#### AN OBNOXIOUS DIET.

DR. TALMAGE TALKS ABOUT MAN'S DEPARTMENT OF THE INTERIOR.

He Remarks That the Heart and the Liver Are Only a Few Inches Apart, and What Affects One Affects the Other-Some Dicting Parables.

BROOKLYN, Nov. 25.-At the Tabernacle this evening the great congregation sang the hymn beginning:

Awake, my soul, to joyful lava,

And sing the great Redeemer's praise. Rev. T. De Witt Talmage, D. D., preached, taking for his text: "And these are they which ye shall have in abomination among the fowls: the owl, the vulture, and the bat, These also shall be unclean to you among the erceping things that creep upon the earth: the chameleon and the snail."-Levit. xi, 13,

30. Following is the discourse in full: The Bible offers every possible variety of theme, of argument and of illustration. We care not much in what kind of a pitcher the water of life is brought, if it is only the clear, pure water. God gave the aucients a list of the animals that they might eat, and a list of the animals they might not eat. These people lived in a hot climate, and certain forms of animal food corrupted their blood, and disposed them to scrofulous disorders, deprayed their appetites and bemeaned their souls. A man's food, when he has the means and opportunity of selecting it, suggests his moral nature. The reason the wild Indian is as cruel as the lion is because he has food that. gives him the blood of the hon. A misslonary among the Indians says that, by changing his style of food to correspond with theirs, his temperament was cutirely changed. There are certain forms of food that have a tendency to affect the moral nature. Many a Christian is try ing to do by prayer that which cannot be done except through corrected diet. For instance, he who uses swine's flesh for constant diet will be diseased in body and polluted of soul-all his liturgies and catechisms not withstanding. The Gadarene swine were possessed of the devil, and ran down a steep place into the sea, and all the swine ever since seem to have been similarly possessed. In Leviticus God struck this meat off the able of his reople, and placed before them a till of fare at once healthful, nutritions and

But, higher than this physical reason, there was a spiritual reason why God chose certain forms of food for the ancients. God gave a peculiar diet to his people, only because he wanted them to be distinguished from the surrounding nations, but because certain birds and animals, by reason of their habits, have always been suggestive of moral qualities. By the list of things from which they were to abstain, God wished to prejudice their minds against certain evils; and in the list of lawful things given be wished to suggest certain forms of good. When God solemnly forbade his people to cat the owl, the vulture, the bat, the chameleon and the snail, he meant to drive out of his people all the sins that were thus emblemized.

DARREFUL EFFECTS OF OWLISHNESS AMONG MEN.

I take the suggestion of the text, and say that one of the first unclean things the Christian needs to drive out of his soul is the owl. The owl is the melancholy bird of night. It hatches out whole broods of superstitions. It is doleful and hideous. When it sings it sings through its nose. It loves the gloom of night better than the brightness of the day. Who has not slept in the cabin near the woods, and been awakened in the night by the dismal "too-hoo" of the owl? Melancholy is the owl that is perched in many a Chris tian soul. It is an unclean bird, and needs to be driven away. A man whose partioned and who is on the road to beaven, has no right to be gloomy. He says: "I have so many doubts." That is because "you are lazy." Go actively to work in Christ's cause and your doubts will vanish. You say: "I have lost my property," but I reply, "You have infinite treasures laid up in heaven." You say: "I am weak and sickly and going to die. " Then be congratulated that you are so near eternal health and perpetual gladness. Catch a few morning larks for your soul and stone this ow! off your premises. CHEEDFULNESS AS A PANACEA FOR ALL PUT

As a little girl was eating the sun dashe; upon her spoon, and she cried, "O, mamma, I have swallowed a spoonful of sunshine? Would God that we might all indulge in the same beverage! Cheerfulness-it makes the homeliest face handsome; it makes the hardest mattress soft; it runs the loom that weaves buttereups, and rainbows, and auroras. God made the grass black! No, that would be too somber. God made the grass red! No, that would be too gaudy. God made the grass green, that by this parable all the world might be led to a subdued cheerfulness. Read your Bible in the sunshine. Remember that your physical health is closely allied to your spiritual. The heart and the liver are only a few inches apart, and what affects one affects the other, A historian records that by the sound of great laughter in Rome Hannibal's assaulting army was frightened away in retreat. And there is in the great outbursting joy of a Christian soul that which can drive back any infernal besiegement. Rats love dark closets, and Satan loves to burrow in a gloomy soul. "Rejoice in the Lord, O ye righteous! and again I say rejoice!"

