

THE IRISH QUESTION.

Daily Paper Gives one Side of the Irish Question.

In Answer to Which We Take Pleasure in Printing Some Recent Roman History.

CONTINUED FROM LAST WEEK.

James Collins, of Trim, deposed: "I was present in Trim chapel on June 29th; the most Rev. Dr. Nulty preached. It was on SS. Peter and Paul's day, and he commenced by speaking for some time on SS. Peter and Paul; and he went on and spoke of his own time, when he was curate and parish priest and bishop, and he said that the doctrines that the great saints taught he and the other bishops, their direct successors, taught today; he introduced the general election at the present crisis in the country, and said that 'Parnellism was nothing better than a heresy, and that he would approach the death-bed of a drunkard or a profligate with greater confidence as to his salvation than that of a Parnellite.'"

Mr. Justice O'Brien, in delivering judgment, said: "I now come to the particular grounds on which the validity of this election is questioned, and the first and gravest is the pastoral of the most Rev. Dr. Nulty, which was read in all the churches on the 3rd of July, setting forth as it did the Divine authority of the church, the obligations of the moral law which Mr. Parnell had violated, and the responsibility of those who supported Parnellism. All alike with great power of expression and moral dignity and severity calculated to have the most powerful effect on the community to which it was addressed. Parnellism was alleged to strike at the root and sap the very foundations of the Catholic faith. It was stated to have been declared unlawful and unholy by the successors of the apostles, though the resolution of the bishops, which was the foundation of this proposition as far as I recollect, related solely to the question of political leadership. Those who refused to accept that proposition on the assumed authority of the Catholic hierarchy were pronounced to have deprived themselves of every reason for believing in the doctrines of a revealed religion, which all rested upon the same authority. 'Invincible ignorance'—I quote the words—that exception which identifies the condemned doctrine with heresy, was allowed possibly to excuse misguided men and women, for it was laid down authoritatively that no intelligent or well-informed person could remain a Catholic and continue to cling to Parnellism. The church became converted, for the time being, into a VAST POLITICAL AGENCY, a great moral machine moving with resistless influence, united action, and a single will. Every priest who was examined was a canvasser; the canvass was everywhere—in the vestry, on the roads, in the houses. There is one other incident which, though not directly connected with the question of spiritual intimidation or spiritual influence, or of any spiritual intimidation or intimidation of a spiritual kind, I considered it my duty to advert to, namely, the incident with which the name of the Rev. Father Skelly is connected—that curious and unusual circumstances of the dismissal, as was alleged on one side, and the dismissal by himself, as was alleged on the other, of the person who was employed in the convent of the sisters of mercy in Trim. He was canvassed for his vote and he refused to give it. He appears to have been employed at the convent as a laborer, and he appears to have received some small addition to his wages for the performance of the duty of collecting for the chapel. There was a statement made in proof of his supposed political zeal that upon a particular day—a festival of the church—he was absent from that duty. But there was no evidence given, that I recollect, on that point at all—namely, that he had, in order to attend a meeting or take part in some political demonstration of some kind, deliberately absented himself on an occasion when he was required to attend and collect at the chapel. Leaving that out, let us direct our attention to the other matter—that he was canvassed for his vote, and that he refused to give it, and the Rev. Mr. Skelly stated to him that he must see the parish priest—that he must tell this matter to the parish priest or see the parish priest. On the very same day he went and gave up his situation—according to my recollection, on the very same day. The suggestion is that this was a man who considered that he would derive some advantage from a course of that kind, greater than he could from retaining his employment. He did not appear to have taken any other employment immediately, nor can I see that the character of the employment was referred to—namely, mowing—was open to him at the time this happened at all. He was supposed to have taken this course with a view to the advantage of what is called political martyrdom. Political martyrdom has undoubtedly some kind of advantages, but I would rather say, in view of the experience of later times, that political martyrdom in the

