FROM CONFUCIUS TO CHRIST

Steady Advance of Christianity in the Chinese Empire.

CHARACTERISTICS OF THE CONVERTS

A Forceful Deferse of the Much Maligned Race-Their Liberality, Devotion and Zeal-The Path of Progress-A Question Answered.

Can a Chinaman become a Christian! Rev. Frederick J. Masters, D.D., propounds the question in the current issue of the California Magazine, and presents an affirmative answer, coupled with an historical sketch of the Chinese and their progress from paganism to the Christian fold.

The question whether a Chinaman can be converted is often asked, says Rev. Masters, not with cynical score, but in the spirit of sympathetic appreciation of the immense difficulties that confront the missionary in

In China the vastness of the field, the density of the population, the conservatism of the people, the tenacity with which they cling to national customs and traditions, the philosophical and religious systems that for forty centuries have molded Chinese thought and crystalized their habits; the tremendous influence of the clans and ancestral religion are, it must be admitted, conditions very unfavorable to the propaga-

Obstacles in the States.

One might expect to find a more favorable field for missionary enterprise among Chi-neso residing in a Christian land, but this is not the case. The little credit a Chinaman gots on this coast for his Caristian protes-sion; the cold suspicion with which he is often treated, as if he must necessarily be a hypocrite; the anti-Chinese sentiment of the coast, shared even by some ministers of religion; the appalling immorality and godless-ness of our cities, which a Chinaman is not slow to detect; the fresh memories of murdered kinsmen, of riots, boycotts and savage oppression, and the frequent hoodium assaults made upon defenceless Chinese, even upon their women and children, as I have seen myself, do not make the white man's re-ligion, morals and social life particularly at-tractive to the average Chinese mind. In the face of such gigantic difficulties one can excuse the skepticism that underlies the question, "Can a Chinaman become a Christians". The marvel is that any Chinaman will receive Christianity from a white man's lips.

Much of the popular information about Chinese missions at home and abroad has been gathered from traders, naval officers and globetrotters, who, in ninety-nine cases out of a hundred, have never been inside of a mission church or school and are incompe-tent to give information of the results of Christian work in China as an average heathen Chinese merchant on Dupont street, or a Chinese sailor would be to estimate the Christianity of America, judged by what he sees on Tar Flat or the Barbary Cosst, or the number of white people that he sees going to Twenty Years' Work.

In China nearly 50,000 men and women have made an open profession of the Christian faith, have given evidence of a change of heart and life, and have been admitted to the churches of the different Protestan missions. In addition to this, it is estimated there are over a hundred thousand more was are regular attendants at the mission churches. All this is practically the result of only twenty-live years of Christian work. On the Pacific coast during about the same time over two thousand Chinese have been received into our churches after giving proof of the sincerity of their convictions. Many of these have returned to their homes in China; some have gone to colonize missions in the east, while over a thousand remain with us. That some have proved false and brought disgrace upon the church cannot be denied. Such cases are not unknown in American churches.

Some of the Benefits. That many Chinese have been reached and permanently benefited cannot be seriously denied. To see men who were highbinders becoming peaceable and law-abiding; idolaters becoming intelligent and Godfearing men; gamblers that have been, changed into industrious, honest and upright men; opium smokers breaking away from the chains of an enslaving vice; and women once the inmates of the vilest dens of Chinatown now domestic servants in American houses, or the mothers of Christian families training up their children in the paths of re-ligion and virtue, are surely transformations of character that are beyond dispute and are results that no hostile criticism can assail or ignorant ridicule disparage.

An Incident,

Judge N. G. Curtis of Sacramente, whose forensic eloquence has often thrilled our local courts, and whose profession has accuscomed him to weigh evidence and read char-scher, is a very valuable witness. Several years ago be had a young Chinaman in his family who became a member of the Preaby-terian church. For several years he watched that young man's life very closely. He judged it by the severest new testament tests. He says he found him devout, upright, honest and true, his spare time being devoted to the study of the scriptures. The judge's family became much attached to him on account of his singular sreinement of character and purity of life. At last he was taken ill. He was nursed with tender care during a lingering sickness borne with Christian fortitude. Before he died he expressed a wish that he might be buried with Christian people and that his heathen ams-men should not be allowed to take his body away. When the missionary came to attend his funeral the judge said: "I have been looking for a model Christian life and I have found one in this Chineselad from across the seas," In Sacramento city cemetery there stands a spiendid marble monument that cost over \$1,000, erected at the expense of Judge Curtis, bearing the name, "Ye Gon Lun," and the words, "He lived and died a Christian;" and that costly tomb, the noble testimony engraven there, and the stamiess record of that young Chinaman's life are plain, silent, thrilling evidence sufficient to convince the most cynical mind that a Chinaman may become a true Christian.

