

THE OMAHA BEE

MORNING-EVENING-SUNDAY

THE BEE PUBLISHING CO., Publisher
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The Omaha Bee is a member of the Audit Bureau of Circulations, the recognized authority on circulation audits, and The Omaha Bee's circulation is regularly audited by their organization.

Entered as second-class matter May 28, 1908, at Omaha postoffice under act of March 3, 1879.

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Omaha Where the West is at its Best

PRAYER.

Members of the upper house of the New York assembly agree that its sessions should be opened with prayer. They were unable to agree on who should make the prayer, and so adjourned without doing any business. If these men were sincere, their action seems childish. If it is but a new wrinkle in New York political methods, it is an insult to human intelligence. Yet, whichever view one takes of it, the incident presents a phase that will arrest attention of thinking people.

The suggestion that there is a difference of view as to which of several creeds or beliefs should be represented in the invocation reminds us that the union between the churches is far more apparent than real. One member of the board suggested that the right to pray for its guidance and protection be rotated. From this the inference is that God will on one occasion incline His ear to the voice of supplication as lifted by the representative of one denomination or sect, and on another by some one holding to a different dogma. The implication that God distinguishes between the various sects as created by man will shock one who has his faith firmly planted on the fundamental belief that there is but one God.

Prayer, says a hymn that was popular in the old days, and may still hold in some churches, is the upward lifting of the eye. It is a thought, formed but not uttered. It is an act, a symbol. Eloquent invocations fall smoothly from the lips of those accustomed to pray in public. Halting, incoherent words are spoken by the contrite sinner, seeking relief from his burden of sorrow and care. Which of these goes directly to the throne of grace? Hamlet's uncle found no relief in his devotions:

"My words fly up, my thoughts remain below.
Words without thoughts never to heaven go."
A prayer on any occasion that is offered solely to amaze or to gain approval from its earthly hearers may have an echo in heaven, but the probabilities are strong that it will not get much attention there. It may help a little to read in this connection the story of Elijah and the priests of Baal:

"Elijah mocked them, and said, Cry aloud: for he is a god; either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth and must be awaked."

Those words of the old prophet seem to ring still in the minds of many who lift up their voices in what they consider to be prayer.

No one ever will know how much of prayer is offered, how many hearts each day humbly bow in adoration of the Creator, or seek from Him assistance, comfort or consolation. Nor can anyone determine the quality of prayer, or the form it should take. All the multiplied tongues that followed the confusion at Babel have been employed to express the desires, the hopes, the aspirations, of the human heart in prayer to the Most High. The Tibetan prayer wheel is sustained by the same principle as the Christian prayer book, a formula for a purpose. For 1,500 years a prayer of Chrysostom has been preserved and still is used in the church litany. Its thought is as good today as when it first was uttered.

Does the efficacy of prayer consist in the form? Most of those who resort to it, and who derive from it that spiritual sustenance which is carried over into material matters, will probably agree that it matters not in what manner the petition is framed, if it be supported by sincerity of faith and earnestness of purpose.

So there will be genuine sorrow among all true believers at the spectacle of the New York men who have been set in high places presenting to their constituents a dispute over what avenue their approach to God is to follow. For those who are truly perturbed on the point, we advise a perusal of the sixth chapter of the Gospel of St. Matthew.

TINKERING WITH THE LIBERTY BELL.

"Proclaim liberty throughout the land, unto all the inhabitants thereof." This was the prophetic inscription on the bell that since has been known throughout the land as the Liberty Bell. Cast years before the Declaration of Independence was signed, the mellow notes of the old bell tolled through Philadelphia on that momentous day when the immortal document was signed, and the life of a new nation was begun. Is it not more than a little significant that the words were taken from the instructions given the priests of Israel, with regard to the observance of the Jubilee? What though that great feast is no longer celebrated in its strict and literal meaning, does it not still hold a deep and solemn injunction to all who are concerned with the government of the people, by the people, for the people, under God?

