Rabbi Hirsch Sums Up the Work of the Late Liberal Congress.

Mankind Getting Closer Together on the Matter of Belief and the Better Understanding of the Problems of Existence.

With a platform meeting at the First Congregational church yesterday afternoon the pressed very encouragingly by the liberality manity. Twenty-eight years ago he had ality in religious matters than they could Catholic; now he is a Methodist, even if possibly have expected. Several of council were seated upon the platform.

The principal address was made by Rabbi about nothing, not about something. Hirsch. He spoke after the audience, led After him Rev. Anna Shaw voiced the been plenty of religion of its kind in the sary to take a stand for conscience. world, there has not been any too much of Most of those who had been attending the liberality. It was my privilege," he ex- congress left immediately for their homes plained, "to speak an opening word for this, after the meeting. the fifth meeting of the congress, and it has come to me to say a parting word. We all trust that the gathering of the congress has favorably impressed Omaha and that the few thought germs left by it have fallen on good soil and will bring forth fruit in abundance." He continued:

Liberalism in the vocabulary of many is supposed to be a destroyer and is synony-mous with levity, but I cannot agree with the proposition to change our name, for the present one best indicates the purpose of the congress. My early training has taught me the value of liberalism. As long as the world will confound the Jew with anything that is less than noble I shall display my Judaism for the uplitting of humanity. Liberalism is a constructive work. One holy ambition animates us all, one sacred desire fires the hearts of all. I doubt if there has been one single sentence during the entire convention here that could be construed as the conveying of the consecrated word and sacred message of true religion.

Trinity of Religion. the negative dental and the higher reconciliation between the denial and the affirma-tion. The first step in liberalism was to on trivial things which had acquired an importance beyond their intrinsic measure. The right to think was followed soon after by a passion to deny everything under the name of religion. The liberal thought the emanci-pation of the human race could not be brought about under the shadow of church and synagogue. And so in the assertion of the right of freedom of thought the right of the church even to exist was denied. But modern liberalism is the synthesis and it thought and in church and pagoda, mosque, monastery and parthenon are recognized forces that make a higher and better hu-

but for religion men would be free. Every persecution that has disgraced the world's annals has been due to political ambitions or social movements. Religion has had no hand in them. I, as a Jew, appreciating the horrors of persecution for eighteen centuries too well, feel free to say that in all these persecutions Christianity had no hand. Religion stands for a spiritual force uniting men into a higher and nobler life in a great brotherhood. Even the crudest re-

ligions represent bonds which bind the savages one to another.

The books of the day show the trend of the age. Twenty years ago they were devoted to biology, ten years ago to economics; today they are giving us the real message of religion. Twenty years ago a book like Hall Caine's "Christian" might have been written, but it would not have been read, but today it has kept spellbound the English speaking nations as an appeal to the larger. deeper religious thought and is a testimony that to John Storms belongs the leadership of the future. Germany, the home of indif-ferences, is today becoming a nation of re-ligion. Anti-Semitism is becoming considered a social disease in France, menacing her very vital existence as a nation.

Humanity of the Future. Modern liberalism is the Elijah which I prophesying the humanity of the future. stands for a religion that would change the world of today into a paradise without waiting for a world to come, whether it be called Judaism, Christianity, Agnosticism, Mohammedanism or Buddhism. Our congress is the comes who will baptize humanity with fire and a deeper inspiration. We are working for a brotherhood of humanity. This is the spirit of this congress. Each one may freely follow his own religion as being his particular regimental colors conscious that we are all led by the same great standard of humanity. One, who to me is among the prophets, has said: "In my Father's house are many mansions. We are all preachers of His religion, the spirit of God working in us all, believing that duty is the highest sacrament of life and that righteousness and truth are the powers leading us up to God's higher house

of a united, redeemed and transformed hu-

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MESSAGE OF TRUE RELIGION scated on the platform. Besides her was pit of the First Methodist Episcopal church his sermon had been written at that time Woman's National Council. Miss Anthony she had been reared a Quaker herself. Her attention. words were mostly an appeal for a greater recognition of the sphere of woman and she used the war as an illustration, saying there ADVANCE OF THE WORLD IS ENCOURAGING had been no criticism of the masculine fea- the incomprehensibleness of the facts and tures of it in "one part of humanity butchering another," but in the commissary and hospital departments the need of women had been painfully manifest; yet the surgeon general of the army had denied to women The Great Teacher of the world had two his curiosity in manuscripts and authorities the privilege of going to the front to nurse books—the world and the soul. Things are and care for the soldiers.

