### LIFE AND VOWS OF JESUITS

President of Creighton College Answers Charges Against Catholic Orders.

EXTREME OATH OF JESUITS A FORGERY

They Were Taught that the End Justifies Unlawful Means-The Bogus Encyclical Denounced-Certain Secret Societies Condemned-The Higher Life.

Rev. James Hoeffer, S. J., president of Creighton university, lectured last night at the College church before as large an audience as could be packed into the building. It was the last of a series of lectures on the analysis of religion, in which the lecturer had traced religion from its beginnings to its full development in Jesus Christ and He took for his theme Christianity. last night the higher life of the evangelical counsels which Jesus Christ proposed to men and women whose ambition or more generous impulses would lead them to aspire to the highest human perfection. Christ presented to the world in His own person the pattern of the higher life in the voluntary choice of poverty, continency and obedience. He embodied its teachings in His public discourses as the readers of the bible know.

The lecture was in substance as follows "The Acts of the Apostles, and the epistles of St. Paul show that the disciples in many instances embraced that higher life. It is a matter of history that the early Christians in large numbers adopted the higher way of living, some of them remaining in the busy world, others betaking themselves to the deserts of Egypt and the Thebaid the better to devote themselves to the pursuit of spiritual perfection. In the course of time these hermits of the deserts were forced by circumstances to form themselves into communities and thus were formed the first religious orders of the Church. However much those orders differed in their purposes and the means adopted for carry-ing them out, they all agreed in the voluntary observance of pov-erty, chastity and obedience, binding themselves to such observance by yows, that is to say by a solemn promise to God. From that time until now it has ever been held by the church that the essential constituents of the religious state are the three vows of poverty chastity and obedience, and that a religiou order or society is an organized body of men or of women who bind themselves by premise to God, to voluntary poverty, chastity and obedience.

The Vows.

The vow of chastity means to promise Almighty God to be chaste in thought, word and deed, and so to continue in single cannot believe that any man or woman car keep such promise, that any man or woman

By the vow of obedience the religious promises God to obey his lawfully appointed religious superiors in all that is not unlawful and not at variance with the laws of his order as iaid down by the church. The church has always taught that no human being may promise God to do things which are manifestly unlawful, for to make such a omise or yow is not to honor but to insult promise or yow is not to honor but to insult the God of all law and order. Consequently, no religious superior may command his subdo anything unlawful; should he do so, the subjects may not and should not obey

The vow of poverty does not mean a promise of pauperism. The religious person who takes that vow thereby surrenders all personal right to ownership or acquisition of property. Such personal vow of the indi-vidual does not, as is evident deprive the religious order or community of the right of Americans, who understand better than any other people 'what is meant by a corporation, ought to understand better than any other people what is meant by a corporation, ought to understand better than anybody else how a stand better than anybody else how a as a corporation and at the same time waive their rights personally to a personal ownership of a share of the common stock. Anybody who has read the bible should find no difficulty in understanding the ownership of religious orders. They do pre-cisely what the bible tells us certain communities of early Christians did; they have everything in common, everything is common property and common fund, out of which every individual gets what he needs for his personal wants, and into which everything he receives by way of offering or donation must go. Such an arrangement is certainly biblical enough and American enough not only to be understood by Christians and Americans but to be applauded by them with

honest approval. What Are the Jesuits?

As a professed father of the Society of Jesus, that is to say, as a full-fiedged Jesuit, who has been in the order since September 8, 1869, I believe I know, I am sure I know, what the Jesuits really are, and as there is not and never has been any secret about it, I am ready to tell everybody who is willing to know what the Jesuits really are.

The Jesuits are one of the religious orders of the Catholic church. They are not monks, not one of the mendicant orders, but one of the orders of clergy of the Catholic church. They are like all the orders of the church, like the Benedictines, the Dominicans, the Franciscans, in that which essentially constitutes every religious order, in the observance of the vows of poverty, chastity and obedi-ence. The Jesuits differ from the other oracers of the church in the following points: The ultimate end at which the order aims is not only the salvation and sanctification

of its members, but the salvation and sancof its members, but the salvation and sanc-tification also of all men. I am quoting the very words of our constitution. To reach that end the order has by its constitution di-rected its labors in two directions, mission-ary work and higher education. It is there-fore an order whose members are either missionaries or professors, are either preachers of gospel truth or educators in colleges and universities. There are four grades in the order.

