OUR BOYS AND GIRLS.

HOW MUCH DO THEY KNOW ABOUT OYSTERS.

They Are Wonderful Little Animals The Three Lines Towels-A Heroine of the Great Forest Fires-The Jumping Merrythought

No shell fish is used more extensively upon our tables than the oyster, and there is no article of food about which so little is generally known.

I want every boy and girl to secure an oyster and examine the wonderful mechanism of the little animal. If you can obtain a microscope so much the better; if not, you may readily discern the different parts of the ovster's anatomy with the naked eye. Have the shell carefully removed so that the oyster will lie upon the left

Now, you know that great scientists have divided Mother Nature's numerous children into various families, and the oyster belongs to the Mollusca, or Mollusk, family, and is elssed as the acephalous, or headless, variety of this family.

The Mollusks are distinguished by having a soft body surrounded by a mantle, and all of the acephalous Mollusks have the sides of their bodies protected by two shells united by a

The oyster can open his shell naturally about half an inch, wide enough to admit the food and water necessary for his growth, but when the shell is opened artificially it is necessary to out through a hard, tough substance known as the adductor muscle.

The outer edge of the oyster, ruffled like the flounce on a lady's dress, is the mantle; this secretes the lime necessary for the formation of the shell; the edges of the mantle are fringed with cilia, which are moving bodies resembling hairs, and are sometimes called the oyster's beard. This cilia may be protruded beyond the shell, and their use is to select the animalcules and the portions of Oh Freda Johnson, darling child, ses-weed that the oyster requires for food.

The heart lies near the center of the oyster and is shaped like an oldfashioned purse or reticule. When the shell is carefully removed the beating of the heart may be distinctly seen; it has an auricle and a ventricle and circulates a limpid colorless fluid which is the oyster's blood.

The dark liver is large and secretes a yellowish bile. The mouth lies near the hinge of the shell and has on each side of it palps or feelers, which grasp the food and carry it inside. The eggs are protected in the folds of the mantle and look like thick yellow cream; when the proper time arrives they are thrown out into the water in a milky cloud.

A single oyster may contain 2,000,-000 eggs, and when ejected into the water each little oyster, though scarcely larger than the point of a foot. pin, reveals, under a powerful microscope, a perfectly formed shell. This shell is provided with a fleshy pad by which the oyster attaches itself to some smooth surface.

Only a few of the millions escape from the small fish and other creatures of the sea that are always ready to devour them, but when safely anchored their growth is quite rapid and they attain the size of a pea in one month.

The oyster has to be three years old before it is fit for use upon our tables, and if you examine the shell you will find it is formed of a succession of layers overlapping each other like the shingles of a roof. Each of these layers represents a season's growth, and by counting them you may form some idea of an oyster's age.-Philadelphia Times.

Three Linen Towels.

"I think a great deal of these," said mamma, as she drew three linen towels from the depths of the big, red chest.

"Why? I don't think they're very

pretty!" said Rosy. "Look as though they'd scrub a fellow's face, though," remarked

"Well, I suppose the reason I'm proud of them is because I spun them myself when I was just 6 years old," said mamma. "It was a year or two after the war, and the people down South were poor and had no slaves to

took to raising flax Father planted some and I remember how pretty, the starry, blue flowers were. "Grandma did the spinning and I liked to watch the whirring little ployed by the telephone companies. wheel. One day I coaxed her to let me try to spin. I made sorry work at first; it took quite a knack to keep the treadle going, and draw out the thread smooth and even. After

awhile, however, I could spin as well as anybody and then I had a 'stent' given me. Five 'knots' a day, and a knot' meant winding the thread forty times around on a little 'reel,' which gave a loud crack at the forti-

"Mother promised me all the cloth that should be made from my spinning, and so I had these three towels. Aunt Jane thought they were good

enough to be taken to the county fair. "When we went to the fair it seemed as though everybody knew about those towels. The ladies crowded around and kissed me, and said that it seemed hardly possible that I could spin. Mother laughed, and told them to come up to our house

some day and see! "I felt very bashful at having so ich notice taken of me, and when I had a chance I crept under the table on which was the floral display, and all the drooping vines hid me until a lady—one of the 'judges' on cookery lady—one of the judges on a piece of

custard-pie. It was some that was entered in competition for a prize, and it tasted so good that I'm sure if I'd been a judge I'd give it the first

premium. "As for my towels, I hardly thought that they'd get a prize, for there were some other samples of spinning there that I was afraid were better than mine. But when the county paper came out the next week, there among the lists was this notice:

"'Linen towels, two dollars; first premium, Miss Mary Elmer, a little girl 6 years old."