Richer for Having the Jews.

Dr. Thomas, the president of the congress, followed. He thought humanity the richer Liberal Congress of Religion concluded its for Judaism; that Moses, Abraham, the convention in this city. The sentiment was prophets, Judaism and Jesus all belonged to voiced by Rabbi E. G. Hirsch of Chicago humanity; likewise Socrates and Plato; that that members of the congress had been im- religion is the common possession of all huof the welcome they had mot with in been converted to the point where he was a Omaha. They had found much more liber- good Jew; later to where he was a good the not owned as such, and is also a Presbymore prominent of the Woman's National terian and a Baptist. All the mistakes and strife of the world, he observed, had been

by Rev. Anna Shaw, had repeated the Lord's sentiment that woman's place by the side of prayer. The trend of his remarks was to man is getting to be more and more appreshow just what the spirit of the Liberal clated. The closing talk was by Rev. Jenkin Congress is. He would never agree, he said, Lloyd Jones of Chicago. While it had reto the proposition to cut off the word "lib- quired great courage at Santiago and San eral" from its name, for "while there has Juan, greater courage, he believed, is neces-

Dr. Emil G. Hirsch Tells the Jews of

Their Racial Duty. Dr. Emil G. Hirsch of Chicago, who occupied the pulpit at Temple Israel yesterday morning, was complimented by the his text, that, unlike a clergyman, he was presence of an unsually large gathering of people, who came to hear his sermon on not true, instead of being confined to the the subject "Judaism." The customary scriptures. The general basis of the address services were read by Rabbi Leo Franklin, was said to be Fitzgerald's version of who afterward introduced Dr. Hirsch as the Khayam's "Rubaiyat," the general tenor of co-worker and teacher eminent by reason whose writing was of despair. It showed ing Judaism in this country for many years human being swallowed up by time and past. Dr. Hirsch preached an eloquent ser- space along with millions as insignificant as mon, setting forth the beliefs and doc- himself. The effect of one man's life, the trines of the reformed Jews and asking for poem said, was like that of a pebble thrown the application of these principles in every- into the billows of the Seven seas. The day life. He said: "He was a profound desperate futility and impotence of man was pulling down. It has been the occasion for thinker who said, 'the questions which made the poem's motive, as noted in the wring themselves out of our soul are the lines: landmarks of our progress.' History Some little talk of Thee and me there was abounds in illustrations of the truth of this saying. The questions which we put this saying. The questions which we put It was Hegel who divided religion into the this saying. The questions which we put three-fold rhythm of thesis, antithesis and to ourselves, to others, and to science, give To grasp this sorry scheme of things en an insight into our own ambitions and reveal the nature of our own character. Let Remold it nearer to the heart's desire? me meet a man busy inquiring after the positively assert the right of man to do his purpose of life, after the part in life which In contending for this right he must play, inquiring after the means dan, "and beyond the fact that they were the liberal had to deny the position assumed by his opponent. Sometimes harsh words were necessary and an emphasis was put him near to God's throng He will hear him near to God's throne. He will hear and join in the song that will be the final melody of history and the ultimate refrain There is a strong desire in the human of creation.

"Tell me what agitates the hearts of a people and I know the fiber of that people. The sad certainty deepens every day that we as a people have no great questions to consider. Our hearts and eyes are not open hundreds of years ago, to put aside the acto great issues, our ears are deaf to the tions and words laid down for them through has learned to recognize the value of all deep prophecies of the future. What do the generations and to give a new cue to religious as historical forces. Freedom of we stand for as a community? Silence, siwe stand for as a community? Silence, st- posterity. It is plain to them that nothing thought has been supplemented by reverent lence of the cemetery. We cannot deny can be known certainly, that reason at best thought and in church and pagoda, mosque, that the cemetery is the ground foundation is but an instrument to partially clear up of many a congregation. If there were no the confusion of the min1. The best pcs- no thought of what is before him and death many church congregations would We believe that in religion is to be found the salvation of humanity. He is a vain babbler who repeats the old accusation that the church that keeps us members of their realize that is to see the impelling forces forms him.

