

ELOQUENT MR. BROWN

He Answers Jesuit Sherman in the Farnam Street Theatre

Before an Intelligent and Appreciative Audience, Numbering Fully 2,000 People.

CONTINUED FROM LAST WEEK.

Another means by which Romanism builds up her political influence is by securing control of our great cities. It has been one point in their planning for many years past to center their forces in the cities and control the centers, and from these centers work out into all the land. You know what influence attaches to a city government, and they have been sending their people to the cities for many years past, and by their peculiar political operations they have been securing control of one city after another. Practically they control New York city. They don't elect all the officers, but they elect a very large percentage of them. And the same thing is true of Boston, only it is more emphatically true of Boston; ninety per cent. of the employees of the city of Boston are Roman Catholics, and they draw thousands of dollars from the treasury of the city every month. And they are getting to control Chicago almost entirely. And so we might go on through a long list of cities in the United States where Romanism dominates almost entirely. For a number of elections past, but the last one, the state of New York has cast the deciding vote in our presidential elections; as the state went our election would go, and as the city went the state would go, and as Romanism went the city would go, and so back of it all Romanism was there deciding the matter as to how our national elections should go. And this matter of controlling cities was a very important and profitable thing to them. A shipload of Roman Catholics might come in from some foreign coast, the hierarchy knew just where to send them to get employment; they knew where the mayor was a Roman Catholic and the councilmen were Roman Catholics; they knew where they would employ their people to shovel gravel on the streets whether they needed the gravel shoveled or not; and they knew where a Protestant could not get a day's labor, for they kept it for Romanists. You know how it was here in Omaha. (Applause.) So one of the great political plans of Rome has been to capture the cities for political and financial purposes.

Another great arm of the political power of Rome is the saloon system of our country. Did you ever think that a large majority of the saloon keepers of the land were Roman Catholics? They are not all Roman Catholics. There are some Protestants in the saloon business I will acknowledge; but the fact remains that a large majority of them are Roman Catholics. Mr. Munson says nine-tenths of them are. But you go and look at the names on the saloon signs and see how they indicate Irish Catholics and soon. I live in a little town where there are four saloons and I am told that every man of them is a member of the Roman Catholic church in good and regular standing. (Laughter.) It is an alarming fact and suggestive fact that nearly all the saloon keepers in our land are regular communicants in the Roman Catholic church. I understand that John L. Sullivan was a member in good and regular standing in the Roman Catholic church, and the man who whipped him belonged to the same church. (Laughter.) There is not a politician in this city or in this state who does not understand the vast political significance of our saloon system. The saloon keeper not only controls his own vote, but he controls the vote very largely of his customers. Perhaps not all of them; I do not wish to say that, but he controls a very large number of them, and the saloon system is a mighty factor in our political influences. I am sorry to say. And it is a serious fact that it is controlled by Romanism, and they rely upon this as one means by which they will secure control of this country in the end.

Another means upon which they rely is their great and extensive system of immigration. We talk about the immigration problem, but we do not appreciate the magnitude of this question of immigration. People are pouring into our country a half million, six hundred thousand, perhaps seven hundred thousand in a year; one year it went up to seven hundred thousand, and the probability is for the next decade that it will average about seven hundred thousand every year pouring into our country. Why think of it! There has never been such an emigration of people in the history of the world, since the time the Jews came out of Egypt. Never! It is the greatest movement of people that is known in modern times, this pouring by the hundreds of thousands of people to these United States. And who are they? A great majority of them are not Germans, nor Scandinavians. We get a great many citizens from Germany and Scandinavia, and we did at one time from England, but I am sorry to say that the great majority of the immigrants coming to us now are not

from those Protestant countries, but they are Poles and Spaniards, and from South America, and from various other Roman Catholic countries throughout the world. And they are coming very many of them from the slums of the old European world, and they are sent over here because they want to get rid of them over there, and it is a very serious fact that a very large percentage of them belong to the Roman Catholic church. And Rome is increasing her voting population in this way from year to year, and what can she do in a decade? Suppose Rome sends to this country a hundred thousand voters in one year, it only takes ten years to send a million. Of the ten million people they have here perhaps two million of them are voters, and if they can increase it a million in ten years how long will it be before they can gain political control of this country? Do you not see that is a very important factor in the problem for the capturing of this country? The pope is shipping in hundreds of thousands of ignorant people to our cities to do his voting for him; and that is one of the political plans of Romanism.

