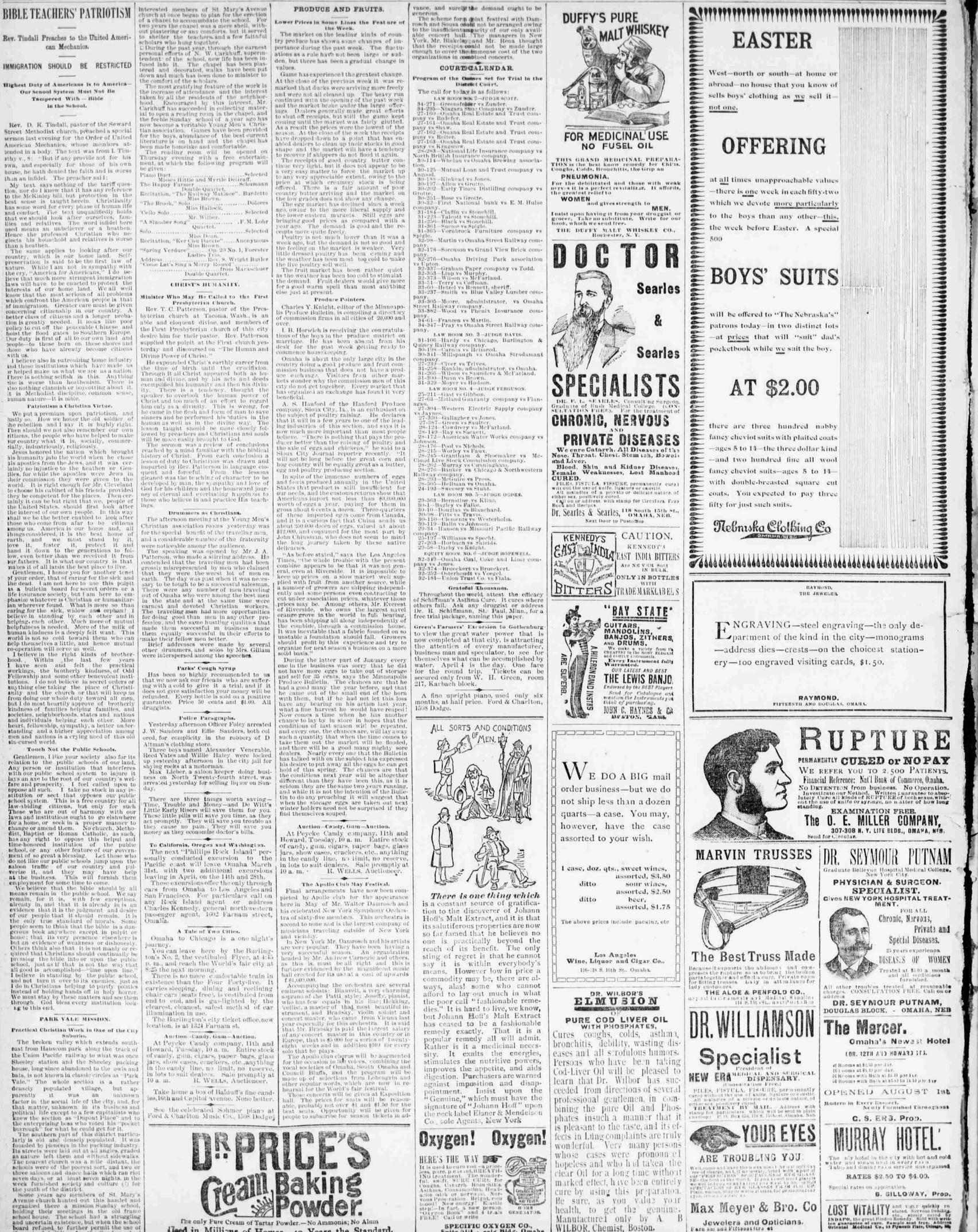
THE OMAHA DAILY BEER MONDAY, MARCH 27, 1893.



world is not so cold toward them who can help themselves a little, and hence mutual co-operation will serve us well.

than a heathen.

with us.

