

The Ottawa Free Trader.

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Literature.

John Burroughs contributes to *The Popular Science Monthly* for December, under the title of "Science and Theology," a review of Professor Drummond's "Natural Law in the Spiritual World," and a sharp criticism of the position taking by the author. Mr. Burroughs does not contest the theological soundness of Prof. Drummond's views, nor the validity of theology within its own sphere, but denies that it is subject to scientific demonstration. Dr. Felix L. Oswald in "Zoological Superstitions" controverts a number of traditional beliefs that prevail about monkeys, parrots, serpent charming, bats, joint-snakes, and gluttons. In "Energy of Plant-Cells," professor T. H. McBride relates some incidents illustrating the great power of pressure and expansion developed by growing plants. Professor J. P. Cooke describes "The New Requisitions for Admission to Harvard College"—which are much broader and more liberal than the old ones. In "How to warm our Houses," Mr. E. V. Robbins objects to stove and furnace heating and steam heating, and all devices for warming the air, as unnatural and unhealthy, and makes a plea for direct radiation—as from fireplaces—as to warm objects and leave the air in its natural condition. Among the other articles are "The Higher Education of Women," "Life in the South Sea Islands," "The Wings of Birds," "Measuring the Earth's Surface," &c., making a very valuable number indeed.

The editorial "Significance of Wiggins" says a great deal in a very little space—

Once more Wiggins has been put to shame, or put to what any other man would regard as shame; what guarantee have we that he will not, after the lapse of a few months, don his prophetic robes again and fill the land with the noise of his foolish babblings? None: the probability is that we have not heard the last of Mr. Wiggins by a great deal. It will show a moderation on his part on which we have no reason to count, if he withdraws altogether from the notice of a public that is abundantly willing to forget his past blunders, on the sole condition of his propounding new terrors in complete disregard of all the principles of science.

What we see and lament to see in this whole business is, the evidence afforded of the very slight extent to which true scientific knowledge has as yet permeated the public mind. Large portions of our population are at the mercy of charlatans of every profession and of every type. Some of these prey upon their pockets, some upon their health, some upon their emotions. There is knowledge in the world that ought to be the heritage of all, but that really is confined to a few. The masses have no means of distinguishing between the man who speaks in the name of acquired and organized science and the man who uses a scientific terminology, for the purpose of getting himself talked about.

It seems true to say that what is wanted is the more general diffusion of sound scientific knowledge; and yet, with the vast agencies that are now being employed in popular education, it should not be impossible, one would think, to do something to guard the community at large against ridiculous and harmful delusions such as those which "Professor" Wiggins, with the aid of the press, has been instrumental in creating. We do not see why, in our public schools, some effective instruction might not be given in the spirit and methods of science.

It is hard to know where to begin in discussing the beauties of the Christmas number of *Harper's Magazine*. It is like the long stuffed stockings of our childhood, which used to be full of all sorts of unimaginable good things. There is an atmosphere about this whole number that breathes the fragrance of a bounteous Christmas; like a house that is filled with sweet-smelling hemlocks and greens hung about its walls. There is, in the first place, "The Boyhood of Christ," a short sketch by Gen. Lew Wallace, adorned with some exquisite sketches; and then we have a most charming short story, "Polly: A Christmas Recollection," by that very charming writer Thomas Nelson Page. Mr. Howell's new farce, "A Mouse Trap," is none the less delightful for not being a Christmas story, and no matter what the season might be in which Mr. Abbey's illustrations of "Sally in Our Alley" appeared, they would be a source of delight. All the regular serials have been omitted from this number to make room for six short stories, among which we notice one from a new writer, Harriet Lewis Bradley. Sarah Orne Jewett and B. L. Parjeon write two of the others, and Mr. R. H. Stoddard contributes a long poem, "The Legend of Frey Bernardo," with illustrations. From

"Editor's Easy Chair" we have a happy Christmas greeting, and a few kindly and timely remarks on American politeness. As a pleasant ending there is a picture by Geo. Du Maurier, the first of a series which will run through the year, of a Christmas at Bonnehoebe Hall.

