## DESERET EVENING NEWS SATURDAY FEBRUARY 23 1907

# The United Order-"All Things in Common"

(By. William Ward.) To hus the wealth ye cannot use, And lack the riches all may gain-a blind and wanting wit to choose, Who house the chaff and burn the

gain! go still doth Life with starry towers is still doth Life with starry towers into the bright divine ascent-ing yours the things ye would; be ours by yours the things ye would; be ours for the things that are more excellent. The things that are more excellent. William Watson.

One Sunday afternoon, a few weeks its two Mormon elders attended an stenoon service held in connection wo Mormon events itemoon service held in connection itemoon service held in connection ith one of the leading Congregational ith one of the grain of the officers of the services, one of the officers of the ducks for sale, for the small sum of a works for sale, for the small sum of a looks for sale, for the small sum of a looks for sale, for the small sum of a looks for sale, for the small sum of a looks for sale, for the small sum of a looks for sale, for the small sum of a looks for sale, for the small sum of a looks for sale, for the small sum of a looks for sale, for the small sum of a looks for sale, for the small sum of a looks for sale, for the small sum of a looks for sale, for the small sum of a looks for sale, for the small sum of a looks for sale, for the second state state shows how the doctrines look and looks how the doctrines look for some small saits of the earth. Mr. wind wittes: \_\_\_\_\_\_ no sale parts of use arth. Mr.

at the gospin Smith, are infaining them. Prophet Joseph Smith, are infaining them. Prophet Joseph Smith, are infaining them. Mark writes: Why do so many people who profess beleve in the teaching of the Bible, or and are identified with the activities of provide the solution of the idea embodied in it derision on the idea embodied in it derision on the idea embodied in it derision on the idea embodied in the solution of the idea in the solution of the parts of England, in connection with a both of England, in connection with a horth of England, in connection with a inclust associated with a Christian clust associated with a Christian during the greater part of the lecture consisted in holding up to ridicule vari-consisted in holding up to ridicule vari-consisted in holding up to ridicule vari-consisted a system of having "All thrags in Common." These people, he al, were the most ridiculously foolish if all the faitest of all flats." T attended a short time afterwards a system with athelists and anarchists, and wring his hearers in impassioned these stainst such a heresy. The peo-ple, he declarred, who advocated such a system, were those who were anxious to share the good, things belonging to

the decided, how we have anxious stem, were those who were anxious share the good things belonging to jer folk, having none of their own to

share. The sentiments expressed by these two men are by no means uncommon among professing Christians, in spite of the fact that the very phrase itself is taken from the Bible, and embodies a principle that is an essential feature of Biblical teaching. You remember the circumstances that gave rise to the phrase. It was on the doy of Pentecost that the Apostle Peter, fired with an en-thesize and an unction such as he had never before experienced, deliv-ered one of the most fervid and re-markable discourses ever uttered by mortal man. The fragmeniary report we have of it in the second chapter of the Acts of the Apostles constitutes one of the finest portions of oratorical literature we posses. So marvelous was the effect on the great crowd who heard it, that not less than 3,000 em-braced the truth and threw in their lot with the Christian community. The sentiments expressed by these two

And they continued steadfastly in the apostle's doctrine and fellowship, and in breaking of bread, and in prayers. And fear came upon every soul; and many wonders and signs were done by many wonde the apostles. . And all that

And all that believed were together, and had all things common; and sold their possessions and goods, and parted hem to all men as every man had

And they, continuing daily with one roord in the temple, and breaking head from house to house, did eat their eat with gladness and singleness of teart, praising God, and having favor with all the people. And the Lord sided to the Church daily such as should be saved.

I want you to notice particularly that here 3,000 people who joined the Chris-tas "continued steadfastly in the metic's doctrine;" they accepted the they accepted the

verts grew amazingly, and precisely the same result took place. This is how the sacred historian records the fact: And the multitude of them that be-lieved were of one heart and of one soul: neither said any of them that ought of the things which he possessed was his own; but they had all things

common. And with great power gave the apos-ties witness of the resurrection of the Lord Jesus; and great grace was upon them all.