Hoist the window of your soul in this, the 12 o'clock of your spiritual night. Put the gun to your shoulder and nim at the black jungle from which the hooting comes; pull the trigger and drop that croaking, foathsome, hideous owl of religious melancholy into the bushes.

SOME INTERESTING FACTS ABOUT GOSSIPS. Again; taking the suggestion of the text, drive out the vulture from your soul. God would not allow the Jews to eat it. It lives on careasses; it fattens among the dead; with leaden wing it circles about battle fields. Wilson, the American ornithologist, counted 237 vultures around one carcass. If crossing the desert when there is no sign of wing in the air, a camel perish out of the caravan, immediately the air begins to darken with vultures. There are many professed Christions who have a vulture in their souls. They prey upon the character and feelings of othes. A doubtful reputation is a banquet for them. Some rival in trade or profession falls, and the vulture puts out its head. These people revel in the details of a man's They say: "I told you so." They rush into some store and say: "Have you heard the news! Just as I expected! Our neigh-

bor has gone all to pieces! Good for him?" That professedly Christian woman, having heard of the wrong doing of some sister in the church, instead of hiding the sin with a mantle of charity, peddles it all along the streets. She takes the afternoon to make her long neglected calls. She tells the story ten times before sundown, and every time tells it larger. She rushes into the parlors to tell it, and into the nursery to tell it, and into the kitchens to tell it. She says: "Would you have thought it! Well, I always said there was something wrong about her. Why, I should not speak to her if I saw her in the

street. Is it not horrible! But better not say any thing about it, because there may be some mistake. I do not want my name involved in the matter. I guess I will just go over and ask there at No. 23 whether they have beard it. Guess it must be so, for Mary Ann says that her busband saw a man who heard from his business partner that his said: blind old grandmother had seen something that looked very suspicious!"

The most loathsome, miserable, God forsaken wretch on earth is a gossip. I can tell her on the street, though I have never seen her before. She waiks fast and has her bonnet strings loose, for she has not had time to tie them since she heard that last scandal. She looks both ways as she passes, hoping to see new evidences of depravity in the windows. I think that when Satan has a job so infinitely mean that in all the pit be cannot find a devil mean enough to do it, and all bribes and threats have failed to get one willing for the infernal crusade, he says to one of his sergeauts: "Go up to Brooklyn, and in such a street, on such a corner, get that gossiping woman, and she will be glad to do it." And sure enough, like a hungry fish, she takes the hook in her month, and Satan slackens the line, and lets her run out farther and farther, until after awhile be "It is time to haul in that line," and with a few strong pulls he brings her to the bench of fire. What do you say! That she was a member of the church! I cannot help that. When Satan goes a fishing he does not care what school the fish belong to, whether it is a Presbyterian mackerel or an Episcopahan salmon. Amidst the thunder crash of Sumi, God said: "Thou shalt not bear faise witness against thy neighbor. And in Le viticus he says: "Thou shalt not go up and down as a tale bearer." Take not into your ear that scum of hell that people call tittle tattle. Whosoever willingly listens to a slander is equally guilty with the one who tells it, and an old writer says they ought both to be hung, the one by the tongue and the other by the ear. Do not smile upon such a spaniel, jest, like a pleased dog, he put his dirty paw upon you. Throw back the shutter of your soul, oh Christian men and women, and see if there be within you a vulture with filthy talons and cruel beak. Let not this unclean thing roost in your soul, for my text says: "Ye shall hold in abomination among the fowls, the vulture,"

THE ERROR OF BEING LIKE A BAT.

