

office throughout the whole of Christendom, and practically outlawing all refugees. Fortunately, the prince, more humane than the pope, refused to obey this order.

Can popes shift the responsibility of these dire massacres upon other shoulders than their own when they have forced secular princes to destroy heretics, and have ordered armies and nations "to take up arms against offenders," who, as Pope Innocent III. said of the heretics of France, were "no better than unbelievers of the east, and beyond question, far more noxious?" By a special bull, this pope granted plenary indulgence, both for the past and the future, to all, whether knights or peasants, who should enter the field against the Albigenses, enjoined these warriors to sack and spoil all the towns and villages in the land of the unbelievers, and promised to reward barons and knights with its broad lands and fair castles.

So the popes furnished victims as well as executioners. Ay, and the church became itself the executioner. No catalogue can be made of papal crimes. Even after the restoration of Pius IX. in 1850, the horrors committed at Perugia by the papal mercenaries were as dreadful as any of the middle ages. No quarter was given. The mother was massacred with her unborn child; and when all resistance to the pope on the part of the insurrection had ceased, and those among the rebels capable of bearing arms had left the city, the slaughter of the helpless multitude left behind commenced, and the atrocities committed exceeded the worst ever perpetrated by Austrian pandours. Women and young girls were foully violated, and then impaled alive, or thrown from the house windows to be caught on bayonets, or they were transfixed with lances and so dragged through the streets. Mothers with their babes were thrown into oil casks, which were then set on fire. Yet Pope Pius IX. thought not of laying ban or interdict on the brutal leader of his troops, the Swiss Captain Smidt, but, on the contrary, appointed him, for his heroic conduct in this affair, to the rank of general of brigade! And this, remember, was only forty years ago.

I have not recited these details of horrible persecution, past and present, without a motive, which may well stir your minds today. This motive is not to arouse your resentment against Roman Catholic people, for many of those who thus suffered at the hands of the papacy were nominal members of the Roman Catholic church, and multitudes now members of that church would shrink with horror at being partakers in the bloody deeds which have been instigated and carried out by their inquisitorial superiors. But my motive has been to make clear to you the great and all-important fact that Rome's despotic sway, which she would set up over this country, has always included as a necessary part of her governmental machinery, the searches, spies, arrests, imprisonments, confiscations, tortures, burnings, of the inquisition, and, worse than all these, and resulting from them, the consequent suppression of the intellectual life and progress of the people.

It is for you to determine whether an institution so repugnant to all justice, so destructive to all prosperity, so fatal to all aspiration, so "inhabited and contradictory to the spirit of Christ, shall have any place with you and your posterity.

WHY THE INTERVIEWER EXISTS.

A Few Reasons to Account for the Popularity of One Form of Journalism. Why do persons of notoriety admit the domestic interviewer? Probably a number of reasons may be assigned. The most respectable is indolent good nature; it is easier to say "yes" than "no"; to have the tiles in your fireplace described as "Persian," and, at the same time, as the work of an Englishman, than to keep your drawing room for your acquaintances. This is the fairest plea for permitting your person and furniture to be exhibited to the suburban citizen who, honest man, probably never heard of you and cares very little about you.

Again the patient may really like being talked about in public—may enjoy the idea of permitting all the world to know, as Mr. Allen says, "curious little details which might be left to your conscience, your cook and the commissioners of inland revenue." It is an odd taste, but it is possible that "the animals enjoy it." The interviewed may pretend to complain, but may really rejoice. The public does not mind it, the patient is pleased, the interviewer earns his fee in the way he has been inspired to choose.

All this may be admitted, but the plea of necessity cannot be admitted. Again, probably many of the patients think an "interview" a good advertisement. They are brought before the public notice; therefore the public will read their books or buy their pictures. This is a sad mistake. The public which reads interviews knows nothing about the interviewed author and his works, cares nothing about them nor about anything of the sort. "Here is gossip about somebody whose name I have seen in the papers," says the reader, so he reads the gossip, but there his interest ends.

The theory of advertisement, of profit to accrue from a little more of personal notoriety, is a blunder. The public of this kind cares to know that an author squints, weighs 12 stone 10 or has a broken nose, or uses a thick handed pen: but as to what he writes with that

pen this kind of public is scarcely in different. Where, then, is the necessity for admitting the interview? Necessity there is none, but indolence, vanity, love of notoriety, are likely to keep the author of interviews in full employment.