It gives us pleasure to announce that by special arrangement with the publishers of *The Inter-Ocean* we are able to offer the FREE TRADER and the *Weekly Inter-Ocean* at \$2.25; the *Weekly Inter-Ocean*, *Rural New Yorker*, and FREE TRADER, at \$4.00; *Weekly Inter-Ocean* and FREE TRADER and Brown's History of U. S. at \$2.75. It is perhaps needless for us to say to our readers that *The Inter-Ocean* is a republican paper of the first order, for it is known as such all over the country. It is also known as a fair and honest paper to all parties. It is broad and national in its views. As a newspaper it is unexcelled. Each issue has the news of the world condensed. Its literary character is high, and as a family newspaper it has a reputation second to no metropolitan journal in the nation. To any one sending us two new subscribers to the FREE TRADER we will give the *Weekly Inter-Ocean* free for one year; for six new subscribers we will give both the *Weekly Inter-Ocean* and the *Rural New Yorker* for one year free; for three new subscribers we will give the *Weekly Inter-Ocean* one year and Brown's History of the U. S. Almost any person can secure these premiums by a half a day's work.

One of the most valuable and interesting farm papers now published is *Farm, Stock and Home*. It is issued twice a month for 50 cents a year. We will send it one year free to any subscriber who brings us one new paid subscriber for one year.

"Keep a reliable friend always on hand," such Dr. Bull's Cough Syrup has always proven itself to be.

Don't!—If a dealer offers you a bottle of Salvation Oil in a mutilated or defaced package, don't touch it—it may be a worthless counterfeit.

The fact was overlooked by the FREE TRADER, last week, that Messrs. Sheppard & Hess of this city secured second premium roadster stallion, three years old and under four, with "Bay Wilkes," at the Fat Stock Show. This is the biggest prize La Salle county's driving horses record at that great show.

Taxes like the poor are always with us. Governments cost money, and lots of it. Here is what it is going to cost the citizen tax payer for the year of grace 1886 in the big towns of La Salle county:

OTTAWA.	Am't per \$100
State tax, full limit allowed	35
Town tax, full limit allowed	28
School	2.48
High Schools	32
Road and Bridge	2.30
City of Ottawa	1.50
Total per \$100	\$65.58
STREATOR.	Am't per \$100
State	35
County	75
Town	32
School	2.30
High School	42
Road and Bridge	2.25
City	2.75
Total per \$100	\$67.90
LA SALLE.	Am't per \$100
County	75
Town	1.10
School	1.15
Road and Bridge	1.80
Town interest bonds	1.70
School interest bonds	2.75
City	2.75
Total per \$100	\$7.86
PERU.	Am't per \$100
State	35
County	75
Town	70
School	1.80
Road and Bridge	40
City	1.60
Total per \$100	\$5.60
MENDOTA.	Am't per \$100
State	35
County	75
Town	1.78
School	35
Road and Bridge	35
City	56
Total per \$100	\$3.84

So it would seem that life is hardly worth living in the "Imperial City," at \$7.86 per hundred dollars, and keep the rich man dodging their share, while Mendota takes the banner for good government if low taxes is a sign of it. Ottawa as usual leads in low taxes compared with the three leaving cities of the county.

The Franciscan academy near Joliet, for which ground was broken four years ago, cost \$70,000 and is a well conducted institution.

It may not be amiss now-a-days to explain what everybody doesn't know, the exact meaning of the word "honeymoon." To be etymologically correct, a bride and groom ought to extend their honeymoon, or trial trip, to four weeks, the exact period of a lunar month, a custom, I believe, that is more honored in the breach than the observance. The honey part of the word comes from an old German habit of drinking methuegin, made from honey, for thirty days after the wedding, with a view to promote sweetness or sickness, I suppose. There are substitutes for the honey now, however.

More than 600 persons partook of holy communion during the Forty Hours' devotion, which closed in the Catholic church at Braidwood last Tuesday a week. On Saturday a week 261 persons were confirmed by Bishop Feehan in the same church.