Again, taking the suggestion of the text, drive out the bat from your soul. No wonder God set this bird among the unclean. It is an offense to every one. Let it fly into the window of a summer night, and all the hands, young and old, are against it. It is half bird and half mouse. It seems made partly to walk and partly to fly, and does neither well; and becomes an emblem of those Christians who try to cling to earth and heaven at the same time. They want to walk on earth in worldliness, and yet fly toward heaven in spirituality; and their soul, between feet and wings, is constantly perplexed. Oh, my brethren, be one thing or the other! Choose the world, if you prefer it; and see how many dollars you can win, and how much applause you can gain, and how large a business you can establish, and how grand a house you can build, and how fast a span of horses you can drive. You may be pros-pered until you can fail for \$500,0.0, instead of having the grace to fail for only \$10,000 as some unenterprising people do. It is quite a reward to be able for ten or twenty years to be called one of the solid men of Brooklyn or Boston; and then, to make your fortune last as long as possible, we will give you a splended funeral, and you shall have twenty-five carriages following you with somebody in the most of them, and your coffin shall have silver handles on the ides, and we will mourn for you in splendid pocket handkerchiefs bound with erape, and with bombazine twenty full yards long, trailing half across the parior, so that all the company may stand upon it, and we will write our letters for the next six months on paper edged with black. But my friends, your worldly fortunes will not last, I will buy out now all that you will be worth in worldly estate seventy five years from now. I have the money in my pocket with which to do it. Here it is! Two cents! It is a large sum to offer for all you will possess at the close of seventy-five years. Choose the world, if you want to; but, if not, then choose heaven. That estate lies partly on this side of the river, but mostly on the other. It is ever accumulating. The prospect of it makes one independent of earthly misfortunes; so that Rogers, the martyr, slept so soundly the night before his burning, they viocently shook him in order to get him awake in time for the execution; and Paul exults at the thought of the "joy unspeakable and full of glory." Oh, choose earth or heaven! Make up your mind whether you will walk in earthly joys, or fly with he really expectations. Be not a bat, fit neither to wark nor fly, having just enough of heaven to spoil the world, and so much of the world as to spoil heaven. Christ says that your present condition nauseates him to positive sickness: Because thou art neither cold nor bot. I will spew thee out of my mouth." the ruins of Pompeii there was found a petrified woman, who, instead of trying to fly from the destroyed city, had spent her time in gathering up God and Mammon." Be one thing or the shall have in abomination among the fowls, the bat."

TURNCOATS AND DOUBLE FACES AS PUBLIC NUISANCES.

Again, taking the suggestion of the text, is some difference among good men as to the name of this creeping thing which God pronounced unclean, but I shall take the opinion | cution. which seems best suited to my purpose. The chameleon is a reptile, chiefly known by its changeableness of color, taking the color of the thing next to it-sometimes brown, some times red and sometimes gray, but niways class of Christians who are now one thing in religious faith and now another, just suit circumstances, always taking their Stoning was a recognized place of crucifixion. color of religious belief from the It is curious that an early Christian tradition man they are tasking to. They go to one pointed to this site as the place of stoning of place, and are first rate Unitariana "Jesus was a good man, but nothing more" They go to Princeton, and they are Transarians, at | An Arab writer in the middle ages pro-Among the Universalists they refuse the idea and haunted, so that the traveler should not of future punishment; and going among those | pass at night. - Laurence Olaphant. of opposite belief, animumee that there is a hell with a gusto that makes you think they are glad of it. Drive out that unclean chameleon from your soul. Do not be everchanging the color of your faith. My friends, of a young and beautiful Circussian slave, Liberal Christianity, talsely so called, believes in nothing. God is anything you want to make him. The Bible The court had the body identified as that of to be believed in no far as you like it. Heaven a grand mixing up of Neros and Pauls. The man who dies by sucade in his right mind in 1888, beating into glory by ten years the Christian man who dies a Christian death in 1806; the surcide proving himself weer than the thristian. Oh, my friends, let us try to beheve in something. An infidel was crited to the piece Argonaut.

bedside of his daughter. The daughter said: Father, which shall I believe, you or mother Mother took the religion of Christ and died in its embraco. You say that religion is a bumbug. Now I am going to die, and I am very much perplexed; shall I believe you, or take the belief of my mother?" The father

