

CHARACTER IS KEY OF LIFE

Must Be Four Square to the World to Count for Successful Living.

BACCALAUREATE SERMONS TO GRADUATES

Rev. Dr. Conley Addresses High School Class and Bishop Worthington the Brownell Girls.

The baccalaureate sermon to the graduating class of the high school was delivered Sunday morning at the First Baptist church by Rev. J. W. Conley, taking as his theme "The Essentials of True Character."

"Character is a word to be cultivated. Convince a young person that he cannot shape his own character and you have given him a heritage of weakness. But make him certain that he is the power to mould it, and you have done much for him. Having the power, the question is as to the plan, for life may be a failure with power and no plan. Four walls must be built, four sides to character—the intellectual, the social, the moral and the religious. The firm building of all are necessary for a balanced character."

"There must be a mental side to life; we cannot live without thinking. Yet there is strange work going on, the building of the intellectual wall. Some are building narrowness and bigotry and failure, others are building strength, beauty, breadth and sublimity. It lies with each one what he will choose to build. The men of today are not intellectual. The men and women who are leading in the fields of progress are the broad-browed, they who have the knowledge and the wisdom on which plans of action may be founded. There are too many heads which need filling. Heads are not merely ornaments to toss us off. If they were many of them would be and failures."

"Not only with intelligence, but with independence of thought do we have to do our thinking. A truth is never yours until you can think for yourself. Many a life is simply a name of 'Simon,' which acts when Simon says 'Thumbs up,' or 'Thumbs down.' If you are to do anything worthy in life you must do your own thinking. Thought must also be persevering. Truth does not lie upon the surface, but he who would have it must dig deep to the rich vein of gold. A large part of current skepticism is due not to too large mentality, but to too little thinking."

Sincerity and Sympathy Needed.

"And there is strange work going on in the building of the social wall. Some are building with sourness, crabbedness, timidity, fear, others with gladness, hope, sincerity, warm-heartedness. Be sincere. Do not try to deceive the world into thinking you are what you are not. Many wrecks are floating around on the sea of life because somebody was not sincere. There are homes that are not homes because someone was not sincere. Sincerity and sympathy go together. We so drift apart in the whirl of modern life that we wake one morning to see crepe upon the door of our neighbor and we have to admit that we don't even know his name. What we need in this mad rush is to stop and cultivate a little human sympathy. A merry heart is a good medicine and we can all be doctors in this world of care and sorrow."

"In fashioning the moral wall, we may build with strength, weakness, conviction or compromise. We must choose and be determined. The world has a good many moral anaemias who lack the good red corpuscles of integrity and purity. Like leeches in the northern seas, which go against wind and storm under the influence of the current, the man whose soul is filled with moral purpose will rise by the force of purpose against the storms of opposition. I don't care how much you embellish character, if you leave out the great moral purpose, you leave out the very heart of it. It is like leaving love out of motherhood."

"In the religious wall we may build unbelief, agnosticism, atheism, or we may build in the beauty and sublimity of faith, hope and charity. Some think they must build with great doctrines and massive creeds; others say with form, ceremonials, rituals and music; others say with dead alms. The element of truth is in each opinion, but not the fundamental thing. The very essence of religious life is fellowship with God. Let the soul come into communion with the divine. That is religion. If we would build the religion of character so as to be blessed with the benediction of heaven, we must get into fellowship with God."

REV. WORTHINGTON ON CHARACTER

Brownell Hall Graduates Impressed with Need of Moral Growth.

Right Rev. Bishop Worthington occupied the pulpit at Trinity Episcopal cathedral Sunday morning and delivered the sermon to the graduating class of Brownell Hall. Nearly the entire membership of Brownell Hall school was present and was given seats in the front next to the altar. The six members of the graduating class, all in white gowns and mortar-board caps, occupied the front row of seats. The faculty of the school was given seats in the choir. Bishop Worthington spoke from the text Luke xlviii. "Two women shall be grinding together, and the one shall be taken, the other left." He said in part: "The church people of Nebraska have a great responsibility resting upon them in the maintenance of this Christian school. It is to mould the character of its pupils. Character is what we will carry away with us when we die and when we shall appear before the awful throne of God and it shall abide there before Him. It will be the more notable from its nakedness. Our tastes, judgment and feeling will be more and more of the past, and our personal character alone shall abide. Character is a moral fact that cannot be accounted for from the outside. The seal of individuality is what makes character and is the distinguishing element of an individual. Changing characters have no personality. Character is something that this outward world cannot own. Our character is shown by our ways, actions, choice and judgment. Environment of life is essential to its growth. The environment of the two women spoken of in the text was the same; one might have been trampled under the yoke of her daily toil; the other bore her yoke with patience. Kind words, unselfish acts and deeds are what count most with God. The widow's mite was appreciated of God because of the nobility of impulse behind it, as was that of the woman who broke the box of precious ointment on the head of our Lord. These incidents still are most reverently spoken of in the Christian church."