town of Trim was hardly a substitute for his weekly pittance. He did not appear to have derived any advantage from it whatever, and if this man had intended from the time to have derived any advantage from an act of that kind in substitution for his employment I would certainly have expected that he would have gone and made it known immediately and spoken of it immediately. Instead of that he appears to have kept extremely silent about it. Two sisters of mercy were examined here, and were examined apparently with a view of showing that this man had gone of his own accord, for on sufficient reason, and to show that he was not in any danger at all of losing his employment, but had gone and given it up. But that view entirely failed, because each of the sisters of mercy who was examined stated that in the conversation with them he said that he had refused Father Skelly for his vote, and that they in the spirit of charity and consideration for a humble man had said to him that there was no reason for giving up his employment—which I can perfectly understand—putting a different construction upon, not that the refusal was any reason for giving up the employment, or the interview was any reason for it, but suggesting to his mind that there was a mode of avoiding a difficulty by giving his vote. That was the construction that a humble man would be disposed to put upon it. Rev. Mr. Skelly was examined, and he cannot deny, of course, that he stated to this man that he would tell the parish priest. It has occurred to himself that the reason he used the expression was merely to report to the parish priest that he had failed to obtain the man's vote, but he could report that to the parish priest without telling Cowley of it, and I am forced to draw the conclusion that the statement that he would tell the parish priest was undoubtedly intended to convey to the mind of this man that his situation was in danger—that some complaint would be made of him which would probably result in the loss of his employment. Rev. Mr. Skelly did not deny another statement made by the witness, that he had threatened to have him put in Kilmainham. Put in Kilmainham! For what crime? What crime had he committed? This humble man—what crime had he committed at all? No crime that I can understand, except that, with a decent spirit, not wishing to make known what had happened to him, apparently under the frown of a power that he thought he could not resist, he bowed his head in humble submission, and gave up the bread of his wife and his children for his own independence. Some other matters have been introduced into this case which are of course of an extremely delicate and painful character—all the incidents connected with the confession. Whether it was right or wrong to give that evidence—whatever view may be taken of it on any side, or in any respect, the evidence was of an unusual and unprecedented kind. The statement made was that several clergymen, the names of whom are mentioned, had canvassed voters in the confessional, and there is no person at all—there is no Catholic who cannot understand the tremendous importance of evidence of that kind. In all the instances but one, undoubtedly the communication was after the confession was over; but there was one incident—a tremendous and unexampled incident—in which this interference with the franchise—entirely innocent, I believe, and from the purest reasons and motives, according to the evidence—was allowed to intrude into the mysterious sanctity of the divine commission itself, and in which the absolution of the penitent was postponed at least owing to the construction possibly made to depend upon the vote he gave. And now let me not be supposed to have any desire at all to do injustice; I was greatly impressed, as my colleague was, with the demeanor of the Rev. Mr. Fox, an aged clergyman, not identified to any degree at all by active partisanship in the contest—a man apparently advanced in life, of great moderation and great modesty and consideration of his duty, and if such an incident be strictly correct, it would be open to no ambiguity at all which we have no means of knowing here. I certainly do unhesitatingly come to the conclusion that if the Rev. Mr. Fox did undoubtedly speak in confession to this man concerning his vote, he certainly did so in the strongest sense of his own duty."

Mr. Justice O'Brien, in conclusion, referring to the clergy generally, said: "I have no doubt, a strong obligation of obedience to their own bishop, and whether or not in conformity with their own opinions and sentiments, did use language calculated to convey to the minds of the voters in this division that their conduct in this election involved the question of eternal condemnation or the contrary. Now, having expressed that opinion, it remains to me to say one word concerning the legal aspects of the evidence concerning this question in relation to agency, and upon that apparently very little difficulty seems to me to arise. I consider if ever there was a case of agency established it was in their particular case. Mr. Pullam was named as the candidate from the very beginning of

