ADMIRAL SCHLEY AT CHURCH

He and Mrs. Sobley, with General and Mrs. Manderson, Go to Trinity.

DEAN FAIR DELIVERS AN ABLE SERMON

His Text is "Where the Spirit of the Lord is, There is Liberty"-Discusses Rent Elements of Grentness of This Country.

quietly by Admiral and Mrs. Schley yesterday. In company with General and Mrs. to see Omaha's distinguished guest. After in which he lives. quietly at the Manderson residence.

Although the anticipated attendance of Christ they may be brought back again. Admiral and Mrs. Schley attracted an audience that filled every seat in Trinity MORAL BEARING OF THE TRUSTS. cathedral there was no unusual crush and aside from an element of patriotism that Rev. Hubert C. Herring Discusses This ran through the service there was little to indicate that the congregation included so

"Where the spirit of the Lord is, there tion to his subject he said:

the real elements of greatness of this are misdirected. Our anti-trust, anti-poolcountry and to the importance of religious ing, anti-association laws ought all to be influence in connection with its present achievements and future development. In placed in the waste basket. They never beginning Rev. Fair said that we are now celebrating the anniversary of the coming down from heaven to earth of the Spirit of God. Even his own church could not live its life without the inspiration of the Holy Spirit. This is to the church what steam is to machinery. The moment steam enters the cylinders the ponderous fly wheel revolves and the machinery is in motion. So the church has great machinery of detail and a wonderful power of organization, but it is also dead until the divine inspiration under the encroachments of capital violate

The speaker then proceeded to discuss the republic. He said that when a republic sities of life or bribes legislatures or perreaches a point where it is truly great its forms any other criminal act it, of course, greatness consists in the purity of its citi- should be prosecuted the same as any inditial elements of greatness when it is lack- that it is a combination, large or small, does ing in purity. We must be a moral people. not and cannot make it an outlaw. We Americans must be actuated by principle for there is no national condition that is wildering, unprecedented increase of trusts, The Holy Spirit teaches us to love what is It cannot safely be assumed that this in the foundation of national morality.

become mischievous. Idleness is the poison as it tells the bishop how to fulfill his office

The third element of national greatness in view of the speaker was real He asserted that that citizen does not live up to the full measure of his citizenship who loves his country so little that he absents himself from the polls where his ballot is needed as surely as the volleys of the army or the thunder of the navy. The Holy Spirit makes a patriot as well as it makes a Christian. There are two things that patriotism de-One is to make our republic respected and the other is to make it feared. The highest eulogy that can be voiced of a nation is that its power is respected among the nations of the world. It is equally essential that the republic should be feared. Some nations know today what they did not know twelve or thirteen months ago-fear of the United States of America.

To be respected abroad, loved at home, and feared by all should be the goal of national endeavor. In conclusion it was argued that it is necessary that the Spirit of God should come among us and touch our 70,000,-000 of people with the religion that comes from heaven.

The musical features of the service were especially elaborate. The choir sang the Te Deum in B minor by Dudley Buck and the Jubilate in D by the same composer. The anthem was the festal anthem, "Praise the Lord," by Randegger, and Miss Bishop sang the solo, "The Lord is My Light," by Allison. The concluding solo was the national anthem, sung by Jules Lumbard and the full After the service a few members of the

congregation were introduced to Admiral and Mrs. Schley and their departure was re garded with repressed enthusiasm by a crowd of several hundred people, who had assembled outside of the church in anticipation of the event. The Schley program for today consists of

a reception at the Commercial club at noon and the card reception by General and Mrs. Manderson in the parlors of the Omaha club this evening.

REV. MACKAY ON THE HOLY SPIRIT. Declares that This Spirit is a Fact

and Not a Dogma. At the regular services held at All Saints' Episcopal church Sunday morning the rector. Rev. Mackay, administered holy communion to eighty young women who make up the organization known as the Sisterhood Church. In connection with this society the rector is now striving to organize a brotherhood, which will be composed of the young men of the parish. The young men who desire to participate in this organization will meet at the church on the evening of June 1, when all of the plans will be perfected

In addressing the congregation Sunday morning, Rev. Mackay in speaking of the operations of the Holy Spirit said that this Spirit is a fact and not a dogma of the imagination; it was likened to the influence of mind over mind, and while upon this line of thought the rector explained that in mesmeric influences, it is necessary that the tion and the trust is their conspicuous manidemonstrator of the mesmeric power must festation. The great seer who guided the

WINE-GLASSFUL

find subjects who are not antagonistically republic through the rebellion spoke near pposed in order to have his influence felt. This illustration was used to show that in

leads to life everlasting. eaching has been going on ever since and is of war. elt today just as much as then.

