, Germany, Italy—in fact, all European countries. A shrewd Boston manufacturer the other day remarked to a Transcript reporter that at present he regarded the South as the most prosperous part of the country, simply because she was living within her means and paying her debts promptly in cash, or its equivalent, paper legal tender. At the North, he said, all our present financial misery is caused by our people's extravagant standards, their feverish speculating life and living beyond their means. In the West it is the same. In San Francisco copper is scorned; car conductors refuse it, or used to. There, as well as in New Orleans, nothing is done for less than a "nickel." In Philadelphia a boy will scarcely black your boots for less than two nickels. In Yicksburg the planters used contemptuously to throw coppers on the floor or ground; even the negroes refused to pick them up. But if the wild war extravagance is to cease, if we are going to practice some of the small economies of life (which are really the small virtues), then it follows—as the night the day—we must no longer scorn the cent or half-cent. A thousand times a year you need the half-cent in your shopping. "I make nothing when I sell one copy of a cent paper," said a Boston newsboy to the writer. "I only make a cent when I sell two papers." But these newsboys (how many are there—50,000 of them in the United States?) should have the half-cent, and should have the half-cent cake and half-cent bun to buy with it. Give us back the Democratic coin and let us learn our sorest needed lesson—economy. Let us have back the old coin of our boyhood. We don't want the centime, pennig, or centesimo (each of these coins of the value of one-fifth of one cent and current in France, Germany and Italy, respectively), but we do want that convenient half-cent of a generation ago.

A Four-Eyed Chinese Baby.

The Chinese have queer ideas about monstrosities and their right to dispose of such freaks. A woman at Woo-Foo, province of Lukien, recently gave birth to a child having four perfect eyes. The family were very greatly exercised over the matter and tried to get the priest to kill the monster. This he refused to do, telling them that the best way to guard against the recurrence of such a calamity was to exhibit it in a cage on the streets for a few days. The priest stated the length of time that would be necessary to make a public show of the monster in order to propitiate the evil spirit that was responsible for the freak, and when the time was up, the mother coolly drowned her four-eyed offspring in a tub of water.

IT PAYS TO BE A KICKER.

The Man Who Kicks Generally Gets the Best of Everything.

It pays to be a "kicker," according to the Chicago Record. It is the man who "kicks" and demands to be shown the chart who gets the best seats in the theater, while the meek, unresisting man who simply goes up and passes in his money is placed at the rear of the parquet circle behind a post. The "kicker" always gets clothes—at fit him because the tailor is afraid to offer him a misfit. But it is in the restaurant that the "kicker" is seen at his best. The other regular patrons of the place were in the habit of coming in, quietly giving their orders, patiently waiting for their checks and then going away. The "kicker" would pound on the table if a waiter did not immediately come forward to serve him. He was in the habit of sending back dishes that didn't please him. If his coffee wasn't piping hot he would send word for the manager to come at once, and to him he would offer violent complaint. He upbraided the waiters if they were slow in bringing a napkin, and if, when he arose to depart, there was no waiter at hand to give him his check and help him with his coat he rattled a spoon in a cup in order to express his disapproval.

In these various ways did he demonstrate his caudishness, vulgarity and ill-breeding. With what results? When he comes into the place the manager meets him at the door to take his hat, and then makes desperate gestures to the waiters, who are attending upon other customers. When he is seated at a table a waiter rushes forward to whisk away imaginary crumbs and spread fresh napkins over the clean table cloth. The manager in the meantime is at the desk getting a newspaper for the "kicker" to read. He comes back with the newspaper and remarks that it is "rather chilly outside." After the waiter receives the order the manager goes back into the kitchen with him to see that everything is done properly. If all other work comes to a dead stop, that order must receive the religious attention of the cooks.

The "kicker" has a waiter hovering near him all the time, and occasionally the manager strolls that way to reassure himself that there is no cause for an outbreak.

When the kicker rises the check is ready. His coat and hat are brought to him and the cashier smiles upon him and never gives him a heap of silver in change. The manager bows to him as he passes out. Unquestionably it pays to be a "kicker."

Where Even Cricket Is Dangerous.