First you have the lay brothers, men who

First you have the lay brothers, men who assume the burdens of domestic service in the houses of the order, but who are really Jesuits, though they never take holy orders. They are not always mechanics and laborers, but sometimes men of education and refine-ment, as was Alphonsus Redriguez, now a ment, as was Alphonsus Rodriguez, now a canonized saint of the church. The second grade of Jesuits is the Scholastics, the young men who are destined for the priest-hood. The third grade is that of Spiritual Coadjutors, that is to say, of priests who for one reason or another, generally on account of bad health, could not finish all the studies required for the highest grade. The fourth grade is that of Professed Fathers, of priests who, after satisfying all the requirements of the order, make like all professed religions of other orders, solemn vows of poverty, chastity and obedience. All these grades are Jesuits, every man is a Religious, because every one takes the three vows. In this they are perfectly like the members of other religious orders. Every candidate for the order must fectly like the members of other religious orders. Every candidate for the order must make a noviceship of two years, during which his time is spent in prayer, in studying the rules of the order, in order to satisfy himself and the Master of Novices as to his vocation. He may leave at any time during his noviceship, but if he remains and has given satisfaction as to his fitness is allowed to take the simple vows of poverty, chastity and obedience at the expiration of the two years, and from that time he is a Religious of the Society of Jesus. The difference between the simple vows and the solemn vows in all religious orders is this, that the simple vows can be removed by dispensation by the ordinary authorities of the church, whereas solemn vows cannot, the dispensing power in this case being reserved to the su-

whereas solemn vows cannot, the dispensing power in this case being reserved to the suppreme pentiff.

Right here allow me to read to you the formula of the simple vows which every Jesuit takes on completion of his noviceship. The ceremony, usually, though not necessarily, for there is no rule about it, takes place in the church or chapel at mass in presence of the community. Just before receiving holy communion the novice kneels down before the altar and recites this formula, which I myself did on September 7, 1871.

Simple Vows. Almighty and Eternal God, I N. N., though nost unworthy in thy Divine Eyes, yet trust-

ing in Thy Infinite goodness and mercy, and impelled by the desire to serve Thee, vow to thy Divine Majesty, in presence of the most blessed Virgin Mary and the whole court of Heaven, perpetual poverty, chastity and obedience in the society of Jesus; and I promise to enter the said society forever to pass my life in it, understanding everything in accordance with its constitution.

I beseech Thee, therefore, by the blood of Jesus Christ, that in Thy infinite goodness and clemency, Thou will deign to accept this holocaust as an odor of sweetness; and that, as Thou hast given me grace to desire and offer it, so also Thou will grant me grace to fulfill it, Amen.

This is number one of the Jesuit vows, and it is the genuine article which it will stall times give me great pleasure to show to any inquirer in the books that contain our con-stitution and rules. When a lay brother has been in the order some ten years and has given satisfaction to his superiors, he is allowed to pronounce the last vows of the temporal coadjutors or lay brothers. Here is the formula or last vows of the tem poral coadjutors or lay brothers.

poral coadjutors or lay brothers.

I. N. N., promise to Almighty God, in presence of His Virgin Mother and whole heavenly court, and to you Reverened Father N. General of the Society of Jesus holding the place of God in my regard, and your successors; for to you Rev. Father N. in place of the General of the Society of Jesus and bis successors, etc.,) (God's Vicegerent,) perpetual Poverty, Chastity, and Obedience, according to the manner expressed in the Apostolic Letters and Constitutions of the said Society.

In such a town, place, day, month and year.

Training of the Jesuit Fathers.