Their Sabbath in Omaha was passed very speaker expressed the opinion that the influences of trusts, but of their bearing on action of the noted divine would in no character, intelligence, freedom and brotherway overturn either church, but that in- hood. Other losses may be endured, but the Manderson they attended the morning serv- stead, it would advance the spiritual inter- loss of these means national ruin. It was ices at Trinity cathedral, which was esta of the latter denomination as the revercrowded with people who came not alone end gentleman is an advanced thinker and of capital was making a nation of employes. to worship but to improve an opportunity is keeping abreast of the times and the age. He drew a picture of the future, when the

the services they were driven back to the In the matter of theology, Rev. Mackay raiser will become representatives of large Manderson residence and thence to Happy declared that the creed of the church is corporations which will absorb their in Hollow, where they were entertained at Identical with that of centuries ago and terests. He believed it a great evil. He by Mr. and Mrs. J. H. N. Patrick. will always remain the same. The Bible thought the moral discipline acquired in A short drive occupied the remainder of story of Jonah and the Whale was de- serving others might be good. He referred the afternoon and the evening was spent scribed as a beautiful allegory to show how to the teachers of the city as an example that when men have strayed away from

Subject in an Intelligent Manner. "The Moral Bearing of the Trusts" was illustrious a guest. The Schley party drove discussed last evening at the First Congregato the cathedral in the Manderson carriage tional church by the pastor, Rev. Hubert C. and were seated in the pew of Henry W. Herring. His sermon dealt largely upon Yates, which had been reserved for their the influences of trusts, the relationship use. There was no demonstration beyond a existing between employer and employes and general turning of heads and a subdued the effect of their treatment upon the lives nurmur as the party passed up the aisle. of the latter. After referring to the name It had been arranged that Bishop Worth- as a misnomer, he said a great difference ington should deliver the discourse, but as exists between the symptoms of a discase he was unable to do so the dean, Rev. and the disease itself. It is of no use to Campbell Fair, spoke very ably from the treat symptoms. Then directing his atten-

"The trust is not a disease, but a symp The sermon referred almost exclusively to tom. Therefore, all our efforts to cure taken off our statute books and carefully have done and will not do any good. Their only service has been to furnish unscrupulous politicians with a weapon with which to threaten and blackmail corporations.

"I have very great doubt about their justice and propriety if they were efficacious, cannot understand how we can forbid two merchants from consolidating their stocks and carrying on business as one firm. If two, why not three or 300? The road to our principles.

power of the Spirit in its relation to the its power to deprive the public of the neceszens. Any country is lacking in the essen- vidual or corporation. But the mere fact

"I will not dwell on the enormous, behigher than to be known as a moral people. for we are all perfectly familiar with it. right and to hate what is wrong. This is crease is all due to the belief of the busi-Continuing, Rev. Fair declared that indusprofitable method of doing business. It is capital. The trust is face to face with the ness world that the trust furnishes the most try is another essential element in national partly due to the fact that a good many greatness. When people become idle they long heads and slippery consciences have in constant turmoil. He reviewed the events seen in the present craze an opportunity to of the last seven years, the Homestead that has sapped the power of many great form paper companies and float fictitious strike, rioting and murder in Chicago, connations and led them to decay. A nation stock. The most lucrative occupation as tinual striking and fighting in the mines is great when it looks on labor as a dignity yet discovered is that of printing stock cerand not a disgrace. Woe to our republic tificates and affixing the names of a presi-when any considerable portion of its people dent and secretary thereto, if you can only regard labor as undignified. The Holy Spirit sell them, and there appears to be large tells the carpenter how to use his chisel as possibilities in that line nowadays. Of course, it is robbery. If you form a corp ration with \$10,000,000 invested and issue stock to the amount of \$20,000,000 and succeed in making it pay dividends, then the general public is fleeced to at least the amount of the interest on the extra stock issue. If you do not make it pay, then the people who bought the stock are fleeced. In many cases it will be both. Meanwhile your promoter, securely seated on his little pile of preferred stock, can view with tranquillity the bursting of the bubble.