"Choose for yourself." She said: "No; 1 am too weak to choose for myself; I want you to choose for me." "Well," said the father, after much bestitation and embarrassment, "Mary, I think you had better take the religion of your mother." The time will come when we shall have to believe something. We cannot afford to be on the fence in religion. Truth and error are set opposite to each other. The one is influitely right, and the other infinitely wrong. In the judgment day we must give an account of what we believed as well as for what we acted. The difference between believing truth and believing error is the difference between paradise and perdition. I beg you, in the light of the Bible, and on your knees before God, to form your religious opinion and then stick to it, though business companions scoff, and wits enricature, and the air crackles with the fires of martyrdom. Surely truths in behalf of which Christ died, and angels of God trooped forth, and the whole universe is marshaled, are worth living for and worth dying for. Amidst the most unclean things is this ever changing chameleon of religious theory. Away with the reptile! God abhors it with an all consuming abhorrence.

Once more: take the suggestion of the text, and drive out the snail from your soul. God has declared it unclean. It is an animal to be found everywhere between the coldest north and the hottest south. There are lifteen hundred species of the snail. They have no backbone, and they are so slow that their movement is almost imperceptible. You see a smail in one place today; go to morrow and you will find it has advanced only a few inches. It becomes an emblem of that large class of Christian people who go to work with a slowness and singgishness that is wenderful. They are stopped by every little blistacle, because, like the snail, they have to backbone. Others mount up on eagle's wings, but they go at a small's pace. THE COUSINSHIP OF PEPPENCE, LAZINESS,

SLOTH AND STUPIDITY. Oh, child of God, arouse! We have apotheosized Prudence and Caution long enough. Prudence is a beautiful grace, but of all the family of Christian graces I like her the least. for she has been married so often to Laziness. Sloth and Stupidity. We have a millier. fellers in the Lord's vineyard who pride themselves on their prudence. "He prudent," said the disciples of Christ, "and stay away from Jerusalem;" but be went, "Be prudent," said Paul's friends, "and look out what you say to Felix," but he thundered away until the ruler's knees knocked together. the eyes of the world, the most imprudent men that ever lived were Martin Luther, and John Olderstle, and Wesley, and Knox. My opinion is that the most imprudent and reckless thing is to stand still. It is well to hear our commander's voice when he enys "Halt!" but quite as important to hear it when he says "Forward!" This Gospel ship. made to plow the sea at fifteen knots an hour, is not making three. Sometimes it most prudent to ride your horse slowly and pick out the way for his feet, and not strike him with the spurs, but when a band of Shoshone Indians are after you in full tilt, the most prudent thing for you to do is to plunge in the rowels and put your horse to a full run, shouting: "Go long!" until the Rocky mountains echo it. The foca of God are pursning us. The world, the flesh and the devil are after us; and our wisest course is to go abend at swift-

When the church of God gets to advancing too fast, it will be time enough to use caution. No need of putting on the brakes while going up hill. Do not let us sit down waiting for something "to turn up," but go ahead the name of God, and turn it up. The great danger to the church now is not sensation, but stagnation. On that the Lord Goal would send a host of aroused and consecrated men to set the church on fire, and to turn the world upside down. Let us go to work and eatch the last snail in our souls. With divine vehemence let us stamp its life out; for my text declares: "These also shall be unclean to you among the creeping things that creep upon the earth: the chameleon and the small. I have thus tried to prejudice these Christran men and women against gloominess, and slander, and half and half experiences, and changeableness, and sloth. Our opportunities for getting better are being rapidly swallowed up in the remorseless past. golden Sabbath is about to drop out of the calendar. This moment may we drive out all the unclean things from our souls-the vulture, and the but, and the owl, and the chameleon, and the small, and in place thereof bring in the Lamb of God, and the Dove of the Spirit! The ease is urgent. Arouse! before it be eternally too late! "Whatsoever thy hand findeth to do do it?"