"It is true that we are all proud of our Jadaism. our pride, what does it consist of? Listen to our average lodge orator. He will descant on the glories and splendor of Israel's history. He will name as famous among Jews, Disraeli, converted to our faith, Bernhardt, an actress of doubtful morality. He will result of right thinking as of steady nerves tell us that the Jews have always been For instance, at the arrival of manhood the great financiers, naming the Rothschilds, youth feels a new strength come to him and Baron de Hirsch and other men who were new possibilities of happiness offered to his multi-millionaires. He will also tell us of grasp. His life is full of a new sensation great singers and artists; he will name but after the first impulse of it has passed over all those names with which history is there comes a reaction. After the exuber vocal. I am surprised sometimes to think ance of the birth of manhood the individual that Samson is not claimed as a Jew. At feels the chains of heredity and environ the next lodge meeting I am prepared to ment. He sees that what it is possible for hear that Dewey is a Jew; that his name him to say and do countless others are ac is not Dewey but Jewey. Men who represent the Jews in politics always harp on the ages. one theme, forever draw the bow across a single string. They speak of the glory of Israel. It is grateful to our ears, but the real glory we do not understand and our covered drugs and learned their virtue real mission we are the last to fulfill.

"We are standing at the parting of the ways. What is Israel's mission? Why do life's calendar and live only in the present we have our own synagogues? Why do we Such a condition, however, was always fol not join with other sects? Is there some spiritual necessity, some moral obligation, calling us from our segregation, from associations with our neighbors? Judaism is not merely a religion. If it were only a religion under the present circumstances we would have no right to separate ourselves from other sects.

"Judaism is ethical culture. To do justly, the sacrimental announcement of our creeds. Wheresoever the chains of bondage clank, the true iconoclast to tear down the fabric there must the Jew be to break them; wherebe to help them to rise; wheresoever great questions are to be answered, great good but rather to live and act in the momen to fulfill his mission."

World of the Real. Rev. H. W. Thomas, D. D., pastor of the Susan B. Anthony was among the women 'People's church, Chicago, occupied the pul-

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auditorium and in the balcony was occupied and that the deliberations of the was called upon. She remarked that Rabbi and the thoughtful discourse on "The World congress had gone so far beyond Hirsch seemed to be a pretty good Quaker- of the Real" was listened to with rapt all that he had prepared that he feared that

> In the course of his sermon the preacher said: "We must make the world more real to ourselves. The mind stands amazed at the forces of the material world. Physical sciences deal with these. There has also arisen a mental science. It matters little what we call the world; the mind is real. from the inside outward. The right conception of the world of the real in religion is an understanding of the heart world. This is embodied in what we call the church -a home for the spiritual side of things. The universe is mental and spiritual, just as much as it material. The great difference in this century from the last is that the mind has gone forth and gained the mastery over the unseen forces of nature."

DESPAIR IS NOT ALL HOPELESS. Dr. Jordan Points Out How Mankind

May Yet Be Happy. A large audience was present at All Saints' church yesterday morning to greet David Starr Jordan of Stanford university scientist, literateur and educator. The lecture had for its theme, "The Bubbles of Sake," taken from the lines of Omas

The eternal Sake, from that eternal bowl has poured Millions of bubbles like us and shall pour. It was a presentation of the philosophy of despair with the answer returned to it by speaker and considered by him the "hymn of the twentieth century." The solos were by Mrs. Johnstone and Will Manchester.

Dr. Jordan remarked pleasantly that he had one advantage as a layman in choosing permitted to take it from passages that were

"Man was not present when the founda tions of the world were laid," said Dr. Jor time; it cannot conceive of what went be fore creation or what will follow after it. grope into the enshrouding darkness. In doing this many are brought to despair. They feel how nearly impossible it is for them to escape the courses set for them simism tries to see things as they really are back of things. Evolution sees in each mo-ment the conflux of two eternities, and though each is insignificant in itself, it is pregnant with the meaning of the past and

the future. "Pessimism is a condition which occurfrequently at certain periods in the lives o men, for chcerfulness is not so much the complishing and have accomplished through