Popular Errors. The steadfastness of Chinese Christians The steadfastness of Chinese Christians under persecution is a powerful cyldence of the genuineness of their conversion. The popular opinion is that a Chinaman professes Christianity for mercenary ends aird can change his faith as easily as he changes his cont. It is difficult to discover what temporal gain attaches to the Christian profession of a man who mads himself gast out of family, clan, guild and employment, cursed as he walks down the streets, and counted as the filth and offscouring of the carth. During my nine years' residence in carth. During my nine years' residence in South China, three years of which my mission journeys lay in that part of the province that is the home of the Chinese in America, I have witnessed what terrible persecution these converts have to endure on their return home. I have seen men who, on announcing their Christian faith, have been deserted by parents, wife and brothren; others who have meetly borne bonds and

stripes and impresonment because they would not renounce their faith or cease publicly to teach what their fellow villagers call "the religion of the foreign devils." Terrible Persecution.

knew a man who was baptised in the Meth-

I knew a man who was baptised in the Methodist mission in San Francisco who invested his hard earned savings in a lot of ground. When he began to build his house he refused to consult the oracle, would not call in the Taoist priests with their incaptations to drive away the evil spirits. An epidemic of smallpox broke out in the village and was supposed to have been occasioned by the omission of these rates. His fellow villagers threatened him with death, but he refused to make peace with the gods. The poor fellow's nouse was torn down, his property confiscated, and himself beaten till he dropped down in a state of unconsciousness. I have seen ted, and himself beaten till he dropped down in a state of unconsciousness. I have seen these Christian men suffer the looting and destruction of their houses because they would not subscribe to the festival of a heathen god. A small contribution of half a dollar would have spared them pain and annarause, yet these brave men would suffer landuity the spoiling of their

goods rather than compromise principle and violate conscience. Were these men hypo-crites; Did these heroic souls join the church for the sake of temporal gain?

Liberality of the Converts. Their liberality to the church is another evidence of the sincerity of their profession of the Christian religion. Taking into account their scanty means and the jarce part of their income which is sent home for the support of pareats which is sent home for the support of parents and families in China, their liberality is unsurpassed by any body of Christians in the world. The Chinese of the Congregations missions—the largest on this coast—last year contributed \$6,250 to the treasury of the mis-

In the province of Canton there is a band of native Linerant evangulists, pursicians and colporteurs who are going from village to village preaching the gospel, healing the sick and selling Christian books, and the whole expense of this mission is borne by the young Chiaragan of the Courseautional missions of Chinamen of the Congregational missions of this coast by men who, we are told, are "ir-redocmably bad."

The Presbyterian mission Chinese are equally liberal. Hesides contributing to the expenses of the work here, they are sending generous assistance to the greater work being done in their native towns.

The 125 members of the Methodist

Mission church every year contribute from \$1,560 to \$1,850 to the church. They pay their share of all church benevolences, not forgetting the poor, infirm ministers of the conference, to whom they give from \$50 to \$70 every year. Their liberality is snown during the ast seven years in gifts to the great missionary society that sent them the gospel, amounting to over \$1,500, or about \$500 every year. Not satisfied with this, they have just formed a missionary society. like their Congregational brethren, to em-ploy Christian workers in their homes, for which purpose they have already raised over \$1,000. In the Baptist and Episcopal mis-sions, there is the same spirit of benevolence.

Devotion of the Converts.