Neither was there any among them Neither was there any anong them that lacked; for as many as were pos-sessors of lands or houses sold them, and brought the prices of things that were sold, and laid them down at the apostles' feet; and distribution was made unto every man according as he had need. had need.

made unto every man according as he had need. The preposterous and ridiculous al-tempts that have been made to explain away the plain meaning of these two clear statements would be amusing if it were not for the sad result following from placing a wrong interpretation on a vital principal of Christian faith and practise. It is distinctly refreshing to contrast the fantastic interpretations often given in order to avoid the plain commonsense meaning, with the utter-ances of great men who have looked into the matter with the sole object of arriving at the truth, and with no de-sire to make the meaning square with their preconceived notions. I know of nothing more pointed and convincing on this subject than the view expressed by John Wesley. Now Wesley was a man who, in a pre-eminent degree, was noted for bringing to his interpretation of Scripture an open mind. He was not bound by any particular school of theolociest theorem.

of Scripture an open mind. He was not bound by any particular school of theological thought. He commonly set at defiance conventional ideas and proprieties when he perceived that they were not in harmony either with the dictates of common-sense or the ob-vious meaning of the sacred writer. He was also a man of profound learn-ing His reputation as a scholar and He was also a man of profound learn-ing. His reputation as a scholar and a conscientious seeker after truth was at stake in commenting on so vital a topic as this, and I question if there is another name in the annals of modern religious history that is fraught with greater weight than that of John Wes-ley in a question of this character. This is his view of the matter:

This is his view of the matter: To say the Christians had all things in common only till the destruction of Jerusalem is not true, for many so lived long after. Not that there was any positive command for so doing. It need-ed not, for love constrained them. It was a natural fruit of that love wherewith each member of the community loved every other as his own soul. And if the whole Chris-tian Church had continued in this spirit, this usage might have contin-ued through all ages. To affirm, there-fore, that Christ did not design it should not continue, is neither more nor less to affirm that Christ did not design this measure of love should

design this measure of love should continue. I see no proof of this, Wesley's argument should be a suf-We sloy's argument should be a suf-ficient answer to those pessimistic souls who argue that the idea of hav-ing "All things in common" might do very well in the early stages of Chris-tianity, when the number of adherents was comparatively small, but that such a system could not possibly work in so vast a community as the organ-ized forces of Christianity present to-

ized forces of Christianity present to-day. How was it the system broke down? This question has been effectively an-swered by Morrison Davidson, who has shown that it continued to pre-vail among the early Christians until the days of the nefarious Emperor Constantine. He did all that human ingenuity and cruelty could devise to exterminate the Christians, and find-ing that the more he persecuted them the more they prospered, he affected conversion to Christianity himself, took the church under the patronage of the state, and immediately the seeds of dissension and disintegration were sown, its glory and grandeur faded, and its power and possibilities for good were immediately dwarfed. Will the system of having "All things in common" ever be restored? It is being restored under our very eyes. He that has ears to hear and eyes to see cannot fail to perceive that, by a process of evolution, the Almighty is working in the hearts and minds of men, and changes in this direction are becoming so rapid and numerous that we seem to be almost within measurable distance of its real-

numerous that we seem to be almost within measurable distance of its realization. There is more in the applic-ability of Cowper's famous lines to the circumstances of our times than many of us perceive: God moves in a mysterious way, His wonders to perform; He plants His footsteps in the sea, And rides upon the storm. Deep in unfathomable mines Of never failing skill, He treasures up His bright designs, And works His sovereign will, the sea.