And then to make all of this permanent, Romanism proposes to capture our school system and make it teach Romanism; to organize and maintain as it now has, a standing army throughout this country. It is a serious fact that Romanism has a far greater standing army than has Uncle Sam. We have about twenty-five thousand men, but I presume to say that the organized military companies of America that are controlled and armed and ready for action upon a word's notice from Satolli the American piper, will run up to the hundreds of thousands. But didn't Father Sherman talk nicely about that little Italian gentleman? Why he said, where are his guns, and where are his soldiers, and what can he do? If he has five cents he can ride on the street car, if he has twenty-five cents he can ride in a cab, and for two dollars he can take a hack; but then he forgot the fact that all over this country are organized Roman Catholic military companies; he ignored the fact that our army is largely Roman Catholic, and officered by the Roman element; he ignored the fact that most of our navy is Roman Catholic, and in some of our ships confessional boxes are being set up; and he ignored the fact that Satolli, at the top of the drum, could organize an army many times as large as the army of the United States if he just wished to do it. What are these Hibernians, and what are the Catholic Knights of the Red Branch, Clan-na-Gael, and all these things? They go beyond my recollection. They run up to a large number, and they are Roman Catholics. Why the other day a company of them met and the priest blessed their arms, and blessed them too. I suppose they were prepared for service. You know there is not a state in this union where there are not organized military companies that are Roman Catholic.

Father Sherman had a good deal to say about a certain secret society. He did talk terribly about that secret society; he called it un-American; it had no right here. Well I am not here to take under my arm any society; I do not represent any society; I speak as a Protestant minister, and if Mr. Sherman objects to any secret society why is it that Romanism has so many secret societies of its own into which a Protestant never will be admitted? Why all of these societies of which you hear of in the Roman Catholic church, are secret societies of that church, and their plan is secret, their work is done in secret, and their vote is cast as solidly as any organization this world has ever seen, and it seems to me if Mr. Sherman is going to curse these societies, he ought to commence at home and rid himself of these objectionable features. The fact is that the Roman Catholic church is the greatest secret society on this earth.

And now what shall I say about that terrible thing that is known as the A. P. A.? (Laughter and applause.) If we would take Father Sherman's name for it, would you think there is any place on earth or in the regions below that would be honored by its presence? I was wondering what it is that the A. P. A. has done that makes Father Sherman and his Roman Catholic friends hate it so. Now they have a right according to law to worship God as they choose, and up to date I have not heard that the A. P. A. has interfered with that arrangement. And if they have burned down any of their churches I confess to you I have not heard of it. And if they have killed any of their priests I have not heard of that either. I have not heard that the American Protective Association has interfered with any of the legal rights of the Roman Catholic church. I don't know as they have; but some Catholic over yonder says they don't vote to suit us. (Laughter.) Now I take it that is just where the shoe pinches exactly, and I want to say to you Roman Catholic friends here, if that is what you object to, you must remember, dear friends, you set the example, and now if you are getting paid off in your own kind of money, don't cry about it. You commenced that business of voting solidly and arranging in a secret society, and if our friends of the

American Protective Association have dropped on to your plan and found that it works well, why let them alone, they have just as good a right to it as you have. (Laughter and continued applause.) The law of patent rights don't apply to secret organizations. I read sometimes a little pamphlet published in New York, Rev. O'Connor is the editor. (Most of you know him, he was here at the general conference.) I took up that little pamphlet a short while ago and read something about the American Protective Association. He said during the last year that the American Protective Association had succeeded in abolishing the Roman Catholic bureau at Washington, which was instituted to influence legislation. I said, is that so? Well then bless God for the American Protective Association. The Roman Catholic church is the only church in Christendom that ever had the audacity to establish a bureau at Washington to influence legislation, and it was a stench and a disgrace to this nation while it was there; and if the American Protective Association has driven it out of Washington, then I trust the A. P. A. will live and rule a long time. (Applause.) Why I think the A. P. A. has a good name anyway: American Protective Association, that sounds good. Why if I was in a foreign country I would wake up out of my sleep to hear the euphonious melody of those words. I am an American; I like the language of Daniel Webster. He said "I was born an American, I live an American, I shall die an American." I think those are good sentiments. Our American institutions deserve protection by somebody, and if there are ten million subjects of a foreign power amongst us to subjugate this nation to a foreign power and make us do the bidding of the pope, I trust that God will increase the number of those who will dare to live for, protect and defend our American nation, and the institutions we love so well. (Applause.)