"The success of our present characters foreshadow their eternal destiny. It is not the accident of birth, but the character, beauty, genius and wealth, but the character that we make for ourselves that shall abide forever. The greatest movements of the world are moral movements and the greatest heights of moral achievement are moral character. It is marked with an iron pen in the enduring rock of ages. He that doth the will of God abideth forever, and shall share the eternity of God. They build too low who build beneath the stars. Intellect, accomplishments and beauty may attract and charm, but these may rock and tremble beneath you."

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As foundations and pass away. As you pass out your school life in a few days and go out to take part in the world's affairs you will commend or condemn this Christian school by your Christian character. You may not always live in the sunshine of life as the world opens before you. Some day it will be dark. But your heavenly Father has His eye on you. He asks what will she do? The answer is with you and it must be answered some time. You are leaving us with white shields. You have all taken the same blood. Will the blood red cross of Christ be emblazoned on your shield when your work is at last done? Let us hope and pray that it will."

GOD A NECESSITY FOR OUR LIFE

Rev. Albert Gordon Takes Ninetieth Psalm as Sufficient to All.

Rev. Albert Gordon of Toledo was the speaker at the Central United Presbyterian church, Twenty-fourth and Dodge streets, Sunday morning. He used for the subject of his discourse, the 90th Psalm and especially the verse, "So teach us to number our days that we may apply our hearts unto wisdom." "This beautiful psalm," said Rev. Gordon, "was a prayer of Moses, a man of God. For forty years Moses was a member of the court of Pharaoh and for the next forty years was a wanderer in the desert, and the last section of his life was filled with work in the field of God. There is an application to every part of life in this psalm. It is complete in itself and seems to bring to us a portion of that which Moses lived. Moses' soul craved for more than the mere pleasures of the court of Pharaoh and it was no effort on his part to cast his lot with God."

"God is a necessity for this life and no man who has any opportunity of God needed for our soul. Prayer is not based upon human will; its foundation is in God. When Moses entered the desert he was thrown upon his own resources. When there are few around it is easy to find a friend, but when there is a multitude there is often a sense of loneliness. God was the dwelling place for Joseph, Jacob, Moses and Noah and He will be for you. God recognizes the need we have for His mercy. Prayer directs our hearts to Him who can teach us to improve."

THERMOMETER IS MOVING UP

Ninety in the Shade Weather Sent People to the Parks in Crowds that Swamped Street Cars.

For a long time weather resort men have been complaining of the unusually cool weather, which seriously militated against their business. Too much rain, too much cool breeze; not enough sun, not enough warmth. But that weather resort man who complained yesterday was an ingrate. Ninety in the shade—to all practical purposes—about the way it came most of the day. Hundreds and thousands of people rushed to the parks and pleasure resorts. The street cars had a big day, and so did everybody who had any connection with the bringing out of these sweltering hordes. Krug park, Manawa, Courland beach, Hancock park, River view and even the beautiful little Bomis park, sequestered in that handsome residential district, had the full quota of visitors."

LIQUOR MEN COME THIS WEEK

Retail Dealers in Wet Goods from All Over Nebraska to Meet in Annual Convention.

On Tuesday, Wednesday and Thursday of this week the Nebraska Retail Liquor Dealers' association will hold its eighth annual convention in the Krug theater. The sessions will begin at 9 o'clock each morning. On Thursday morning officers of the association will be elected for the ensuing year. The local entertainment committee is arranging entertainment for the visiting party, street car rides and visits to the breweries. This association met here last year, and so pleased were the delegates over the reception received that they elected to return to the Gate City this year."

DISCUSSION OF GRAVE THINGS

Morticians of Nebraska to Hold a Three-Day Session in Omaha Beginning Tuesday.