Although we are accustomed here to regard cricket as a rather quiet and inoffensive game, it bears an entirely different aspect when played in the Pacific islands. According to the new English bishop of Melanesia, who was bowled out by one of the converts to Christianity at the outset of his first game in Norfolk Island, "the natives don't clap their hands, but war-whoop in token of applause. This whoop is more like a shrill siren whistle than anything else. When the batsman misses he leap about whooping to the crowd of onlookers and they back to him, while he swings his bat round his head to the peril of the wicket-keeper, and, indeed, of all within range." Imagine what the antics of the Norfolk islanders would be if they were to acquire any knowledge of our national game of baseball.

It's Bullet-Proof Shield.

"Madam," said Meandering Mike, when, in response to his request for food, she offered him pie, "do ye remember a year ago when ye gave a sufferin' feller creature a pie?" "I believe so." "Madam, I'm that man." "Was it good?" "Good! It saved my life. There was an unfeelin' farmer that fired a box of tacks right for my heart at short range. I hed yer pie buttoned up inside my vest an' here it is—full o' tacks ez ye kin see fur yerself. It ain't near wore out, an' I won't need another ter take its place fur a year yet."—Washington Star.

Women Workers of the South.

Thousands of Southern girls who never before attempted to earn a living are every year drawn into the canneries, shirt factories and the like, newly established all over the South. These enterprises have given a tone of hope and life to many a listless Southern village and are paving the way for a broader intellectual life for Southern girls of no fortune and small social pretensions. Meanwhile the characteristic Southern respect for womanhood promises for these working girls a consideration that would astonish Europeans. No such awakening has yet come to colored women.

Conversation Flagged.

An American girl, on being asked by a certain pompous and self-satisfied Lord Somebody-or-Other among what people she had met the most perfect, polished, and cultured gentlemen, replied sweetly: "Among the British nobility, my lord." "Yes," said the questioner, beamingly. "I felt very sure you would so reply, and among what people have you encountered the exact reverse, if I may ask?" "Among the British nobility, my lord," answered the lady without hesitation. Whereupon the conversation flagged.

Came the Other Way.

Clevertown—Now that you are living in the country, I suppose you have fresh milk every day. Dashaway—We didn't this morning. "Why not?" "The train from town was two hours late."—Life.

Pamphlet.

Extracts from United States Congressional Record, containing address of Hon. W. S. Linton and discussion in congress upon sectarian appropriations of national money to Indian education, and the vote thereon; also remarks made respecting a requirement to teach the English language in New Mexico after admission to statehood, and two separate votes rejecting such a requirement.

Address, Gen. Green Clay Smith, P. O. Box 333, Washington, D. C. Price, postage paid, \$2.50 per thousand, or 5 copies 10 cents.

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"The state has no right to educate! and when the state undertakes the work of educating, it is usurping the power of the church." Bishop - McQuaid

The A. P. A. is organized with public principles, but with a secret plan of campaign, and that rather from necessity than choice.

UNITED AMERICAN MECHANICS.

Its Organization and Principles—How to Become a Member.

We would respectfully call your attention to the fact that there is in this city a council of the Order of United American Mechanics, to which we would be happy to have you give a moment's thought, and if favorably impressed, would like your name proposed for membership.

The Order of United American Mechanics was organized in Philadelphia on the 15th day of July, 1845. Its first inception was for the protection of Mechanics and Workmen alone, and for a number of years none but operative mechanics and workmen were admitted to its membership; but the great interests of principles involved in its existence, caused a departure from that plan, and the Order has for years existed and exists today as an order of speculative mechanics, recognizing every one possessed of the birth requirements, who works for a maintenance either by hand or brain or both as eligible to membership, and numbers among its members men of every profession, and calling in life.

The objects of this order are to assist each other in obtaining employment; to encourage each other in business; to establish a sick and funeral fund; to establish a fund for the relief of widows and orphans and to aid members; and to aid members who, through Providence, may be incapacitated from following their usual vocations, in obtaining situations suitable to their afflictions. The membership of this order is composed of white male citizens born in the United States, or under the protection of its flag. This order has existed for nearly fifty years, and is at present, rapidly spreading throughout the United States. As an American born, and having the welfare of yourself and family at heart, as well as that of the nation at large, we would most heartily invite you to become a member of the U. A. M., as it is the only Order in existence founded especially to promote the interests, elevate the character and secure the happiness of the American mechanic and business man.