W. A. P. A. Column.

CLINTON, Ia., June 19.—To the Editor of THE AMERICAN—Dear Sir: I see in your issue of the 16th, on page 8, a W. A. P. A. column and an article purporting to have been written by a Mrs. Addie Scammon, styling herself as supreme president of the W. A. P. A. I wish to call your attention to the fact that Mrs. Scammon, who has addressed you in F. P. & P., is not the supreme president of the W. A. P. A. nor are letters used, the letters of the W. A. P. A. nor is the assumed W. A. P. A. an auxiliary to the A. P. A's.

In 1892 at St. Louis, Mo., a resolution was presented and unanimously passed making the W. A. P. A., of which H. F. Bowers was the founder, an auxiliary to the A. P. A.

The supreme council unanimously endorsed it with Mrs. Blanche E. E. Reynolds, of Lombard, Ill., the supreme president and Mrs. M. S. Coffin, of Detroit, Mich., the supreme secretary and Mrs. Winspear of Omaha another of the supreme officers. At the meeting held at Cleveland, Ohio, the supreme council of the A. P. A. refused to reconsider the action of the supreme council at St. Louis in 1892, refused to admit Mrs. Scammon to its presence, knew no other and would recognize no other organization of the W. A. P. A. except that one founded, organized and incorporated by H. F. Bowers with Mrs. Blanche E. E. Reynolds as its supreme president and Mrs. M. S. Coffin as its supreme secretary.

I make this statement in justice to the A. P. A. councils in Nebraska and elsewhere, as the supreme president of the A. P. A., Hon. W. J. H. Traynor has placed all matters of the W. A. P. A. in my charge so far as its bearing is concerned as an auxiliary. He will issue shortly a circular to the truth of the facts herein set forth. The article purporting to have been from the pen of Mrs. Scammon assuming to be the supreme president of the W. A. P. A. is a presumption and an assumption. She has no authority nor standing as a supreme officer of the W. A. P. A. and therefore is independent and clandestine, if anything, and not an auxiliary. The councils of Nebraska and elsewhere will take due notice of this fact and be governed accordingly. The only auxiliary recognized is that heretofore stated and presided over by the supreme president, Mrs. Reynolds. I subscribe myself yours, &c., H. F. BOWERS, Past president of the A. P. A. and founder of the A. P. A. and W. A. P. A., and know whereof I speak.

Can This Be True.

Give the Roman Catholics an inch of rope and they will take enough to bind the government hand and foot. Gov. Altgeld, of Illinois, has pardoned all the prisoners concerned in the Haymarket massacre at Chicago a few years ago. This is virtually saying that the leaders who were hung for the same offense were martyrs, and Roman Catholic anarchists will rejoice and run up their red flag wherever they dare. Gov. Altgeld is a Roman Catholic and will turn out every mother's son of them to attend the Columbian World's Fair, which is but another name for Pope Leo's Catholic congress. Protestants are not all blind.—Salem, Ind., News.

WHAT ATAVISM IS.

A Story of a Chance Meeting That Explains the Word Quite Amplely.

Do you know what atavism is? It is a strange and wonderful thing in nature which governs most of our physical and mental resemblances. What it is will be illustrated by the true story which follows. It was not very long ago that a beautiful young woman of Nantucket, whose name may be called Mary Tilbury, was visiting friends at Martha's Vineyard. There, it may be mentioned, lived at the time the young man to whom Mary Tilbury was betrothed. The young man took her to drive across the island in the vehicle usual in the place, which has an open space behind the seat.

As the pair were driving homeward along a lonely road they saw the bent figure of an old woman, who was upon her back a burden of some sort, tottering along in advance of them. As they overtook her the young woman proposed that they should invite her to ride. They did so and were glad they did, for the old woman was evidently tired and burden weary and looked up at them as they stopped by her side with a grateful expression upon her face. She was extremely old. She might well have been beyond her eightieth year. The young man helped her into the wagon. She placed her pack upon the floor of the wagon in the space behind the seat and sat down upon it.