The old bell is just now the center of a rather lively controversy in Philadelphia. A move has been made to remove it from Independence Hall and set it in a shrine or temple in Independence Square. Mrs. Edward T. Stotesbury claims for herself the credit of originating the plan. It is her thought, and she has some supporters, to increase the size of the square by adding another block of ground to it, so as to give a wider vista to the Hall. This will permit the erection of a shrine for the Bell. Moreover, a foreign architect has been requested to submit a design for the shrine.

Against this goes up such a chorus of protest as may only be well described as a hubbub. Daughters of the American Revolution, Colonial Dames, Sons of the Revolution, all patriotic societies, insist

that the Square, the Hall and the Bell be left as they are. Especially are they indignant that a foreign architect should be asked to design a shrine for Americans. Have we no architects in our own land who are capable or worthy of such an undertaking?

We hope that the "noes" will have it in this matter. None who have ever visited Independence Square, the Hall and the Bell, all so hallowed in American history, would willingly consent to even the slightest change made. All should be preserved as they are, and have been for so long, a fane sacred to the nation. Ambitious leaders, like Mrs. Stotesbury, may be allowed their dreams, but the simplicity of beginnings should not be furnished up by modern additions, just to meet the artistic ideas of some one who will shortly be forgotten, while the Liberty Bell will stand while its metal endures.

WEALTH WIPING OUT MISERY.

An intensely human document is the review of the work of the Rockefeller Foundation for the year 1923. In many ways it is romantic, at any rate it challenges the imagination more than a romance recently recounted. Dealing simply with facts, relating to the activities of scientific men engaged in research, examination and instruction, carrying the combat against disease into all penetrable portions of the globe, the review gives a picture of humanitarian activities that are beyond the comprehension of even many who read of what the Foundation is doing.

Warfare against stegomyia, anopheles, the hook worm, the typhoid bacilli, these are taken as a matter of course. Sanitary science has made such practical application of simple rules in the United States and other civilized countries that we are free from epidemics of preventable disease. This security naturally tends to a conclusion that other lands are equally immune. It is informative, then, to read in the report how the Foundation is laboring to extend modern medical knowledge in China, for example. Or of the establishment of nurse training classes among the Igorotes. The pursuit of the hook worm in New Guinea, or of stegomyia on the Gold Coast of Africa, show the old world belted by the efforts of the scientists who operate under the direction of the Foundation. It is good to read that, whereas in 1920 505 cases and 249 deaths from yellow fever were reported from Mexico, in 1923 there was not a single case. Some record.

Also, it is equally encouraging to note how the funds of the Foundation have served to keep burning the light of medical science in Europe. Assistance has been given to schools in every country in Europe during 1923. A great anatomy building, attached to the University of London, was formally opened during the year, funds have been provided for it by the Foundation. Elsewhere similar aid was extended. A graphic map shows the marks of the institution all over the world, helping humanity.

People will still war their heads, and agitators call down maledictions on John D. Rockefeller, because of his wealth, but even these must admit that some of those millions are well employed. No greater institution was ever established than the Rockefeller Foundation for the benefit of an afflicted race. Its discoveries and its application of the discoveries of others are making the world safer for humanity, so far as disease is concerned. Its millions are a blessing to mankind.

HAVE A HEART, YOU FOLKS.

No feature of the city school exhibit drew more attention than the nature study. Especially interesting were the bird drawings, done from life, with carefully accurate descriptions written by the children. It shows how closely the youngsters observe and note the markings and other peculiarities of birds. A local Sunday school is going into the woods, note books in hand, to study the wonders all around, and learn of the glory of God through observing His work.

This is well. "He doeth best who loveth best all things, both great and small." What we want to suggest, though, is that grownup folks take a little of this lesson to themselves. For years and years they have been preached to on one point, and yet have learned little.