Training of the Jesuit Fathers. After two years of noviceship the young Jesuit spends two years in post-graduate courses embracing ancient and modern classic literature, oratory, pedagogy and normal training generally in all the branches of a collegiate education. He next enters upon a three years' university course of men-tal and moral philosphy, physics, chemistry, and other natural sciences, and the higher mathematics. Seven years are gone when he enters upon the duties of a college professor, in which he is employed, as a rule, for five years. He then begins his university course of divinity, spending four years in studies of scripture, dogmatic and moral theology, canon law, church history liturgy, etc. Sometime before the close of the course, after he has labored through fifteen or sixteen years of as hard an intellectual training as can be imagined, he is at last ordained a priest. But he is not yet a eompletely developed Jesuit. One year more must be devoted to the study and prac-tice of the spiritual life, and to a thorough review of the constitution and history of the order, and he must have completed seventeen years to the day and hour from the first day of his noviceship, before he is allowed to kneel down before the altar and pronounce kneel down before the altar and pronounce the solemn vows of a professed Jesuit father. If for some reason or other, the Jesuit father was unable to go through the cutire training, he could be ordained at an earlier period and admitted to the last vows of the formed spiritual coadjutor. Here is the formula of these vows:

the formula of these vows:

I. N. N., promise to Almighty God, in the presence of His Virgin Mother, and the whole heavenly court, and to you, Rev. Father N., general of the Society of Jesus, holding the place of God in my regard, and to your successors, (or to you, Rev. Father N., in place of the general of the Society of Jesus and his successors, holding the place of God in my regard, perpetual poverty, chastity and obedience, and in accordance with that obedience, a special devotion to the education of boys according to the manner expressed in the apostolical letters and the constitution of the same society.

According to the law of the church all solemn vows must be pronounced in public; the Jesuits are no exception to the rule. For over 300 years they have made their solemn vows publicly, everybody could go and hear them. It was on February 20, 1887, that I anelt down before the high altar in the old college church of St. Louis university and publicly read my solemn and last yows. Here is the original draft, written by myself, and signed by myself with an ordinary pen and black ink. I never heard or read of a Jesuit signing his solemn vows with a poinard dipped in blood, taken from above his heart, until I came to Omaha a year ago. If anybody is anxious to inspect this bit of paper I invite him to call on me at the college. If he is afraid of me, he can ask a policeman to accompany him. If he does not know Latin let him bring along some professional man who can read Latin and understand what it means. This document had to be in Latin it is an official document had to be in Latin it is an official document. ment had to be in Latin, it is an official document, and, consequently, is written in the official language of the church, and not only of the church, but of all great universities and colleges, which always issue their diplomas in Latin. This is my diploma as a professed father of the Society of Jesus. It tution of our order, it attests that after frequent and rigid examinations in all college and university courses I was declared by my examiners fully competent to hold in any university the chair of philosophy, of science, of mathematics and of divinity As most of my hearers would not under-stand these my last vows in Latin, I shall

read you the formula done into English. Four Solemn Last Jesuit Vows.

I, James F. X. Hoeffer, make my 'profession, and I promise to Almighty God, in the presence of His Virgin Mother and of the whole court of heaven and of all persons who stand around me, and to thee Rev. Father Rudolph Meyer, provincial in the place of the general of the Society of Jesus, and of his successors, holding the place of God in my regard, perpetual poverty, chastity and obedience, and in accordance with that obedience a special devotion to the education of boys; in accordance with the mode of life prescribed by the apostolic letters of the Society of Jesus and its constitutions.

tolic letters of the Society of Jesus and its constitutions.

Moreover, I promise special obedience to the sovereign pontiff with reference to missions, according as it is contained in the same apostolic letters and constitutions. St. Louis, Mo., February 2, 1887, St. Francis Xavier (college) church.

JAMES F. X. HOEFFER, S. J. Signed with my own hand.

Signed with my own hand.

Sometimes a member belonging to the grade of Formed Spiritual Coadjutors is on account of superior talents or signal services rendered to the order or the church promoted to what is called the Profession of Three Vows. The formula of these three solemn vows is identically the same as the formula of the four yows, except that the fourth yow of special obedience to the pope with regard to the missions is omitted. After pronouncing the solemn vows the newly professed father takes the following simple vows, which are peculiar to the Society of Jesus. Here is the formula which I read immediately after my profession in

professed take after their profession:

I. James F. X. Hoeffer, a professed father of the society of Jesus, promise to Almighty God in the presence of His Virgin Mother and the whole heavenly court, and in the presence of Rev. Father Rudolph Meyer, provincial, holding the place of the general of the society, that I will never in any way do anything or consent to anything whereby the poverty ordained by the constitution of the society should be changed, unless at some time, for a just cause, the exigencies of the case might seem to require that poverty be made more stringent. professed take after their profession:

I promise moreover that I will never do any-thing or seek even indirectly to be chosen or promoted to any post of honor or dignity ir.

thing or seek aven indirectly to be chosen or promoted to any post of honor or dignity in the society.