Mr. Blathwayt has added to his volume a defense of his art, in which he says practically that "Zenophon" interviewed "Socrates." An author who talks of "Zenophon" falls a little short of the universal knowledge which it seems necessary for the ideal interviewer.—London Saturday Review.

Gibraltar and Spain. It may be objected that, although Gibraltar might be useless to us as against Spain, it would still, in wartime, be useful to us as against any other power. It certainly might be useful to a very modified extent. It is nevertheless a matter of notoriety that Spain ardently desires to regain possession of the fortress, and it is scarcely conceivable that, unless we were actually fighting for the protection of Spanish interests, Spain would remain rigidly neutral while another power was attempting to expel us from the rock. In order to secure the more or less active co-operation of Spain the other power would merely have to give some secret pledge that, having once gained possession of Gibraltar, she would hand it over without charge to its ancient owners. France, there is no doubt, would, with things standing as they do at present, be very glad to see Spain take our place there, and though Italy might not like it she would not spend a single centesimo to prevent it.—Fortnightly Review.

The Use of the Adjective "Old." Some one has noted that the adjective applied by college graduates and students to their alma mater is always "old." It is "old Harvard," "old Yale," "old Dartmouth," and one enthusiastic admirer and attendant at the University of Chicago has been heard to refer to certain rules of that institution as "a way we have at old Chicago." There is certainly an affection conveyed by the word "old" that no other adjective carries, and like the terms of address "old man" or "old boy" it signifies that loving familiarity with which every one regards his college home.—Boston Journal.

For fine watch repairing go to John Rudd, 305 N. 16th.

CANON LAW.

- 1. The constitutions of princes are not superior, but subordinate to ecclesiastical constitutions.
- 2. The laws of the emperors cannot dissolve the ecclesiastical or canon laws.
- 3. It is not lawful for an emperor to exact anything opposed to the apostolic rules.
- 4. It is not lawful for kings to usurp the things that belong to priests.
- 5. No custom of anyone can thwart the statutes of the popes.
- 6. Let no resistance be offered to the apostolic canon precepts, but let them be submitted to with gladness.
- 7. The yoke imposed by the holy see is to be borne, though it appear intolerable and insupportable.
- 8. The Pontiff can neither be loosed nor bound by the secular power.
- 9. That the Pontiff was called God by the pious Prince Constantine, and that as God he cannot be judged as man.
- 10. That as God he is far above the reach of all human law and judgment.
- 11. That all laws contrary to the canons and decrees of the Roman prelates are of no force.
- 12. That all of the ordinances of the pope are unhesitatingly to be obeyed.
- 13. We ought not even to speak to one whom the pope has ex-communicated.
- 14. Priests are fathers and masters, even of princes.
- 15. The civil law is derived from man, but the ecclesiastical or canon law is derived directly from God, by which the pontiff can, in connection with his prelates, make constitutions for the whole christian world, in matters spiritual, concerning the salvation of souls, and the right government of the church; and if necessary judge and dispose of all the temporal goods of all christians.
- 16. A heretic, holding or teaching false doctrine concerning the sacraments, is ex-communicated and degraded, and handed over to the secular court.
- 17. Secular princes unwilling to swear to defend the church against heretics are ex-communicated, and they are laid under interdicts.
- 18. The goods of heretics are to be confiscated and applied to the church.
- 19. Advocates or notaries, favoring heretics, or their defenders, or pleading for them in law suits, or writing documents for them, are infamous and suspended from office.
- 20. The secular powers, whether permanent or temporary, are bound to swear that they will exterminate, according to their power, all heretics condemned by the church; and a temporal lord not purging his land of heretics, is ex-communicated.
- 21. Those signed with the cross for the extermination of heretics, rejoice in the privilege granted to the crusaders for the help of the holy land.
- 22. They are absolved from all obligations who are in anywise bound to heretics.
- 23. Whoever dies in battle against the unbelieving, merits the kingdom of heaven.
- 24. We do not esteem those homicides, to whom it may have happened in their zeal for their mother church against the ex-communicated, to kill some of them.
- 25. That Catholic Princes are bound, both by civil and canon law, not to receive or tolerate heretics, and much more are not to admit their rites, or other exercise of their religion, or rather, their false sect, but are not solemnly bound everywhere, to repel and expel them.
- 26. The following temporal punishments are to be enforced on heretics: 1st—Infamy, and the consequent disqualifications for all civil acts. 2nd—Instability, as well active as passive that is, they can neither make will nor inherit what is left to them by others. 3rd—Loss of paternal power over children. 4th—Loss of dowry, and other privileges granted to women. 5th—Confiscation of all goods. 6th—That vassals and slaves and others are free from all, even sworn obligations due to their lord or another. 7th—Capital corporal punishment, especially death, and perpetual imprisonment.
- 27. The canon law forbids all toleration.
- 28. That metropolitans and bishops are to ex-communicate him who grants liberty of conscience.
- 29. No oath is to be kept towards heretic princes, lords or others.
- 30. Heretics are to be deprived of all civil and paternal rights.
- 31. The pope can absolve from all oaths.
- 32. Every bishop is ordinary judge in a cause of heresy. The reason is because the

