

## THE CRY OF ARMENIA.

DR. TALMAGE PREACHES OF  
SULTAN'S OPPRESSION.

The Chief Men of the Nation Listen to Hear the Celebrated Divine on the Greatest Crime of All Ages—Monroe Doctrine.



WASHINGTON, D. C., Jan. 12, 1896. It was appropriate that in the presence of the chief men of this nation and other nations, Dr. Talmage should tell the story of Armenian massacre.

What will be the extent for good of such a discourse none can tell. The text was, 2 Kings 19: 37: "They escaped into the land of Armenia."

In Bible geography this is the first time that Armenia appears, called then by the same name as now. Armenia is chiefly a table-land, seven thousand feet above the level of the sea, and on one of its peaks Noah's ark landed, with its human family and fauna that were to fill the earth. That region was the birth-place of the rivers which fertilized the Garden of Eden when Adam and Eve lived there, their only roof the crystal skies, and their carpet the emerald of rich grass. Its inhabitants, the ethnologists tell us, are a superior type of the Caucasian race. Their religion is founded on the Bible. Their Saviour is our Christ. Their crime is that they would not become followers of Mahomet, that Jupiter of sensuality. To drive them from the face of the earth is the ambition of the Mohammedans. To accomplish this, murder is no crime, and wholesale massacre is a matter of enthusiastic approbation and governmental reward. The prayer sanctioned by highest Mohammedan authority, and recited every day throughout Turkey and Egypt, while styling all those not Mohammedans as infidels, is as follows: "O Lord of all creatures! O Allah! Destroy the Infidels and Polytheists, thine enemies, the enemies of the religion! O Allah! Make their children orphans and defile their bodies; cause their feet to slip; give them and their families, their households and their women, their children, and their relatives by marriage, their brothers and their friends, their possessions and the race, their wealth and their lands as booty to the Moslems, O Lord of all creatures!" The life of an Armenian in the presence of those who make that prayer is of no more value than the life of a summer insect. The Sultan of Turkey sits on a throne impersonating that brigandage and assassination. At this time all civilized nations are in horror at the attempts of that Mohammedan government to destroy all the Christians of Armenia. I hear somebody talking as though some new thing were happening, and that the Turkish government had taken a new role of tragedy on the stage of nations. No, no! She is at the same old business. Overlooking her diabolism of other centuries, we come down to our century to find that in 1822 the Turkish government slew 50,000 anti-Moslems, and in 1850 she slew 10,000, and in 1860 she slew 11,000, and in 1875 she slew 10,000. Anything short of the slaughter of thousands of human beings does not put enough red wine into her cup of abomination to make it worth quaffing. Nor is this the only time she has promised reform. In the presence of the warships at the mouth of the Dardanelles, she has promised the civilized nations of the earth that she would stop her butcheries, and the international and hemispheric farce has been enacted of believing what she says, when all the past ought to persuade us that she is only pausing in her atrocities to put nations off the track and then resume the work of death. In 1820 Turkey, in treaty with Russia, promised to alleviate the condition of Christians, but the promise was broken. In 1839 the then Sultan promised protection of life and property without reference to religion, and the promise was broken. In 1844, at the demand of an English minister plenipotentiary, the Sultan declared, after the public execution of an Armenian at Constantinople, that no such death penalty should again be inflicted, and the promise was broken. In 1850, at the demand of foreign nations, the Turkish government promised protection to Protestants, but to this day the Protestants at Stamboul are not allowed to build a church, although they have the funds ready, and the Greek Protestants, who have a church, are not permitted to worship in it. In 1856, after the Crimean war, Turkey promised that no one should be hindered in the exercise of the religion he professed, and that promise has been broken. In 1878, at the memorable treaty of Berlin, Turkey promised religious liberty to all her subjects in every part of the Ottoman empire, and the promise was broken. Not once in all the centuries has the Turkish government kept her promise of mercy. So far from any improvement, the condition of the Armenians has become worse and worse year by year, and all the promises the Turkish government now makes are only a gaining of time by which she is making preparation for the complete extermination of Christianity from her borders.