St. Mary's Catholic church, a new structure, was dedicated at Aurora by Bishop Feehan on Sunday last, with impressive ceremonies.

Saturday's pay roll to Braidwood miners was \$29,000, a large part of it "truck store" stoppages.

JOHN'S VISION OF CHRIST.

DR. JOHN HALL'S NOTES ON THE SUNDAY SCHOOL LESSON.

Lesson IX of the International Series for Sunday, Nov. 28—Golden Text, "I am He that Liveth, and was Dead"—Rev. I, 18—Lesson Text, Rev. I, 4-18.

No more important lesson than this has been studied, and the difficulty will be to bring into the fixed limits even a brief notice of the many great truths here touched. The teacher will explain at the outset that the whole book is a letter, and that the "seven churches" are formally addressed, the entire book is an epistle to the whole church throughout the world.

A second thing the teacher will bear in mind, namely, that the bold imagery of the book—and this lesson has much of it—is to be traced to foregoing scripture. The Old Testament is therefore the standard by which we are to interpret many of the symbols of the book. Indeed, it presents and completes the unity of Revelation; for while man begins in Paradise, from which his sin drives him, he is won in the end of Revelation again in Eden, and holding converse with God without temptation and without sin.

Our lesson naturally divides itself into the introduction, the description of Jesus and the message; but for the purpose of the class it will probably be better to take it up verse by verse.

V. 4. John, the friend of Jesus, the lifelong preacher, the writer of the gospel, the sufferer for the truth, the aged disciple, is well fitted to receive and deliver the message of the Church's Head. The "seven churches" in Asia represent, while they are one by one, no doubt, truly described, the conditions of the whole Church in all times, Asia—sometimes called Proconsular Asia—includes only a small part of the continent now so described. It is the Asia referred to in I Peter 1, 1; Acts 1, 9; v. 4. "Grace and peace" are in the usual New Testament blessing. "Mercy" is inserted in the Epistles to Timothy. The description from him "which is," etc., can only apply to God the Father, the "I Am," who is "from everlasting to everlasting." See God's description of himself to Isaiah, Isa. xli, 4; xlv, 6. The "seven spirits" cannot be angels or creatures of any sort, or they would not be placed between the Father and the Son in this account. The lamp of the tabernacle, the sacred and perfect number seven, found in the same connection in Zech. iv, 2, 6, and the fact that the gift of the Spirit are sevenfold in I Cor. xii, 2, explain this language. The perfect, sevenfold work of the one divine Person we have brought before us. It is the idea of I Cor. xii, 4, "diversities of gifts, but the same Spirit." This Spirit is given through Christ; hence Rev. iii, 1; iv, 5, and v. 6.

V. 5. Jesus is the faithful witness to God's character and law, concerning all eternal things, from God to men. Jesus himself often employed the word "witness." He is the "first-born" from the dead; for though there were resurrections before his (Lazarus, e. g.), they were only temporary, and the last enemy came again. But Jesus "dieth no more," and his rising is the ground of all other triumphant resurrections. He is "prince of the kings of the earth"; as he said, "all power is given," etc. Matt. xxviii, 18. I Cor. x, 5. Then comes the doxology, in which Christ's great work is owned, running on into v. 6. Mark the order—love, washing, making kings and priests, etc. We are to give this glory to Jesus now and forever. We are—all believers—now, kings and priests unto God. (Peter ii, 9.)

V. 7. Christ came once in lowliness. He will come again in glory, "with clouds" of awe-inspiring darkness. The idea is of terror to his enemies, as we see by the next words, "they which pierced him" "wail," etc. To the saints his coming is joyful; it is terrible to unpardoned sinners. Read carefully Ps. lxxvii, 2, from which perhaps this idea comes. But John and all believers rejoice in his coming and in all he does. So "Even so, Amen."