design can be effected, and ought to exist in secret, and to be upon them the due punishments, and to this end are based on pairs of positions. Besides, are the heretics actually deposed by the apostolic see, every bishop in his diocese is thought to be, and is in fact, a natural inquisitor. Heresy is a crime, and as to the manner of dealing with those already sentenced in a case of heresy.

33. In every promissory oath, although absolutely taken, there are certain conditions tacitly understood, amongst which are:—1st—If I can; 2nd—To save the right and authority of a superior; 3rd—When the oath supposes the honor of the apostolic see to be in peril.

34. That the council of Trent, the last and great authority of Rome, decreed and commands that the sacred canons and all general councils, also the other apostolic enactments issued in favor of ecclesiastical persons of ecclesiastical liberty, and against its violators, all of which by this present decree it renews, and must be exactly observed by all.

CARDINAL'S OATH.

"I, _____, cardinal of the Holy Roman church, do promise and swear that, from this day to the end of my life, I will be faithful and obedient unto St. Peter, the holy apostolic Roman church, and our most holy lord, the pope of Rome, and his successors, canonically and lawfully elected; that I will give no advice, consent or assistance against the apostolic majesty and person; that I will ever knowingly and advisedly, to their injury or disgrace, make public the councils entrusted to me by themselves, or by messengers or letters; also that I will give them my assistance in retaining, defending and covering the Roman papacy and the regal dignity, with all my might and endeavor, so far as the rights and privileges of my order will allow it, and will defend them against all their enemies, and I will direct and defend, with due form and honor, the gates and munitions of the apostolic see, in the territories, churches, monasteries and their benefices committed to my keeping; and I will cordially co-operate with them and treat them with honor in their coming, abiding and returning, and that I will resist unto blood all persons whatsoever who shall attempt anything against them. That I will, by every way and by every means strive to preserve, augment and advance the rights, honors, privileges, authority of the Holy Roman church, our lord the pope and his here-mentioned successors; and that, at whatever time anything shall be decided to their prejudice, which is out of my power to hinder, as soon as I shall know that any steps or measures have been taken in the matter, I will make it known to the same, our lord or his successors, or some other person by whose means it may be brought to their knowledge. That I will keep and carry out and cause others to keep and carry out the rules of the holy father, the decrees, ordinances, dispensations, reservations, provisions, apostolic mandates and constitutions of the Holy Father Sixtus, of happy memory, as to visiting the thresholds of the apostles at certain prescribed times, according to the tenor of that which I have just read through. That I will seek out and oppose, persecute and punish (omni conatu persecuturum et castigaturum) against heretics schismatics, and all (omni conatu) against heretics schismatics, who oppose our lord, the pope of Rome, and his here-mentioned successors, and that I will do with every possible effort.

(Sign) _____ then sent to the pope.

BISHOP'S OATH.