The old woman meantime kept looking hard at Mary Tilbury and shaking her head, with a faraway expression in her old eyes. Presently she said: "You are the most beautiful girl I ever saw except one, and that girl looked exactly like you—the same blue eyes, the same light brown hair, the same fair complexion, the very same features, and just exactly that smile and expression. But it was 50—more than 60—years ago that that girl came here." The old woman wagged her head, lost in the past, but in a few moments her eyes returned to Mary Tilbury's face. Once more she began her expression of admiration for the girl's beauty.

"It is wonderful," she said presently. "I must be dreaming, girl; I must be dreaming." "Well," said Mary Tilbury, "won't you tell us about this girl long ago that looked so much like me? Was it here that you knew her?" "Yes, here," answered the old woman, "but this was not her home. She came here and spent but a couple of years to school. She was older than I—I was 14, and she was 20. I thought she was everything that was lovely, and so she was. I worshiped the ground she walked on and treasured up every look and word of hers. It is astonishing. Your voice is exactly hers. I should think that Mary Tilbury was speaking to me again!" The girl started. "My name?" she said. "What do you mean?" "Is your name Mary Tilbury?" gasped the old woman.

Both told their stories. The old woman explained that when she was a child a girl came from Nantucket to Martha's Vineyard and spent two years at school, as she had said. This was Mary Tilbury, and the living girl of that name learned when she went home that that beautiful girl from Nantucket was her great-grandmother. In the fourth generation a woman had come into the world who was so close a counterpart of the woman of long ago that this aged crone was instantly impressed with the idea that the same Mary Tilbury had come back again.

And this is atavism—the reappearance of a type or a characteristic in a descendant not nearer than a grandchild. We are told that in Spain every one is a son of somebody. It may be so in Spain, but here every one is merely the grandson of somebody. In the way of real governing traits and forms, one's father does not seem to amount to much. How many fathers have marveled that nothing of their own characteristics they have inherited so hard to make all that they themselves would have been! How many other sons whose fathers have done nothing for them or worse have taken on the traits of an unworthy sire, but have developed quite another and a nobler character. Grandfather, grandmothers, great-grandfathers, great-grandmothers—some where in the line stood the man and the woman who were the real progenitors of that child.—Boston Transcript.

Daring Greenfinches.

A greenfinch once built its nest inside the deserted home of a misseled brush. This deserted nest was well known to the bird nesting by as forsaken, it being several seasons old and much battered by the storms of past winters, so none ventured to climb the trees after it. The enterprising finches succeeded in bringing off a brood of five successfully, and this in spite of the fact that the tree was almost in the village street and stood quite alone. As if aware of its publicity, the old birds were very cautious in their journeys to and from the nest and did not display the marked restlessness of parent birds in general—otherwise their secret must have been betrayed. The young birds practice deception for their ultimate safety, especially those of the partridge and lapping species. At a given signal from the parent they squat close to the ground, hoping by such means to escape the eye of the intruder. In such cases their coloring assists them, the feathers of the helpless fledglings partaking of the hues of their general surroundings. Nestlings taken by surprise feign helplessness and encourage the notion that they have not yet power to use their wings. But no sooner is the means of escape evident than away they flutter, awkwardly it is true, but sufficiently well to accomplish their purpose.—London Tit-Bits.

Fat People in Ancient Times.

Fat people have attained to such prominence as a class in these days, when there is so much laughter and so little weep comparatively, that men have been inspired to look into the matter of obesity and to find out how stoutness is regarded in various countries. It has been discovered through these investigations that the Greeks and the Romans held fat people in sovereign contempt. We also learn that it is a custom among the Gentoos, as the Portuguese called the Hindoos, to descend into their dwellings by a hole in the roof, and any one unable owing to his proportions to do likewise they consider as "an excommunicated offender who has not been able to get rid of his sins."—Philadelphia Press.

Influence of Actions on Children.

A tradition may be handed down without writing, or even articles of speech. We have not altogether ceased to be "lower animals" ourselves. Show a child by your gestures and actions that a thing is fearful to you, and he will fear it; that you hate it, and he will catch your hatred.—Macmillan's Magazine.

Texas is a Great State.

Texas is large enough to give all the population in the world standing room, and it is said that if all the people of the United States were crowded into Kansas, California and Nebraska those states would not be more thickly populated than England is now.

The Forces of a Volcano.