"And that was you, mamma!" claimed Rosy, clapping her hands. "Yes," mamma replied, smiling, "and these are the very towels."-Youth's Companion.

The Little Heroine. The flames in cyclones rolled on high And swept along s tidal wave. With blinding smoke dark grew the sky And everywhere was heard the cry.
'Oh, God, is there no power to save!"

Deep horror seized the multitude And on they rushed they knew not when The flames advancing thro' the wood And curling like a serpent-broad Hissed death thro all the heated air.

The strongest fell-sh, human power However great, at times how vain; As frosts lay low the fra ile flower So did those fires in one short hour Leave awful ruin in their train.

The strongest fell-but there was one, A little (fri of twelve sweet years, Who with her baby brother won All vainly struggled with its foars

Saved! saved! ah, yes: but who can tell Just how that little girl was saved? Who guided her footsteps so well? Who gently raised her when she fell?
Who shielded from the flames that raved!

ye, more, who gave in direst woe To her the superhuman power To carry darling Baby Joe. The little brother she loved so. And from death's sickle save that flower!

Ah. love. you say love, mighty love 'Twas love that moved the powers above To once again in terror prove That nought can thwart their sovereign will

and yet we read in God's good book, (What sweetness in that golden cup!) en when by parents fond forsook, 'Tis then the Lord will take us un

Oh, Freda and sweet Baby Joet Down through the flery tempest wild Go i saw your culleless hearts and smiled And saved you for he loved you so. -G W. Crofts, in the Chica to Inter Ocean

Arithmetic and Criticism Poet-I put all my best thoughts into that sonnet.

Layman-Indeed you did. Poet-I thought you hadn't read it Layman-I haven't-only heard you talk.

He Bought It Cheap. Uncle (who is very close)-Freddy, here's a nice knife I bought for you to

Freddy-Thank you. Who is selling out?

A Mistake.

Male Passenger (standing in street

Female Passenger (sweetly)-Beg pardon, sir. I thought it belonged to the man sitting down.

His Choice.

Tramp-Can I get a drink here? Farmer-Yes; there's the old oaker. pucket in the well.

Tramp-Ye hain't got an old oaken cask in the cellar, hev ye?

A Fair Decision.

Lady of the House-I'm out of patience-Tramp-'N' I'm out 'o wittles. Less

club together ,n' whack up even. Very Like.

Jack-Did it ever strike you that a marriage was very similar to a house on fire?

"No. Why?" Jack-Well, they both arise from a spark, and the result is about as dangerous in both cases.

MONEY IN THESE THINGS. Children now play with electric

Ohio has nearly 12,000 drinking saloons.

Umbrellas made of oiled paper are used in Corea.

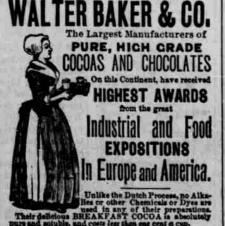
France imports one-third of the coal she consumes. The woolen factories of this country employ 220,000 persons.

grow cotton, so we Northern folks London manufactures \$2,500,000 worth of umbrellas a year. One pound of sheep's wool is capa-

ole of producing a yard of cloth. Ten thousand Americans are em-Many steamboats made in Pittsburg

are plying on South American rivers. More than 10.000 tons of matches were made in this country last year. The United States uses nearly onehalf of the quinine produced in the world.

Over ninety per cent of the business of the United States is done by checks.



SOLD BY GROCERS EVERYWHERE. WALTER BAKER & CO. DORCHESTER, MASS

Wanted, A Christian Church. Editor of the Cleveland Citizen;

Will you please give place to the following advertisement:

WANTED-A church that will accept, and adopt as its principles, the teachings of Jesus of Nazareth.

And lest some might think this advertisement absurd, supposing that there are a hundred and more of such in this city that anybody might find without trouble, will you allow me from the record to present a brief synopsis of such teachings? For, considering the fact that they may be found in plain print in nearly every house, the blindness of the people as to what these teachings are is to me one of the most surprising things I know of.

It appears from the gospels that the purpose of Jesus was to make mankind righteous, and, and that he sought to do this by abolishing the evils which foster wickedness, through the establishment of what he called the Kingdom of God, the coming of which on earth he taught was at hand, and for which he taught his disciples to work and pray before all things.