To operation will serve us well. I believe in the right kinds of brother-hood. Within the last few years I have seen and folt the practical workings, the brotherly kindness, of Odd Fellowship and some other benevolent insti-tutions. I do not believe in secret orders or muching also taking the place of Chisti anything else taking the place of Christi anity and the church or that will keep is from doing our whole duty toward all men, but I do most heartly approve of brotherly kindness of families helping families, and nocieties, neighborhoods, states and nations and individuals helping each other. More heart, fellowship, sympathy, a better under-standing and a higher appreciation among men and nations is a crying need of this old sin-cursed world.

Touch Not the Public Schools.

Gentlemen, I like your society also for its relation to the public schools of our land, Any person or institution that interferes with our public school system to injure it with our public school system to injure it lays an axe to the root of our country's wel-fare and prosperity. I feel called upon to oppose all such. I take no stock in any in-stitution or sect that opposes our public pchool system. This is a free country for all law-abiding citizens, but only for such Those who are out of harmony with our horse who are out of harmony with our horse and institutions output to roots who are Those who are out of harmony with our laws and institutions ought to go elshwhere for a home, or seek in a proper manner to change or amend them. No church, Metho-dist, Baptist or Roman Catholic, as such, has any right to oppose this helpul and time-honored institution of the public school, or any other feature of our rovern-ment of so great a blessing. Let those who do not like our public schools jump upon the school traffic of our country and pub-verize it, and they may have help at the business. This will fornish them employment for some time to come. We believe that the bible school is y all means remain in the public school. We say romain, for it is, with few exceptions, already in, and that it is already in is an evidence that it is the judgment and desire of our people that it should remain. It is the only true standard of morals. Some people scem to think that the bible is a dun-genous book anywhere except in public or book anywhere except in public or

crous book anywhere except in pulpit or home; that its very presence elsewhere is but an evidence of weakness or dishonesiy. Others think also that it is not manly or re-quired that Christians should continually be pressing the bible into or upon the public school, just as if that is not the way that all good is accomplished—"line upon line." I believe in standing by the public school, and not turn it over to its enemies, just as I do in Christians helping to purify politics instead of holding hands off in holy horror. We must stay by these matters and see them through. God bless every institution look-up to this cod ig to this end.

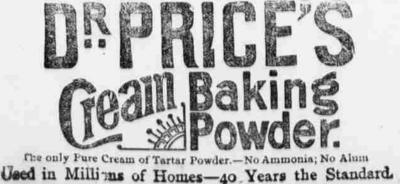
PARK VALE MISSION.

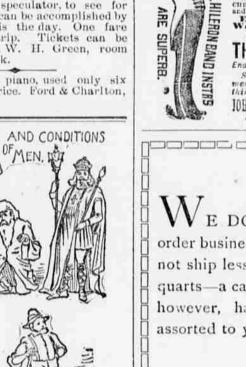
Practical Christian Work in One of the City Subaria

The broken valley which extends south past from Hanscom park along the track of the Union Pacific railway to what was once Sheeley station and the Sheeley packing house, long since abandoned to the owls and bats, is not known in classic circles as "Park Vale." The whole section is a rather densely populated village, but apparently it was an unknown factor in the social life of the city, and, for that matter, unknown in its business and political life except to a few capitalists who knew the section as "Dupont Place" and to the enterprising boss who voted his "pocket burrough" for what he could get for it.

The southern part of this district particu-larly is old and densely populated. It was founded by pioncers in the packing industry its streets were haid out at all angles, graded as nature left them and without sidewalks. The nearest church was a mile distant, the schools were of the poorest sort, and two or three saloons and dance halls which ran riot seven days, or at least seven nights, in the week furnished society and culture (!) for the youth of the district. Some years ago members of St. Mary's Avenue church hunted out this hamlet and

Avenue church hunted out this hannet and organized there a mission Sunday school, heiding their meetings in the old frame school house. The school had a struggling and uncertain existence, but when the school board refused to further permit the use of the school building for the Sunday school





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