the contest, he attended all the meetings held, he attended those with clergymen, he attended those with agents, as his persuasion agents in many instances, he received the subsidy or money provided for the expenses of the election from them or some clergyman, he, upon the public occasion when the victory was celebrated, thanked publicly the clergy for the services they had rendered, and the only question that would remain on my mind as the result of the evidence is the application of this term agent at all, and of the possible application of any such term to the position the clergy assumed. They appear to me to have fulfilled positions of principals, while Mr. Pullam was only the agent, and upon that part of the matter, therefore, I have formed my opinion. We have heard a great deal, of course, of the importance of this question, and this trial, and a great many arguments and observations had been made concerning it. I am quite conscious of the great importance of it—that it is a struggle between great parties and great interests, and it may be of great consequences. But with the consequences I have no concern whatever. My concern is with justice; my allegiance is to justice alone, and in the fulfillment of that obligation I am constrained in justice to declare that, in my opinion, the election for the South division of Meath, both under statute and the common law, is void through undue influence, and must be set aside. (Applause in court, which was immediately suppressed.)"

In the North Meath election, Bernard Clarke said: "I heard Father McNamara read the pastoral on the 3rd of July. He said there would be an important sermon at last mass, which I attended. The Rev. Dr. Nulty, the bishop, preached the promised sermon. What did the bishop say? "He said there was to be a meeting of Mr. Davitt's supporters; that Mr. Davitt would be there himself on the following Sunday; to come in like lambs and go out like lambs, but to be armed with sticks, and if hooded or insulted that the people would get their skulls broke in, and that they would be beaten with the sticks. "Is that all you remember? "I left the chapel when I heard him say we would get our skulls broke in." He was still speaking? "Yes." "That was the bishop himself? "Yes." Patrick Sherlock said: "The Sunday before the polling day at Navan, his lordship (the bishop) referred to the fact that that was the last Sunday he would have an opportunity of speaking to them, and he told them that any man that would vote for Mahony that he would stand before the bar of justice in reference to that man who voted for Mahony and plead against him." Maurice Nulty, of Smithstown, near Crossakiel, said: "The day before the election, Rev. James Murphy came to me. We discoursed on the election. I said to him, 'Only for priestly influence and intimidation there would be no seceders.' We argued for a quarter of an hour, and he said, 'You insulted me and I settled your house and garden for 30s. a year.' The priest's uncle is the owner of the house, and he said the rent is not fixed yet. The rent was fixed on the 24th of February, but the handwriting (confirmed in writing) was not done."

Patrick Kelsh said: "I took an active part on behalf of Mr. Mahony. I attended a number of Parnell's meetings after March, 1891; up to that time I had been on best of terms with Father Kelly. I have an aunt up to eighty years of age living at our house. For the last fifty years there was always the privilege of mass being said in our house. Since March I met Father Kelly on three occasions, and he did not salute me. I have not had mass in the house since I began to attend Mr. Parnell's meetings in March, 1891. I acted as personation agent for Mr. Mahony; Rev. Father Cassidy acted for Mr. Davitt in the same booth at Slane. An illiterate voter came in and threw himself on his knees before Father Cassidy, and in a faltering voice he said, 'I will vote for Mr. Davitt.' He threw himself on his knees as if he was going to confession."

Mrs. Anne O'Callahan deposed that she was a daughter of Margaret Horan, a feeble woman of advanced years. "When I went out of the house on the day related by my mother, my mother was sitting by the side wall of the house, the priest standing right straight forment the door. I said, when I opened the door and seen him, 'What are you doing, father?' 'Why did she throw stones at the priest?' he said. I said she did not. I did not know whether she did or not, but I said the word. He said that she did, and for the same reason that she should beg his pardon. I asked him where did she get the stones, and he said she threw them, no matter where she got them. I said, 'Don't hit her.' 'I would,' he said, 'and hit you, too.' I said that it would be better not."