The devotion of these people to their pastors and teachers is another feature of their character. Such prodigality of gratitude and such constancy of friendship were never seen as in the relation of flock to pastor in China. The Rev. Mr. Walley, who has just returned from China, was at Wunu during the recent riots and tells how nobly the native Christians stood by him and his wife, native Christians stood by him and his wife, and risked their lives in their defense when all their European friends had fied. I know nothing in history or fiction more thriling than his account of the way these Christian Chinamen faced a raging mob and raging flames to rescue three inthe English children from a burning mission house and restore them to the arms of beir distracted mother. Ask her if she ever

saw a Christian Chinaman. Shall I ever forget that September morning in Canton, eight years ago, when the streets were surging with a desperate mot 3,000 strong, yelling "Down with the foreign devils," when fourteen fine mausions of the foreign merchants were looted and burnt to the ground, the residents only barely succeeding in saving their lives? Deserted by fellow-countrymen, cut off from succor and with death staring us in the face, the only people who befriended me and my family during the long hours of that terrible day were Christian Chinamen. It was a member of my church who smuggled us into his house and kept us concealed in a back room. It was a band of Christian Chinamen of my church who forced their way through the mob, at the peril of their lives, to make sure of our safety, and who, within sound of the howls of the mob, the roar of the flames and the crack of musketry, stood round us in our defense, vowing that no harm should come to their dear pastor and his family as long as their lives held out. If these men were not Christians then that word has no

meaning to me.

Chinese Ministers. Of the Chinese Christian ministry much might be said in illustration of the capacity of a Chinaman to apprehend and intelligently expound the highest truths of the Christian religion. Many of them are cultured gentlemen who have become Christian ministers after throwing up more lucrative situations. The preaching of many of them would do credit to any pulpit in christendom. Their sermons, interspersed with apt illustrations, are and forcibly logical. Some are orators others theologians, some practical, while others bubble over with wit and humor. Binmeless in their integrity, fearless in their denunciation of error, and suffering day by day contumely and insult, they seem to have come fresh from the apostolic age. There is Rev. Kwan Loy, who preached in the market place of Kau Kong, knowing that offers of a place of Kau Rong, knowing that oners of a reward of \$500 for his head had been posted all over the town. There is Dr. Sia Sex Ong, a graduate of the Imperial university, who threw up a lucrative situation to become a Methodist preacher, timerating from village Methodist preacher, itinerating from village to village and preaching the gospel, sometimes on less than \$3 a month. The author of the prize tract, "Who is Jesus!", a successful paster and presiding elder and four years ago delegate to the last Methodist general conference, Dr. Sek Ong is worthy a place in the highest rank of the Methodist ministry. Among Chinese preachers in California the most brilliant, perhaps, is Rev. Chan Hon Fan, a man of liberal ideas, a good English scholar and a preacher of singular English scholar and a preacher of singular eloquence and power. No braver thing was ever done in San Francisco than his open attack upon highbinderism while preaching on the open street of Chinatown a few months ago. On the very spot that a few days be-fore had been reddened with the blood of murder, and under the rooms of a highbinder society the crowd stood for an hour and listened to this brave preacher openly exnosing and denouncing the murderous secret posing and denouncing the murderous secret societies that had disgreed their nation and terrorized Chinatown. Another noted preacher is Rev. Tong Keet Hing of the Baptist mission, perhaps the best biblical scholar and closest tunker in the Chinese church. He has been called the Chinese Spurgeon for his ready wit, his luminous presentation of truth, and his subtie and searching application. Rev. Mr. Wong of the Presbyterian mission is a good,

practical preacher, whose clear exposition and chaste diction make him a model for younger men. There is Rev. Ng Poon Chiu, who is a good English scholar, reads his Hebrew bible and Greek testament and is

about to be ordained to the ministry in the Presbyterian church. Mention must be made, too, of Gee Gam, one of the oldest and most respected Chinese Christians in California, for twenty years court interpreter at fornia, for twenty years court interpreter at Oakland, who spends his spare time in evangelical work in connection with the Congregational mission. There is, also, Lee Tong Hay, the Methodist local preacher, whose sermons and addresses, in English and Chinese, are so full of pith and humor that some have called him the Chinese Sam Jones, Many other instances might be coven but Many other instances might be given, but these will suffice to show that Chinamen can not only become sincere Christian believers but also preachers of the gospel, as intelli-gent, faithful, earnest and consecrated as can be found in the pulpits of our own

With these results it surely cannot be seriously maintained that Christian missions among the Chinese are a failure. Year after year these young men of "Far Cathay," who have been under our influence and instruction and have been brought in contact with the religion, science and civilization of the west are returning to their native land, bearing with them the light of a new age, the principles of free institutions and the seeds of imperishable truth that will be planted in their far-off homes and become a power for good long after our work is done and our name forgotten.