It therefore appeals to the head and heart of him who wields the pen as well as to him who swings the sledge or wields the sled; to hammer of the mechanic. In its councils a free discussion of principles relating to the fostering and care of the interests of individual members is permitted; but nothing of a political or sectarian character is ever allowed to be discussed. It has no affiliation with such institutions as Trades Unions, Knights of Labor, Sovereigns of Industry, or the like, and desires not to control either capital or labor, as it would be doing a gross injustice to many of its members, who are taken from both classes. The membership of the Order is scattered from Maine to California, and from all points comes the glorious news that the Order is gaining great strength in all jurisdictions.

An endorsement branch is also connected with the Order, both national and state, which insures those who seek its benefits, enabling them to leave a sum, which is in all cases substantially and promptly paid, to the dear ones, when death marks its members for its own.

It seems very strange indeed that the American does not feel inclined to become so peculiarly national in his ideas and associations as do the English, French, German, Irish, and other nationalities. Each and all of the foregoing have their peculiar national organizations, and take pride in same. But the American joins order after order, composed of a mixture of nationalities, and lets his own countrymen severally alone in the matter of secret and fraternal societies.

We would not belittle any of the existing secret beneficial associations. Far from it. They are a power for good in the community. But we do ask him who is to the manor born to turn his thoughts to home and native land, so that he can join in the glad refrain: "Thou art my native land, I own thy fostering hand; Though far from thee I roam, Still thou art my home."

Americans, we of this Brotherhood appeal to you to aid us in this work we are now carrying on. You must either be for us or against us. Choose quickly and let us show to the country that we truly believe in American principles, American industry, American protection and American government. Strikes, riots and boycotting are terms too harsh to be applied to American Mechanics. Bonded together by promptings of patriotic affection, may this Order grow and progress, until every man who calls himself American can stand up and say in all sincerity, I own no man as master of my actions.

OBJECTS OF THE ORDER. First—To maintain and promote the interests of Americans, and shield them from the depressing effects of foreign competition. Second—To assist Americans in obtaining employment. Third—To encourage Americans in business. Fourth—To establish a sick and funeral fund. Fifth—To maintain the public school system of the United States of America, and to prevent sectarian interference therewith, and uphold the reading of the Holy Bible therein.



LOYAL ORANGE INSTITUTION

United States of America. FRANCIS C. CAMPBELL, M. W. G. M., Minneapolis, Minn. ROBT. W. JOHNS, N. S. Supreme Secretary, Troy, New York. M. L. ZOOK, 1815 Howard Street, Omaha, Neb., Organizer for department of Nebraska, Iowa, Kansas, Missouri and Colorado.

ORANGE PRINCIPLES.

On behalf of the Loyal Orange Lodge of the United States of America, and with a view of correcting the false impression that enemies are endeavoring to convey to the minds of men who are unacquainted with Orange principles, are these few statements made:

The Loyal Orange Institution is a brotherhood and sisterhood, bound by three ties—Justice, Truth and Righteousness. It has no hidden aims.

It is Fraternal and Benevolent—assisting and protecting members while living and their widows and orphans when they are removed by death.

It upholds the right of private judgment—the untrammeled freedom of opinion; believes the public schools are an essential safeguard of the state, and should be kept free from ecclesiastical or sectarian control and that persons disloyal to the government—who hold a mental allegiance to the pope of Rome—should be rigorously excluded from teaching therein.

It believes primary allegiance is due to the government which protects the lives, liberties and properties of its citizens, and that ecclesiastical authority should not under any circumstances, be permitted to meddle in the affairs of state, and that coercion of a citizen in the exercise of his or her right of franchise, under the guise of religious or spiritual authority should be punished as a crime against the state.

It is the duty of every citizen to defend the lawfully constituted authority and institutions of our country against corrupt and inimical influences, as well as against armed assailants, to the end that our glorious freedom be protected and transmitted unimpaired to posterity.