I promise, moreover, that I will never seek or ambition any preferment or dignity outside of the society; nor, as far as in me lies, will I consent to my being chosen, unless forced by my obedience to him, who can command me under pain of sin.

Again, if I learn that any one seeks or ambitions any of the two aforesaid dignities, I promise that I will manifest him and the whole matter to the society or its general.

Moreover, if at any time it should happen, that despite these promises, I be elevated to any dignity in the church, having a care of my own salvation and of the right fulfillment of the duty imposed upon me, I promise that I will so regard the general of the society, as never to refuse to listen to the advice, which he himself, or some other person of the society, whom he shall constitute for himself in this matter, may deign to give me. And I promise that I will thus always follow advice of this kind, if I judge it to be better than that which occurred to my own mind; understanding all things according to the constitution and declarations of the Society of Jesus. Signed as before with an ordinary pen and black ink. You have now heard all the yows, every one of them which the Issuita prepounce.

You have now heard all the vows, every one of them, which the Jesuits pronounce. There are no other Jesuit vows. If ever it should happen that a Jesuit takes a vow here in Omaha I shall invite all of you to be present to see how simple the whole business is, it so totally lacks ceremony.

Forgeries of the Vows.

For 800 years these last and solemn vows For 300 years these last and solemn vows of the Jesuits were, according to the law of the church, pronounced in public, for 300 years the public heard them, for 300 years nobody, not even the Jesuits, knew of any other extreme vows. Not even the Monita Secreta, the most daring of all the forgeries against the Society of Jesus, had a word to say against the Jesuit vows. The fabrication of the terrible Jesuit oaths, the most outrageous forgery on record in history, was apparently reserved to the pious zeal of the most saintly and loyal subjects of her majesty, the queen. These latter day saints and most loyal subjects evidently

that the doctrine neid the doctrine that the end justifies the means even the most criminal. The forgery of the Jesuit oath was first published in London in 1848, apparently as a part of the Monita Secreta, or secret instructions, which it had never been before. It was a lie and a forgery prefixed to the old tissue of lies, very much enlarged and It was a lie and a forgery prefixed to the old tissue of lies, very much enlarged and developed in the English translation. In 1865 a member of the corporation of Dublin, one of the saints, introduced a petition to the British Parliament, which was the god of those saints, to take an almighty action of those saints, to take an almighty action against the horrible Jesuit oath. Some members of the corporation who had more common sense than piety and a little more of what we call gumption than religious fanaticism, challanged the saint to give proof of the authenticity of the alleged oath. The saint was highly offended that he should be asked for proof, but as he could be the corporation, as we say it

not furnish it the corporation—as we say it—simply snowed them under. The most frightful specimens of the trans atlantic and Canadian Jesuit oath cannot for a moment compare with the revised, enlarged, stereotyped, blood-curdling, wild and wooly western Omaha edition which has been appearing wook after week in this city, presumably for the special delectation of other most loyal and saintly subjects.

It is out natural that those who are not saintly and loyal subjects of the Queen, but law-abiding citizens of these un-British United States, would like to have proof from these latter day imported saints for the authenticity of the extreme oath of the Jesuits, as published in Omaha. I for one, as a citi-zen born and reared in this country, challenge every comer to prove that said extreme oath of the Jesuits is authentic. I denounce it as a forgery, I publicly denounce it as a libel, and if I was sure who the forger or the libeler is. I would take steps at once to bring him to justice in the courts. If these saints are at all honest let them furnish the proofs; the burden of proof rests on the accusers. And here in the same breath I denounce that other forgery of that very alarming enclyclical, according to which the Pope and the Jesuits are to exterminate all pro-testants. The Pope is one old man, a pris-oner at the Vatican. The Jesuits in the whole world today do not amount to four-teen thousand. In the United States today teen thousand. In the United States today the Jesuits are by actual count no more than fifteen hundred, fathers, scholastics and brothers all told. Yet these fifteen hundred are going to exterminate fifty millions of protestants! What a huge fake!!