Have destroyed immense amounts of property, but time and interest devour more. If twenty years ago you have lost more by being kept out of the use of your money for thatlength of time than you lost by the origthal raid. This interest drain is going on all the time you are neglecting to file your application. Why not have your case bushed at once by THE BEE Bureau of Claims ! Unless you do it soon the chance will be gone for

An Object Lesson in Futility. Harper's Magazine: They were talk-ing about futility, and for some reason known only to each other failed to agree.

Finally she asked, "Well, now, suppose you give me an example of what you call futility?"
"All right," said he. "Multiply 3946

She took her little gold pencil in hand, seized a piece of paper, and after a few minutes of diligent figuring announced

the result. "Two million eight hundred and fortyfive thousand and sixty-six," said she.
"Divide that by two," he continued.
"One million four hundred and twenty-

two thousand five hundred and thirtythree," she said.
"Very well," said he. "Now add seven to that, and then subtract 1,422,540, and tell me what you get."

"The result is zero," said she, after figuring a little more.

"Well, that's what I call futility," said he, with a laugh. "You've covered a sheet of paper with figures to arrive at nothing."

at nothing. Whereupon she became so angry that she refused to argue further on the sub-

A Cholera Scare.

A reported outbreak of cholera at Helmetta, N. J., created much excitement in that vicinity. Investigation showed that the disease was not enolera but a violent dysentery, which is almost as severe and danger-ous as choiera. Mr. Walter Willara, a prominent merchant of Jamesburg, two miles from Helmetta, says Chamberlain's Colic, Cholera and Diarrhea Remedy has given great satisfaction in the most severa cases of dysentery. It is certainly one of the best things ever made. For sale by

Russian Trade Odditles. Russian merchants do very little advertising, principally because the great majority of the humble classes cannot read, and this is not to be wondered at, as there are thirty-six letters in the Russian alphabet, which seem to have the combined difficulties of the Greek, Chinese and Arabian characters. The signs on the stores in Russia are mostly pictorial; for instance, the dairy signs are cows; the tea signs, Chinamen sipping tea; barber's signs, a bare-armed man shaving another, etc. Russia uses man shaving another, etc. Russia uses more candles than any other country, 60,000,000 pounds a year being the estimate. A large part of these are made in houses instead of large factories. One estimate shows that 75,000 men make \$750,000,000 of goods in their own homes. The fine shawls known as "ring shawls" are made entirely by head by the are made entirely by hand by the peasants of Oremburg, and Russsan laces, velvets, carpets, bronzes, silverware and enamel ware are beautifully made, some of these things being the finest in the

When Nature Needs assistance it may be best to render it promptly, but one should remember to use even the most perfect remedies only when needed. The best and most simple and gentle remedy is the Syrup of Figs, ma ured by the California Fig Syrup Co.

The Original Declaration. There are to be exhibited at the World's fair the original Declaration of Independence, the draft of the same made by Jefferson, and the original of the constitution of the United States. These invaluable documents are to be inclosed in a fireproof and burglarproof safe to keep them from relic hunt er and collectors, who are a conscience less set, take them all round, and who ignore all property rights where curios are concerned. They will be among the most interesting relies at the exposition.

DeWitt's Sarsaparilia is reliante

Drop a Question in the Slot, And THE BEE Bureau of Claims will give von a correct answer free of charge,

1619 FARNAM STREET.

Opposite New York Life Building, OMAHA.

The Only Exclusive



We show every style of cloak or suit that is new and desirable. We keep the largest variety of cloaks

Our Prices are the Lowest

1619 FARNAM ST OMAHA .

Opposite N. Y. Life B ullding.

CONTINENTAL **CLOTHING HOUSE** BOYS' SUITS.

Saturday will be our Great Bargain day in the

Boys' Department



\$3.50 Suits--

150 suits of brown plaid cheviot all wool, cut double breasted, in sizes from 6 to 14; at \$3.50, don't miss them.

\$4.00 Suits--

125 gray plaid cheviot suits, absolutely all wool, warranted not to

rip, just the thing for school wear, at \$4.00; cut double breasted. Sizes up to 14.

\$5.00 Suits---

The biggest value is 400 suits of fine cheviot, in three shades, at \$5.00 each. We leave you to judge their value. All cut in the popular double breasted shape.