It encourages habits of frugality and industry among its members, and is proud to boast that Orangemen seldom become a public charge or accept pauper's aid.

It believes in the restriction of immigration and the extension of time for the naturalization of citizens, and that the public schools be held for actual American citizens who become settlers.

The Loyal Orange Institution of the United States of America has certain requirements for membership. That a man shall be an actual American citizen, having complied with the laws of the United States with regard to naturalization, and without a mental reservation.

That the applicant shall be a Protestant, and also that his parents and wife shall be Protestants.

That he shall be thrifty and successful in his business; honorable and truthful in his dealings with his fellowman, and shall be known as a law-abiding citizen.

That he will endeavor to give his children or any children under his charge at least a school education, being careful to avoid all popish doctrines, and that he shall be in sound health at the time of making application.

That he shall be a man where a man was born, so long as he meets the foreign requirements, and the qualifications required of every applicant to the order, and we do not think that any patriotic American order can offer a better array of principles and teachings.

J. O. U. A. M.

A Loyal, Patriotic Organization, Fraternal and Beneficial, Strictly Non-Partisan and Non-Sectarian.

DECLARATION OF PRINCIPLES. The National Council of the Junior Order of United American Mechanics in annual session assembled declares:

That the constant landing upon the shores of the borders of ignorant, vicious and lawless criminals of the Old World should be viewed with alarm by the loyal and patriotic citizens of this country.

We affirm a warm and hearty welcome to all immigrants who desire to better their condition and become a part and parcel of our nationality, but we have not one square inch of room for the anarchist, the socialist or nihilist, or for any one who is not willing to subordinate to the flag which is powerful enough to shield and protect them as well as us, in the exercise of all civil and religious liberties.

We affirm our devotion to the public school system of this country. We believe in compulsory education, and that all teaching in our schools should be in the English language, to the end that future generations may be able to take their place in the ranks of our country's workers, educated in the history, the customs and manners of Americans.

We guarantee to every man the liberty of worshiping God according to the dictates of his own conscience, and would not even spare assistance to protect all in the exercise of his liberty, but we object most strenuously to the interference of any church, no matter under what name it may exist, in the temporal affairs of this country.

We believe that the Bible should be read in our public schools; not to teach sectarianism, but to inculcate its teachings. It is the recognized standard of all moral and civil law; we therefore believe that our children should be educated in its teachings, but that no dogma or creed should be taught at the same time.

We believe that patriotism and love of country should be instilled into the hearts of children, and that, with the words of "Mother of God" and "Heaven our children should be taught that our flag is the symbol of all that makes a "home" for us. We would place a flag upon every public school in our land, and a Bible within, and the object lesson therein set forth should be a beacon light in every storm which threatens to engulf us.

States of North America, or under the protection of its flag.

Of good moral character. A believer in the existence of a Supreme Being as the Creator and Preserver of the Universe.

Opposed to any union of church and state. Favorable to free education and the American Public School system.

Between 16 and 30 years of age for beneficial membership; over 30 years honorary membership.

The word "Junior" in the title has no relation to the age of members. It was adopted to distinguish the Order from the O. U. A. M., and has no other significance.

The word "Mechanic" to be construed liberally. It refers in no manner to artisans, but embraces every pursuit.

ORGANIZERS WANTED. We want a Council of the J. O. U. A. M. in every city, town and village in the United States.

It is the leading American patriotic and beneficial organization, and the strongest and one of the oldest, confined to native-born Americans.

It is only necessary to make its objects, principles and workings known to easily secure enough charter members to start a Council. A liberal premium will be paid to any one organizing a Council. For full particulars apply to H. A. KIRBE, National Councilor New Brunswick, N. J.

DIRECTORY.

NATIONAL COUNCIL. N. C.—J. G. A. Richter, Box 387, Canton, O. N. T. C.—W. W. Tyler, Richmond, Va. J. P. N. C.—H. A. Kirbe, New Brunswick, N. J. S. V. C.—Edw. B. Shuman, P. O. Box 766, Philadelphia; office rooms Nos. 16 and 17, 631 Chestnut street.

National Organizer—Stephen Collins, Box 766, Pittsburgh, Pa. Meets in Omaha, Neb., the third Tuesday in June.