"But there are trusts and trusts. Some of the business which forms them. Capital Many of them are bitter. Many of them are came into being because of the prosperity is seeking investment. It finds a line which seems to be making money, secures options for the purchase of different plants, investigates, finds it will pay, buys, consolidates selves and all of us in a grim tragedy."" under economical management and goes ahead. It may or may not secure a monopoly in its business. It secures a virtual control of the market within certain bounds. "Another class arises out of adversity, An

cutting rates.' us \$8.50 per ton and it is only because of Epistle to the Colossians. its tenderness of heart that it does not charge us more. The Standard Oil company has something like the same exclusive con- in the affairs of men not only in times of pany, Water company and street railway and in all, the godhead, he declared, and is have the same monopoly in their respective | the work of the godhead. He is the dispen-

pany. Rev. Herring said the discussion of trusts was a discussion of the whole business and terloo, in Cressy's fifteen battles-"down to economic condition of our time. He con- Manila and even Santiago in our little war," sidered capitalism the symptom and love of money the germ which produces the symp- has been on the side of those who best No anti-toxin has been discovered tom. which will eradicate the bacteria. It has gone through so many stages that it has the history of thought," conintued the finally reached an acute point where it is marked by such features as these: "The concentration of wealth and commercial power in few and fewer hands. The substitution of | in these days there is much said about the impersonal for personal relations in indus-Employer and employed are separated. The corporator has taken the place of the individual; the building up of the city and the degradation of the country; the supremacy of money and machinery over personal-

ity, individuality and manhood. Corporations Have Been Enthroned. "All these tendencies are now in full mo-

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the close of his life as follows:

"I see in the future a crisis arising that he event that people are willing to seek unnerves me and causes me to tremble for brist the opportunity is offered, and they the safety of my country. As a result of usually accept in the event that they are the war, corporations have been enthroned, not skeptical and are willing to take the an era of corruption in high places will foland that is offered to assist them in fol- low and the money power of the country owing the straight and narrow path that will endeavor to prolong its reign by working upon the prejudices of the people until Christ, the speaker said, taught the Holy all wealth is aggregated into a few hands rit to the apostles, but the Holy Spirit and the republic is destroyed. I feel at this iid not stop with the passing away of these point more anxiety for the safety of my men long centuries ago, but instead, this country than ever before, even in the midst

After quoting Prof. Small of Chicago and Referring to the fact of Rev. Briggs leav- Dr. Washington Gladden, who spoke in the mentaries and on the witnesses that support lng the Presbyterian church and being or- same vein, Rev. Mr. Herring said it was him. For every bit of authentic evidence dained as a priest in the Episcopal faith, the not his intention to speak of the economic evident to him that the swift concentration small merchant, manufacturer and stock of fidelity in service. He believed the trouble lies largely in the person for whom one working. If a person holds a position under conditions which he hates simply because he must to earn his living, then, the speaker said, he is a slave. Continuing in

this line, he said: 'A large part of the work done in this country today is done, not joyously and hopefully, as work ought to be done, but sullenly or with uneasy conscience. means loss of manhood and manhood is the one product which this earth can ill

afford to spare.' While this is the condition of the em ployed, Rev. Mr. Herring said, that of the employer was much worse. Even the grace of God, he did not think, could do anything for the man who amasses his riches in the manipulation of stocks, the cornering of markets or the excessive profits of monopoly A blight will descend upon him and rest upon his children. They had lost their own souls in the mad struggle for wealth. He said that the result of this condition of affairs is that the mass must remain miserably poor. It means the destruction of the middle class, which has been the most valuable element of a community.

Not only is personal character influenced, aid the speaker, but the national character is affected. He held that the influence of these conditions is felt upon free institutions. In reference to the tariff he said:

"We have had tariffs and tariffs this last twenty years. Who has had the most inliberty does not run through the valley of | fluential hand in shaping them? Great coroppression. Let us not in our restlessness porate interests, the Sugar trust, the iron interests, the railroads. What are their repesentatives doing around legislative halls "If the trust wrongs its employes or uses Part of the time securing legislation to fill their pockets, part of the time fighting unjust and mercenary assaults made upon them by demagogues."