\$2.50 Suits---

We will sell 200 school suits, in serviceable cassimere goods, at \$2.50; all that is left of this lot SATURDAY EVENING at 7 WILL BE CLOSED OUT at \$1.50 EACH.

HATS. HATS. 25c and 50c.

Cloth and Felt Hats, all shapes, for Saturday at 25c and 50c.

To avoid the afternoon crowd come Saturday morning early to

The CONTINENTAL.

AGES FOR CHANGE OF GRADE.

AGES FOR CHANGE OF GRADE.

To the owners of all lots or parts of lots and real estate along 33rd from Harney street to Leavenworth street; 3th street from Half Howard street to Leavenworth street; 3th street from Howard to Jones street and intersecting streets:

You are hereby notified that the undersigned, three disinterested freeholders of the city of Omaha, have been duly appointed by the mayor, with the approval of the city council of said city, to assess the damage to the owners respectively of the property affected by change of grade of said streets, declared necessary by ordinance No. 183, passed October 7, 1892, approved October 10, 1892.

You are further notified, that having accepted said appointment, and duly qualified as required by law we will, on the 3rd day of November. A. D. 1892, at the hour of 10:39 o'clock in the forencom, at the office of Shriver & O'Donohoe, 1403 Farnam street, within the corporate limits of said city, meet for the purpose of considering and making the assessment of damage to the Gwners respectively of said property affected by said grading, taking into consideration special benefits, if any.

You are notified to be present at the time

taking into consideration
any.
You are notified to be present at the time
and place aforesaid, and make any objections
to or statements conserving said assessment
of damages as you may consider proper.
W. G. SHRIVER,
GEO. J. PAUL.
T. B. McCULLOCH,
Committe of Appraisers,
Omaha, Oct. 20th, 1892.
O-2id-10t



Hot springs, soften dakota, the carls bad of America: In the Black Hills, 5,500 feet above the sea. A series, bracking atmosphere. Lovely scenery. Bluess warm medicinal waters have cured thousands of patients. Finest plunge bath in the U.S. Third Evans, built of pink and stone, accommodates 350 people: strictly first riass; open fire places steam heat, electric light, richly furnished, she wide vermants, table a specialty. Fine autumns, mild winters. Reduced rates by the week of month. Through trains from Chicago. O.S. MARDEN, The Evans, Hot Springs, S. D.

AGES FOR CHANGE OF GRADE,
To the owners of all lots, parts of lots and real
estate along 24th street, from Poppleton
avenue to Hickory street.
You are hereby notified that the undersigned, three disinterested freeholders of the
city of Omaha, have been duly appointed by
the mayor, with the approval of the city
council of said city, to assess the damage to
the owners respectively of the property
affected by change of grade of said street, declared necessary by ordinance No. 125, passed
October II, 1892, approved October 15, 1892.
You are further notified that, having accepted said appointment, and duly qualified
as required by law, we will on the 3rd day
of November, A. D. 1892, at the hour of 2
o'clock in the afternoon, at the office of
Shriver & O'Donohoe, 1403 Farnam street,
within the corporate limits of said city, meet
for the purpose of considering and making
the assessment of damage to the owners respectively of said property, affected by said
change of grade, taking into consideration
special benefits if any.
You are notified to be present at the time
and place aforesaid, and make any objections
to or statements concerning said assessment
of damages as you may consider proper.

W. G. SHRIVER,
GEORGE J. PAUL,
JOHN F. FLACK,
Committee of Appraisers
Omaha, October 20, 1862.
O'Zidh t AGES FOR CHANGE OF GRADE.

DEFORMITY BRACES Eigs tic Stockings,



Trusses, Crutches, Batteries, WaterBattles, Syringes, Atomizers, Medical Supplies. ALOE & PENFOLD

114 S. 15th St.

NOTICE OF THE SITTING OF THE
CITY COUNCIL AS A BOARD OP
EQUALIZATION.

To the owners of the jois, parts of jois and
real ceases shutting on or adjacent to the
standed in which or in gare within any
Van and each of you are hereby notified
the san hard of Resultance of the council of the coun depth of the district as created. Rate per foot. \$1.8028, as more fully shown by said "Proposed Plan of Assessment."