The Jesuit Teaching. In their teaching in philosophy and theology, the Jesuits have ever held, taught and defended the doctrines of the Catholic church. So true is this that the Order has always been reviled by its enemies as the champion of orthodoxy. But they are ever and again accused of teaching that the end justifies the means, no matter how criminal the means may be in themselves. This accusation the order has always emphatically denied. Against its falsity the order has always appealed to the authentic writings of its members, and challenged the world to bring forth a single authentic passage in which a Jesuit taught, that the end justifies means which are unlawful. Time and again rewards of thousands of dollars were offered in different countries to any one who would conclusively prove by a single authentic passage that a Jesuit author even taught that doctrine. In 1852 Father Roh read from the pulpit at Frankfort a declaration that if anybody could produce a Jesuit author who had uttered the maxim "The end justifies the means," literally or in equivalent terms, he would pay him 1,000 florins Rhenish currency. The decision was to rest with the Protestant Inculty of the University of Heidelberg, or with the mixed fac-ulty, Protestant and Catholic of Bonn. This offer he repeated in the Protestant cities of Halle in 1862 and Bremen in 1863. Ten years and more had passed and no one had ac-

cepted the challenge. At last a theologian, Maurer by name, put in a claim; it was not allowed by the faculty of Heidelberg. In 1887 Bishop Coxe of Buffalo saw fit to accuse the Jesuits of teaching that the end justifies the means. The charge was immediately denied by the Jesuit faculty of Canisius college, Buffalo. To their indignant denial they added an offer of \$1,000 to Bishop Coxe or any one else who could sustain the slanderous accusation by a single reference to the page of even one Jesuit writer. The profoundly learned bishop fell back on the "Encyclopaedia Britannica," and from it quoted Rev. Dr. Littledale at second hand. To his consternation he very soon learned that Dr. Littledale had blundered egregiously. The learned bishop has been very quiet ever since and nobody has won the \$1,000 yet. The Jesuits have by this time arrived at the conclusion that the offering of rewards is becoming as stale as the false accusations.

Why the Jesuits Were so Often Banished. The saints and most loyal subjects often ask significantly why the Jesuits were ban-

ished from so many countries.

They enumerate the countries, give the dates, and triumphantly conclude that the Jesuits are the sworn enemies of civil government. Of course, this argument looks damaging to the Jesuits; but it also looked disastrous to Jesus Christ to have been con-demned to death by the Roman governor. In all such cases the question is who is wrong? Protestant ministers have been expelled by civil governments time and again; are they therefore the inveterate enemies of civil government?

To give a satisfactory explanation of the frequent banishment of the Jesuits, I will divide the cases into two classes: First, banishment from Protestant or heathen countries; second, banishment from Catholic countries.

why were Jesuits banished from Protest-ant and heathen countries? For the same reason that Protestant min-isters were banished from Catholic or heathen countries; it was simply because of religious antagonism, and that proves nothing more against the Jesuits and Catholic missionaries generally than it does against missionaries generally than it does against the Methodist and Protestant missionaries in general. If such expulsions give proof of anything it is of the spirit of Christian martyrdom, and the more frequent such banishments become the greater the honor and glory should be for the heroic missionaries.

History of Persecutions. Why were the Jesuits so often banished

from Catholic countries?

Before answering this question, let me ask another: Why were they as often invited and welcomed back again with universal joy?

By whom were they banished from Catholic countries? Not by Catholics, not by the olic countries? Not by Catholics, not by the people, not by the orthodox elergy or hierarchy, not in a single instance. By whom, then? By the enemies of the Catholic church and by the enemies of all Christianity, whether Catholic or Protestant, and by the enemies of lawfully constituted civil government—it was, to give their proper names, by the Jansenists and the Voltairists and the secret societies of the revolutionists and the secret societies of the revolutionists that the weak sovereigns of the Bourbon dynasty were coerced to expel the Jesuits

from Catholic lands.
Still, out of the deluge of slanders and false accusations the society soon came forth honorably acquitted; the Jansenists and Voltairists had overdone it, a strong reaction was setting in against them, and they would have utterly failed of their purpose if the secret orders of revolutionists had not just then managed to get control of the Bourbon governments. The Jesuits could not be

had to be annimisted by main and brute force.