The postal savings bank system was characterized as a blessing to the people, yet they may not have it. He said they had seen their earnings swept away in unsecured deposits in private savings banks, as Omaha can testify to with feeling. He considered the trust the hated foe of industrial peace. Great combinations of labor have arisen against the combinations of labor union. Between them the country is by at the same time helping one another. tinual striking and fighting in the mines in Illinois and smelting works blown up by miners in the west. Continuing in reference to this division of opinion he said:

"In the main the blame for this condition lies at the door of capitalism. I am not fault. They are often selfish and unreasonable to a degree. But capital is strong. It is controlled by brains and education. has no hungry family asking for bread. is obliged to lead the way in all industrial effort. Therefore it must bear the bulk of censure for the existing situation. And it is a heavy burden unless we are wrong in our estimate of that situation. I have not talked with a business man these many days who was not outspoken in his condemnation of the present tendency of corporate wealth. apprehensive of grave troubles coming Many of them agree with Pref. Small that the promoters of trusts are 'involving them

"CHRIST IS ALL AND IN ALL,"

Rev. M. W. Chase Preaches a Trial Sermon in First Methodist Church. Rev. M. W. Chase of Oswego, N. Y., occuofficer of a heavy trust told me once how pled the pulpit of the First Methodist church John xiv, "Lord, show us the Father," and it came to be organized. 'We were carrying yesterday and delivered a couple of trial our business on separately,' said he, 'ranging sermons at the morning and evening serthe country over with our salesmen, cutting vices. He is one of the prospective pastors under on prices and adulterating our goods of the church, and his name, together with so as to meet the cut, until we were com- those of several other ministers who have pletely worn out and disgusted. We con- preached recently, will be considered at a cluded to get together and did so. Now we meeting of the Board of Directors of the furnish pure goods at a living profit. We church this evening, when the board will still have competition but our smaller com- endeavor to make a selection. Yesterday was petitors are generally glad to follow our Rev. Chase's first appearance in Omaha and

Every pew in the church was filled yester-

In the course of the sermon the preacher proceeded to prove the truth of this phrase departments in this city. There is no room sation as evinced in the sacrifices and even nor legitimate possibility of a rival com- in the symbolism of Judaism in the bible days. He is "the all and in all" in the history of the nations. From Marathon to Waas the preacher put it-the final decision represented the system of Jesus Christ.

"Christ has been the all and in all in "In the days of ancient history preacher. the world was divided by partition walls; every man was the enemy of his fellow man. brotherhood of man. This phrase may be misused, but the creeds upon which it is founded form but a scaffolding. There is no great institution founded in the interests of humanity which has not been built up except upon these creeds. It will not do to measure Christianity by the number of its professing members; Christ worked to uplift the entire human race. Infidelity claims that it originally works for the brotherhood of man and for humanitarianism, but this claim is not true. Where is your humanitarianism except where the Great Humanitarian has come? Even Girard college, where o Christian minister may enter and where the name of Christ is not heard, is possible only because Christ has been here.

'Christ is all and in all' the faith. Christians and unbelievers both make the mistake that the Christian religion is founded upon the bible. The original Protestants made a mistake in announcing in infallible bible. People reject Christ because to them the book of Moses, the story of Jonah and other biblical tales are nconsistent and even ridiculous. The divine command is not to believe in David or Joshua, or Jonah or Solomon, but to be lieve in Christ. People ask Christians why they believe in Christ. They say: 'Because the bible bids me.' 'How?' is asked. 'Because it is inspired.' 'How do you know

it is inspired? 'Because it says so.' food for a famishing nature. But it takes time to master materia medica, mechanics and other professions; so it takes time to master the bible. It takes linguistic ability it takes profound study. Man has not time for that in these days. He must have a short cut to faith. If people ask 'Why do you believe in Christianity?' I say because

that supports Julius Caesar, I say that there are thousands that support the commentaries of Christ." The preacher declared that Christ is the all in all in the sum total of the longings and affections of the human race. As eviice of this he pointed to the big subscripions that are voluntarily given for churches, colleges and missionary work. In this connection he pertinently asked how many of Nebraska's citizens would pay their taxes if it rested solely with them-if they were told to pay them if they were patriotic enough and leave them unpaid if they were

Jesus Christ bids me. If they ask why I

believe in Jesus Christ, I ask why they

believe in Julius Caesar. Their belief in

the latter is founded upon Caesar's Com-

Rev. Chase also declared that Christ is "all and in all" in heaven and in the matter of redemption.