If the joyride on Sunday affords any pleasure at all, it is by reason of the beauty of the landscape. Trees and shrubs and grass and flowers all add to this. Yet many forget that this beauty is easily destroyed. They break branches off trees, denude shrubs, pull flowers up by the roots, and fill their cars with trophies of a pleasant day.

When they go back over that route next spring they will not find the flowers. Simply because they could not restrain themselves. One would be bad enough, but the onslaught comes from a procession, and the damage is done. Nature retaliates. Nothing is left for seed, or the replacement by future growth, and another season will show bare spots where beauty now delights the eye.

Have a heart, you folks go into the country on Sunday. Keep in mind that what you now so enjoy should be preserved, and that you are not only spoiling your own but others' pleasures as well when you fill a car with blooms at the expense of the future.

THE PENSIONERS OF PEACE.

Several religious denominations have made more or less progress towards establishing adequate pension systems for their aged ministers. The Presbyterian church is now considering a pension plan formulated by a committee of which Will H. Hays is chairman. It provides that the minister shall pay 2 1/2 per cent of his salary into the pension fund annually, and the congregation 7 1/2 per cent. At retirement at the age of 65 the retiring minister is to receive 50 per cent of his average salary during his life period, with a minimum of \$600.

The plan is feasible and comprehensive. The powerful Presbyterian church should lose no time in adopting something of the sort. Big business corporations have learned the wisdom of the pension system, and the church should take heed of the lesson. The ministry is notoriously underpaid, like teachers in our public schools. The vast majority of preachers find it difficult to live in comfort on their salaries, to say nothing of laying aside something for the inevitable rainy day. Their lives are lives of service and self-sacrifice for others. The average minister would fare much better in a material way were he to devote to some other profession the same talent and energy that he devotes to his chosen calling.

Every church denomination owes it to itself and to its ministry to so provide for its ministers that after a life of sacrificing service they will not be left destitute. The pity of it is that in the years ago so many aged and indigent ministers of the gospel have been shunted to one side, their usefulness gone and their services forgotten. Better salaries during their working years is one thing; they may accumulate sufficient for old age is one alternative to the pension system.

SUNNY SIDE UP

Take Comfort, nor forget
That sunrise never failed us yet
Celia Thaxter

THE LORD'S DAY.

This day apart, dear Lord, we give to Thee.
Although all days are Thine for us to give
Our service and our thanks full cheerfully
Through all the years 'Thou givest us to live.
Incline our hearts to love, our hands to tasks
That buildeth for the good of humankind,
And give us faith to know that he who asks
In humble love of Thee shall surely find.

Teach us, dear Lord, that work is our reward,
Not punishment still charged upon the scroll.
Strength to us give, that we may stand on guard
To keep away the sins that sear the soul
With songs upon our lips we come this day
That mark Thy victory over death and grave;
And kneeling at Thy throne we humbly pray
Help from the hand that mighty is to save. Amen!

Dear loved, this morning we will consider for a few brief moments the words of wisdom as they fell from the lips of Solomon, taking the following:

In all labor there is profit, but the talk of the lips tendeth only to penury.

As we have remarked on other days of the week, many times and oft, we are too prone to demand that a Law Be Passed, instead of buckling down to work.

Too much talk of the lips about reform, dear loved, and not enough work; too much dependence upon politicians and not enough display of industry; too much discussion and not enough digging and delving. The Church of the Living God, dear loved, will not thrive and grow merely through the lip service of its adherents, but can only go forward on its high and holy mission as men and women work as well as pray. Fine sermons and sacred concerts are all right in their way, but they never build strong congregations. That requires work and sacrifice.

"Not every one that saith." It is easy to say, and most people are doing it. But he "do" that doeth them." Note the emphasis on the "do," my brethren. What the world needs, what this country needs, what the Church of God needs, is less lip service and more work; less theory and more practice; less dependence upon legislation and more dependence upon toil and perspiration.

