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AMERICA FOR AMERICANS.

But Theodore Roosevelt Tells How to Become Americanized.

LOYAL TO HIS ADOPTED LAND Socially and Politically, the Foreigner May Rise to Distinction and

Fame as Have Others

Before Him.

Theodore Roosevelt in America; There have recently been many signs of a popular awakening to the fact, that much of the foreign immigration to our shores is of a highly undesirable kind; and, together with this, there have also appeared, here and there, symptoms of the revival of the old feeling of dislike and distrust of all immigrants, good or bad-a feeling whose fitful slumbers, during the past sixty years, has been

ful and occasionally both. Although these two phases of sentiment so often appear side by side, yet there is properly nothing whatever in common between them.

varied once and again by spasms of

erratic activity, whose outcome has

often been ludicrous, sometimes harm-

It goes without saying, that it is vi-tally important for all decent American citizens, no matter where they were born or what creed they profess, to join hands in keeping out men whose admis-sion into our commonwealth can result only in harm to the body politic..

But all this has nothing whatever to do with a feeling of hostility for foreigners simply as such—a feeling com-pounded of fear, contempt and jealousy -which even when it does not manifest itself openly in political agitation, is yet always latent in the breasts of no inconsiderable portion of our citizens. It is a discreditable prejudice, as any man can satisfy himself by a brief examination of the facts. Of course, it must be admitted that the behavior of some of the present immigrants-indeed of some whole classes of immigrants-affords a partial justification for this prejudice; yet even a slight study of our past history is enough to show us that both the fear of, and hostility toward, our fellow citizens of foreign birth or parentage. are, if not wholly baseless, yet based or very insufficient grounds.

The people who feel this fear and hostility seem to forget that our whole history is made up of waves of immigration; and that this immigration was formerly. as now, drawn from the ranks of many widely-different nations. A common mistake is to talk of our revolutionary ancestors as forming a "homogeneous body, one in speech and blood, whereas, in reality, the Americans of that day were of quite as hetorogeneous composition as are we ourselves at present. Americans of 1776 were so far from

being one in race that it may even be doubted whether half of them were of pure, or nearly pure, English blood. In New England the English blood was purest; but even in New England there was an Irish admixture—much larger than some New England historians are willing to admit—dating from as far back as the time of Cromwell, by whom the Irish were first shipped over. There were also many French Huguenots. One of the great New England revolu-tionary families was that of the Sullivans; one of the very few revolutionary battles fought on New England soil was won by the Irishman Stark; and the most formidable rebellion that ever took place in a New England state was chrisor Shay, in its Anglicised form). This same rebellion was put down by a governor with the French name of Bowdoin; and the similarily Hugue-not names of Revere and Fanueil are among the best remembered of Massa-chusetts. Virginia, then the leading state, and the only one outside of New England where the people of English stock were largely predominant, contained also many Huguenots, and Germans, besides the Scotch-Irish along its western border. In the middle states-that is, in New York, Pennsylvania. New Jersey, and Delaware, the people of English blood were certainly in the minority, and those of French, Dutch, German, Swiss and Swedish descent were, taken together, more numerous, in proportion to the whole population, than is now the case in any group of American states, even including Minnesota and Wisconsin. Similarly, the Carolinas and Georgia contained communities speaking French, Dutch, German and Gaelic, while the mountaineers, as in Pennsylvania and Virginia, were mainly Scotch-Irish, so that in the southern colonies also, the people of pure English stock were greatly in the minority.

Certainly such a showing as this ought to remove from the mind of the most apprehensive all fear arising merely from the variety and extent of the present immigration. The "German boors and Irish cotters," who have come over during this century, form a relatively smaller part of our population than did the Dutch and German boors and Scotch and Irish cotters a century back. In no one of our states at the present day are the foreign and non-English elements so plentiful as they were in New York and Pennsylvania at the time when the first continental con-

gress was assembled. The next assertion to be considered is the one to the effect that the people who come over here to-day compare unfavorably with the people who came over here prior to 1776; or, in other other words, that the immigrants of the seventeenth and eighteenth centuries were of a better class than those of the

nineteenth. Beyond question, one of the most serious evils from which, as a nation, we now suffer, is to be found in the char-acter of part of the immigration to our The question as to how this immigration can be best checked, is of the greatest importance to the future well being of our people; to solve it would be a feat of practical statesman-ship, beside which the solution of the silver difficulty, or of the reform of the tariff, or of the question of the reduc-tion of the surplus itself, would sink into absolute insignificance. We are made the harboring-place for shoals of criminals; and be it remembered that the criminality of many so-called "political" offenders of the present day is quite as markedly noxious as that of any other class. Moreover, much of the "clicap labor" that comes here from certain European states is of a kind not Yet, granting all this, there still seems good ground for the question that now, as formerly—in spite of a multi-tude of individual, and, possibly, one or two race exceptions—the immigration hither is made up of, on the whole, the best, hardiest and most adventurous inhabitants of the European countries. From Germany, Scandinavia and the British islands we get far more men of the stamp of Andrew Carnegie, Judge Barrett, Carl Schurz, John Boyle O'Reilly and Hjalmar Hjorth Boyesen, than we do of additions to the criminal class, such men as Most and O'Donovan