This is the way that Christ has pur-

sued-men may give donations for the ad-

vancement of Christ's kingdom if they wish.

and yet with the choice of not giving, great

amounts of money are being subscribed for

NONE OF US LIVETH TO HIMSELF." Sermon of Rev. Newton M. Mann at

Unity Church Yesterday. Rev. Newton M. Mann preached at Unity church yesterday morning from a text from the fourteenth chapter of Romans: "None of us liveth to himself." He said, in part: "The difference between being in the world and out of the world, between the lot of one of us and that of Robinson Crusoe is sufficiently wide, as all will allow. But if we raise the question wherein the advantage of being in the world consists some ansyer will be forthcoming showing only a feeble appreciation of the difference. It will be said that the advantage of being among men is that they may be used to one's own purpose, that the multitudes are of value to the individual because of the chance they offer him of bringing them into his service, of making them contribute to his emolument. Of this teaching we hear not a little directly and incidentally, and the practice of the great part of the world is taken in accordance with it. Our Alexanders and Napoleons fight their battles on change and bring to the contest enormou resources of mind and material.

"The unscriptions haste to get rich a the expense of other people often defeats its own ends, for obviously enough only a few can succeed in such an operation Where the whole community become in fected with the disorder general decay infallibly sets in. The point to be ever kept in mind is that there is more than the in dividual to be looked after and that even his interests are best secured in ways which do not militate against the interests of mankind. The saying is commonplace, bu it needs reiterating, that, even when we consider life in its most material aspect men best help themselves in the long run

"From a religious point of view, the business of a man in the world is to perfect his character. To benefit myself morally I must do something to benefit my fellows. We go up together or we do not go up at all. And if we do a good thing for our neighbor we must do it for his benefit, not our own. The kindness which is only a sharp looking out for self is not of the sort that ing that labor unions are without opens the heart and blesses the soul of the doer. A man does not enter upon the higher morality at all who deals justly and acts generously because he thinks it will be better for him to do so. The doer must be moved by a desire to benefit others; then, as by a divine surprise, he will be supremely benefited himself.

"Religion has for its principal aim to deepen in the breasts of men the sense of brotherhood and revive all honest workers in this earthly vineyard with an assurance that they are rendering a sacred human service. This feeling is not dead now, nor does it always slumber."

SERMON ON "KNOWLEDGE OF GOD."

Discourse by Rev. T. V. Moore of Westminster Presbyterian Church. Rev. T. V. Moore of Westminster Presbyerian church gave an earnest discourse on man's knowledge of God, using as his text Philip's request, in the eighth verse of Christ's answer, "He that hath seen me hath seen the Father." Mr. Moore said: The greatest fact in the universe is God, and, therefore, to know God is the most important knowledge for man to attain. Men have always felt the most potent factor

in human life is man's religion, and the central element of his religion is his conception of God. Carlyle well says, "Tell me what a man worships and I will tell you what manner of man he is." This try scale of prices rather than invite a fight by he will remain in the city only a few days. ing to image to one's self the mysterious, great being, God, is in fact the ground of "Still another class springs up in lines day morning when Rev. Chase preached his all idolatrous worship, and so Philip simply where competition is limited by the nature first sermon. The preacher's discourse was voices the question of all questions that of things. For instance, a company gets of a somewhat doctrinal character and pro- men have asked-show us the God. And possession of all anthracite coal mines and duced a favorable impression upon the con- the importance of this knowledge of God railways leading thereto. The only compe- gregation, judging from the comments made is fully confirmed by the statement of our tition left is the indirect and limited one by the members afterward. His topic was Lord Jesus Himself. Men have sought their of soft coal, gas and gasoline. It charges "Christ Is All and in All," found in the own answer, but the answer that has come from purely human sources has been wholly unable to maintain itself.