It is high time, dear loved, that we turn our eyes towards Jerusalem instead of towards Washington; high time that we throw away the broken reeds of political palaver upon which we have been leaning while walling and whining, and taking new hope from faith and the kinks out of our backs, stand forth like strong men.

What the world needs is more workers and fewer shirkers. It needs fewer orators upon the hustings and more men between the plow-blades and in the shops and factories. It needs a rest from blatant reformers and a chance to grow weary at honest toiling. Too many people are trying to make a living without working. The world needs more calloused hands and fewer wagging jaws.

We are now going to sing that old familiar hymn so full of meaning if we can but grasp it—
"Work for the night is coming,
Work through the morning hours,
Work when the dew is sparkling,
Work midst springing flowers."

And as we sing let us put the emphasis upon the word "work," remembering that "in all labor there is profit, but the talk of the lips tendeth only to penury." After we are dismissed let each of us go forth rejoicing, remembering that work is not man's punishment, but his reward.

WILL M. MAUPIN.

Co-Operative Thrift in Nebraska

By T. J. FITZMORRIS,
Secretary Nebraska League of Savings and Loan Associations.

No feature of Nebraska's development strikes a more cheerful note than the growth and constructive work of the building, savings and loan associations. These mutual institutions unite in their business activities two primal factors that make for individual and family independence—the saving habit and the ownership of homes. Few persons outside the membership realize the extent of their influence for community betterment, and fewer still stop to consider and measure their power as constructive forces in community life.

In less than a third of a century Nebraska's mutual associations have grown from \$3,000,000 of assets to \$115,000,000 on the first of this year. The latter sum represents the savings of 150,000 people, an average of \$766 per member. According to the Federal Department of Commerce chart of mutual association growth during the census decade, 1910-1920, Nebraska associations advanced from a per capita of \$14.23 to \$50.72, ranking fourth among 48 states in per capita gain. Even more notable is the fact that during the last six years of the war, the speculation and deflation of post-war years, Nebraska mutual associations doubled their resources.

Between 80 and 90 per cent of the total resources is employed in financing new homes, the purchase of homes built in former years, and in refunding mortgage loans. Official records from 1916 to 1923 inclusive, show that mutual associations made loans in the state for 47,750 new buildings, mostly homes, and 75,480 loans "for the purchasing of homesteads or payment of homestead mortgages," both classes of loans requiring an outlay of \$27,000,000.

Practically all of this huge volume of loaning money comes from the savings of Nebraska people, working for the development of the state, the upbuilding of the various communities and the welfare of the whole people. It is home money, employed at home, and almost exclusively for the increase of homes and home owners. In one way or another the resources of mutual associations index the saving habits of the people, make possible the ambition for owned homes, and contribute substantially to Nebraska's high standing as a home owners' state. According to the federal census of 1920, 57.4 per cent of the homes in the state are owned by the occupants, a record 11 per cent higher than the average. The whole United States and exceeded by only 11 other states in the Union.

During the fiscal year 1923 the resources of Nebraska associations increased by \$16,800,000, a gain of 17 1/2 per cent in 12 months. The business turnover in the same time was \$65,500,000, a remarkable showing for a period of alleged business hardship. But the significance of the figures is not expressed by the gains or volume of transactions. It lies in the assurance that increasing thrift means increased earning power, better living conditions, more and better homes and more solid prosperity than doubters will admit.

The worth of these institutions to the communities where they exist can be measured by the increase in owned homes, wise spending and steady saving. In the metropolises their potential power as home promoters is strikingly in evidence. The federal census of 1920 reports a 27 per cent of the dwellings in Omaha owned by the occupants. In the 1910 census the percentage rose to 29.8 and in the census of 1920 it rose to 32.8. In the same year the percentage exceeded by only three other cities having a population of 100,000

or over. The increase in owned homes in Omaha since the census was taken in January, 1920, warrants the claim that Omaha is now well over 50 per cent in home ownership.