The Nebraska Funeral Directors' association will hold its annual meeting in Omaha this week on Tuesday, Wednesday and Thursday. Morning and afternoon sessions will be held at the Creighton Medical college, while the headquarters of the association will be at the Dellone and Millard hotels. Practical lectures and demonstrations will be given at the meetings, and Prof. Rooms of New York City will give some interesting talks to the morticians. About 150 will be in attendance. The visiting undertakers will be shown some sort of social courtesy on one or two evenings while they are here."

Asbury Park, N. J., and Return.

With Stop-Over Privileges.

For meeting of National Educational Ass'n. on June 20, July 1, 2, agents of the Pennsylvania Lines at Chicago will sell round-trip tickets at rate of \$23.35 via Ft. Wayne route, and \$23.35 via Pan Handle route. Good returning until July 10th, and with privilege of extension to August 31st. Take advantage of this opportunity and spend your vacation on the seashore. For information relative to choice of four routes via the Pennsylvania Lines, call on or address Thos. H. Thorp, T. P. A., 28 U. S. Bank Bldg., Omaha. Your home agent will be pleased to sell you ticket and check your baggage through."

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BRYAN ON PRINCE OF PEACE

Orpheum Theater Packed by a Deeply Interested Audience of Men.

TALK WHOLLY OF A RELIGIOUS CHARACTER

Says He Takes More Pleasure in the Religious Theme Than in Political One and Enlarges Beauty of Christ's Doctrine.

Religious patriotism had frequent and enthusiastic expression at the Orpheum theater Sunday afternoon, called by W. J. Bryan, who gave his lecture, "The Prince of Peace," under the auspices of the Young Men's Christian Association. The discourse was a defense of Christian faith. Unlike the reception of sermons, no curb was placed upon the approval of the audience and many statements caused loud bursts of applause. The audience, composed almost entirely of men and boys, filled the theater from the orchestra pit, which was equipped with extra chairs, to the utmost row in the gallery. A great many stood and others crowded up the stage.

Proceeding the address music was played by an orchestra composed of members from the First Presbyterian and Steward Street Methodist Sunday schools, pupils of J. G. Shaddock, who conducted, and the Young Men's Christian Association. Dr. W. O. Henry led in the singing of hymns. Miss Carpenter played a violin solo, a concerto by Beriot. The orchestra, seated on the stage, included many juveniles of both sexes, played the consecration overture. Dr. Jacobs of the Presbyterian Theological seminary read the thirteenth chapter of First Corinthians, regarding the all importance of love. Frays were offered by State Secretary Bailey and Rev. J. W. Conley. Mr. Ames, tenor, sang "One Sweetly Sobered Thought." The afternoon was closed with a solo by Mr. James A. Brown.

Because of the excessive heat numbers of the men and boys, mostly in the balcony and gallery, removed their coats in order to listen with greater comfort. Mr. I. W. Carpenter, who presented Mr. Bryan, spoke of him as "The Christian Statesman." Mr. Bryan, when he rose to talk, was given an ovation of special heartiness. He was in excellent form and said, in part:

A Pioneer V. M. C. A. Man.

"I am glad to speak to you under the auspices of the Young Men's Christian Association. I have been connected with this association since my early manhood. When I removed to Nebraska I had my card of membership in the Lincoln association dated with the day of my landing in the city, and I have found my interest increasing in the work the association has done. There is no other association, to my mind, which is occupying the same field in Christian work, or a field that covers as much ground as this. Our churches give attention to the spiritual side of our lives, but our churches cannot provide for the development of the intellect, and the last section of his life was filled with work in the field of God. There is an application to every part of life in this psalm. It is complete in itself and seems to bring to us a portion of that which Moses lived. Moses' soul craved for more than the mere pleasures of the court of Pharaoh and it was no effort on his part to cast his lot with God."

"I find more pleasure in talking to you this afternoon upon a religious theme than I find even in making a political speech. And when I say even a political speech I have given the expression all the emphasis I can. I believe a religious subject is the greatest subject one can talk about. Whatever deals in human life is more important than that which deals with the science of government. Government relates to part of our lives; religion to our whole lives. Government concerns that part of our existence that we spend here; religion concerns as well the larger part we expect to spend hereafter. I have known people who thought themselves a little more intelligent than others because they were not bound by religious superstition, as they say. I sometimes receive letters saying that the advanced thought of the world has got beyond the belief in God and Christianity. There are some, and Tolstoy speaks of them as the 'cultured crowd,' who think they have reached a place intellectually where they can look down on what they call the 'unseen forces of nature.' I believe that religion does rest, not upon fear of the unknown, but that within us which tells us that our powers are limited; that our wisdom has its limitations; that we finite beings are living in the presence of the infinite, and that it is natural that the finite mind must gaze upon the infinite. We all have some religion fixed between us and the Almighty. One may conceal his thought from the world, but there are times when he must recognize that he himself has attempted to fix that relationship, and just in proportion as that relation is correct will it give to the outward world the manifestation of the inward man."