This world in Jesus' times seems to have been busy, everybody for himself, trying to get rich, very much as it is now, and Jesus, perceiving that selfish covetousness was the fundamental evil from which most of the others that go to make mankind miserable and wicked and degraded sprang, attacked that at the outset.

"Lay not up for yourselves treasures on earth;" "Ye cannot serve God and Mammon. Therefore, take no thought what ye shall eat, or what ye shall drink, or wherewith ye shall be clothed; but seek ye first the kingdom of God and his righteousness and all these things shall be given you."

Of course, with the world conducted as it was when this was uttered, or as it is now, people that should take no thought for their future needs would soon find themselves homeless, and would soon starve to death; and, of course, the great teacher would not talk nonsense nor command suicide to his followers, hence his followers since, including the revisers of the New Testament, have felt it neces sary to give a modified interpretation to his words.

But other teachings of Jesus have provided for the conduct of the world on a different plan, which would make it unnecessary for any one to occupy him-self with the slightest thought for the satisfaction of his future needs; and when he said, "But seek first the kingdom of God and his righteousness and these things shall be given you," Jesus distinctly applied his teaching to the new order which he sought to establish, and which he taught was at hand.

If such social order prevailed as that, for instance, which Edward Bellamy has outlined in "Looking Backward," it would be absurd for any one to take the slightest thought for the satisfaction of his future needs, and there is no useful work among men that could not be betcar)-Madam, you are standing on my ter and more effectively done if the worker were thus freed from the need of providing for them.

"All things, therefore, whatsoever ye would that men should do to you, do you even so to them." Having kept the commandments, "go and sell what thou hast and give it to the poor." "It is easier for a camel to pass through a needle's eye than for a rich man to enter the kingdom of God."

Such are the teachings of Jesus in re gard to riches and the pursuit of wealth, but of course the church today whose members are all striving as eagerly as anybody to lay up treasures for them-selves on earth and become rich, and who put the value mark on a man according to the size of his pile, of course it doesn't believe in any such teaching.

Jesus sums up his teachings in a double commandment, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength. And another is like unto it. 'Thou shalt love thy neighbor as thyself." The first part of this constitutes the spiritual side of christianity; the second is the practical, and the spiritual side is to be cultivated through the practical, "by their fruits shall ye know them.

But can any one love his neighbor as himself and at the same time be willing that his neighbor shall remain poor while he is rich? Can he demand for himself a greater income than he is willing to allow his neighbor? Can he be willing to lord it over his neighbor and make a subordinate and servant out of him? Can he, being learned, consept that his neighbor shall be denied opportunity for education? Can he willingly permit that in any way some shall be thrust into inferiority and degradation while others are lifted above them and supported in that eminence by those who are thrust down? Evidently Jesus thought not. In Luke's gospel we are told that when

he said they could not serve God and mammon, the Pharisees, who were lovers of money, scoffed at him, and Jesus replied to them with the terrible lesson of the rich man and Lazarus, in which, it is to be remembered, no charge is made against the rich man except that he was rich and fared sumptuously every day. But again, "Ye know that the rulers of the Gentiles lord it over them, and their great ones exercise authority over them, not so shall it be among you, but whosoever would become great among you shall be your minister, and wrosever would be first among you shall be your servant, even as the son of man came not to be ministered unto but to minister." And, lest any doubt should exist as to whether this was to be the reward of merit or the punishment of ambition. in another place we are told that, "He that is greatest among you shall be your

servant. This rule of simple justice, that honor shall be proportionate to service rendered, is utterly repudiated by our social order in our so-called christian civiliza-He whose work is most laborious and loathsome is precisely the one whose wages are least of all, and who is re-spected least of all; while he whose work is such that one would choose it for its own sake, is usually remunerated for it most highly, and he who is accounted great proves his greatness by making

others serve him. This is the necessary result of a com petitive system based on selfishness, and the so-cailed Christian church has recon-

ciled itself to this system. But again, "Jesus entered into the temple of God and cast out all them that sold and bought in the temple, and overthrew the tables of the money chang-ers and the seats of them that sold doves

in the temple. And he saith unto them. 'It is written my house shall be called a house of prayer, but ye make it a den of