"There is a pessimism also in the reaction which comes from tasting earthly pleasure. Somewhere in the world's infancy men dis They learned that they could strike out dead yesterday and dull tomorrow from lowed by nerve decay and physical vitiation with the consequent depression." After the foregoing presentation of th

doctrine of despair the speaker summoned in reply the testimony of science, which has brought from the side of absolute fac a glimpse of the truth on the mysterie of life, "There is no hope for a man, said Dr. Jordan, "unless the sod under his to love mercy, to walk humbly with God, is feet seems to him the sweetest bit of earth in the universe. It is not the purpose o of law, but rather to live in conformity soever the weak are, there the Jew must with the universe. He does not wish to remold 'the sorry scheme of things entire, to be accomplished, there must the Jew be that is his. The present is man's alone never were skies so bright or life so sweet as now, today. Why should he wish to penetrate the veil of the unknowable? Would he care for a universe if he could master the machinery back of it? If he could bend the earth to his will, would be find the manhood and character in it that he gains by his struggle for existence? What matter if he is but an atom among count- are made with all lines less other similar beings on earth and beneath it, can he not play his part in the ahead of the times and is proving great scheme strongly and well? Such a immensely popular with Omaha view will certainly be more effective for optimism is a good working hypothesis when its rise is not in ignorance. Pesdmism, whether resulting from speculative philosophy, personal failure or diseased serves, can never be wrought into the true spirit of life. 'The twin functions which science ad

vances in explanation of the purpose of numan life are love and action. When a man has failed in these ends, then when all is over may some friend turn down his glass of life empty and dry. But if there is such a friend the glass is not quite empty, for the life has left some impress on its surroundings. As man carries out these appointed functions, loving and acting, so will his mind and body be healthy

CHANGES COMING TO RELIGION

Rev. Jenkin Lloyd Jones Tells of the Evolution Now Going Forward. Rev. Jenkin Lloyd Jones of Chicago oc upled the pulpit in Unity church yesterday. He was greeted by a congregation that filled very seat in the house. The text of his ermon was found in John x, 10, and he lirected the attention of his hearers to a ensideration of the tendencies and charac-

cristics of the religion of today. As a preface to his sermon he said that what he should say would not be what he ought to say after the meeting of the cen gress which had just closed in the First Congregational church, but that he wanted to talk of what two weeks ago seemed to

it might seem flat. He continued:

There are three marked tendencies in the religion of the day. As a difference in degree ultimately ends in a difference in kind, so religion in its progress along the lines of evolution has taken on a far different aspect than that which it bore a century ago. The first change is everywhere mani-test. The main interest is no longer in theology, but in sociology. Man has lost logical problems of the age.

In the '60s the cry was to give the children English, in the '70s sive them the study of things, in the ses let their education be practical, in the 90s acquaint them with the numan relations. The fact that man is a social being has brought sociology to the tront. Some change like this has taken place in religion. Theological schools have introduced new studies and new doctrines. The old questions of theology are being neglected for the consideration of the newer questions of sociology. The spirit of Protestantism is giving away to a spirit of Catholicism. Controversy has done all that it can for the development of sociology. Presbyterianism has exhausted it, and there is more and more talk of uniting the many branches of that church.

The third change in religion has been one from war to peace. Controversy has given away to harmony. The czar of Russia is a prophet of religion. The bayonet and the cannon are doomed and the time will come when they will be curissities in the cabinets of nations. The A. P. Aism of today is absurd-a foolish movement of honest souls There has gone forth the theological protocol that will unify all beliefs. Religion is no like some banyan tree that exists alone. It WHAT "JUDAISM" STANDS FOR. Science, Preceding the address the choir is not something outside of an independent of man—not a mere intellectual expansion. It is that zent for the general good that makes sacrifice joyous-that preoccupation in the contemplation of the far-off ends Growth in religion comes only with that development that makes helpfulness and usefulness the pre-eminent claims,

> CHRISTIANITY IS NOT A DOGMA Rev. Anna B. Shaw Gives Her Idea of

the Duty of Christians. Rev. Anna B. Shaw of Philadelphia occupied the pulpit at the First Methodist Episcopal church last evening. She took for of the thought he has directed in reveal- the infinite smallness and unimportance of a her text Acts xxxvi, 20, and discussed what it means to be a Christian, saying in part: We are asking today what is the difference between the man who is a Christian and the one who is not. Some say that to be a Christian is to live in a Christian land. others to be a member of the church and still another may say that it means to be-Heve in Jesus Christ. Yet, with all of these, a man may hever have felt the first throb of the real essence of a Christian life. Christianlty is more than feeling, acting or he

lieving: it is a life and not a dogma.