Believes in Doctrine of Peace.

"I have found myself growing more and more in belief in the doctrine of peace, and that peace is possible between man and man, and between nation and nation. I find in myself a growing reverence for a human life and a growing aversion towards sanctioning the destruction of anything which man cannot give to man, and which when taken away cannot be restored. I was glad to find in the Bible a prediction of a perpetual government of increasing peace and blessedness, and that it was to rest upon justice and judgment. I believe in

the years that are to come we are going to use this title of the Prince of Peace and more as a description of Jesus Christ. Christ is entitled to be called the Prince of Peace because he brings peace to the individual, between individuals, and because his philosophy is the foundation upon which peace can rest. "I raised the standard of skepticism when I was a young man in college and I have been glad since that I became a member of the church before I left home for college. I was worried about the mysteries and miracles of the Bible, but I began to find so many things outside of the Bible more mysterious and wonderful than any of the events reported in the Bible that I gave up anxiety about these things. I concluded to stand upon the theory of the creation related in Genesis until I got some theory that went back of the creation. "Physical Versus Spiritual Starvation. "I would rather assume a spirit back of and greater than matter than to believe that matter was back of and able to create a spirit. If we refused to eat anything about which we did not understand the mystery of its growth we would die of starvation; but mystery does not bother us in the dining room. It troubles us only in the church. Tell me if you can the explanation of that mysterious change that takes place in the human heart when man begins to hate the things he loved and love the things he hated. In all the journey from the cradle to the grave there is nothing so marvellous as the change of ideals of life. That will convert a selfish desire into a person from whom good influences go out, just as surely as many miracles in life that I no longer trouble myself about the mysteries told of in holy writ. "There are those who do not like the idea of eternal atonement, and who say it is unnatural and inconsistent, forgetting that each generation suffers for the one before and that no child can ever repay what its mother has done for it. "I am suffering for another is not a strange thing, but it is the natural thing in the world, and you cannot get a favour reaching the human heart better than by showing a disposition to suffer for others. "The basis of our religion is a natural basis. It used to be the boast of men that they raised their own heads above the world to teach doctrine, brought into the world the doctrine of forgiveness. They could not do anything against Him that would embitter Him. He gave a new love of the world, the world had a love large enough to embrace the human race. No such love had ever been given to the world before. If I were trying to prove the divinity of Christ I would present to you the life of Christ, and the teachings of Christ and then ask you to explain if you could the life and philosophy of Christ by any other theory but that He was divine. It would be easier to explain it by admitting Him to be divine than by trying to explain it in any other way. "Riches Do Not Bring Peace. "The world seeks for peace. Every human being seeks for peace. There is within one something that desires to be satisfied. People seek peace in a multitude of ways, many by accumulation of money. You will find upon inquiry that they have but one object in view—to get the first part of their lives spent in getting money from others and the last part trying to keep others from getting their money. Neither does social distinction accomplish the object. Neither does the respect for honor bring peace. "I am glad that God has placed peace within the reach of all and has made it purchasable with money, to be procured in society or procurable with honors. But for attaining this end the Prince of Peace gave us a recipe. It is nothing more nor less than a course of self-offense to man and God. Christ not only gave us the recipe for peace, but also the assurance of eternal life. All nature speaks of immortality. The fact that not one atom of matter can be destroyed by any force in nature leads us to the conclusion that the same is true of the soul of man. I can understand how any man may doubt, but I cannot understand how any man whose heart is wrung with doubts can poison the hearts of others with them. This doctrine of immortality not only brings peace to the human heart, but helps to bring peace between individuals. It strengthens men against temptation in this world. "Simple Fundamental Platform. "Christ has not only given us in His gospel this peace, but I believe He has also given us the basis upon which man is to be reconciled to man, for He has condensed the ten commandments into two: 'Thou shalt love thy neighbor as thyself, and thou shalt love the Lord thy God.' This platform more fundamental than any other platform ever written. It is the platform upon which we all must stand if we ever reach a permanent solution of any question that troubles society today. You can get out a reform that is needed without showing that the conditions violate this doctrine. "In the great war taking place in the orient other nations have expressed their sympathy with one side or the other because the commercial advantages that will accrue from the victory of the country with which sympathy is extended. It seems to me that 2,000 years after the Prince of Peace gave us a gospel of peace it is time that the nations thought of something besides the commercial gain that would come to them as the result of certain great battles. There is a great difference in trying to be on the Lord's side and trying to get the Lord on your side. Strength comes from faith."