No mere desecration of the temple could give occasion to a condemnation ike this. If those who bought and sold and carried on banking in the temple made it a den of robbers it could only be because the business in which they were engaged was regarded as robbery. And today, if we look closely into the nature of trade for profit, we must see that fun-damentally it is robbery. Trade enriches the trader at the expense of others; it produces no needed thing nor seeks to produce any; its object is to enrich the trader by appropriating to himself the product of others; the middle-man is a parasite whose enrichment is the impoverishment of the producer on one hand and the consumer on the other, and to such Jesus said, "Ye make my father's house a den of robbers." Matthew, louse a den of robbers." Mark, and Luke are agreed on this point John's gospel, which softens the den of robbers into a house of merchandise, also omits the commandment to love our neighbor as ourself, the golden rule, the command not to lay up treasures on earth, all condemnation of the service of mammon, and every intimation of or aspiration for the coming of the kingdom of God. If Matthew, Mark, and Luke teach Christianity, John's gospel omits it and teaches something else. But it is generally agreed that John's gospel vas written at a considerably later date than the other three, and in light of the facts here mentioned it looks as if it had been made to fit the Roman market and to teach something that would take better with the rich and powerful. Rome in hose days had about as many gods as Romans, and, naturally, had no serious objection to another, but was likely to object very forcibly to the establishment on earth of a kingdom of God, which would supplant the Roman empire and all other human governments.

In view, then, of the economic truth that trade for profit is robbery in effect, we must accept the testimony of Matthew, Mark and Luke that Jesus called it rob-

Thus it appears that Jesus sought to establish a system under which people should be under no necessity to care for their personal future needs; under which the same degree of wealth and privilege should be accorded to all; under which honor should be given according to service rendered, and he that should be most a servant should be greatest, and under which profit should be regarded as robbery and excluded.

Of course this is socialism. If socialism is rank this is the rankest kind of socialism; but such is Christianity as Jesus defined it, and thus those who were with him understood it, for we are told in the Acts of the Apostles that "the multitude of them that believed were of the same heart and soul, and not one of them said that aught of the things which he possessed was his own, but they had all things in common. Neither was there any among them that lacked, for as many as were possessors of lands or houses sold them and brought the prices of the things which were sold and laid them at the apostles' feet, and distribution was made unto each according as

any had need." Thus the evidence that such was the teaching of Jesus is complete. But the church at present, so far as I am acquainted with it, condemns all such teachings and practices the service of mammon in accordance with the Pharisees, and the lordship and servitude of the Gentiles, and the profit system which Jesus called robbery.

Since the church is agreed that Jesus is the Christ, how it can thus condemn what he taught and practice what he condemned and be Christian, I fail to understand. I wish some of the able preachers of this city would explain it to

And, Mr. Editor, will you call the especial attention of the preachers to my advertisement, for if there is a church in this city that accepts the teachings of Jesus and adopts them for its principles, I want to join that church. C. W. WOOLDRIGE.

Funeral of the Golden Fusionists

Editor WEALTH MAKERS: I dreamed that it would come to pass in the evening of the fifth day of the eleventh month of the sixth year of Ahab Cleveland's reign, that all the Tom-asses, Dave-asses, John-asses, and all the golden-asses, both great and small, assembled themselves together in hog hollow or cow run for a great feast of roast dog, no waiting girls present. It was a stag dance. When they had all assembled Satan breathed on them. The meeting was called to order by Saint Mosher. When the table was set Deacon Post asked a blessing, saying, Father of all our lies and steals, grant unto us and all our tribe the consolation of distilleries. The blessing was here brought to an abrupt close by the tremendous "Amen" that ran around the table. The feast progressed as per programme, each morsel washed down with bonded whisky. When the returns began to come in Majors said, he was afraid it would be ard. Howe said, keep a stiff upper lip, then laughed in his sleeve. About 12 m. when the revelry of deviltry by night was at it height, it was whispered around that the principles of the Judean tramp had triumphed. Then occurred the most indescribable babel of roices. Each accused his neighbor of being a liar, thief and traitor. Then world less his heighbox as tramendous blow on his smeller. Just then an appalling cat-asstrophe occurred, the cries of national and individual cussedness, the (rotten platform) floor gave way and the entire howling, fighting, cussing mass rolled down in the direction of T.

There is more Catarrh in this section of the country than all other diseases put together, and until the last few years was supposed to be incurable. For a great many years doctors pronounced it a local clasease, and prescribed local remedies, and by constantly falling to cure with local treatment, pronounced it incurable. Science has proven catarrh to be a constitutional disease and therefore requires constitutional disease and therefore requires constitutional treatment. Hall's Catarrh Cure, manufactured by F. J. Chenay & Co., Toledo, Ohio, is the only constitutional cure on the market. It is taken internally in doese from 10 drops to a tesspoonful. It acts directly on the blood and muccus surfaces of the system. They offer one hundred dollars for any case it falls to cure. Send for circulars and testimonials. Address,
F. J. CHENEY & CO., Toledo, O.