There are, probably few Amer-

capable of forming an intelligent judgment, who do not honestly believe that Americans are, taking them altogether, and, notwithstanding some very marked and disagreeable faults and failings, superior to any other people, in Europe or elsewhere, in the traits and capaci ties that fit them for self-government and for performing the duties incident to citizenship; but far-seeing students must also admit that most of the foreigners who come here will very soon-at the slowest, in the course of a couple of generations-make Americans, not only as good as, but, moreover. absolutely indistinguishable from, the rest of us.

Besides, it is well to remember that, from the outset, from the days of the first white settlers on this continent, we have had to contend with the dangers arising from certain kinds of unwholesome immigration. Before the New Englanders had been domiciled in the home of their choice for two genera tions, the more serious of them became greatly alarmed on account of the rapid deterioration in morals consequent, among other things, upon the importation of "redemptioners" and the like. Condemned English criminals, captured Irish rebels, and sodden, starving German labormen were imported wholesale to New York, Pennsylvania, Virginia and the Carolinas, as apprentices and bond-servants, to give rise to a pecu-liarly vicious and shiftless race of social outlaws. It is very, doubtful if we now receive, relative to our population, as great a number of immigrants of bad character as were sent to the colonies prior to the revolution. But of course, the founders of our people, the exiles for the sake of political or religious freedom, were superior to any of their successors of to-day.

The enormous bulk of the immigrants

of the present time come from the British Isles, from the Germanic lands, and from Scandinavia, the exact countries that, though in varying proportions, furnished the great bulk of the first settlers of the various colonies. There are very few German, Gaelie or French names, and, probably, not very many Scandinavians, borne by immigrants of the present day, which were not also to be found here in the last century. With greater or less rapidity, all these peoples have been fused together in the past, and the fusing will go on just as steadily in the future.

At the time of our birth as a nation. we already differed in blood, as well as in manners from the British; the word American already had more than a mere geographical significance, and the streams of humanity that have since flowed to our shores have, after all, but slightly altered the proportions in which our elemental race-strains were already combined.

The Americans who first gave us name and a nation—the descendants of the early English, Dutch and Swedish adventurers, and of the Puritdn, Hugue not and Scotch-Irish exiles for conscience sake-also made the mold into which the nation was to be cast. All subsequent immigration to our shores, of whatever race, have perforce been run through it. Formerly, as wel as now, there were some base alloys in the metal filling this mold; but then, as now, the good outweighed the bad; and good and bad alike came out indelibly stamped as American. The influence of foreigners within our borders upon us is sometimes serious, but it is nothing compared to our influence upon them. The change in our national character during the past century has been due to our own growth, and but little to the character of the accession to our population from the outside. The grandson of the immigrant who came here at the beginning of the present century has become exactly like the great-grandson of the American who night in the revolution and differ from the man of 1776 no more than does the latter's own descendant.

As regards the mere question of race our whole past history shows that nearly all the people represented among the present immigrants were also represented among our forefathers who fought for independence, in much the same proportion as at present; and as German, Dutchman, Swede, Frenchman and Irishman have always been turned into American citizens absolutely indistinguishable from their fellow citizens in the past, we have excellent reason for believing that such will be the case in the future. In glancing at the nar-rative of the last party contest carried on in colonial New York in 1768, it seems amusingly like modern times to read of the fears felt about the "solid" German vote and of the hostility with which the conservative or Episcopalia party regarded the "Irish beggars." Probably a good half of the descendants of these Irish and German voters of 1768 were ardent knownothings in the middle of the present century.

Nor does our past history show any reason for fearing lest the increase in certain sects will work any radical change in our body politic. Since the revolution the Methodist and Baptist churches-the former especially-have grown enormously become the most important in the land, but as far as this has had any effect, it has been for good. The Reformed church, to which most of the French and Dutch and many of the Germans belonged has become completely Americanized, the Lutheran, of which more hereafter, is rapidly be-coming so. The Catholics, who were so numerous and influential in Maryland in 1776, divided on the question of independence, precisely as did the vari-ous Protestant sects and--except on one point to be discussed later--the same holds true now, for there is not a state in the union where the members of every religious body are not to be found on each side of every question of public policy from the tariff to prohibition.