A man may be very religious and yet be very far from being a Christian. He may never come in sight of Jesus as the master and at His feet becoming obedient to the teachings of His life. The difference be-tween the boy who enters life as an office boy and dies a judge and the one who dies a janitor is that the former saw a vision That vision was before him in every task that he performed. So every man who has vision has been before the eyes of all the There is a strong desire in the human great reformers. It has prompted the efforts breast, however, to feel into the infinite, to of the men who have carved their names high on the temple of fame.
If this vision is necessary how much mor

true is it that in the higher life of the soul we should have a vision of Jesus Christ as our master and the inspiration it would give us if we were obedient to Him? How im-possible it would be to live the life of the Christian without the vision of Jesus be-fore the Christian soul.

So the difference between the man who is a Christian and the one who is not is that the one plods on day after day with

Dr. Thompson on National Growth. Rev. C. L. Thompson, D. D., secretary of the Presbyterian Board of Home Missions preached last evening to the congregation of the Second Presbyterian church on the subject "Our Country," While considering from a theological point of view the events that are shaping the course of the nation in present politics, Dr. Thompson associated with the ideas of progress and prosperity the accompanying obligations of the people to home missions. The ceneral idea of his sermon was the important part played by religion in the founding of the country, its government and the events incidental its growth.

Dr. Bull's Cough Syrup will cure a cough or cold in one day. It is safe and always reliable. Price 25 cents a bottle.

MAGNIFICENT TRAINS.

Omaha to Chicago. The Chicago, Milwaukee & St. Paul railway has just placed in service two mag-nificent electric lighted trains between Omaha and Chicago, leaving Omaha daily at 5:45 p. m., arriving Chicago at 8:25 s. m. and leaving Chicago 6:15 p. m. and arriving Omaha 8:20 a. m. Each train is lighted throughout by electricity, has buffet smok-ing cars, drawing room sleeping cars, dining cars and reclining chair cars and runs over the shortest line and smoothest road-bed between the two cities. Ticket office, 1504 Farnam street, and at

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1401 Farnam St "The Northwestern Line."

Hiteshaw Not a Lochinvar. Two weeks ago Captain Haze received elegram from a woman at Lusk, Wyo., i which she asked for the detention young man named V. G. Hiteshaw, she said, had ran away with her stepdaughter and was then on his way to Omaha

CASTORIA For Infants and Children.

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to meet her when they intended to be married. Saturday Hiteshaw called at The Bee office and explained the alleged elope-ment. He said he had not attempted to run ment. He said he had not attempted to run away with the girl nor had he tried to coax her to clope with him. The girl had ran away from the home of her stepmother, a short distance from Lusk, Wyo., and he had been requested by the sheriff of the county to find her. He said he found her and took her to Lusk, where the matter was investigated by the authorities. The girl, he said, was now attending the Normal school at Spearfish, S. D. school at Spearfish, S. D.

Fogarty's Story of Robbery. George Fogarty of Litchfield, Neb., has reported to the police that he was held up and robbed early yesterday morning on the daughter, whom he said had been led astray in Council Blufts. Fogarty says the men met him near the Nebraska and of the bridge and confronting him with revolver took \$16 from his pockets. They are ther said to have started Fogarty at a run toward Omaba, while they pursued the opposite direction. Fogarty had been drinking heavily and could give no description of the men

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Colic, Cholera and Diarrhoea Remed; This is the best medicine in the world for bowel complaints. It acts quickly and can always be depended upon. When reduced with water it is pleasant to take. Many families are never without this remedy and always find it prompt and effectual. For sale by every druggist in Omaha.

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Utah and California points, ONE train daily, 4:35 p. m. Utah, Idaho, Montana and Oregon points.

For full particulars call at City Ticket office, 1302 Farnam St.

The Grand Court of the Exposition is wonderfully beautified at night. No picture of it is so good as The Bee Photogravure Stop at The Bee office for one and some others. Three for ten cents.

Involves a Ment Deal.

A warrant has been issued for the arrest of W. H. Bloom, landlord of the building at 1819 Leavenworth street, charging him with having disposed of 100 pounds of meat who occupies storerooms in his building The act is alleged to have been committed on the 20th of this month during the temporary absence of the shopkeeper.