Few people in this country imagine what terrible work a volcano of the regulation size can do when it comes fully aroused. In 1868 Cotopaxi threw its fiery rocks more than 8,000 feet above the crater, and in 1867, when the blazing mass confined in the same mountain was struggling for an outlet it roared so loud that the awful noise was heard for a distance of 600 miles. In 1797 the crater of Yunguragawa, one of the great peaks of the Andes, flung out torrents of mud and lava which descended up a great river, opened new lakes, besides making a deposit of scorching mud, ashes and lava 600 feet deep over the whole area of a valley which was 30 miles long and averaged 1,000 feet in width.

The stream of lava which flowed from Vesuvius in 1872 and passed through the valley of Terra del Greco is estimated to have contained 333,000,000 cubic feet of solid matter. In 1700 Aetna poured out a flood of melted stones and ashes which covered 84 square miles of fertile country to a depth of from 10 to 40 feet. On this occasion the sand, scoria, lava, etc., from the burning mountain formed Mount Rosini, a peak 2 miles in circumference and over 4,000 feet high.

In the eruption of Vesuvius in the year 79 A. D., the time of the destruction of Pompeii, the scoria, ashes, sand and lava vomited forth exceeded the entire mass of the volcano itself, while in 1600 Aetna discharged over 30 times its own mass. Vesuvius has sent its ashes into Syria, Egypt and Turkey. It hurled stones of 800 pounds weight to Pompeii, a distance of six English miles, during the eruption of 79 A. D. Cotopaxi once projected a block of stone containing over 100 cubic yards a distance of 9 1/4 miles.—Philadelphia Press.

An Evening Discussion.

"I don't take any great account of the proverbial axioms as so on that's printed in the magazines nowadays," remarked Mrs. Philander Peasley to her husband as she laid down the last number of a monthly publication. "I've been a student over a volume of 'em that some man has writ here, and I wonder that folks'll publish such stuff! You can make 'em mean one thing or 'nother, just accordin' as you see fit. Now here's one on 'em, 'It is as unfortunit to seize the wrong chance to do or say a thing as 'tis to let the right one pass by.'"

"Now I'd like to be told how folks would come out of they was to be sc'nt' at both sides like that! What I'd like is the old fashioned proverb. There ain't any two ways 'o' taking them, an' gettin' mislead."

"Make hay while the sun shines! Now, ain't that clear? 'Haste makes waste.' What's truer'n that, I'd like to know? There ain't one of them old sayin's but what's true as preachin, hovever you take 'em. They can't be turned an' twisted round to mean anythin' a body please!" "Do you recall one about 'a thing ain't lost when you know where 'tis'?" inquired Captain Peasley in his usual shrill quaver.

"I should say I did," replied his wife promptly, "an' many's the time I've heard it."

"Well," said the captain, with a suggestion of a laugh in his trembling old voice, "I had a cook once that quoted that to me when the teakettle was washed overboard, an' all the cups an' saucers, but we didn't seem to be able to find 'em, Sary."

"I reckon you've set up about long enough this evenin'," said Mrs. Peasley dryly, and she bundled the captain off to bed with considerable haste.—Youth's Companion.

Some People Still Blow Out the Gas.

The following is what a hotel man says: I venture to assert, without fear of contradiction, that for every death from apoplexy in my hotel during the past five years I or my employees have rescued 25 persons who would certainly have died if we had not been on the alert. We are indeed always on the lookout for guests who think they are doing right when they blow out the gas. Only a few nights ago I discovered as I passed through my hall a strong smell of gas and traced it to a room where a man and his little child had been assigned but a few hours before. The door was soon burst open, and two unconscious forms were found in a peaceful repose, which would have ended in death if the discovery had been made two hours later. When the man was resuscitated, I asked him what he meant by turning the gas on after it had been put out.

"I'll give you my word, sir," he said earnestly, "that I blew the gas out and didn't touch the pipe afterward."

When I told him what a mistake he had made and what a lucky escape he had had, his joy was unbounded, and between his sobs and exulting cries of joy he hugged and caressed the little boy with him, who was just coming out from the effects of the gas, as if all heaven was his at that moment.

If you will take the trouble to visit the other large hotels of Boston in which gas is used in the rooms, I think you will find the ratio of rescues to deaths is at least 25 to 1. You seldom hear of a rescue, but invariably learn of a death.—Boston Herald.

Soot as a Remedy for Cholera.