Why, after all the national and continental and hemispheric lying on the part of the Turkish government, do not the warships of Europe ride up as close as is possible to the palaces of Constantinople and blow that accursed government to atoms? In the name of the Eternal God, let the nuisance of the ages be wiped off the face of the earth! Down to the perdition from which it smoked up, sink Mohammedanism! Between these outbreaks of massacre the

Armenians suffer in silence wrongs that are seldom if ever reported. They are taxed heavily for the mere privilege of living, and the tax is called "the humiliation tax." They are compelled to give three days' entertainment to any Mohammedan tramp who may be passing that way. They must pay blackmail to the assessor, lest he report the value of their property too highly. Their evidence in court is of no worth, and if fifty Armenians saw a wrong committed and one Mohammedan was present, the testimony of the one Mohammedan would be taken and the testimony of the fifty Armenians rejected; in other words, the solemn oath of a thousand Armenians would not be strong enough to overthrow the perjury of one Mohammedan. A professor was condemned to death for translating the English Book of Common Prayer into Turkish. Seventeen Armenians were sentenced to fifteen years' imprisonment for rescuing a Christian bride from the bandits. This is the way the Turkish government amuses itself in time of peace. These are the delights of Turkish civilization. But when the days of massacre come, then deeds are done which may not be unveiled in any refined assemblage, and if one speaks of the horrors, he must do so in well-poised and cautious vocabulary. Hundreds of villages destroyed! Young men put in piles of brushwood, which are then saturated with kerosene and set on fire! Mothers, in the most solemn hour that ever comes in a woman's life, hurled out and bayoneted! Eyes gouged out, and dead and dying hurled into the same pit! The slaughter of Lucknow and Cawnpore, India, in 1857, eclipsed in ghastliness! The worst scenes of the French revolution in Paris made more tolerable in contrast! In many regions of Armenia the only undertakers today are the jackals and hyenas. Many of the chiefs of the massacres were sent straight from Constantinople to do their work, and having returned, were decorated by the Sultan. To four of the worst murderers the Sultan sent silk banners, in delicate appreciation of their services. Five hundred thousand Armenians put to death or dying of starvation! This moment, while I speak, all up and down Armenia sit many people, freezing in the ashes of their destroyed homes, bereft of most of their households, and awaiting the club of assassination to put them out of their misery. No wonder that the physicians of that region declared that among all the men and women that were down with wounds and sickness and under their care, not one wanted to get well. Remember that nearly all the reports that have come to us of the Turkish outrages have been manipulated and modified and softened by the Turks themselves. The story is not half told, or a hundredth part told, or a thousandth part told. None but God and our suffering brothers and sisters in that far-off land know the whole story, and it will not be known until, in the coronations of heaven, Christ shall lift to a special throne of glory these heroes and heroines, saying, "These are they who came out of great tribulation and had their robes washed, and made white in the blood of the Lamb." My Lord and my God! thou didst on the cross suffer for them, but thou, surely, Oh Christ! wilt not forget how much they have suffered for thee! I dare not deal in imprecation, but I never so much enjoyed the imprecation songs of David as since I have heard how those Turks are treating the Armenians. The fact is Turkey has got to be divided up among other nations. Of course the European nations must take the chief part, but Turkey ought to be compelled to pay America for the American mission buildings and American school-houses she has destroyed, and to support the wives and children of the Americans ruined by this wholesale butchery. When the English lion and the Russian bear put their paws on that Turkey the American eagle ought to put in its bill.