UNABLE TO SEE

I suffered with Eczema of the worst kind, my face and neck down to my shoulders were one inflammation, was not able to see out of my eyes for quite a while, and was unable to sleep for weeks, on account of the severa-pain, which nearly drove me insane. My face and neck were swollen and made me look hideous. Had three doctors at different times, and not one of them could relieve me of my pain, swelling, and blotches. I used three bottles of CUTICURA RESOLVENT, four boxes CUTICURA (ointment), three cakes of CUTICURA CURA SOAP, and my friends and one of the doctors are surprised, and asked, "Who cured you?" and I tell them quickly, "Curricura REMEDIES." J. V. KAFKA, March 4, 1897. 33 Schole St., Brooklyn, N. Y. Sold throughout the world. POTTER D. AND C. CORP., Sols Props., Boston " How to Cure Shin Diseases," froe.



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If so your voice is sometimes "husky"—and needs "clearing." You should know about LA GRIPPE COUGH SYRUP. ONE DOSE of this medicine will do more to clarify the voice than will a whole box of the best cough lozenges ever made. The LA GRIPPE COUGH SYRUP clears out the bronchial passages, makes it easier to breathe, relieves the "tightness" about the chest. It will keep you from annoying an audience with your "hacking cough" if you go to concert, theater or church. An ORDINARY COUGH is easily cured by one 25c bottle, but the FIRST DOSE brings relief. Have you tried it? If not call and get a free sample bottle.

If you have a PAIN in the chest which threatens pneumonia get a 25c bottle of LA GRIPPE COUGH SYRUP and take a teaspoonful every hour or two and apply a JIMPSON WEED plaster on the chest. The treatment will cure you speedily. your voice is sometimes "husky"-

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Middle of Block

OPEN EVENINGS THIS WEEK. What happened to Jones.

> You know Jones. Well, Jones, you know, thinks he's pretty smooth. Last winter he figured out that he was going to buy a twenty two dollar overcoat for about twelve ninety seven, by waiting until March or April-and so he went around all winter without any overcoat, and every Sunday he'd pick up the papers and read all about the mark down sales. At last one Sunday morning in February his eyes bulged out like a lobsters and he spilled a whole cup of coffee on the brand new table cloth, for there it was in plain type large as life and twice as easy-all of our finest quality overcoats including patent beavers, meltons and imported kerseys, marked all season from 25.00 up to 35.00 now go in one bunch at the extraordinary price of steen 98. Jones fairly yelled. It wasn't the mark down alone but now he was going to get even with that dog-gone Nebraska who had just the coat he wanted marked seventeen dollars and he'd been trying to buy it all season for fifteen dollars, but they wouldn't throw off a cent. Well, that was last winter. Jones thought he was going to buy a 22.00 coat for 12.97 but he knows better now. The coats that were advertised as worth 25.00 to 35.00 were never marked higher than 20.00 and there was only a few very small sizes and a few very large sizes and Jones came over here to The Nebraska and paid us 17.00 for his coat, and you can't fool Jones with any more mark down sales. Our overcoats are marked down new. At any price you want to pay-from 4.00 up to 22.50-we will guarantee to give you a better bargain than you can get anywhere else at any time of the year.

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AYDEN'S Second Grop
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Just received a new shipment of men's suits in the very latest styles. These were bought at a special price for spot cash from one of America's leading tailors.

At \$5.00 you can select from six different patterns, all wool cassimeres and cheviots; a splendid line never before sold for less than \$7.50.

Excellent values in all wool suits, neat check worsteds, worth \$10.00, on sale at \$7.50.

Men's fine worsted suits, Italian cloth lining or satin lining, French faced, fit. finish and fabrics fully equal to the regular \$15.00 suits, go in this sale at \$8.75.

At \$10.00, \$12.50, \$15.00 and \$17.50 we are selling the very finest men's suits in velour finished cassimeres, Hanover cassimeres, English and French worsteds, Scotch cheviots and Hockanum worsteds; the workmanship of the best tailors in the land, each suit bearing the double significance of HIGHEST QUALITY and LOWEST PRICE.

Special prices on all wool melton, beaver and kersey overcoats—\$3.75, \$5.00. \$6.75, \$7.50, \$10.50, \$12.50 and \$15.00. We save you one-third to one-half on each

Fall Hats, Trunks and Valises.

A very fine Fedora hat, regular \$1.25 value, on sale at

Men's fine Derbys or Fedoras, newest blocks, worth \$1.75

A big line of Trunks at \$1,25 up. Valises and Traveling Bags at 40c up.

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