Mr. C. D. Barnitz of this city has suggested a means of preventing cholera and other diseases by a cheap and effective method. The remedy is common soot—such as can be obtained from any chimney. Soot is composed of pure carbon and is formed by the hot vapor of the hydrocarbons coming from burning fuel striking the cold walls of the chimney or stovepipe and condensing thereon. It is a very light, porous and impalpable powder, and like its twin brother, charcoal, which is the same element in a different form, possesses the property of absorbing and retaining a wonderfully large amount of gas. The great danger of disease about sewers, drains and similar places is almost entirely due to gas being off by decomposing matter. If soot be sprinkled about these places, it will absorb the foul gas.—Baltimore American.

A Monkey's Queer Meal.

If a certain monkey in one of our menageries has a bad stomach ache, its keeper may know why. An artist was standing before the cage watching the antics of its occupants when this particular monkey thrust his paw between the bars, seized a pencil that was projecting from the artist's waistcoat pocket and made off with it. "I'm blessed if the scamp didn't split that pencil and eat all the lead out of it," said the artist.—New York Sun.

Tobacco and Cholera.

Experiments made in the hygienic institute in the Berlin university have shown that cholera bacilli die more quickly on dry tobacco than on dry glass plates; that they do not multiply, but quickly die, on moist tobacco and that tobacco smoke quickly kills them.—Annals of Hygiene.

Charcoal for the Teeth.

A box of the very finest powdered charcoal, which can only be obtained at a drug store, should be always at hand. Give the teeth an occasional brushing with it or rub a little between the interstices of the teeth at night, brushing it out in the morning.—Philadelphia Times.

Paid His Political Debt.

Governor Altgeld has paid his political debt in the Irish by admitting the Hibernian Rifles into the Illinois National Guard. It may be good politics, but it is very poor state policy to elevate a body constituted like the Hibernian Rifles to the dignity of state soldiers. American patriotism, and not Irish sectionalism, should be the prerequisite for members of the state National Guard. This segregation of Irishmen is a menace to the development of true Americanism and the homogeneity of the American people.—Exchange.

The Godly Parochial School.

Daniel O'Shea, of 122 East Fifth street, Brooklyn, the teacher of a primary class in St. Patrick's Cathedral parochial school, was arrested for intoxication at Fifty-first street and Lexington avenue, Brooklyn. While being taken from the police station to the Yorkville police court he asked the policeman to allow him to enter a saloon to get a drink. When the policeman refused, O'Shea attacked him, and fought until clubbed into submission. It took three policemen then to carry the prisoner to court, where he was held in \$300 bail for examination.—Exchange.

Master Commissioner's Sale.

In pursuance and by virtue of a judgment and decree of the district court for Douglas county, state of Nebraska, rendered on the first day of April, A. D. 1893, in a certain action wherein Jonathan Ross, W. S. Boynton and J. C. Clark were plaintiffs and William K. Kurtz, the Patrick Land Company and others defendants, and of an order of sale issued thereon out of said district court bearing date the 17th day of June, A. D. 1893, and to me directed, I will on the 8th day of August, A. D. 1893, at ten o'clock a. m., sell at public auction, in the city of Omaha, Nebraska, at the following described lands and tenements, all situated in the county of Douglas, and state of Nebraska, to-wit:

Lot 18 in block 119, twenty (20) and twenty-one (21), in block one hundred and twelve (112), in Dundee Place, an addition to the city of Omaha, in Douglas county, state of Nebraska, according to the recorded plat thereof, the said property to be sold to satisfy Jonathan Ross, W. S. Boynton and J. C. Clark the sum of four thousand, nine hundred, thirteen and 25/100 dollars (\$4,913.25) costs, with interest thereon from the 6th day of February, A. D. 1893, together with accruing costs according to a judgment rendered by the district court of Douglas county, Nebraska, at its February term, A. D. 1893, in a certain action then and there pending wherein Jonathan Ross, W. S. Boynton and J. C. Clark were plaintiffs, and William K. Kurtz, the Patrick Land Company and others were defendants. Omaha, Nebraska, July 6th, 1893. GEORGE E. BENNETT, Master Commissioner. L. W. Osborn, attorney. 7-5

Sheriff's Sale.