# SHOEMAKER'S POULTRY BOOK AND ALMANAC FOR 1907





Ife. It tells all about all kinds of THOR-DUGHBRED FOWLS, with life-like u-ustrations, and prices of same. It tells low to raise poultry successfully and how to trast all discuss comments about the to treat all diseases common among them. It gives working plans and illustrations of convenient Poultry Houses. It tells all about

INCUBATORS and BROODERS t gives full instructions f kinds of Incubators. T marvelously complete and This chapter nd worth dol all kinds of incubators. This chapter is marvelously complete and worth dol-lars to auyone using an incubator. It gives descriptions and prices of incuba-fors, Brooders and all kinds of Poultry Supplies. In fact, it is an encyclopedia of chickendom and will be mailed to any-one on receipt of only 15 cents. Your money returned if not pleased. C. C. Shoemaker, Box 1156 Freeport, III.

C. C. Shoemaker. Box 1156 Freeport, 11. penses of the postal service "in com-mon," with the result that we are not only able to send a message from John O'Groats to Land's End for a half-penny, but add several millions profit a year to the common treasury. Similarly, the telegraph service is now owned by the nation in common, and steps have already been taken for adding the telephone system. Who can say whether the people, realizing that the Biblical principle of having all things in common, is so sound oconomically, as well as morally and religiously, will one day wake up to the wisdom of applying it to the great-er question of the land, and decide on the restoration of the land to the people, making it like the highways, the postal, and telegraph service, com-mon property? If they do, they will only be carrying out what Lord Bacon advised them to do in his celebrated "Essay on Plantations:" Let the main part of the ground employed to gardens or corn to be a "common stock," and to be laid in, and stored up, and then delivered ou in proportion, besides some spots of ground that any particular person will manuer for his own private use. You notice that Bacon adds to the fieds of the land being common prop-erty the question of state granaries. It may seem a startling idea to sug-set that not only the land, but even the food supply should be held in common, but Bacon had Biblical war-rant for the suggestion. If you will turn to the story of Joseph in the book of Genesis, you will find that this was the identical proposal that Joseph made, and that its adoption was the salvation of the Egyptians and of the house of Jacob: Ma man discreet and wise, and set him over the land of Egypt. Let Pharoah do this, and let him at no the iser over the land, and take up the fifti part of the Iproduce

a man difference of Egypt. Let Pharcah do this, and let him appoint officers over the land, and take up the fifth part of the [produce of the] land of Egypt in the seven

of the] land of Egypt in the seven plenteous years. And let them gather all the food of those good years that come, and lay up corn under the hand of Pharouh, and let them keep food in the cities. And that food shall be for store to the land against the seven years of famine which shall be in the land of Egypt; that the land perish not income the famine