STATE COUNCIL OF ILLINOIS.

Incorporated February 1852. C. C.—B. Ripston, 638 Westworth avenue, Chicago. S. V. C.—Thos Rowan, 709 Union st., Alton. J. P. C.—Thos J. Coen, 407 Sheffield ave., Chicago. S. C. Sec'y—Joseph S. Reynolds, P. O. Box 10, Chicago.

Subordinate. George Washington Council, No. 3, meets first and third Friday evenings of each month at 8 p. m. in A. O. U. W. Hall, corner Chicago. Joseph S. Reynolds R. S. 1515 7th ave. Visitors always welcome. T. Day, 6315 Westworth ave., E. L. Co. 20, R. 2, 6312 Honore st., Englewood.

Colfax Council, No. 23, meets Saturday evening at 8 p. m. in G. P. Hall, South Chicago ave. John W. Boger, R. Box 458. Daniel Webster Council, No. 8, Jr. O. U. A. M., meets first and third Saturday evenings of each month in Modern Woodmen hall, Murray, Neb. Visiting brothers always welcome. James Longbridge, recording secretary.

NEBRASKA.

STATE COUNCIL OF NEBRASKA: S. C. WM. F. KNAPP, Omaha. S. V. C.—LEVI H. SHIRM, Omaha. S. C. Sec'y—GEO. C. FENTON, P. O. Box 725, Omaha.

S. C. Treas.—C. H. ALLEN, South Omaha. Conductor—H. S. BARTHOLO, Plattsmouth. Warden—P. S. McCAULEY, So. Omaha; S. Sentinels—G. B. SHERWOOD, So. Omaha; R. P. DOLAN, Omaha. Representatives to Nat. Council—WM. F. KNAPP, H. L. DAY, W. A. MESSICK, P. S. McCAULEY and J. W. HOULETT.

The next regular meeting will be held on the third Tuesday in Jan., 1895, at Omaha. FRANCIS S. KEY COUNCIL, No. 6, meets every Friday evening at G. A. R. Hall, Plattsmouth, Neb. Visiting brothers cordially invited. O. K. JOHNSON, Rec. Sec.

WASHINGTON COUNCIL, No. 1, meets every Tuesday eve. in Iowella hall, 24th and Grant streets. Visiting brothers always welcome. J. H. HARVEY, Sec'y.

LINCOLN COUNCIL, No. 2, meets in Lincoln, Nebraska. COLUMBIA COUNCIL, No. 3, meets every Tuesday evening in Patterson block, 17th and Farnam streets.

A. L. LIGHTFOOT, Councilor. A. L. LIGHTFOOT, R. Sec'y, address care County Clerk.

GARFIELD COUNCIL, No. 5, meets every Tuesday night in South Omaha. WILLIAM FARR, Sec'y.

LIBERTY COUNCIL, No. 7, meets every Tuesday evening, I. O. O. F. Hall, Louisville, Neb. T. H. Lucas, Rec. Sec'y.

COUNCIL, No. 20, A. P. A., Cameron, Mo., meets every second and fourth Monday evening, at Fraternity Temple. Visitors welcome. BLUFF CITY COUNCIL, No. 7—meets every Wednesday evening in G. A. R. Hall, Council Bluffs, Ia.

LINCOLN Commandery No. 1, U. O. S. M., meets every Thursday evening in P. O. S. of A. hall, Council Bluffs, Ia. A. M. Burnham, Recorder.

AMERICAN LOYAL ORANGE LODGE, No. 221, meets the first and third Tuesday evening of each month, at 9 o'clock, Kansas City, Mo. M. L. ZOOK, Sec'y.

MISSOURI. STATE COUNCIL OF MISSOURI. S. C.—F. C. Borden, Holden, Mo. S. V. C.—Rev. H. A. Slaughter, Warrensburg, Missouri. Sec'y—Rolla G. Carroll, Warrensburg, Missouri. Will meet at Hannibal, Mo., February, 1895.

KANSAS CITY COUNCILS. KANSAS CITY COUNCIL, No. 9—Meets every Friday night at 1012 Walnut street. Jas. McNamara, Sec'y 1800 East 10th St.