Did he ask your mother again to beg his pardon? "Yes; and he was persevering and leaning over to her to beg his pardon, and I said to him, 'You are very ignorant, father.' 'I am ignorant?' he

says, 'Certainly,' says I. Then he drew his hand, and he asked me, 'Am I ignorant, madam?' drawing his hand. 'Viciously ignorant,' said I. Then one of the men he had with him hands over as if to hit me, and the priest did not let him hit me, and he said when he was going away, 'She won't be there about when religion is coming to this she will have plenty of comrades.' Did the priest strike you? "Yes; across the face." Were you near your confinement at the time? "Within two weeks of my confinement."

Thomas Meade said: "I was on the street at Rodenstown on the evening of the nomination. I remember Father Duffy coming up. He struck me on the outside of the eye with a big stick he had. It drew my blood. I gave him no offense nor said a word. He struck another man also." Luke Flood, of Oristown, said: "I am a voter for North Meath. The Rev. M. Raftery is curate of my parish. About a fortnight before the poll he canvassed me for my vote. I told him I would not give it to him. In the middle of October I asked the reverend gentleman to come to administer the last sacraments to my wife who was dying. He told me to go to Pierce Mahony. I said I came for him. He said it was a busy day, and that he could not go till the evening. He came in the evening and attended my wife, who died on the Tuesday following. He did not speak to me, although he saw me." To be Continued.

OLD WINTERS ON THE FARM. I've jest about decided I'd keep a town boy hopper For to work all winter choppy For a old brephee, like I did. Laws! Them old times was contrary— Blame backbone o' winter, 'peared like Wouldn't break, and I was skeeredlike Clean on into February. Nolin ever made me madder Than for me to stomp in, layin On a extra forestik, sayin, "Groun'hog's out and seed his shadder." —James Whitcomb Riley.

Waste That Is Now Valuable. A generation ago there was hardly a mill of any kind that was not troubled with a heap of rubbish or waste material that it did not know what to do with. Silk manufacturers saw the rise of this heap with annoyance, and they took it as a favor if any one would cart it away and use it as a fertilizer. An English inventor guessed at the possibilities in this pile of refuse and set about inventing machinery to utilize it. Today, as a result of his foresight and genius, 5,000 persons are employed in making the finest silk pushes, ribbons and velvets from the refuse piles of silk mills, and the inventor has grown rich.

The cottonseed oil industry is a better known illustration of economizing waste, but the dimensions to which the industry has grown are not so generally known. The annual product in oil, cake, lint and hulls from cotton seed, which a generation ago was allowed to rot, is \$27,000,000, and it could be made greater if there was a market for the product.—Philadelphia Press.

The Arab's Donkey. One sees Arabs coming into Constantinople with a donkey load of wood, which they sell for 3 francs. They have come 25 miles with it, sell it, and next day ride the donkey back. As a meal costs them but 2 cents, the wood nothing, and the donkey does all the work, what seems a small profit is really a good one. And who is it that earns it? All saddle benches in the east go what our Anglomaniacs call "artificial" gaiters; in fact, three-fourths of all the animals in the world do so. Mules which are ridden always "slide" or amble, all donkeys running-walk, rack or amble. But nowhere except in our southern states have these gaiters been studied as an art, improved on and bred from.—Colonel T. A. Dodge in Harper's.

Marrying For Pity. A fair maiden who had weathered the blasts of some 35 summers was formed by a booby that unless she married him he would blow the top of his head off. It's a pity she didn't let him do it. Heads of that kind ought to be blown off every time. That is what they are for. But Deademona pitied Othello, and this fair maiden pitied her lover and went to the parson's with him. That was only a month ago, and now if he wants to kill himself she will present him with the best silver mounted pistol in the market.

Marriage is a solemn contract, and it is better to think twice before signing it.—New York Telegram.

All Right. Two men became engaged in a fight in the street. Instantly their hats went off and rolled in the dust. One of the men was entirely bald, and the other had a thick head of hair. The bald man seized the other by the hair and began to drag him about. "Stop him!" cried a bystander. "Why should you stop him?" asked another. "He's only practicing the golden rule."

The Golden Rule? What do you mean? "Why, he's doing to the other man what he wishes to goodness the other man might be able to do to him"—Youth's Companion.