famine which shall be in the land of Egypt; that the land perish not through the famine. It is very remarkable that whenever a great crisis arises in industrial af-fairs the very method Joseph suggest-ed, and which was adopted in Egypt with such signal success, is the one that naturally springs to men's minds. We have recently had several striking instances of this. A short time ago, when the shipping combine was con-templating the capture of the various fleets of Atlantic liners, the serious position Great Britain would be in if the shipping fell into the hands of the Americans was discussed with great alarm and concern. The Morn-ing Post, one of the most staid or-gans of conservative opinion, in an ing Post, one of the most stand of gans of conservative opinion, in an able article on the situation, actually declared that, if such a state of things were brought about the only re-source would be for the British govsource would be for the British gov-crnment to instal a fleet owned and controlled by the state. Just as Joseph suggested state granaries to save Egypt in a time of famine, so the state ownership of industrial shipping was suggested to save the commerce of the nation and its command over the sea Almost coincident with this event, there was one of the greatest labor disputes of modern times between the miners and mine owners of the United miners and mine owners of the United States. It was carried on at such length, and with such determination on both sides, that the country was getting in peril for want of coal. Ultimately, the cry went forth to na-tionalize the mines to save the nation from ruin. It was urged that the state should take possession of them, and work them as national property for the benefit of the whole of the peo-ple. The idea caught on with such enthusiasm that there was little doubt it would have been carried into effect had not the mine owners speedily it would have been carried into effect had not the mine owners speedily capitulated. These, and similar events that are continually happening, show clearly the trend of public opinion on the subject. By practical experience, men are finding out that the Biblical meth-od of having things in common is the final, the ideal solution. The most striking illustration of this is given us by Japan. You know how the whole civilized world regarded with amazement the great triumph of Jap-an over Russia in the recent struggle. But something of far greater moment than her victories in war is now taking place. The most able men of the land have been studying how best to develop their country and utilize her resources to the best advant-age and for the good of all. The conclusion arrived at is that the principle of having things in common, as practised by the early Christians, is the most scientifie system and the one most productive of good for the whole community. Listen to this from one af our ablest writers on political ecca-ony, Mr. L. G. Chiozza-Money, M. P.: not the mine owners speedily had \* our ablest writers on political econ-omy, Mr. L. G. Chiozza-Money, M. P. our ablest writers on The significant feature about modern Japan's trade is not its mere growth, but the intensely patriotic feeing which pervades it, and the iendency to-wards national organization which is everywhere visible. It is becoming quite within the bounds of possibility that largan may be the first mation to OR NO PAY. quite within the bounds of possibility that Japan may be the first nation to show the world what can be done by a gifted people determined to organize their activities for the greatest good of the greatest number. While in the United Kingdom leading organs pour ridicule upon the Labor party for desir-ing forthwith to nationalize the land, the raliways and the mines, Japan is rapidly carrying into practical and successful effect a broad policy of col-lectivism, not only in respect of rali-ways and what are sometimes in most misleading phrase called "natural mo-nopolies," but in industrial operations and in the development of new terri-tories. And Your Railroad Fare and **Boarding Expense Returned** if I Fail to Cure You.

tianity into practise in the most im-portant affairs, whilst we are arguing with each other about it and timidly trying experiments. Shall we live to see the day when Japan will become the greatest Christian tailon in the world, and Great Britain sinking to the rear? Before leaving the subject, let me re-mind you of the fine argument of the Apostle Paul in his letter to the Cor-inhians. The foundation of his ar-gument is one of the most familiar passages of Scripture, which unfortu-nately is nearly always quoted without reference to its context:

For re know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty, might be rich

I wish it were possible to issue an edict prohibiting the quotation of that verse in any place of worship for the next ten years unless the context were juoted with it. Listen to it:

quoted with it. Listen to it. And herein I give my advice; for this is expedient for you, who have begun before, not only to do, but also to be forward a year ago. Now therefore perform the doing of it; that as there was a readiness to will, so there may be a performance also out of that which we have. For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not.

not. For I mean not that other men be eased and ye be murdened; But by, on equality, that now at this time your abundance may be a supply for their want, that their abundance also may be a supply for your want; that there may be equality. And it is written. He that had gath-ered much had nothing over; and he that had gathered little had no lack.

that had gathered little had no lack. Natice the stinging retort Paul makes to those persons he conceives repudiat-ing the principle of equality he is advo-cating! He refers them to the story of the feeding of the Israelites in the wilderness with manna. Day by day there fell from heaven an abundant supply for everybody. There was no need for scrambling to endeavor to se-cure more than one's fair share. Any man who in his greed and selfishness gathered more than he needed, discov-ered that the time and labor spent in gathering were wasted; and that which he had gathered beyond his daily needs was worse than useless, for it stank, be-coming a nuisance and a danger both to himself and others. In this way, the apostle drives home the truth that the scramble for the acquisition of morp wealth than one can legitimately use results in a curse, rather than a bitss-ing. He therefore urges on Christians the principle of equality, a "dr and just distribution of the good i has of this life among the common protherhood, in opposition to the un-Christian and unbrotherly practise of striving to heap up riches. The Christians of Cor-inth, and, through them, the Christians of all ages, are exhorted to adopt the more Christ-like principle which has been so beautifully described by Ten-nyson as: Something Findlier, holter higher Natice the stinging retort Paul makes

Something kindlier, holler, higher, All for each and each for all.