V. 8. The divine Being describes himself at greater length, as in v. 4, taking the first and last letters of the Greek alphabet, alpha and omega—"the beginning and the ending"—to represent his eternity, and repeating the language of v. 4, adding "the Almighty." Of this supreme cause of all, Jesus is the representative; and while men reject him, now, and in so doing reject the Almighty, when they come again it will be to assert and vindicate divine right, and his enemies will quail before him. (See Zech. xii, 10.)

V. 9. John now describes himself in language which could apply to no other John than the apostle. "Brother"—how he puts himself on a level with the ordinary believers! All were there suffering for the truth, hence "companions in tribulation"; but all had joy and strength in the kingdom and patience of Jesus. He was an exile in Patmos, a rocky isle in the Aegean sea. The government of Domitian was trying to put down Christianity. The cause of his banishment was for "the word of God" and the witness he was bearing to Jesus. They could place him on the bare, black rocks, but they could not rob him of his joy.

V. 10. The "Lord's day" first occurs here as a phrase, and soon came into general use. It is a good thing to observe the first day of the week, "the day of his rising." He was "in the Spirit"—not merely as all God's people are in the Spirit (Gal. v, 16, 17), but specially taught, helped and comforted. When God's people suffer for him, he gives them blessed communion. Notice the significance of the description—the Lord's day, house, supper, people, service. For the voice, as of "a trumpet," see Num. x, 2; Ps. lxxviii, 33.

V. 11 gives instructions to write the communications now to be made to him and send them to the seven churches named. There were doubtless many more than these, but probably these are chosen to represent to the future the dangers, duties, encouragements and hopes to be kept in mind by all God's people in their various conditions. The history of the church shows the need of such revelation. We do not take the commission to include only the epistles to each, but the whole revelation to the end.

V. 12. The speaker is seen among "seven golden candlesticks," the description in the Septuagint of Ex. xxv, 31 (Heb. ix, 2), reproduced in Zech. iv, 2.

V. 13, and representing the churches, many in number, dependent for the light they give out on him who is in the midst. A candlestick by itself gives no light. It holds up the light. Failing in this it is useless. (See Eph. v, 11.) The preciousness of the church is represented by the "golden," as in v. 13, Rev. iv, 4, xxi, 21. Gold is rarest and most valuable of all the metals.

John knew "the son of man," hence "like unto," though his "garment down to the foot" representing rank, and his "golden girdle" showed more dignity (Gen. xxxv, 3), and differed from his appearance in his humiliation. It is meant to show his glory. (See Dan. x, 5; Isa. vi, 1.) Men telling were girl about the breast. (See Rev. xv, 6. Compare also Isa. xi, 5 and Eph. vi, 14.)

V. 14. The "white hair" of this verse corresponds to the "wool" of Dan. vii, 9, and represents not age, but dignity. The eyes

are as in Dan. x, 6. They penetrate and consume. (See Rev. xix, 11, 12.)

V. 15. No covering is mentioned for the feet. There is no defilement in the streets of heaven. The idea is shining, glittering. (See Rev. x, 1.) The "sound of many waters" is from Ezek. i, 24. The idea is of awe-inspiring sound, not joyful.

V. 16. As a wreath held in his hand were the "seven stars," and the sword, sharp and two-edged, is in allusion to such passages as II Sam. xlviii, 8; Isa. i, 20; and in Isa. xii, 3 we see the basis of the symbol. Some of the fathers found the Old and New Testaments in the "two-edged." More likely it is the piercing sharpness that is meant. (See Heb. iv, 12.)

V. 17. "His countenance" suggests the angel in Matt. xxviii, 3. (See Rev. x, 1.) It is clear that it was never meant that the painter or sculptor should represent the appearance of Jesus. It is not a figure to strike the senses that is presented, but one to impress and teach the soul. So John felt the impression (V. 17), and "fell at his feet as dead." (See for parallels Ex. iii, 6; I Chron. xxi, 20; Isa. vi, 5; Dan. viii, 17; Acts x, 4.) It is an involuntary act, not willing worship. There is comfort for him, however, in the kindly "fear not" in Isa. vi, 7, in Dan. x, 12, and in Matt. xvii, 7 to the three disciples, of whom John was one. His touch revives. The claim "I am the first and the last" could only be the language of a divine being. (See Isa. xli, 4, xlviii, 12.)