The pope yielded at last to their importunities and their threats, and in 1773 surpressed the ender "for the maintenance of peace." The pope's good intention cannot be questioned; he sacrificed the Jesuits for the sake of peace in church and state, but instead of peace the tyrants gave church and state the horrors of the revolution. The Jesuits fell said with them fell, as the protestant J. von Muller wrote, "a strong bulwark of authority." Singularly enough, Frederick of Prussia, one time leagued with the Voltairists against the Jesuits, now politely declined to drive them out of his kingdom, declaring that he meant to keep them as a precious seed which would be in demand again very soon. Most singular of all, Catherine of Russia had learned to appreciate the Jesuits in her domain so highly that she would not allow the decree of their suppression to be promulgated in her realm, that she would not allow the decree of their suppression to be promulgated in her realm, so that in white Russia alone in all the world the Society of Jesus yet remained.

The Jesuits were expelled from France and Mexico and Italy in recent years, not by Catholics, but by infidels and secret oathbound revolutionary orders, who were, and still are the tyrants of those countries. The Leguits consider it an honor to be banished

esuits consider it an honor to be banished Jesuits consider it an honor to be banished from the company of such men; if the saints like their company they had better go and enjoy it, the sooner the better.

To sum up the question of the frequent banishments of the Jesuits, they were always brought about by the antagonism of religious fanatics, of irreligious atheists and of unprincipled political intriguers. Of the three classes, the two last named were the nost powerful and deadly enemies, for they

had no conscience History repeats itself, for the same causes will, under the same conditions, produce the same effects. The Jesuits have not changed. They are still the champions of truth in religion, of truth in philosphy, of law and order in civil government, of Christian order in civil government, of Christian civilization, and of God, and they are still educators and missionaries, and as such inculcate and defend the truth from pulpit platform and professor's chair.

And there are still sectarian fanatics, saints who can lie about the Jesuits as herosaints who can lie about the Jesuits as hero-ically as the Jansenistic pharises, there are still atheists who hate Christianity and God as cordially as did Voltaire, and there are still secret oath-bound organizations leagued against existing governments, and there are still a host of ignorant and unscrupulous politicians who cannot gain office or salary without the backing of the saints and atheists and secret orders of revolutionists—all these exist and they hate the Jesuits, and they will leave nothing undone to banish them from this country, but remember the lesson of history; the next blow they will strike will be at our established government. History repeats itself; the men who are conspirators against the Christian ministers of God will be found to be conspirators against their country, and their real motives and purposes will be discovered to be—

the spoils The Catholic church has had a long and world wide experience with secret orders, and it is a well known fact that she has condemned certain secret orders. It is a mistake however, and unfortunately a common one, to imagine that the church condemned them because they are secret or oath-bound. As the law of the church reads, such orders are conde nucd because they either openly or covertly machinate. against the church or against any legitimate authority. On the face of it, this law will strike every fair minded man as perfectly just; it is only nolding men to the right dictates of reason and to the law of con-cience; it is only the affirmation of the highest tribunal on earth that religious liberty and legitimate civil authority are alike sacrosanet and inviolable.

ANNOUNCEMENTS.

The loadstone of interest at Boyd's New theater Tuesday and Wednesday, June 6 and 7, will be a new farce comedy called "The Idea," in which the popular comedians, Hallen and Hart, will appear as the principals. These entertainers have attained quite an enviable reputation for humorous ability, as well as effective organizers, for they have already appeared surrounded by players with claims of special reputation. They have also gone further, and uniformly sup-plied a light and airy entertainment entirely free from offensive songs, texts or antics. Their new piece is said to have all the ingredients which made "Later On" popular and more, too, with the added advantage of rhyme and reason. The principal role is that of "a reformer" crank, who is in a perpetua state of nervous worry over the immoral drift of the world and undertakes, singlehanded, to alter and purify this uncomfort able condition of things.