It did me a power of good to see them.

OLD CRANK.

A MODERN MARTHA.

BY MATE MAITLAND.

CHAPTER I. "There is no use of trying to stay here any longer, Marai, we must go away. If it were an individual that we had to deal with instead of a corporation, there might be some hope of reaching his sympathies; but a corporation has no heart, especially when that corporation in question is a bank, i tried to talk to Mr. Benham today, telling him how hard it would be for you and the children to move in the depths of winter, to wherethe Lord only knows where; every house is occupied in the whole city, unless it be the old "Burton House," and that isn't fit to live in.

I offered a small rent for this one, but Mr. Benham had only this answer to all my proposals and entreaties. 'You must leave, and leave soon or we will be forced to use the strong arm of the law.' Law? Are there no laws for the poor, the forsaken, the homeless and the desolate ones? It would seem that they are the ones that need a 'strong arm of law.'"

"Did you talk to Mr. True, John?" "Yes, I talked to him; he would help us, or prevent them from stealing our home, for it is nothing else but robbery, if he could; but he is powerless; the others have the controlling interest in

the bank."

Maria is a slight and dignified woman of average height, with an abundant wealth of wavy, brown hair, which makes a fitting ornament for her shapely head. Her beautiful brown eyes are as sympathetic as her sweet, low-toned voice, as she encourages her strong and manly husband not to be discouraged, as they still have their two precious children, Beth and baby Rob, also their health. "For surely," says she, "this wide world contains a home for us somewhere, if we are but willing to work for it." "Work for it," says John bitterly, while a mist rises in his honest blue eyes; "Didn't we work for this one? and haven't they stolen it from us? I have tried to persuade myself that perhaps it was right that it should be thus; but I can't and don't think the Lord approves of a law that allows rich men to steal the homes of poor, hard-working men and women, and not require the rich men to pay the honest debtor what is justly his." "Well, supper is ready," said Maria.

That supper any one could have enjoyed, no matter how fastidious he might have been. True, the spotless tablecloth was course, and the dishes were of the cheapest kind of stone china, and of the plainest glassware, yet they shone as much as soap and labor could make them. The silver knives, forks and spoons, the gift of a dear friend and the pride of Maria's heart, the china and the glassware were all carefully arranged. white, so puffy, and so delicately browned, were they; the potatoes and chicken had been prepared with equal care, while the generous dishes of cherries looked as tempting as any other part of the delicious supper. True, there was no cake, but it was not because cake-making was not one of Maria's accomplishments, but one of her economies since early in the autumn when John's work had failed. "True, it doesn't post but a trifle," reasoned Maria, "with the butter and milk that Jersey furnishes, and the eggs that my biddies provide, I can make it almost as cheaply as I can bread; but cake isn't the 'staff of life,' and I must economize all I can, for who knows how cold and long and bitter the winter may be, and perhaps John can't get work for a long, long time.'

John and Maria Austin lived in a western city, notwithstanding it is often designated by another name, I shall call it Camden. It is the capital of the state in which it is situated, and of course contains such buildings as are found in other

The view from the state house dome reveals an undulating prairie on every side. The air is exhilarating and it is withal a

pleasant place in which to live. In Camden are to be found people who live in magnificent houses, surrounded by every luxury that wealth can provide, who live for pleasure; also the truly good and religious people, honestlaborers, the well-to-do merchant, the retired farmer and business man, the respectable poor, while all sorts of vicious poor are to be found down in Heathendom. But alas! not all the vicious reside in that portion of the city known as Heathendom.

There are colleges and schools of music and art. There are the facilities to assist one in all the highest enjoyments of life. While Camden has many pretentious residences, yet the majority of the dwellings are the abodes of those who toil for their daily allowance of bread. Many of these houses indicate present prosperity, while many others show signs of a recent prosperity, whose owners are not now favorites of fortune's caprice.

But why has prosperity ceased to smile? For various outside causes, but the chief cause is an internal one, in the shape of bank failures.

When the Camden National bank failed. if it did not take the home it took the small fortune of those men who had toiled early and late from early manhood through middle age on into old age. And now, when their steps are uneven and their hands are shaking with age, they must again begin to battle with the world. In some instances it was the sum of money that the strong man in his prime was saving to educate his children, or to raise the mortgage on his home or farm, or the widow's small savings that was lost.