It is, of course, true that the rate of speed at which Americanization proceeds differs widely among different groups of foreigners, and even among different groups of the same race. By the beginning of the present century the Dutch were almost completely amalgamated with their English neighbors in New York; yet it is a curlous fact that there are still to be found families --and one or two instances could be pointed out not a score of miles from New York City Hall—where the household speech is still that of Holland. Most of the descendants of our pre-revolutionary German population have blended indissolubly with our other race elements; but in parts of Pennsylvania the Germans, or, as they are called, "Pennsylvania Dueth," still form a partially undigested lump in the state's stomach. In the country districts the Irish are rapidly absorbed; but in portions of the great

cities they congregate by themselves, forming separate eddies in the great current of American national life. Yet in no case can any group of immi-grants avoid its fate. The most it can do is to retard it. The movement is slow at one point and fast at another; but it goes steadily on the whole time and usually at a constantly accelerating

rate of speed. The one overshadowing fact in this process of complete Americanization, the one side of the question that should be always borne in mind, is the enormous benefit it confers upon the person who is Americanized. The gain to the country is real, but the gain to the indican students of contemporary history, vidual himself is everything. Immi-

grants who remain aliens, whether in language or in political thought, are of little benefit to the country; little benefit to the country; but they themselves are the individuals most damaged. The individuals most damaged. The man who becomes completely Americanized—who delibrates our constitutional centennial milead of the queen's jubilee, or the pourth of July, rather than Saint Patrick's day, and who "talks United States" instead of the dialect of the country which he has of his own free will abandoned—is not only doing his plain duty by his adopted land, but is also rendering to himself a service of is also rendering to himself a service of immeasureable value. This last point is one that can not be too often insisted on. The chief inter-

est served by Americanization is that of the individual himself. A man who speaks only German or Swedish may nevertheless be a most useful American citizen; but it is impossible for him to derive the full benefit he should from American citizenship. And, on the other hand, it is impossible for him, under any circumstances, to retain the benefits incident to being a member of the nation of which he has left. It would be hard to imagine another alternative where the advantage was so wholly on one side. The case stands thus: By becoming completely Americanized the immigrant gains every right conferred upon citizen-ship in the country to which he has come; but, if he fails to become Americanized, he nevertheless loses all share and part in the nation which he has left, and gains nothing in return. He cannot possibly remain an Englishman, a German, or a Scandinavian; all he can do is to refuse to become an American, and thereby make himself a kind of mongrel waif, of no importance anywhere. Under no circumstances can he longer have a part in the history of his former country; indeed, it is a curious fact that his former countrymen will probably feel a certain dislike or contempt for him until he ranks as wholly an American—and then he occupies a position such as we rightly believe is held by the citizen of no other

The nation from which he sprang can have no part or parcel in his career. Gallatin became one of the foremost statesmen of America; but had he refused to assimilate himself to his fellow Pennsylvanians, and thus never have appeared in American history, he would nevertheless have lost all hold on Switzerland, quite as much as was actually the case, and would merely have de barred himself from making an honorable mark anywhere.

If the immigrant heartily adapts himself to his new surroundings, he may reach the highest position in the land. save the presidency. He may serve in the cabinet or senate, like the Scotchman, Beck, the Irishman, Shields, or the German, Schurz. To his son the presidency itself is open—as it was to the descendant of the Dutchman, Van Buren. If, on the other hand, he tains the speech and feelings of his former country he can play no prominent part here, whether as lawyer, legislator soldier or author, and he self-evidently fails to retain the power to play any such part abroad. In any event he wholly loses his former citizenship; the attiempt to keep it merely results in the additional loss of some of his chief

privileges as an American.

Our annals are filled with illustrious names, names dear to every American heart, which would never have been heard of had their fathers not been wise enough and patriotic enough to cast in their lots in every way with that of their adopted country. Had the Spanish-speaking Farragut, who came here in the last century, educated his son among his fellow Minorcan immigrants, and taught him Spanish as his mother tongue, the United States would have been deprived of their greatest admiral history would have been by so much the poorer, and the loyal cause in the great civil war by so much the weaker. but who can measure the immeasureable loss to Farragut himself?