Anticipatory. Lady of the House—Aren't you ashamed of yourself—a great, strong man like you to be idling your time away? Transient Individual—Ah, mum, but you forget the business depression. Lady of the House—Either the business depression or to my knowledge you haven't done a stroke of work for years. Transient Individual—Of course, I was merely anticipating the panic, you know—getting used to loafing so I shouldn't mind it when there was no work to be had.—Boston Transcript.

DISCIPLINE AND CHARACTER.

Articles of Incorporation.

1. Know all men by these presents, that I, David W. French, Charles E. Bennett, J. W. Eller, Harry E. Patterson, and others, of the county of Douglas, State of Nebraska, do hereby certify together and the purpose of becoming a corporation in the State of Nebraska.

2. The name of said corporation shall be the "Boys' Life Club of Douglas, Nebraska," and the place where its office of management and business is located is at Omaha, State of Nebraska; said corporation to commence on the 15th day of August, 1892.

3. The nature of the business to be transacted by said corporation shall be to conduct the affairs of the association, with special reference to the sick benefits allowed to its members pursuant to its present by-laws or any by-law of rules that said association may hereafter adopt in any regard to the sick or injured members of said association according to any rule now in force or hereafter to be changed or adopted, and to attend generally to the medical and benevolent matters of said association.

4. The business of said corporation shall be conducted by a board of trustees not exceeding five members. As long as established and annually by the members of said corporation; said election to be held on the first Tuesday of January in each and every year, and the president, secretary and treasurer shall be elected for the term of one year, and shall hold their respective offices until their successors are elected and qualified.

5. The terms and conditions of membership are those of the association as prescribed by its by-laws now in force, and as the same may be altered or changed; and the members of said corporation must be members in good standing in the said council of the American Order of Steam Engineers, which is under the jurisdiction of said order for the United States of America, with headquarters at the city of New York, N. Y.

6. Said incorporation shall not incur indebtedness for any amount whatever; nor any liability beyond the amount of sick benefits now or hereafter to be provided by its by-laws to be paid to its members under the terms and conditions in its by-laws now provided or as may hereafter be provided.

7. The intention of the parties herein is to incorporate, for benevolent purposes, the society or body heretofore existing in the city of Omaha, State of Nebraska, known and named as the "Boys' Life Club of Omaha, Nebraska, American Order of Steam Engineers, now existing under the jurisdiction of the American Order of Steam Engineers, with headquarters at the city of New York, State of New York.

In witness whereof we have hereunto set our hands this 15th day of August, 1892.

D. W. FRENCH, CHAS. E. BENNETT, J. W. ELLER, HARRY E. PATTERSON, ALEX. McHURNEY.

STATE OF NEBRASKA, County of Douglas, August 18, 1892, before me, F. W. French, a Notary Public in and for said county and state, personally appeared the above named David W. French, Charles E. Bennett, J. W. Eller, Harry E. Patterson, and Alex. McHURNEY, who are personally known to me to be the identical persons who signed the above articles of incorporation, and they severally acknowledged said articles to be their voluntary act and deed for the purposes therein expressed.

In witness whereof my hand and notarial seal the day and date last above written.

F. W. FRENCH, Notary Public.

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 19th day of November, 1892, in a certain action wherein Martha L. Prescott was plaintiff and E. J. Hotchkiss, Harry E. Patterson and others were defendants, and of an Order of Sale issued thereon out of said District Court, bearing date the 19th day of August, 1892, and to me directed, with authority, on the 30th day of September, A. D. 1892, 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, and at public sale, to the highest bidder for cash, the following described lands and tenements, all situated in the County of Douglas, in the State of Nebraska, to-wit:

Lot twenty-four (24) and twenty-five (25) in block eleven (11) in Briggs Place addition to the city of Omaha, in Douglas county, State of Nebraska. Said property to be sold to satisfy Martha L. Prescott the sum of twenty-eight hundred dollars (\$2,800.00) with interest thereon at the rate of seven per cent per annum from September 19th, 1892, to satisfy Catherine Pajeger the sum of eight thousand nine hundred seventy-seven and 100/100 dollars (\$8,977.10) with interest at rate of seven per cent per annum from September 29th, 1890 until paid and forty-five and 20/100 dollars (\$45.20) with interest thereon at the rate of seven per cent per annum from September 1, A. D. 1892, together with accruing costs according to a judgment rendered by the district court of said Douglas county, Neb., in a certain action, to-wit: In an action then and there pending, wherein Martha L. Prescott was plaintiff and F. J. Hotchkiss, Harry E. Patterson and others were defendants.

Omaha, Nebraska, August 23, 1892. GEORGE A. BENNETT, Sheriff of Douglas County, Neb. Blair and Goss, Attorneys. 6-25-5

Notice of Final Settlement. STATE OF NEBRASKA, Douglas County, In the county court of Douglas county, Nebraska. In the matter of the estate of Michael Pryne, deceased.

Estate of Marsella K. Curran, Douglas county, Neb., and St. Philomena's Catholic Church, of Omaha, Neb., and all other persons interested in said estate, hereby notified that on the 17th day of August, 1892, Ann F. French filed a petition in said county court, praying that his final administration account filed herein be settled and decrees rendered thereon; that allowances be made for children under seven and fourteen years of age respectively; that a decree be rendered and assigning the residue of said estate be entered; and that such other and further orders and proceedings may be had in the premises as may be deemed proper; and that in such cases made and provided, to the end that said estate and all things pertaining thereto may be finally settled and determined, and the said administrator discharged.

You are hereby notified that if you fail to appear before said court on the 30th day of September, 1892, at 10 o'clock a. m., to contest said petition, the court may grant the prayer of said petitioner and make such other and further orders, allowances and decrees as to this court may seem proper, to the end that all matters pertaining to said estate may be finally settled and determined, and the said administrator discharged.

Witness my hand and official seal this 25th day of August, 1892. J. W. ELLER, County Judge.

Notice of Final Settlement. STATE OF NEBRASKA, Douglas County, In the county court of Douglas county, Nebraska. In the matter of the estate of James Sullivan, deceased.

Honora Sullivan, Julia Sullivan, Kate Corridan, Margaret Callahan, Nellie Puffe, Mary Sullivan, Daniel Sullivan, Patrick Sullivan, John Sullivan, and all other persons interested in said matter are hereby notified that on the 30th day of August, 1892, D. W. French filed a petition in said county court, praying that his final administration account filed herein be settled and decrees rendered thereon; that allowances be made for children under seven and fourteen years of age respectively; that a decree distributing and assigning the residue of said estate be entered; and that such other and further orders and proceedings may be had in the premises as may be required by the statute in such cases made and provided, to the end that said estate and all things pertaining thereto may be finally settled and determined, and the said administrator discharged.

Articles of Incorporation. 1. Know all men by these presents, that I, David W. French, Charles E. Bennett, J. W. Eller, Harry E. Patterson, and others, of the county of Douglas, State of Nebraska, do hereby certify together and the purpose of becoming a corporation in the State of Nebraska.

2. The name of said corporation shall be the "Boys' Life Club of Douglas, Nebraska," and the place where its office of management and business is located is at Omaha, State of Nebraska; said corporation to commence on the 15th day of August, 1892.

3. The nature of the business to be transacted by said corporation shall be to conduct the affairs of the association, with special reference to the sick benefits allowed to its members pursuant to its present by-laws or any by-law of rules that said association may hereafter adopt in any regard to the sick or injured members of said association according to any rule now in force or hereafter to be changed or adopted, and to attend generally to the medical and benevolent matters of said association.

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In witness whereof we have hereunto set our hands this 15th day of August, 1892. D. W. FRENCH, CHAS. E. BENNETT, J. W. ELLER, HARRY E. PATTERSON, ALEX. McHURNEY.

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