#### The Location of Calvary.

Every indication goes to show that Golgotha, or Calvary, was a knoll outside of the Damascus gate, exactly in the opposite direction of that affixed by Christian tradition and which would do away with the Via her jewels. She saved neither her life nor Dolorosa as a sacred thoroughfare, the street her jewels. There are multitudes making shown as that along which Christ bore his the same mistake. In trying to get earth cross on his way to execution. It is only and heaven you lose both. "Ye cannot serve probable that Calvary was the ordinary exe cution ground of Jerusalem, which is called other. Trend the earth like a lion, or mount in the Talmud "the House of Stoning," the air like the eagle; for my text says: "Ye | about A. D. 150, and which current tradition among the Jews identifies with this knoll-a tradition borne out by the account of it contained in the Mishna, or text of the Taimud, which describes a cliff over which the condemned was thrown by the first witness. drive out the chameleon from your soul. There he was not killed by the fall, the second witness cast a stone upon him, and the crowd on the elift, or beneath it, completed his exc-

It was outside the gate, at some distance from the judgment hall. The knoll in ques tion is just outside the gate, with a chiff about his y feet high. Moreover, we are informed that sometimes they smak a beam in the color of its surroundings-a type of that the ground, and a cross beam extended from it, and they bound his hands one over the other and hung him up. Thus the House of Stephen, the prote martyr. The vicinity has apparently always been considered unfacky. most willing to the for the divinity of Jesus hounces a barren tract adjoining accursed

A Circussian Slave's Suicide. A Turkish police court in Constantinople has been investigating the cause of the death found floating in the Bosphorus, with her hands and feet firmly bound with thongs a girl who belonged to a wealthy Turk. Then it rendered the decision that the deceased came to her death by drowning, she having not herself into the sea with the purpose of taking her own life. The firmness of this purpose was shown by the solidity with which she had bound her own hands and feet before throwing herself into the water. - San Fra.

LIBERTY OF CANADIAN PRISONERS. Convicts Given Great Freedom, but Never

Attempt to Escapes "What kind of a penitentiary do they have there?" was asked by a Detroit Journal repogter while conversing with a traveler who recently returned from a trip to the Stony mountains, about twenty miles north of

Winnipeg. "It's the greatest institution of the kind I ever saw. Prisoners are made to feel that they are prisoners, yet there are no rigors of discipline to make men unruly. There are about 200 convicts there. Maj Benson proved himself an extraordinary decipiin arian in the army, yet he was well liked. Surgeon Sutherland, of the penitentiary, told me that when a prisoner arrived there Maj Benson at once had a private talk with him. He gave the prisoner to under stand that he was his friend, that he intended to use every one fairly, but he had been put there to discharge a certain duty. and that the convict had been sent there to perform a certain duty; that he should take his sentence, just or unjust, as a man. And in every case he won the convicts over, so that in all his time there Maj Benson has never had use for the dark cells or had a

"Escape, by the way, would be rather difficult. The pententiary and all the buildings connected with it are on Stony Mountain, a space covering some forty acres, which rises abruptly from the prairie some thirty or forty feet. It is the only elevation for a long distance, and from it's magnificent view is obtained in all directions. The pentientiary on account of its location, is therefore with out a wall. The guards have their beats around the edge of the so-called mountain, which is triangular in shape, and looking down they command the prairie for a long distance. The warden will put the convicts at no work which conflicts with an organized trade. They are at work on the buildings and at farming. There are only twenty two guards. The prisoners are allowed to go to work on their parale.

"Maj Berson took me to see what he eatled his strong gang, and a most remark able trib it proved. The men were Indians and aged respectively 76, 82 and 84 years. 'Dressy Mann' shot the first policeman at the time of the Riel rebellion. Chief Charlevons commanded the Indian forces in the Richre bellion. The third one, 'Court O Reilies,' or Blue Eyes, was sentenced for life for murder as a countral. He is an Athabasea Indian. At the time of the rebellion their supplies were shut off and there was much suf fering. 'Blue Eves' family consisted of his mother in law, wife and three children. The mother in law was killed first and eaten, then the children, one by one. Finally Biue

Eyes' killed his wife for foot. Only the Indian chief, of the three, could speak English, and the appeared quite intellicent, Wien I saw them they were buil a mile from any guard, and Maj. Benson said he could trust them anywhere. They seemed vigorous and well, were at work in a vegetable garden and looked as though they had a good many years of their life sentence before them. I took their pictures, of course, for I'm never without my camera. The convicts there wear a light colored uniform, one leg dar er than the other and the opposite side of the blouse darker.