nyson as:

# SCIENTIFIC MISCELLANY.

Lusol is impure benzehe from coal-tar. It is used in various lamps de-vised by Louis Denayrouze—these lamps being now under trial in France —and is claimed to be the cheapest illuminant known, the light costing only one-fifth as much as the same amount from kerosene, and one-tenth of that from electricity. With care in filling the lamps, the material proves to be quite safe. The lamps are spe-cially designed to retain the thin vol-atile liquid, and have a cotton wick leading the lusol from the reservoir to the vapor escapes through a fine hole under the incandescent mantle. Large street lamps require a simple mechanstreet lamps require a simple mechan street tamps reduire a simple mechan-ism for giving air pressure to aid the capilarity of the wick in forcing the luso upward. The disadvantages of the lamps are the necessity of filling, and the time required to generate a little vapor before lighting.

Exposing many oil and water colors in his studio window for six years, G. Bakenhas, a German painter, has found the following to be unnaffected by light: Krems white, zinc white, Naples yellow, cadmium yellow, light ocher, Roman ocher, gold ocher, burnt light ocher, terra poozzuil, Italian red, English red, red and blue uitramar-ine, cobalt blue, chrome oxide, per-manent green, cobalt green, raw and burnt sienna and umber, Cassel brown, Van Dyke brown, and thin asphait. Paris blue, Berlin blue, Prussian blue, Madder brown, madder purple, chrome yellow, yellow and brown lakes, green lakes, carmine, and vermilion were much altered or wholly destroyed. Exposing many oil and water colors





#### C. I. THACHER, M. D.

There is no such thing as an incurable disease. make this statement just as broad, sweeping, and all-inclusive

as I know how

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power of magnetism. These Magnetic Shields keep the body bathed in a constant stream of magnetism, which floods the whole system with life and energy

energy. Doctors often tell their patients that they have incurable diseas-es. I want to tell you right here that nearly all these cases can be cured, and I will prove it to you. More than seventy-five per cent, of all my patients that have been cured were first given up as beyond all hope, by the physicians treating the cases, and they have been made sound and well by applying magnetism according to my in-structions.

structions. All I ask you is to send me a full statement of your case, so that I may give it a careful study, and I will advise you fully by letter just what can be done for you, and how it can be done. Thargee to tell you all about it and prove to you, in any way you want, that all I say is true. Th point you to cases of paralysis, consumption, diabetes, Bright's disease, locomotor ataxia, insanity, dyspepsia, rheumatism, nervous prostration, tumors, obesity and a hundred and one other diseases that I have cured them. I have cured these cases after the doctors have given the patients up to die.

up to die

When you write, don't be a fraid that I am going to sell you something. I know that if I can prove to your satisfaction all I say, you will want Thacher's Magnetic Shields without any urging from me, because I prove that they will do just what I say they will do. There is nothing else on earth to take their place, and do as much as they can do. Read the evidence in these letters from grateful pa-trons who have been cured.

# SUCH EVIDENCE IS INDISPUTABLE Severe Cough and Lame Back,

The Thacher Magnetic Shield Co. Gentlemen:—In reply to your letter of the 9th will say that my husband and myself have each had most gratifying experience with the use of your Belts. I was tro bled with a very severe cough for over three years, and after wearing your belt for a very short time.



Automobile Company.

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**Purity Books** 

SVENARUS STATE, D. S. State Terrer Withur Chipman, B.D., "Patry," Praces R. Withert, Isay S Success, Eminest Physicians and Acadreds of Others.