Had Custer's people remained as unaffected by their surroundings, as has been the case with some Pennsylvania communities, then he would have been through life merely an insignificant individual in an unimportant body of men, who spoke a bastard German dialect, and were looked upon by Ameri-cans with a tolerant good humor closely akin to contempt, and by such Germans as knew of their existence with even more pronounced distaste; whereas he has now won deathless fame, as the American arch-type of a skillful, dashing and absolutely fearless cavalry com-

If the French Louisianian, Beaure gard, had been sent to Paris to be educated, if his tongue and interests had remained French, then he might possibly have risen to the command of some Creole contingent in a Louisiana brigade, but he would never have taken his place in history as one of the most prominent confederate chiefs.

Sheridan's name is a talisman where with to open every American heart, and it will shine; undimmed by time, as long as lasts the memory of the civil war itself. There is no school boy but knows him; no historian who does not pay him reverence. There is no other living American, save grand Tecumseh Sherman, who has such a hold on the passionate loyalty of our people. He already has the highest military position in our gift, there are many among his fellow citizens who are only withheld by his own wish from endeavoring to put him in the highest civil position as well. We claim him with jealous pride as being utterly and exclusively our own. Whether his parents were born in Ireland, or came over in the Mayflower, is a point of interest only to the genealogists; it is quite enough for us to know that he himself is an American. Is not his a position that any man on earth might feel the keenest pride in filling? And does any believe that he would now fill it if his people had persisted in identifying themselves with some body of Irishmen who remained foreigners, and not Americans, and who busied themselves exclusively

with the politics of a foreign power?
So it was in the time of the revolution.
Among our foremest generals at that
time were Sullivan, Schuyler and Muhlenberg, The first was a Massa-chusetts man, the seconda New Yorker, the third a Pennsylvanian. Nobody thought of calling them, respectively en Irishmau, a Dutchman, and a Ger-man, any more than of calling Washington an Englishman. They were Americans, one and all, whether their blood was English, Irish, Dutch or German. Had they not been genuinely American—had they still felt a longing to be something else in addition—they could never have taken among us the

commanding rank they did.

It was for this reason that, relatively, so many of our leading men have been of French Huguenot blood; as witness Marion, Sevier, Jay, Laurens, Revere, Bowdoin, and a host of others. The Huguenots assimilated themselves to their surroundings, and became Americanized more quickly than did any canized more quickly than did any other people; in consequence, they rebeived even more than their share of the benefits of American citizenship.

Moreover, the harm organizations do homselves by refusing to become Americanized is quite as pronounced as with individuals. This has been strikingly shown by the history of the Dutch Reformed Church. During the last century, the Dutch church in New York dwindled steadily, because it refused to

abandon the Dutch language, and, as a consequence, all the young men of abil-ity and enterprise, who wished to make their mark in the world, were forced to leave it. Finally, at the close of the century, English was definitely installed in the services, and the process of decay was stopped; but it had been permitted to go on so long as to prevent the church ever taking a leading position in the land. The French Huguenot churches were abandoned by their supporters even more quickly, the Huguenous, as already said, throwing themselves from the outset heart and soul into American life. The Swedish Luthern churches on the Delaware suffered almost total extinction in consequence of the folly of the ministers in standing by the old language; the congregations finally abandoned them entirely, and soon after the revolution the minister sent out here by the king of Sweden returned

because there was no one who could understand his preaching. Before closing, one word to those who either fear, or profess to fear, the effect of the Roman Catholic church upon our institutions. To quiet such fears, it would certainly seem only necessary for those people to call to mind Carroll, who signed the Declaration of Independence, and the part played by his fellow Catholies of Maryland in the revolution; or let them analyze out the legislative bodies of to-day-not confining themselves to the representatives of the lower wards of the great cities. I can speak feelingly on this point, for among the score or two of men of really exceptionally honor and integrity whom I met during a three years legislative experience, a full proportion bore such distinctively Irish-Catholic names as O'Neil, Kelly, Costello, Welsh and Shehy. It is perfectly true that now and then priests say foolish thingslike the silly remark recently made by one in New York, to the effect that good Catholics must take their politics from Peter; to which the answer is that Americans would no more tolerate a theocracy than an oligarchy or a monarchy; but do not some protestant preachers at times

show quite as little wisdom? The simple truth is that in our systems of religion all have to become more or less republican and American, and therefore all have to change somewhat from the old-world form; the Presbyterianism of to-day differs widely from the Calvanism of the seventeenth century in Scotland and Geneva, and would be un-American if such were not the case: and similarly the practical workings of the creed of American Catholics will be very difficult in the outcome from the effect of that creed among Italian or Spanish ultramontanes.