But what is the duty of the hour? Sympathy, deep, wide, tremendous, immediate! A religious paper, The Christian Herald, of New York, has led the way with munificent contributions collected from its subscribers. But the Turkish government is opposed to any relief of the Armenian sufferers, as I personally know. Last August, before I had any idea of becoming a fellow-citizen with you Washingtonians, \$50,000 for Armenian relief was offered to me if I would personally take that relief to Armenia. My passage was to be engaged on the City of Paris, but a telegram was sent to Constantinople, asking if the Turkish government would grant me protection on such an errand of mercy. A cablegram said the Turkish government wished to know to what points in Armenia I desired to go with that relief. In our reply, four cities were named, one of them the scene of what had been the chief massacre. A cablegram came from Constantinople saying that I had better send the money to the Turkish government's mixed commission, and they would distribute it. So a cobweb of spiders proposed a relief committee for unfortunate flies! Well, a man who would start up through the mountains of Armenia with \$50,000 and no government protection would be guilty of monumental foolhardiness. The Turkish government has in every possible way hindered Armenian relief. Now where is that angel of mercy, Clara Barton, who appeared on the battle-fields of Fredericksburg, Antietam, Falmouth, and Cedar Mountain, and under the blaze of French and German guns at Metz and Paris and in Johnston floods, and Charleston earthquake, and Michigan fires, and Russian famine? It was comparatively of little importance that the German emperor decorated her with the Iron Cross, for God hath decorated her in the sight of all nations with a glory that neither time nor eternity can dim. Born in a Massachusetts village she

came in her girlhood to this city to serve our government in the patent office, but afterward went forth from the doors of that Patent Office, with a Divine patent signed and sealed by God himself, to heal all the wounds she could touch, and make the horrors of the flood, and fire, and plague, and hospital fly her presence. God bless Clara Barton! Just as I expected, she lifts the banner of the Red Cross. Turkey and all nations are pledged to respect and defend that Red Cross, although that color of cross does not, in the opinion of many, stand for Christianity. In my opinion it does stand for Christianity, for was not the cross under which most of us worship red with the blood of the son of God, red with the best blood that was ever shed, red with the blood poured out for the ransom of the world? Then lead on, oh, Red Cross! and let Clara Barton carry it! The Turkish government is bound to protect her, and the chariots of God are twenty thousand, and their charioteers are angels of deliverance, and they would all ride down at once to roll over and trample under the hoofs of their white horses any of her assailants. May the five hundred thousand dollars she seeks be laid at her feet! Then may the ships that carry her across Atlantic and Mediterranean seas be guided safely by him who trod into sapphire pavement bestrodden Galilee! Upon soil incarnadined with martyrdom let the Red Cross be planted, until every demolished village shall be rebuilt, and every pang of hunger be healed, and Armenia stand with as much liberty to serve God in its own way as in this, the best land of all the earth, we, the descendants of the Puritans and Hollanders, and Huguenots, are free to worship the Christ who came to set all nations free!

It has been said that if we go over there to interfere on another continent, that will imply the right for other nations to interfere with affairs on this continent, and so the Monroe doctrine be jeopardized. No, no! President Cleveland expressed the sentiment of every intelligent and patriotic American when he thundered from the White House a warning to all nations, that there is not an acre or one inch more of ground on this continent for any transatlantic government to occupy. And by that doctrine we stand now and shall forever stand. But there is a doctrine as much higher than the Monroe doctrine as the heavens are higher than the earth, and that is the doctrine of humanitarianism and sympathy and Christian helpfulness which one cold December midnight, with loud and multitudinous chant, awakened the shepherds. Wherever there is a wound it is our duty, whether as individuals or as nations, to balsam it. Wherever there is a knife of assassination lifted it is our duty to ward off the blade. Wherever men are persecuted for their religion it is our duty to break that arm of power, whether it be thrust forth from a Protestant church or a Catholic cathedral or a Jewish synagogue or a mosque of Islam. We all recognize the right on a small scale. If going down the road, we find a ruffian maltreating a child, or a human brute insulting a woman, we take a hand in the contest if we are not cowards, and though we be slight in personal presence, because of our indignation we come to weigh about tons, and the harder we punish the villain the louder our conscience applauds us. In such case we do not keep our hands in our pockets, arguing that if we interfere with the brute the brute might think he would have a right to interfere with us, and so jeopardize the Monroe doctrine. The fact is that that persecution of the Armenians by the Turks must be stopped, or God Almighty will curse all Christendom for its damnable indifference and apathy.