To cover the cost of improving by paving and curbing in street improvement district No. 398, comprising Nicholas street from 29th street to west line of 18 acc a addition, amounting to the sum of \$1.250,12, which said sum it is proposed by a report duly adopted by the city council, to assess on the property in said district as created, according to foot frontage and the usual scaling back process: rate per foot, \$1.88, as more fully shown by said "Proposed Pian of Assessment."

To cover the cost of opening 27th street, 28th street and 28th avenue, through tax lot 5, section 9, township 15, range 13. Total cost of each street, 27th street, \$1.800; 28th street, \$1.800; 28th street, \$1.800; 28th avenue, \$1.800; 28th street, \$1.800; 28th avenue, \$1.810; which said sums it is proposed by a report duly adopted by the city council, to assess as follows:

The amounts shall be assessed respectively on each street on the foot frontage on both sides of said streets from Bristol street to Paxton street, according to the usual scaling back process in depth to the first alley or center of block and in lan is not platted to the depth of 150 feet, provided that the assessment north of Pratt street.

To cover the cost of opening 29th street through tax lot No. 1, section 16 and lot 10 Riverview addition, amounting to the sum of \$8.800, which said sum it is proposed by a report duly adopted by the city council to assess on the property as follows:

To be levied on the west 150 feet of that part lying cast of 29th street and the east 150 feet of that part lying west of 29th street of tax lot 1 section 16-15-11 \$1.151,90.

To be levied on lot 9 Riverview \$2.000.

I section 46-15-11 \$4,152.00.

To be levied on lot 9 Riverview \$2.00 cg.

To be levied on lot 11 ... 20) 60.

To be levied on lot 12 ... 20) 60.

To be levied on lot 12. Riverview, \$30.00.

To be levied on lot 7. Riverview, \$30.00.

To be levied on lot 13. Riverview, \$30.00.

To be levied on fot 13. Riverview, \$30.00.

To be levied on the property on each side of 29th street from Cuming to Lake street as follows:

From Cuming to Yates street except above, \$3.658.70.

From Lake street to Ersking street, \$79.31. From Cuming to Yates street (except above.)
\$1.658.79.
From Lake street to Erskine street, \$79.34.
From Erskine street to Grant street, \$19.73.
From Grant street to Burdette street, \$12.79.
From Burdette street to Yates street, \$12.79.
From Burdette street to Yates street, \$147.20.
To be assessed to depth of three lots, the first aliey or to the center of block.
To cover the cost of extending 19th street from the north line of Hartman's addition to Center street, amounting to the sum of \$10,-051.44, which said sum it is proposed by a report duly adopted by the city council, to assess on the property on each side of 19th street from the south line of lot 51, Hartman's addition to Center street, as follows:
One-fourth of the amount on the cast side of 19th street and \$6 of the amount on the west side of 19th street and \$6 of the amount on the west side of 19th street; 31, 35 feet at \$3,490. \$1,512.86 on the west side of 19th street, 734.55 feet at \$1,202.\$7,538.88.
To cover the cost of damages for opening

lith street, being a judgment with costs and interest in favor of Arthur Remington, amounting to \$1,810.04, which said sum it is proposed by a report duly adopted by the city council, to assess as follows: To be assessed on the property on each side of lith street from Douglas street to south tity limits prorata according to foot frontige; rate per foot, \$0.080747.

To cover the rest of lith. To be assessed on the property on each side of 13th street from Douglas street to south city limits pro rata according to foot frontage; rate per foot, \$1,080747.

To cover the cost of ludgment for damages for change of grade of Eighteenth street from Leavenworth street to a point 400 feet south of Mason street, amounting to the sum of \$1,271.50, which said shift it is proposed by a report duly adopted by the city council to assess prograta according to foot frontage on the property one both sides of Eighteenth street from Leavenworth street to Pierce street and according to the usual scaling back process in depth to the adie; rate per foot, \$1,7231.

To cover the cost of construction of the sewer in sower district No. 154, amounting to the sum of \$705.83, which said sum it is proposed by a report duly adopted by the city council to assess on the property in said district according to foot frontage; the corner lot to be assessed for the longer side only; rate per foot, \$1,762.

To cover the cost of construction of sewer in sewer district No. 156, amounting to the sum of \$38,30, which said sum it is proposed by a report duly adopted by the city council to assess as follows: To be assessed on the property doloning sewer ascording to foot frontage in depth to first alley. Kate per foot, \$1,020.