In many instances the home itself was lost, as in the case of John Austin, whose mortgage on his home was not due; but he had the money with which to pay the mortgage which the Camden National held. Clyde Moseley, the cashier, refnsed to receive the money until the next midsummer, when the mortgage was due; but he advised John Austin to put his money on deposit in the bank, and he would allow John the same rate of interest that he allowed the other depositors. John did as he was advised, but in the course of a mouth the bank failed. Clyde Mosley was charged with embezzlement and given a five year's sentence to

the penitentiary of a neighboring state in which he was tried. While it was discovered that the property of Cyrus Hi-ram Benham, Clyde Mosley's chief con-federate and president of the bank, was mortgaged for more than its value to his brother, David Benham.

Not many months after the failure David Benham received a charter to organize a new bank called the "Farmers' of which he was appointed presi-Bank. dent, and Cyrus was appointed cash

John and Maria Austin still hoped that when the final bank settlement was made that they could pay their share of the dividend on the mortgage, and that they could obtain an "extension" of the balance of the mortgage, and thus save

But the small depositors were very much chagrined to learn by the bank records that David Benham not only held a mortgage on his brother's magnifcent house, but he was also the heaviest loser in the failure. But the saddest of all to John and Maria Austin was that Cyrus Benham had signed over the mortgage on their house and lot as collateral security to his brother; and that David would not consent to an extension of the mortgage, and that he was even now taking the lawful steps to foreclose the mortgage.

[TO BE CONTINUED.]

The Burling on's New Short Line.

The Burlington Route is a notable exception to the general run of western railroads.

During a period when railroad building in this country has been almost at a standstill, it has been steadily pushing forward its northwest extension and now takes much pleasure in announcing its completion to Billings, Mont., 838 miles from Lincoln.

At Billings connection is made with the Northern Pacific Railroad and, under a traffic agreement with that company, business of all classes is exchanged there, or, more properly speaking, routed through that point to and from every station on or reached via the Northern Pacific and Burlington Systems.

This New Short Line-for that is exactly what it is-reduces the distance between Lincoln, Kansas City, St. Louis aud the territory south and southeast of those cities, on the one hand, and Mon-tana, Northern Idaho and Puget Sound points, on the other, all the way from 50 to 473 miles. It thus becomes an important factor in bringing the vast scope of country served by the Northern Pacific into closer relationship with the Missouri and Mississippi Valleys.

Just to illustrate things: The New

Short Line saves 294 miles between Lincoln, Omaha and Helena, 224 miles between Lincoln, Omaha and

Butte, 371 miles between Lincoln, Omaha and Spokane, 54 miles between Lincoln, Omaha and

49 miles between Lincoln, Omaha and

Seattle. The New Line has been constructed in a most substantial manner. Excellently ballasted, laid with the heaviest steel upon more than the usual number of ties. t equals the best and oldest portions of the Burlington System.

People whose opinion is worth having, pronounce it superior to any new track

ever built in the western states. The train-service will consist of Pullman Palace Sleeping Cars, Reclining Chair Cars (seats free), and Standard Burlington Route Day Coaches, Omaha and Lincoln to Billings daily.

As a Scenic Route the New Line takes high rank. The rich farms of eastern and central

Nebraska; the more sparsely settled country that lies between Ravenna and the boundary line separating Nebraska and South Dakota; the canons, peaks and swelling meadow-lands of the Hills, the wonderful "Devil's Tower" the irrigated districts of northern Wyoming; Custer Battlefield; the picturesque windings of the Little Big Horn; the glorious valleys of the great Crow Indian Reservation-all these are seen from the car

Full information relative to the train service, rates or other features of the New Short Line will be gladly furnished upon application to J. Francis, G. P. A., Burlington Route, Omaha, Neb., or G. W. Bonnell, C. P. & T. A., Lincoln, Neb.

The North-Western [F. E & M. V. R. R.] New Time Card-A New Train-Faster Time, Better Service.

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Faster Time-Better Service,

The Black Hills passenger now leaves daily at 1:25 p. m. and will land passengers at Hot Springs at 8:05 a. m., and at Deadwood at 11 a. m. next day. From Chicago two fast trains arrive

here week days, one Sundays. For further information apply as be-low. A. S. Fielding, City Ticket Agt., S. A. Mosher, Gen'l Agt., 117 So. 10th St.

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