Astonishing as the development of mutual associations in Nebraska appears, it is no more astonishing than their record for safety and earning power. Only one instance of receivership and one failure due to dishonesty marks the record for 20 years past. During that period associations experienced mighty lean years, felt the demoralization and business disruption of two wars, two financial panics and the recent distressing slump in the value of farm products. Throughout the cycles of prosperity and depression, of good times and hard times, mutual associations grew in resources, in usefulness, in public confidence, chiefly because the foundation of their strength rests on the honesty of the people.

The present writer is not disposed to draw the long bow in stressing the community worth and constructive value of mutual associations. Results speak for themselves. If more is needed to convince the skeptical, let them look around in Omaha or in any other community in the state and see with open eyes typical American homes with their lawn and shrubbery and flowers, gardens, fruit and shade trees. And no other agency is responsible for as many of them as the building, savings and loan associations. Homes owned by the occupants visualize co-operative thrift at its best—the saving of money and its proper use.

"To practice thrift," says the American Lumberman, "is to take the first step toward independence, and to acquire a competence is to take the final step in acquiring liberty. It is no misuse of words to say that tenancy is a species of servitude; it would be a misuse of words to say that the family is truly free that must move at another's dictation. In such a case a man's home is no longer his castle.

If to practice thrift is a virtue, to teach thriftiness in others is a duty imposed upon all who know its value. If home ownership and that alone spells liberty, then to promote home ownership is to advance the cause of liberty and forward the interests of society as a whole. The best agency for promoting thrift and home getting is the building and loan association; and it is an agency that sets up relations between men that in themselves soften and ameliorate the difficulties along life's pathway. Those who lend to the association help those who borrow from it, vice versa; and each profits in proportion to the help he gives the other. Here is an example of co-operation at its best."

NET AVERAGE PAID CIRCULATION for April, 1924, of THE OMAHA BEE
Daily 74,265
Sunday 77,999
Does not include returns, left-overs, samples or papers spoiled in printing and includes no special sales or free circulation of any kind.
V. A. BRIDGE, Cir. Mgr.
Subscribed and sworn to before me this 10th day of May, 1924.
W. H. QUINCY
(Seal)

Singing Chi Omegas

Through the Lincoln Orthopedic hospital they go—
Singing Chi Omegas for the U—
Tis so pitiful, the sight of helpless children there
On their coats of suffering to view!
College girls, at turn of life where brook and river meet,
On what higher, altar, nobler seat,
Could they yield voice-increase sweet as Himalaya nard
Than at "these" the crippled children's feet?

Voices rich-conservatory-trained to vocal art,
Polished fit for the altitudes
Of fair palaces—accord in burst of melody
Meet to cheer up shut-ins' saddest mood.

Pale and drawn, each we face beams appreciative smile—
Real plaudit, not affected praise—
Bell notes baffle forth the fumes from Eden's favored bloom
Permeating as the noon-sun's rays,
Languid, weakling, listening ears—
Unwonted to such charm—
Life-enhancing, happy, feeling sweet!

Smooth the ruffled pillows seem,
Come unto me, as silk;
Gone, forgotten poignant pains that eat!

Singing Chi Omega meritorious, for you
Here's a rose—your sure success to speak—
Palpitant with ardor's odor of your graciousness,
Flushing blushes as your cheek.

O, the light of your dear ministering mercy lent
As the Master's was, for "one of these Little ones" He loves and blesses, bids
Come unto me, as silk;
Shining light, death shadows to appease!

Practice teachers you may be, or prima donnas grand,
But you'll chorus no more worthy parts
Than the ones you warble in the orthopedic ward
To His stricken lambs—God bless your hearts!

—Alta Wrenwick Brown.

"The Evening Sun Ought to Be Indicted."
By E. House, in the Philadelphia Ledger.