COLUMBIA COUNCIL, No. 15—Meets every Saturday night at the corner of Twelfth and Cherry streets, W. Y. Sheaver, Recording Secretary, 1407 Madison street.

PATRIOT COUNCIL, No. 31—Meets every Wednesday night at A. O. U. W. Hall, 142 E. Eighteenth street, J. E. Fisher, Rec. Secretary, 2421 Flora avenue.

WESTPORT COUNCIL, No. 37—Meets every Friday night at Westport, W. B. Shifan, Rec. Secretary, 125 E. Eighth street.

GATE CITY COUNCIL, No. 44—Meets every Tuesday night, corner 16th and Penn St., over drug store.

SPRINGFIELD COUNCIL, No. 40—Meets every Thursday night, between 31st and 32nd on Holmes.

SHEFFIELD COUNCIL, No. 35—Meets at Sheffield every Thursday night. Thomas Smith, Rec. Sec'y, Sheffield, Mo.

ABEL LINCOLN COUNCIL, No. 16, AMERICAN Protective Association meets every second and fourth Wednesday of each month in I. O. O. F. hall, Plattsmouth, Neb. Visiting members are welcome. J. H. Smith, Sec.

COUNCIL, No. 6, A. P. A.—Meets every Saturday evening at southeast corner Packard and Osage avenue, Armourdale. Visitors cordially invited.

COUNCIL, No. 11, A. P. A.—Meets at Woodward's Hall every Tuesday evening at 8 p. m. sharp, Third street and Lafayette avenue. A cordial invitation is extended to visiting friends.

ARGENTINE COUNCIL, No. 12, A. P. A.—Meets every Monday night in Nokes Hall, Argentine, Kan. All visitors welcomed.

TOPEKA COUNCIL, No. 14, A. P. A.—Meets every Monday evening in A. O. U. W. Hall, 418 Kansas avenue, Topeka, Kansas. All visitors will be cordially welcomed.

Geodlyk Council, No. 1, W. A. P. A. of Kansas City, Mo., meets every Friday afternoon at 2:30 o'clock at 1809 Penn St. Address, Post-office box 521, Kansas City, Mo.

Sunflower Lodge, L. O. L., No. 264, meets second and fourth Tuesdays of each month at 8 p. m. at Claff's hall, corner 64th Mill street and Osage avenue, Kansas City, Kan. Visiting brethren are cordially invited to attend. John Davidson, W. M., Wm. McNaughton, Sec'y, 715 Reynolds Ave.

Liberty Council, No. 15, Jr. O. U. A. M., meets every Wednesday night, corner Packard and Osage streets, Armourdale, Kansas. Thos. Rolf, secretary.

KANSAS PURPLE STAK, L. O. L., No. 206—Meets first and third Tuesdays of each month at 8 p. m. at A. O. U. W. Hall, corner Fourth street and Minnesota avenue, Kansas City, Kan. Samuel Harrison, W. M., Wm. Balogh, secretary, 337 Northrup avenue; Visiting brethren cordially invited.

ROSEDALE COUNCIL, No. R. A. P. A., meets every Wednesday night at McGeorge's hall, Rosedale, Kas. All friends cordially invited.

PRO ARIS ET FOCI. SUPREME CABINET American Orange Knights. OBJECTS. This order is formed of persons whose objects is to maintain the supremacy of law, order and constitutional freedom; to preserve inviolate the citizen's franchise; to perpetuate and defend the precepts and free institutions of civil and religious liberty guaranteed by the Constitution of the United States and established by our forefathers.

For information regarding the formation of new Commanderies, or supplies, write to the supreme secretary, M. L. ZOOK, Sec'y, J. M. BANKER, C. C., 1615 Howard St., Saganaw, Mich. Omaha, Neb.

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"Among the Ozarks." The Land of Big Red Apples, is an attractive and interesting book, handsomely illustrated with views of South Missouri scenery, including the famous Olden fruit farm of 3,000 acres in Howell county. It pertains to fruit raising in that great fruit belt of America, the southern slope of the Ozarks, and will prove of great value, not only to fruit growers, but to every farmer and homeseeker looking for a farm and a home!

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