"They don't have the suilen, dogged look of convicts in American prisons. As we drove along they would bring up their hands with a military salute to Maj. Benson or the surgeon, and took bright and pleased to see them. A number of the prisoners have been taught taxidermy, and the main entrance to the presen, through which all pass in and out, presents a very fine collection of mounted birds and beasts. White owls abound there, and some magnificent specimens have been stuffed. There are elk, buffalo, deer, antelope, mountain flous, covotes, foxes, welves and other animals in the collection, and a great variety of birds. It gives the convicts an interest in their prison, a have become expert taxidermists.

#### Speeches That Wales Makes,

There is a report that Mr. Marray is going shortly to publish the Prince of Walspeeches. He has now spoken in public for a quarter of a century, and many people be here that his speeches are written for him, the prince only putting the fluishing touches bimself. It is obvious be must have no immease deal of assistance, for the subjects on which he speaks are so varied it would be next to impossible for him to premire the materials for himself. It will be interesting to see if there is any natural development in them, or if they show the work of different hands. I believe there has been no question on which the Prince of Wides ices had stronger views than on that of Ireland, and his opinions on the desirability of linking a rotal resistance there are perfectly well known. But his feelings on these matters were not shared in higher quarters, and, to the prince's greaf credit, he has never per mitted his opinious, if they were in opposition to those of the queen, to become known He is the first heir apparent in England who has never allowed whatever differences may bave arisen between lumi and the crown to become public gossip. - London World.

#### He Was Moved.

A well known business man-call him Biankdash to save him notoricty-who is not at all noted for going to church, drop; ed into a prayer meeting on the Hill with two friends who were, judging from the event, still less pious than he, and seated themselves, the first one seat forward of the others. There were the usual five numute remarks and testime nies, interspersed with singing, to which they listened interestedly. Then came one of those awful pauses which will occur in the hest regulated prayer meetings, after the leader had called for "some other brother to rise," Suddenly Blunidash popped up. straight and rotund, filling the eves of the gathering, with his lips as if about to speni, or as trying to say something. But word did ne utter-just stood a moment, then sank back into his wat and bowed his head. The repple of surprised attention it caused passed, and the ineeting went on, it being supposed he was too much moved for utter nnes. The sail truth was that one of his wicked friends with a scartpin had furnished the propelling power for Bianislash's sudden rise, + Springfield (Mass.) Cor. Sun.

### Usearthed an Old Cauce.

A discovery of great interest has been made in the tidal river Hamble, near Botley, Hants, England. A bout house is being built at the point of the junction of the Curdindge one k with the river, some little distance above the spot where there is still existing a wreck of a Danisa man of war. In removing the mud to make sufficient waterway something hard was encountered. which, on being carefully uncovered, proved to be a portion of an ancient cause. It is a few feet higher up the river than the old Roman handway or landing place, and was evidently sunk close to the shore. about twelve feet long by two and a balf feet wide, beautifully carved, and markety good state of preservation. Some question of ownership is likely to misse, as it was decov-ered below high-water mark. The religional and teems with frugmentary specimens of carn potters, broke, etc., and it is experied that the explorations will lead to fur ther discoveries, - New Yo .. Pest

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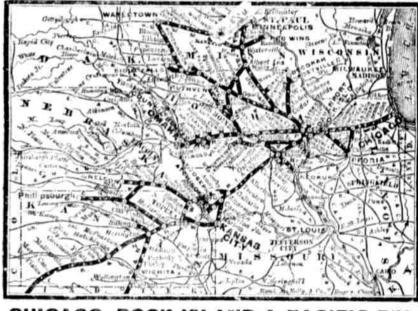
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