The prize of \$100 offered by The (Baltimore) Evening Sun for the best definition of the difference between a republican and a democrat was won by Mrs. Ethel Hollander. You may be interested in Mrs. Hollander's definition. It was: "A republican is a person who thinks a democratic administration is bad for business; a democrat is a person who thinks a republican administration is bad for business; both are right."

If you care to leave it to us, that's a bum definition. It has all the smartness and flippancy of the Greenwich Village school of thought, but it doesn't make sense, as I if The (Baltimore) Evening Sun paid \$100 for it, it ought to be indicted for throwing good money away.

Conjunctly, the republican and democratic parties have run this country since 1856. It's a helluva fine country, and don't let any cross-bred Slav or sensual sophisticate tell you different. If the republicans and democrats are to be blamed for its failings and defects, they should also be credited with its virtues and achievements. But in any condition or emergency the counsel and advice of a republican or a democrat is preferable to that of a follower of the loose-lipped school of economic and philosophic thought.

All Sizes.
Customer—I want a couple of pillow cases.
Clark—What size?
Customer—I don't know, but I wear a size 7 hat.—Chaparral.

The Hired Girl

From the Independent.
Embittered housewives, who waste in employment offices, one hour which might better be spent in playing the harp or airing the Pekinese, will learn with dismay that domestic servants are growing scarcer and scarcer all the time.
According to the census there were in 1910, 1,309,549 female servants, white and colored, reported in the United States. In 1920 the number was 1,012,123, a decrease of about 20 per cent, or nearly one-third.

Writing on the "Recent Northward Migration of the Negro," Mr. Joseph A. Hill of the census bureau says: "In New York City the number of female servants fell off from 113,409 in 1910 to 84,615 in 1920; in Chicago the decrease was from 34,478 in 1910 to 26,154 in 1920; in Philadelphia it was nearly the same—from 37,050 to 28,290. Evidently people are learning to do without domestic servants. I shall not stop to inquire how."

Mr. Hill points out that colored female servants are replacing white. "In Chicago in 1920, 23.9 per cent, or about one-tenth of the female servants were negroes (sic), as compared with 10.2 per cent in 1910. In New York the per cent of negroes in the total number of servants increased from 12.4 in 1910 to 22.4 in 1920; in Detroit from 8.1 to 23.1; in Cleveland from 8.7 to 30.1; in Philadelphia from 33.5 to 53.5."

Many of our most thoroughly manured ladies view this situation with alarm. They do not know what we are coming to, but they are able to prophesy, not without tragic implications, that before long we shall all be doing our own work.

We do not believe the situation is as desperate as it appears. Labor saving devices, conveniences in house building, the growth of the apartment with its simplified housekeeping have undoubtedly reduced the demand for servants. With immigration restricted, however, some method will have

to be found to make domestic service sufficiently honorable and attractive to induce American born women to enter it. At present, wages are higher and work no harder in domestic service than in any other employment open to women with an equal amount of training. It is primarily the stigma attached to being a "servant" which makes a sound waitress hob her hair and brutalize a type writer—that and greater liberty after work hours.
With good pay, shorter working hours, more personal liberty, and good living conditions there is no reason why domestic service should not become an attractive and agreeable way to earn a living without in any way sacrificing self-respect. There is no more degradation in taking orders from a lady than from a foreman or assistant cashier.

No Excuse for Idleness.
"I don't take any stock in these 'ere sufficient medicines," asserted Life Loop, a languid citizen of Wayoverbehind. "They're an enemy to the human race. S'pose, now, you are getting along all right, unable to work 'cuz you're sick; you're pretty miserable, of course, but people sympathize with you and respect you. "And then somebody persuades you to take a few bottles of So-and-So, and you are cured and get your picture in the almanac. And forever afterward everybody wants to know why you don't go to work, do-dah-dah your ornery hide."—Country Gentleman.

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