Both Hallen and Hart are said to be well fitted for their respective roles. In the com-pany, besides these agreeable principals, are Mollie Fuller, Al Wilson, Fannie Bloodgood. Alice Carle, Carrie DeMar, Donald Harold, Florence Bell, Emma Seymour, W. S. Francis, Mabel Nichols, Lulu Nichols, Harry Hilton, Adelalde Crawford, George O'Don-ald, and several others who are well known and liked. All of the scenery, property effects and costumes, it is said, will be new; also the music, songs and dances. The locale of the piece is New Orleans. Seats are now on sale.

From the High School Room.

GUTHRIE CENTER, Neb., June 4 .- [Special to THE BEE. |- The High school graduating exercises were held here last night. It was a class of five young ladies. The Ladies quartet of Des Moines furnished music for he occasion.

the occasion.

FREMONT, Neb., June 4.—[Special to THE BEE.]—The First Methodist Episcopal church was beautifully decorated with flowers and filled to its utmost capacity with intelligent people this morning to hear Rev. George M. Brown, pastor of the church. preach the baccalaureate sermon to the Fremont High school. It was an able effort and commanded the close attention of all

Drexel Hotel, 16th & Webster, 1 blk from Mo.Pac. & Elk. depot. Nat. Brown, prop.

2 EXCURSIONS EAST

Via the Wabash Railroad.

No. 1. For the Epworth league convention at Cleveland, O., June 29 to July 2. The Wabash, in connection with the Detroit and Cleveland Navigation com pany, will make a rate of \$10 for the round trip from Chicago. No. 2. For the Y. P. S. C. E. conven-tion at Montreal, July 5 to 9. Only \$18 from Chicago via the Wabash. In ad-

dition to the regular sleeping cars elegant new tourist cars will be attached to this train at \$1.50 per berth.

FOR TICKETS, sleeping berths or a tourist-folder, giving list of side trips, with cost of same, call at the Wabash offices, 201 Clark street and Dearborn station, Chicago; 1502 Farnam street, Omaha, or write G. N. CLAYTON, N. W. P. Agt., Omaha, Neb.

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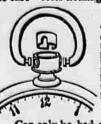
### ARE YOU GOING AWAY?

Whether You Are or Not You Need to Know Just What to Do. Both at Home and While Away.

Nearly everybody is planning to do more or less travelling at this season. Many people who can afford it go to Europe and spend a great deal of time abroad. Today you meet a man in Boston, and next week you encounter him in San Francisco. Those who have not the time or means to take these extended trips go to some summer resort, or take a little trip occasionally. This is right and proper. We need change, but all this running about causes fresh risks to health and life, although the travelling may be taken for health and pleasure. Exposure, change of dimate and habits, change of water and diet, loss of sleep, and all these things make people sick at every inconvenient times and in unexpected places. People under such circumstances are often seized with sickness where suitable medical help of remedies are not at hand. Old complaints are awakened which frequently take a fresh hold and often result in death. At such times liliness may often be warded off by the prompt use of some good medicinal stimulant. There is no stimulant equal to pure whiskey, and the purest medicinal whiskey upon the market today is Duify's Pare Mait. It has been before the public for years. It may be possite that some interested person may say that other whiskeys are just as good, but it should be borne in mind that other whiskeys do not accomplish what Duify's Pare Mait has accomplish what Duify's Pare Mait has accomplished for the past twenty years. It has saved the lives of thousands, and its prompt use has prevented the dangers which changes of the season and incidents of travel always. the time or means to take these extended trips use has prevented the dangers which changes of the season and incidents of travel always

### Here's the Idea

Of the Non-pull-out Bow The great watch saver. Saves the watch from thieves and falls-cannot be pulled off



The bow has a groove on each end. A collar runs down inside the pendant (stem) and fits into the grooves, firmly locking the bow to the pendant, so that it cannot be pulled or twisted off. stamped with this trade mark. Jas. Boss Filled Watch Cases are now fitted with this great bow (ring). They look and wear like solid gold cases. Cost only about half as much, and are guaranteed for twenty years. Sold only through watch

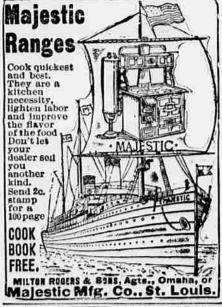


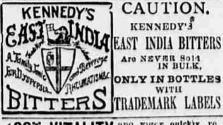
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