To cover the cost of damages for change of grade of Douglas street from Slateanti at to Twentieth st. and intersecting streets amounting to the sum of \$2,07,00, which said sum it is proposed by a report duly adopted by the city council to assess as follows:

On Bouglas st. from Forteenth st. to Fifteenth st. \$1,000,00.

On Douglas st. from Forteenth st. to Fifteenth st. \$2,000,00.

On Douglas st. from Forteenth st. to Twentieth st. \$2,000,00.

On Douglas street, on north side from the west line of sub let is subdivision to 2. Cupitiol add. to west line sub \$1,000,00.

On Douglas street, on north side from the west line sub \$1,000,00.

On Douglas street on north side from west line of sub \$1,000,00.

On Douglas street on no

desire concerning any of sacrages, and assessments of special faxes, JOHN GROVES, City Clerk, OMAHA, Neb., October 19th, 1892. Oct. 23 d 7b

PROPOSALS FOR PAVING AND MACADAMIZING.

Scaled proposals will be received by the undersigned until 1:3) o'clock p. m.. Octobest, 1892, for the following kinds of paving materials.

section to the monoring kinds of paving material, viz:
Sheet asphaltum,
Sloux Falls or other tranita,
Colorado san istone,
Woodruff, Kansas, stone, and
Vitrifled brick,
All according to specifications.
For pavinz part of the following streets and
alleys in the city of Omaha, comprised it
street improvement districts Nos 480, 487, 489
400 and 491, ordered improved by ordinance
Nos 3.97, 3902, 3499, 328 and 3300 respectively
and for pavinz or macadamizing street in
provement district No. 455, ordered improve
by ordinance 3801, and more particularly di
scribed as follows, to wit:
No. 486—Center street from 10th street t
lith street

scribed as follows, to-sit:

No. 486—Center street from 10th street tills street.

No. 487—Aliey in block 55, city, from 17th street to 18th street.

No. 489—Aliey in block 116, from 17th street to 18th street.

No. 489—Aliey in block 116, from 17th street to 18th street.

No. 489—Aliey in block 1981s, from 16th street to 18th street.

No. 481—Aliey in block 1981s, from 16th street to 17th street.

No. 485—Pacific street, from 32nd street the alicy between 32nd and 32nd streets, in the city of Omaha.

Each bid to spacify a price per square yard for the paving complete in the streets and alleys, and the macadamizing or paving complete of street improvement district No. 485.

Work to be done in accordance with plan and specifications on file in the office of the board of public works.

Each proposal to be made on printed blanks furnished by the board and to be accompanied by a certified check in the sum of \$500, pauled to the city of Omaha, as an evidence oged faith.

The board reserves the right to reject and or all bids and to walve defects.

P. W. BIRKHAFSER,

Chairman Board of Public Works.

Omaha, Neb., October Hill, 1893.

Old-15-21-22.

NOTICE OF ASSESSMENT OF DAM

NOTICE OF ASSESSMENT OF DA

AGES FOR GRADING.

To the owners of all lots, barts of lots and reseatate along Hamilton street from 45t street to west-city limits.

You are hereby notified that the under signed, three disinterested freeholders of the city of Omaha, have been duly appointed by the mayor, with the approval of the cit council of said city, to assess the damage the owners respectively of the property at feeted by grading of said street declared necessary by ordinance number 4812, passed October 18th, 1822, approved October 18th, 1822.

You are further notified that having accepted said appointment, and duly qualified a required by law, we will, on the first day of November, A. O. 1822, at the hour of \$2.20 october in the forenoan, at the office of Striver o'Domohoe, 1801 Farnan street, within the coporate limits of said city, meet for the propose of considering and making the assessment of damage to the owners respectively can property affected by said grading takin into consideration special benefits, if any.

You are notified to be present at the tim and pince aforesaid and make any objection to or statements converning said assessment of damages as you may consider proper.

We sufficient AGES FOR GRADING.



A FULL SET OF TEETH ON RUBBER F

Perfect fit guaranteel. Testh extracted the morning. New ones inserted in even of same day.
See specimens of Removable Bridge.
See specimens of Flexible Elastic Plato All work warranted as represented.
Office, Third Fleur, Platon Block.
Telephone 1085, 16thard Farance 16th.

Tuke Elevator or Stateway from 1984 | Street Entrapos.