V. 18. The knowledge of Jesus dying and rising again, and having power over the unseen world and over death, was the solid comfort to John, as it is to all God's people to this day and forever. (See I Tim. vi, 16.) The length to which the explanation has necessarily gone prevents any full statement of points to be dwelt upon. The following, however, are indicated: The need of knowing all scripture; the completeness of the Bible; the responsibility and dignity of the Church; the glory of Jesus Christ, her King; the terrible guilt and consequences of rejecting him, and the certainty and glory of his coming again.—Sunday School World.

Illinois Central Railroad.

GOING NORTH, FROM LA SALLE.

Passenger	4:27 A. M.
Freight	11:32 A. M.
Accommodation	12:30 A. M.
Freight	12:30 A. M.
Freight	3:17 A. M.
Freight	4:00 P. M.

GOING SOUTH, FROM LA SALLE.

Passenger	5:44 A. M.
Freight	12:30 A. M.
Freight	12:30 A. M.
Freight	12:30 A. M.
Freight	12:30 A. M.
Freight	12:30 A. M.

Chicago, Rock Island and Pacific Railroad.

NEW TIME TABLE.

GOING EAST.

No. 2, Pacific Express and Mail	10:55 A. M.
No. 3, Chicago and Rock Island	11:30 A. M.
No. 4, Rock Island City Express	12:30 A. M.
No. 5, Chicago and Davenport Accom.	2:15 P. M.
No. 6, Bureau East Accommodation	2:30 P. M.
No. 7, St. Paul Express	11:30 A. M.

Freight Carrying Passengers.

No. 8, Night Express	1:15 P. M.
No. 9, Chicago and Rock Island	5:25 P. M.
No. 10, Bureau East Accommodation	7:00 A. M.

GOING WEST.

No. 1, Atlantic Express	8:05 P. M.
No. 2, Night Express	1:15 A. M.
No. 3, Chicago and Rock Island	12:30 A. M.
No. 4, Davenport Accommodation	12:30 A. M.
No. 5, Bureau East Accommodation	12:30 A. M.
No. 6, St. Paul Express	12:30 A. M.

Freight Carrying Passengers.

No. 7, Chicago and Rock Island	10:25 A. M.
No. 8, Night Express	2:30 P. M.

Nov. 9 and 10 arrive in Chicago at 10 A. M. and leave Chicago at 4:15 P. M. daily (Sunday excepted).
No. 11, Chicago and Rock Island, including Sunday.
No. 12, Chicago and Rock Island, including Sunday.
No. 13, Chicago and Rock Island, including Sunday.
No. 14, Chicago and Rock Island, including Sunday.
No. 15, Chicago and Rock Island, including Sunday.
No. 16, Chicago and Rock Island, including Sunday.
No. 17, Chicago and Rock Island, including Sunday.
No. 18, Chicago and Rock Island, including Sunday.
No. 19, Chicago and Rock Island, including Sunday.
No. 20, Chicago and Rock Island, including Sunday.

Chicago, Burlington and Quincy R. R.

TIME TABLE.

June 20th, 1886.