"I, _____, elect of the Detroit diocese, from henceforward will be faithful and obedient to St. Peter the Apostle and to the Holy Roman church, and to our lord, the holy pope of Rome, and to his successors, canonically entering, I will neither advise, consent nor do anything that they may lose life or member, or that their persons may be seized, or hands in any wise laid upon them, or any injuries offered to them, under any pretense whatsoever. The council with which they shall intrust me by themselves, their messengers or letters, I will not knowingly reveal to any, to their prejudice. I will help them to defend and keep the Roman papacy and the royalties of St. Peter against all men. I, _____, legate of the apostolic see, going and coming, I will honorably treat and help in his necessities. The rights, honors, privileges and authority of the Holy Roman church of our lord, the pope, and his here-mentioned successors, I will endeavor to preserve, defend, increase and advance. I will not be in any council, action or treaty, in which shall be plotted against our said lord and Roman church, anything to the hurt or prejudice of their persons, rights, honor, state or power, and if I shall know any such thing to be treated or agitated by any whatsoever, I will hinder it to my utmost, and as soon as I can, I will signify it to our said lord. The ordinance and mandates of the pope, I will observe with all my might and cause to be observed by others.

"Heretics, schismatics and rebels to our said lord or his successors, I will to my utmost persecute and oppose."

"Heretics, schismatics et rebelles eidem Domino nostro vel successoribus predictis pro posse persequar et oppugnabo."

"I will come to a council when I am called, every three years and give an account of our lord of all my pastoral office and of the things belonging to my diocese, fully instructed in all things above mentioned, and I will in like manner humbly receive and diligently execute the apostolic commands. If I am detained by a lawful impediment, I will perform the aforesaid by a member of my chapter or a priest of my diocese, fully instructed in all things above mentioned. The possessions belonging to my table, I will neither sell nor otherwise alienate without consulting the Roman pontiff. No help me God and these holy gospels of God."

(Signature), Sent to the Roman Pontiff.

PRIEST'S OATH.

"I, _____, now in the presence of Almighty God, the blessed Virgin Mary, the blessed Michael the Archangel, the blessed St. John the Baptist, the Holy Apostles St. Peter and St. Paul and the Saints and the Sacred Host of Heaven, and to you, my lord, I do declare from my heart, without mental reservation that the pope is Christ's vicar-general and is the true and only head of the universal church throughout the earth, and that, by virtue of the keys of binding and loosing given to his holiness by Jesus Christ he has power to depose heretical kings, princes, states, commonwealths and governments, all being illegal without his sacred confirmation, and that they may safely be destroyed. Therefore, to the utmost of my power, I will defend this doctrine and his holiness' rights and customs against all usurpers of the Protestant authority whatsoever, especially against the now pretended authority and church in England and all adherents, in regard that they be usurped and heretical, opposing the sacred mother, the church of Rome.

"I do denounce and disown any allegiance as due to any Protestant king, prince or state or obedience to any of their inferior officers. I do further declare the doctrine of the church of England, of the Calvinists, Huguenots and other Protestants, to be damnable and those to be damned who will not forsake the same.

"I do further declare that I will help, assist and advise all or any of his holiness' agents in any place whatsoever I shall be, and do my utmost to extirpate the Protestant doctrine and to destroy all their pretensions, power, regal or otherwise. I do further promise and declare that, notwithstanding I may be persecuted by dispersion to assume any heretical religion (Protestant denunciations) for the propagation of the mother church's doctrine, to keep secret and private all her agents' councils as they entrust me, and not to divulge, directly or indirectly, by word, writing or circumstances whatsoever, but to execute all which shall be proposed, given in charge or discovered unto me by you, my most revered lord and bishop.

"All of which I, _____, do swear by the blessed Trinity and blessed Sacrament which I am about to receive, to perform on my part to keep inviolably, and do call on all the Heavenly and glorious Host of Heaven to witness my real intentions to keep this my oath.

"In testimony whereof, I take this most holy and blessed Sacrament of the Eucharist, and witness the same further with my concentrated heart, in the presence of my holy bishop and all the priests who assist him in my ordination to the priesthood."

EXTREME OATH OF THE JESUITS.