It is a well known fact that in idolatrous nations, such as the Greeks and Romans, trol of the oil fields. The Omaha Gas com- old, but also in present days. Christ is all the objects which were once idols were recognized in their more advanced stage of thought as inadequate answers to the ques-"Who is God?" And whilst men had sought God with their eyes-sought some image of Him-they now began to seek Him through the intellect, seeking to get some abstract conception of God. Certainly, they were nearer the truth, but what answer has either ancient or modern philosophy been able to give to the question? What has it attained to? Mere abstraction. Mere tendencies. The answer has been that God is the Absolute, that God is the tendency

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making for righteousness, that God is the That is arguing in a circle. I am not great force behind all things. And the resaying that the bible has not divinity and suit is just this; Some unreal, abstract humanity in it, that it does not furnish vague conception which has formed no firm hold on the mind and gives no resting place for the heart. We cannot get a true idea of one another through any mere intermediate agencies, and still less can we hope by mere speculation about God or investigation con cerning Him to be able to know Him and still less can we have any reliance upon those conceptions of God which are a product of mere philosophy or mere thought of what God must be.

Jesus answers this question by saying

'He that hath seen me hath seen the Fa

ther." Infinitely better than our specula

tion; infinitely better than our philosophia ing; infinitely better than our thoughts o what God is and what He must be is jus this-the simple appearance among us an before us of Jesus Christ Himself and His message to us. "He that hath seen me hat! seen the Father." We hear of the glory of God; we speak of it and we think of His glory as we see the glory of the sun and we expect when we see God to be endowed with some sense that is stronger than our present senses. And when we say, "Show us the Father," that is the kind of an image of God that we bring up before our minds, and hence when Jesus comes and stands be fore us in the form of a man and that very humble man, with no visible glory shining from him, with no tremendous power manifest all about Him, and with none of those attributes with which we clothe our conception of the Father, we, like Philip, turn away from Him, in a sense, and say 'Show us the Father." But while at first it may appear to diminish the tribute of grandeur to the conception of God when we look at Jesus Christ, yet as we stop and think we find that it is not so at all; but instead we gain a truer knowledge of God's glory. It is contrary to our first conception of God, because it is contrary to our mate rialistic visions of what glory is. Jesus shows us what true glory means and gives us a keener conception of glory than the mere material forms in our imagination. · · • The shortest road to know whether Jesus Christ is the Divine Son of God is not by studying Christianity; it is not speculation about God; it is not even reading the bible, except as a guide for life-the short est way to know who Christ is, and I give you this prescription-begin here, this hour this day, to do what He says. Begin to obey, and you will soon find out if there is a God in this universe, and if He has ever spoker a word for man's guidance and direction, that God has presented it to us more perfeetly in Jesus Christ; and the will of God for us is presented to us in His fullest and most perfect and most beautiful form, in Jesus Christ and His words.

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Omaha Bicycle Co.'s riding school opened

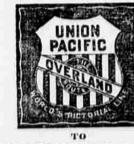


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We particularly call the attention of gentlemen who have their clothes made to order to the extraordinary offerings at these prices. This line contains all the newest and most fashionable fabrics that are shown only by the swell merchant tail-We will fit you perfectly and with less trouble than if you had your suit made to order. YOUR SAVING WILL BE FROM \$5.00 TO \$10.00. EXTRA SPECIAL SALE on boys' and children's clothing for Saturday. The elegant new Naval Box Kite given away with all boys' suits

Hat Specials for Saturday Only

25 dozen children's Tam O'Shanters, in blue, brown, green, checked and white, worth 35e to 50c, will go at 15c. 15 dozen children's Straw Yard Hats, in white, blue, green and brown, worth from 25c to 35c, will go at 15c.

25 dozen children's fancy Straw Yard Hats, with satin trimmings, in red, green, blue and white, worth 35c to 50c, on sale at 25c 10 dozen men's Straw and Crash Hats, regular 35c and 50c values, will go at 25c. 12 dozen men's Straw Hats, Canton braid, regular 75c and \$1 values, will go

Also a full line of men's finest grade Straw Hats, regular \$1.50 and \$2.00 values, A complete line of men's Fur Hats, in all colors and newest block, from

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can.

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"We hereby agree to forfeit the VALUE of THE PAINT and the COST OF APPLYING IT if in any instance it is not found as above represented."

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