In pursuance and by virtue of a judgment of the District court for Douglas county, state of Nebraska, rendered on the 24th day of May, A. D. 1893, in a certain action wherein J. C. Lamb and Sons were plaintiffs and the Omaha Basket Manufacturing Company defendant, and of an order of sale issued thereon out of said district court, bearing date the 3rd day of August, A. D. 1893, and to me directed, I will on the 8th day of August, A. D. 1893, at 10 o'clock a. m. of said day, at the EAST front door of the county court house, in the city of Omaha, Douglas county, Nebraska, sell at public auction, to the highest bidder for cash, the following described lands and tenements, all situated in the county of Douglas, and state of Nebraska, to-wit:

Lot 3 in block 119, an addition to the city of Omaha, in Douglas county, state of Nebraska, and all appurtenances thereto belonging; said property to be sold to satisfy J. C. Lamb and Sons the sum of six hundred and twenty-five and 50/100 dollars (\$625.50) damages and forty-four and 48/100 dollars (\$44.48) costs (less the proceeds of sale of goods and chattels made under this order of sale) together with interest thereon from the 1st day of May, A. D. 1893, together with accruing costs according to a judgment rendered by the district court of Douglas county, Nebraska, at its February term, A. D. 1893, in a certain action then and there pending wherein J. C. Lamb and Sons are plaintiffs, and the Omaha Basket Manufacturing Company defendant. Omaha, Nebraska, July 3rd, 1893. GEORGE E. BENNETT, Sheriff of Douglas County, Nebraska. George E. Bertrand, attorney. 7-5

Sheriff's Sale.

In pursuance and by virtue of a judgment and decree of the District court for Douglas county, state of Nebraska, rendered on the 24th day of January, A. D. 1893, in a certain action wherein M. A. Dismore and Company were plaintiffs and C. E. Gard et al. were defendants, and of an order of sale issued thereon out of said District Court, bearing date the 27th day of June, A. D. 1893, and to me directed, I will on the 8th day of August, A. D. 1893, at 10 o'clock a. m. of said day, at the EAST front door of the County Court House, in the City of Omaha, Douglas County, Nebraska, sell at public auction, to the highest bidder for cash, the following described lands and tenements, all situated in the County of Douglas, and state of Nebraska, to-wit:

Said lot number ten (10) of lot number three (3) Capitol addition to the city of Omaha, in Douglas county, state of Nebraska; said property to be sold subject to a mortgage in the sum of three thousand dollars (\$3,000.00) in favor of J. J. Joslyn, and to satisfy M. A. Dismore and Company the sum of eighteen hundred ninety-seven and 10/100 dollars (\$1,897.10) with interest thereon at rate of seven (7) per cent. per annum from September 22nd, 1890, until paid, and one hundred nine and 10/100 dollars (\$109.10) costs, with interest thereon from the 22nd day of September, A. D. 1890, together with accruing costs according to a judgment rendered by the district court of said Douglas county, at its September term, A. D. 1890, in a certain action then and there pending, wherein M. A. Dismore and Company were plaintiffs, and C. E. Gard and others defendants. Omaha, Nebraska, July 3rd, 1893. GEORGE E. BENNETT, Sheriff of Douglas County, Nebraska. Montgomery, Charlton & Hall, attorneys. 7-5

Notice of Probate of Will.

STATE OF NEBRASKA, ss Douglas County, ss In the County Court of Douglas County, Nebraska: In the Matter of the estate of Joseph R. Rowles, deceased. George A. Rowles, Elizabeth Rowles, Sarah Ann Rowles and all other persons interested in said matter are hereby notified that on the 19th day of May, 1893, Sarah Ann Rowles filed in the county court petition praying among other things that Joseph R. Rowles died on the 22nd day of April, 1893, leaving a last will and testament, and possessed of real and personal estate valued at \$4,000.00, and that the above named constitute the person interested in the estate of said deceased, and praying for the probate of said will, and for administration of said estate. You are hereby notified that if you fail to appear at said court on the 23rd day of July, 1893, at 9 o'clock a. m., to contest the probate of said will, the court may allow and probate said will and grant administration of said estate to Sarah Ann Rowles or some other suitable person, and proceed to a settlement thereof. Witness my hand and official seal this 30th day of June, 1893. J. W. ELLEB, County Judge. [SEAL] 7-4

Chattel Mortgage Sale.

Default having been made in the conditions of a certain chattel mortgage given by James Mills to J. B. Anderson, the following articles described in said mortgage will be sold at public auction July 25, 1893, at 10 o'clock a. m., at 1410 Dodge Street, in the city of Omaha, to satisfy said mortgage, and cost of suit, one black horse, one bar piano parlor suit, four pieces, one parlor looking glass, one bed lounge, one rocking chair. 7-4 J. B. ANDREWS.