"I, _____, now in the presence of Almighty God, the blessed Virgin Mary, the blessed Michael the Archangel, the blessed St. John the Baptist, the holy apostles St. Peter and St. Paul and the saints and sacred host of heaven, and to you my ghostly father, the superior general of the society of Jesus, founded by Saint Ignatius, Loyola in the pontification of Paul the Third, and continued to the present, do, by the womb of the virgin, the matrix of God, and the rod of Jesus Christ, declare and swear that his holiness, the pope, is Christ's vice-gent, and is the true and only head of the Catholic or universal church throughout the earth; and that by virtue of the keys of binding and loosing given to his holiness by my Savior, Jesus Christ, he hath power to depose heretical kings, princes, states, commonwealths, and governments, all being illegal without his sacred confirmation, and they may be safely destroyed. Therefore, to the utmost of my power, I will defend this doctrine and his holiness' right and custom against all usurpers of the heretical or Protestant authority whatsoever, especially the Lutheran church of Germany, Holland, Denmark, Sweden and Norway, and the now pretended authorities and churches of England and Scotland, and branches of the same now established in Ireland, and on the continent of America and elsewhere, and all adherents in regard that they be usurped and heretical, opposing the sacred mother church of Rome.

I do now renounce and disown any allegiance as due to any heretical king, prince or state, named Protestant or Liberals or obedience to any of their laws, magistrates or officers.

I do further declare that the doctrine of the churches of England and Scotland, of the Calvinists, Huguenots and others of the name of Protestant or Liberals, to be damnable, and they themselves to be damned who will not forsake the same.

I do further declare that I will help, assist and advise all or any of his holiness' agents, in any place whatsoever I shall be, in Switzerland, Germany, Holland, Denmark, Sweden, Norway, England, Ireland, or America, or in any other kingdom or territory, I shall come to, and do my utmost to extirpate the heretical Protestant or Liberal doctrine, and to destroy all their pretended powers, regal or otherwise.

I do further promise and declare that, notwithstanding I am dispensed with to assume any religion heretical for the propagation of the mother church's interest, to keep secret and private all her agents' councils from time to time, as they entrust me, and not to divulge, directly or indirectly, by word, writing or circumstances whatever, but to execute all that shall be proposed, given in charge, or discovered unto me, by you my ghostly father, or any of this sacred convent.

I do further promise and declare that I will have no opinion or will of my own or any mental reservation whatsoever, even as a corpse or cadaver (perinde ac cadaver), but will unhesitatingly obey each and every command that I may receive from my superiors in the militia of the pope and of Jesus Christ.

That I will go to any part of the world whithersoever I may be sent, to the frozen regions of the north, the burning sands of the desert of Africa, or the pingles of India, to the centers of civilization of Europe, or to the wild haunts of the barbarous savages of America, without murmuring or repining, and will be subservient in all things whatsoever, communicated to me.

I do furthermore promise and declare that I will, when opportunity presents, make and wage relentless war, secretly or openly, against all heretics, Protestants and Liberals as I am directed to do, to extirpate them from the face of the whole earth, and that I will spare neither age, sex or condition, and that I will hang, burn, waste, boil, fry, strangle and bury alive these infamous heretics; rip up the stomachs and wombs of their women and crush their infants' heads against the walls in order to annihilate their execrable race. That when the same cannot be done openly, I will secretly use the poisonous cup, the strangulating cord, the steel of the point, or the leaden bullet, regardless of the honor, rank, dignity or authority of the person or persons, whatever may be their condition in life, either public or private, as I at any time may be directed so to do by any agent of the pope or superior of the brotherhood of the holy father, of the society of Jesus.

In confirmation of which I hereby dedicate my life, my soul and all corporeal powers, and with this dagger which I now receive, I will subscribe my name, written in my blood, in testimony thereof; and should I prove false or weaken in my determination, may my brethren and fellow soldiers of the militia of the pope cut off my hands and my feet, and my throat from ear to ear, my belly opened and sulphur burned therein, with all the punishment that can be inflicted upon me on earth and my soul be tortured by demons in an eternal hell forever.

All of which I, _____, do swear by the blessed Trinity, and blessed Sacrament which I am now to receive, to perform, and on my part to keep inviolably; and do call all the heavenly and glorious host of heaven to witness these my real intentions to keep this my oath.

In testimony hereof, I take this most holy and blessed Sacrament of the eucharist, and witness the same further, with my name written with the point of this dagger, dipped in my own blood, and seal in the face of this holy convent.

[He receives the wafer from the superior and writes his name with the point of his dagger, dipped in his own blood, taken from over the heart.]

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