### ODDS AND ENDS.

At the Odeon theater in Paris 600 manuscript plays are received and read every year.

A man named Durand has won a bet at Marseilles by standing on a pedestal in a public place for four consecutive weeks. He was nearly exhausted after the performance and may not recover.

Poet's corner in Westminster abbey is hidden from the outside by a block of old houses. These are to be torn down next summer as a precaution against fire, thus allowing the architecture of the chapel of Henry VII. and the old Chapter house to be seen from that side.

"La Princesse Lointaine," a four-act play in verse by M. Rostand, is the latest novelty produced by Sarah Bernhardt at the Paris Renaissance theater. It is founded on the story of the troubadour, Geoffrey Rudel, who fell in love with the princess of Tripoli from the fame of her beauty and died on coming into her presence.

A Frenchman must still obtain the consent of his parents if he wishes to marry. The chamber of deputies has rejected a proposal of Abbe Lemire to dispense with the consent when the man is 25 and the woman 21, but passed another doing away with the necessity for the grandparents' consent when the parents are dead.

M. Dieulafoy, the explorer of Persia, has carefully examined the valley of Zephaim, south of Jerusalem, where David crushed the Philistines. He finds that the bible account of the battle is accurate and that David's tactics show the highest military capacity and were like those of Frederick the Great at Mollwitz and Rossbach and of Napoleon at Austerlitz.

A shaft into the bowels of the earth is proposed by M. Paschal Grousset as the sensation for the exposition of 1900. His plan is an inversion of the idea of the Eiffel tower. Elevators will carry the public down the shaft. At intervals there will be restaurants and concert rooms, decorated so as to harmonize with the temperature, which will increase with the depth, as far as 2,100 feet below the surface. Beyond that point, as the heat will be too great for comfort, a narrower shaft is to be driven, for scientific purposes only, to a depth greater than has ever yet been obtained, possibly 5,000.

## THE SUNDAY SCHOOL.

LESSON IV., JAN. 26—MINISTRY OF JESUS—LUKE 4:14-22.

Golden Text: "And They Were Astonished with His Doctrine for His Word Was with Power"—Luke, Chapter I, Verse 32.



OUR LESSON FOR today includes some important events in the life of John the Baptist and the early manhood of the Redeemer. The time variously established about 28 A. D. The happenings recorded took place at and about Nazareth in Galilee, the home of Jesus' youth and early manhood. The Redeemer was now 31 years old. He had just begun the second year of his public ministry. John the Baptist had just been put in prison at Castle Macherus by Herod. Jesus now began to surround himself with disciples. They came from all directions, from Pagan Rome, Athens and Armenia. The wonderful preaching of Jesus was irresistible. The full text of today's lesson is as follows:

14. And Jesus returned in the power of the Spirit into Galilee; and there went out a fame of him through all the region round about.

15. And he taught in their synagogues, being glorified of all. And when he came to Nazareth, where he had been brought up, and as his custom was, he went into the synagogue on the sabbath-day, and stood up for to read; and he had opened the book, and found the place where it was written,

17. And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised.

19. To preach the acceptable year of the Lord.

20. And he closed the book, and gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him.

21. And he began to say unto them, This day is the Scripture fulfilled in your ears.

22. And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, Is not this Joseph's son?

The necessary explanation of today's text are as follows:

14. "And Jesus returned," from Judea where he had spent nearly a year, to his own country. On his way he held his conversations with the woman of Samaria at Jacob's well (John 4). "In the power of the Spirit," fully under the influence of the spirit which descended upon him at his baptism. "There went a fame," a report of his doings. Immediately after his entrance into Galilee he healed at Capernaum the nobleman's son in Capernaum (John 4: 46-54). Doubtless, he performed many more unrecorded miracles. In a land where there was so much need and so little help the reports of his wonderful works of healing and of his teaching, first of all, drew the attention of many men, and they were accustomed to, spread like wildfire through those populous districts. "He taught," He had a double-work. He taught the truth, and he illustrated his teaching by miracles of healing and help. One example is given in the verses which follow. His subject was "Repent, for the Kingdom of Heaven is at Hand." "In their synagogues," the religious training and instruction something like a combination of our churches and schools. These were found everywhere.