STREET RAILWAY EMPLOYEES

Conditions of Men Vastly Improved by Aid of Organized Labor.

PAY ALMOST DOUBLED IN LAST DECADE

Hours of Work Shorter and Hardships Diminished—Discussion of Subject Taking in Entire Country.

Street railway employees and their condition are discussed exhaustively in a recent bulletin issued by the bureau of labor and compiled by Dr. Walter E. Weyl. It is found that the introduction and extension of electric traction have more than doubled the number of employees, there being 133,940 men and no women engaged in street railroading in 1902, exclusive of clerks and officers. Three-fifths of the number are conductors and motormen and the remainder engaged in and around the car barns and power stations. The introduction of mechanical traction has greatly increased the stress and strain of the work and the character of intelligence demanded. This has resulted in physical and mental requirements and examinations for applicants. The work is found to be essentially that of young men, and while efforts are made to retain employees of experience as long as their physical vigor remains unimpaired, the rule of a majority of the companies absolutely exclude from the occupation new men over 35 or 40 years of age. Some companies prefer to recruit from country bred men, but other prefer men raised in the city and familiar with it. Men of all callings become street car employees and many enlist for temporary employment only in times of hard luck. Both the companies and the unions have endeavored to make street railroading a permanent calling, however, and this effort is meeting with gradual success. With electricity as a mechanical power better men are needed and the great majority of officers testify to great improvement in the personnel.

Wages Have Doubled.

Wages have almost doubled in the last decade, or since the horse cars went out of existence. Says the report: The rise in wages of street car employees appears to be due to the increasing difficulty of the work; to the improved character of the men employed; to the rapidly growing receipts of the consolidated operating companies and to the action of the well organized cities and are, of course, higher in rate than in small cities. The influence governing wages in other occupations, such as the cost of living, are found to prevail equally in the street car service, wages being at their maximum in far western cities and at their minimum in the cities and towns of the south. While the daily wages of street railway employees have increased during the last fifteen years, progress in this direction has not been nearly so great as that which has been effected in the reduction of the hours of labor. Twenty years ago, probably no class of employees, not excluding the workers in the sweatshops, was so heavily and systematically exploited by overwork as the drivers and conductors of street cars. It is known that the average hourly wage of carmen in Omaha is 24 cents and the average day ten hours, which is considerably better than a majority of cities. The average pay in Lincoln is 36 cents an hour, with an eleven-hour day. In 1888 horses were used and conductors received about \$10 a week in Iowa and Nebraska. In some parts of the country they worked from fourteen to eighteen hours. The average earnings of conductors and motormen in the United States ran from \$2 to \$2.5 a day in 1862.

Improvement Due to Union.

The improvement in the condition of street railway employees is ascribed to the action of the union, the Amalgamated Association of Street Railway Employees of America. Nebraska is listed as one of the twenty-six states having laws requiring the vesting of cars so as to protect employees from the cold and weather. The state is accredited with 827 street car employees and Iowa with 1,515. Few if any companies will give employment to men less than 21 years of age, and some draw the minimum at 25. The average weight required of conductors is about 145 pounds, this being the minimum, and for motormen, 150 pounds. As a rule no man under five and one-half feet can get a job as conductor, nor a man shorter than five feet seven inches employment as motorman. There are always many more applications than there are jobs to fill. The practice of bonding conductors is growing, although it is not yet general. Rules against drinking are very stringent and it is shown that every hard-working conductor and motorman has several hundred odd rules of all kinds that he must obey, each standing for a duty of some kind. They are so well carried out that they are familiar to everyone and too common to even cause comment. If a conductor specially asks a passenger to do a certain thing, however, it can be safely put down that he has to do it by the rules under which he works.

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