Going South.		STATIONS.		Going North.	
No. 71	No. 72			No. 70	No. 73
7:15	7:30	Chicago	7:15	7:30	7:15
8:15	8:30	Aurora	8:15	8:30	8:15
9:15	9:30	West Aurora	9:15	9:30	9:15
10:15	10:30	Forest Hill	10:15	10:30	10:15
11:15	11:30	Oswego	11:15	11:30	11:15
12:15	12:30	Foxville	12:15	12:30	12:15
1:15	1:30	Yorkville	1:15	1:30	1:15
2:15	2:30	Millbrook	2:15	2:30	2:15
3:15	3:30	St. Charles	3:15	3:30	3:15
4:15	4:30	St. Paul	4:15	4:30	4:15
5:15	5:30	St. Louis	5:15	5:30	5:15
6:15	6:30	St. Joseph	6:15	6:30	6:15
7:15	7:30	St. Charles	7:15	7:30	7:15
8:15	8:30	St. Louis	8:15	8:30	8:15
9:15	9:30	St. Joseph	9:15	9:30	9:15
10:15	10:30	St. Charles	10:15	10:30	10:15
11:15	11:30	St. Louis	11:15	11:30	11:15
12:15	12:30	St. Joseph	12:15	12:30	12:15
1:15	1:30	St. Charles	1:15	1:30	1:15
2:15	2:30	St. Louis	2:15	2:30	2:15
3:15	3:30	St. Joseph	3:15	3:30	3:15
4:15	4:30	St. Charles	4:15	4:30	4:15
5:15	5:30	St. Louis	5:15	5:30	5:15
6:15	6:30	St. Joseph	6:15	6:30	6:15
7:15	7:30	St. Charles	7:15	7:30	7:15
8:15	8:30	St. Louis	8:15	8:30	8:15
9:15	9:30	St. Joseph	9:15	9:30	9:15
10:15	10:30	St. Charles	10:15	10:30	10:15
11:15	11:30	St. Louis	11:15	11:30	11:15
12:15	12:30	St. Joseph	12:15	12:30	12:15

Legal.

B. F. LINCOLN,
Attorney at Law.

FINAL SETTLEMENT OF ESTATE OF JOHN ANDERSON. Notice is hereby given to all persons interested in said estate, that the undersigned, administrator with the will annexed of said estate of John Anderson, deceased, will appear before the Probate Court of the county of La Salle, Illinois, on Monday, the 20th day of December, A. D. 1886, for the purpose of rendering an account of his administration of said estate for the final settlement.

Dated at Ottawa, La Salle County, Illinois, this 15th day of November, 1886.

ARTHUR T. BARTELS,
Administrator.

NOTICE—ESTATE OF THOMAS BOWEN. Notice is hereby given that the undersigned, executor of the last will and testament of Thomas Bowen, late of the county of La Salle and state of Illinois, deceased, will appear before the Probate Court of said county on the 17th day of January, 1887, at the Probate Court Room, in Ottawa, in said county, when and where all persons having claims or demands against said estate are notified to attend and present the same in writing for adjustment.

Dated this 8th day of November, A. D. 1886.

GEORGE B. WOODWARD,
Executor.

NOTICE—ESTATE OF MICHAEL F. ALLEN. Notice is hereby given that the undersigned, Administrator of the estate of Michael F. Allen, deceased, will appear before the Probate Court of said county on the 17th day of January, 1887, at the Probate Court Room, in Ottawa, in said county, when and where all persons having claims or demands against said estate are notified to attend and present the same in writing for adjustment.

Dated this 8th day of November, A. D. 1886.

JOHN A. ALLEN,
Administrator.

NOTICE—ESTATE OF JOHN B. KELLER. Notice is hereby given that the undersigned, Executor of the last will and testament of John B. Keller, late of the county of La Salle and state of Illinois, deceased, will appear before the Probate Court of said county on the 17th day of January, 1887, at the Probate Court Room, in Ottawa, in said county, when and where all persons having claims or demands against said estate are notified to attend and present the same in writing for adjustment.

Dated this 11th day of November, A. D. 1886.

JOHN B. KELLER,
Executor.

APPLICATION FOR CONSERVATOR—STATE OF ILLINOIS, LA SALLE COUNTY. In Probate Court, October Term, 1886.

Whereas an application has been filed in this court to have a conservator appointed for Elizabeth Wormley, late of the county of La Salle and state of Illinois, who is alleged to be insane, thereby rendering her unable to manage her property, and she is hereby notified to appear before the Probate Court on the 17th day of December, 1886, at the Probate Court Room, in Ottawa, in said county, when and where all persons having claims or demands against said estate are notified to attend and present the same in writing for adjustment.

Dated this 11th day of November, A. D. 1886.

ARTHUR T. BARTELS,
Probate Clerk.

1887.

Harper's Bazar.

ILLUSTRATED.

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