There is but one point in reference to which any feelings of alarm are in the smallest degree justifiable; this is this public school system. We could suffer no national calamity more far-reaching in its effects than would be implied in the abandonment of non-sectarian common schools; and it is a very unfortunate thing for any man, or body of men, to be identified with opposition thereto. But it must be borne in mind that hostility to the public schools is not really a question of sects at all; it is merely an illustration of the survival or impor-tation here of the uttorly un-American and thoroughly old world idea of the subordination of the layman to the priest, Not a few Protestant clergymen oppose our public schools on the one hand, and an ever-increasing number of Catholic laymen support them on the other. At my own home on Long Island, for instance, chief opponent of the public schools is, not the Catholic priest, but the Episcopalian clergymen, and he reinforces his slender stock of tritely foolish argu-ments by liberal quotations from the work of a Presbyterian theologian. The fight is not one between creeds; it is an issue between intelligent American laymen of every faith on the one hand and ambitious, foolish or misguided supporters of a worn-out system of clerical government on the other, these supporters including Episcopalians and Presbyterians as well as Catholics. Our public-school system is here to stay; it cannot be overturned; wherever hurt, even, it is only at the much greater cost of the person hurting it. The boy brought up in the parochial school is not only less qualified to be a good American citizen, but he is also at a distant disadvantoge in the race of life,

compared to the boy brought up in the public schools. To sum up, then, it is well for an American citizen, wherever born, to keep these things in mind. In the first place, "American," as a political term, has to do with what a man is, not with what his birthplace was; for many of the most honorable names in our history are those of men born outside of our limits. The fool who votes against an Irishman or German simply because he is an Irishman or German, is in reality quite as hurtfully un-American as is the demagogue who, in seeking to influ-ence our fellow citizens of foreign origin, appeals not to their interests as patriotic residents of the commonwealth. but to passions and prejudices associated with the nationality they have thrown

Secondly, the process of Americanizalton is inevitable, and cannot be stopped, though it may be retarded even for generations. Finally, while it is an advantage to the nation to have every immigrant become rapidly American ized, yet the vital and essential benefit is that done to the individual himself; and this benefit is without any corresponding drawback, for while it is in the immigrant's power to fail to become an American, it is entirely out of his power to remain what he formerly was. In any case he must lose his birthright; all he can do is merely to commit the suicidal folly of failing to claim in exchange his complete portion in the land he has ad opted.

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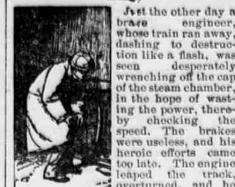
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engineer,

by the very means he had resorted to to He lingered a few hours, save life. but a glance disclosed that there was no hope, and there was no remedy to cure. Violent scalds or burns are in their nature incurable, but there are thousands of minor casualties of the kind oc curing in every house or large manufac-tory for which there is a remedy, soothing, sure and prompt, of which the following are proofs: Mr Michael Hig-gins, Belcher & Taylor Agricultural Tool Co., Chicopee Falls, Mass., May 4, 1887, writes: "This company has used St. Jacobs Oil for years for their men for burns, cuts and bruises, and we know nothing that compares with it." Ochrle, Lawrence, Kan., April 16, 1887, writes: "A lamp exploded in my office, and in trying to put it out, I cut and burned my hand very badly with glass. St. Jacobs Oil cured me." Mr. J. W. Mevis, 28 Rock street, Lowell Mass., says: "For burned and chapped hands I know St. Jacobs Oil to be excellent." Mr. A. Schulte, Cleveland, Ohio, February 5, 1887:"We consider St. Jacobs Oil a very valuable remedy for burns." Mr. A. Maskey, Wexford, Pa., Writes February 7, 1887: "I have used St. Jacobs oil for years and know it to be best for burns." Mr. J. W. Ames, Fairmont. Neb., February 7. 1887, says: "We find it just as efficacious for burns as for bites." Mr. W. A. Scroeder, Gilbertville, Ia., February 11, 1887: "I have used it for burns, and can say it does its work as recommended." Of course, in violent burns and scalds, and the treatviolent burns and scalds, and the treatment of raw surfaces, the directions ac companying each bottle must be strictly followed. And if followed strictly, the soothing and curing influence of the remedy is beyond comparison. The cure is perfect, and a clear, smooth surface is the result.

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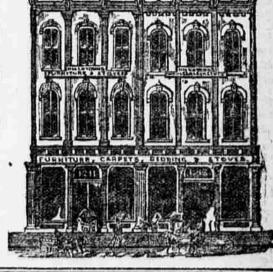
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