15. "To preach (herald, the same as the second 'preach' in verse 18) the acceptable year of the Lord," the year in which God has been pleased, for the best of reasons, to bring these blessings to the people. God's chosen opportunity had come. There had, no doubt, been the great year of jubilee, every fiftieth year (Lev. 25: 8-17). This was the great year of the Jews, full of unnumbered blessings. The Jewish captives were all set free, and those who by reason of poverty had been compelled to sell their homesteads the family landed property was now restored. This was a glorious type of what Jesus does for men, giving rest and liberty, and restoring the homestead of the soul, all that the soul was created to be and to enjoy.

20. "And he closed the book," or rolled up the roll. Notice how the quotation stops when it comes to the fearful sentence, "and the day of vengeance of our God." The time for that had not yet come. If they believed and obeyed, it would never come. When they rejected him, then they would see that awful day of retribution written over the sky, like the mine taked uprisin blazing on the walls of Belshazzar's palace. "And gave it to the minister"; the attendant, who would put the roll back into its place. "And sat down." It was the custom to stand while reading, but to sit when preaching, so his sitting down was the signal that he was about to speak.

21. "This day is this scripture fulfilled." This prophecy was originally spoken to the exiles in Babylon. They were poor, oppressed, broken-hearted, away from home, blind to the goodness and promises of God. They had the prophets coming with glorious promises and invitations; visions of hope, of a new kingdom, of a prosperous nation, of a time when "Gentiles should come to the light and kings to the brightness of their rising," when the waste places should break forth into joy, and sing together.

22. "And all bare him witness"; by the expression of the countenance, by the attitude of listening; perhaps by favoring words, and, doubtless, afterwards in conversation about the marvelous preacher. "And wondered at the gracious words"; gracious both in what was said and in the manner of saying it. His words were full of "grace and truth," as is this "Joseph's son." To some this made his gracious words more wonderful. To others, and to the majority, it seemed impossible and absurd that the son of this obscure family, a carpenter who has made furniture for their houses, a man brought up in a common way, without education, without rank, without wealth or office, that he should be the great Messiah, the King of the Jews. Here began that opposition which grew with the months and years till it culminated in his crucifixion.

CHRISTIAN ENDEAVOR.  
A novel Christian Endeavor society exists in the insane asylum at Independence, Iowa. It is composed of the attendants.  
All the church printing of the Campbell Park Presbyterian church, Chicago, is done by the Intermediate Christian Endeavor society.  
Tennessee Juniors are circulating pledges among the mothers, asking that all the eggs laid by the fowls on Sundays be given to them for missionary purposes.

## Thought He Had Quit.

Colonel McLaughlin sent his Swedish foreman a few days ago to do some work around the mouth of an old mining shaft, and he took a green countryman with him as an assistant. In a couple of hours the foreman walked up to the colonel's office and remarked:

"Say, colonel, I want another man."  
"Why, what's the matter with that man sent out with you?" inquired the colonel.  
"Oh, he fell down de shaft 'bout an hour ago, an' he don't come up. I tink he yumped his job."—San Francisco Post.

High, Low, Jack.  
Fine ice means very cold weather, then comes a high old time in skating rinks, and so home tired and overheated. It's the same old story of cooling off, off with wraps and on with all sorts of aches and pains, rheumatic, neuralgic, sciatic, lumbago, including frost-bites, backache, even toothache. They who dance must pay the piper. We cut up Jack and are brought low by our own folly. What of it, the dance will go on, all the same. It is generally known that St. Jacobs Oil will cure all such aches and pains separately or collectively, and the cry is on with the dance.

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