hing of Peter, James, John, and rest of the apostles, men who had in close touch with Christ during three years of His ministry, and ad draw their knowledge and inspi-tion direct from the Master Himself. They were familiar with His teaching. and with His practise. During their sociation with Him, they had had one animon treasury. Now they, in their animon treasury, Now they, in their animon treasury, one there, conveying them the principles and precepts are adelearned from the Master, and the whom they fourth theorem is be then the principles and precepts be had learned from the Master, and the had learned from the Master, and the whom they taught began to put it taching into practise at once. If the most natural thing in the whom what they learned, it seemed to the the most natural thing in the who could be the second of the the terms of the terms of the the terms of the terms of the the terms of the communal principle the terms of the communal principle the terms of the terms of the terms and the terms of a frem terms of the terms are terms as the terms of the terms of the terms of a frem terms of the terms are the terms of a frem terms of the terms are the terms of the terms of the terms are to the terms of the terms of the terms are the terms of the terms of the terms are terms of the terms of the terms of the terms are terms of the terms of the terms are terms of the terms of terms of terms of the terms of term asso subject of stamping out the new disco. But persecution only in-sated the ardour and enthusiasm of a spotles, and again we read, at the ose of the fourth chapter, of more Fat conquests. The number of con-



aly school in the world making this offer. I have cured every case s to me, and know I can cure you or I could not afford to make

SOME OF MY PUPILS COULD NOT UTTER A SOUND BUT WERE RETURNED TO DELIGHTED RELA-TIVES AND FRIENDS ABLE TO TALK FLUENTLY AND WITHOUT A MOMENT'S HESITATION.

My privas are reasonable. Send for my book giving full information, etc. References Desaret National Bank. State Bank of Utah. Sait Lake City: Prove Commercial and Savings Bank and State Bank of Utah. Provo, Utah The BASSETT SCHOOL FOR STAMMERERS WM E. BASSETT, Director, Provo, Utah. 

And works His sovereign will. One of the most effective methods by which the Almighty is teaching men the wisdom and value of the principle involved in having things in common, is by practical experience. Think of what has been done in our own time in this direction! The spirit of communal ownership has been adopted in several most important di-rections, with a result that has been truly astonishing. The people, in their collective capacity as municipalities or councils, are providing their own water supply, to the betterment of the health of the community, and at far less cost than when undertaken by private companies. Many own their own tramway systems, provide gas or electricity for lighting, heating, and motive power, provide and maintain public parks, recreation grounds, baths and washnouses, and public libraries. The highways and bridges have been made free, the expense being now

The highways and bridges have been made free, the expense being now borne out of the public purse, and he would be a bold man, and as foolish as bold, who would dare to advocate a return to the old toll-gate system and the tax on pedestrians for cross-ing bridges. In our national concerns, matters in the same direction have been proceeding apace. It no longer costs a shilling and upwards to send a letter from one part of the kingdom to another. We bear the total ex-

What a strange spectacle this reveals! What a strange spectacle this reveals! A quarter of a century ago the Japa-nese were regarded by the people of this country as practically a heathen nation. We, of course, with our usual self-complacency, always speak of our-selves as a Christian community. To-day we have the Japanese taking a foremost place among the mations of the world in putting this great outstanding feature of the ethical leaching of Chris-

Cases of stammering are reported by English opticians to have been cured by fitting glasses to correct de-fect of the eyes.

The Leslie-Walker fire detector, which has lately given warnings of British fires, is a novel and ingeni-ous device for giving instantaneous alarms. It is attached to the ceiling, and consists of a thin-walled tube or reservoir of mercury in horizontal po-sition, connected by a capillary tube to an upright branch reservoir at one end, and at the other end joined to a small upright empty tube having three platinum contacts connected with electric bell circuits. Ordinary slow changes of temperature—whether of The Leslie-Walker fire detector, electric bell circuits. Ordinary slow changes of temperature—whether of the seasons or artificial heating and lighting—cause the expanding mer-cury to flow through the capillary tube and rise in the branch reservoirs, leaving the contacts unaffected be-cause the mercury does not readily enter an empty tube. With quick rise in temperature, however, the capil-lary bore offers such resistance that the mercury is forced back into the contact tube. A slight blaze sends the mercury to the first contact, giv-ing one alarm, but if the flames are not speedily extinguished a further rise sounds the danger alarm as the ing one analy, exinguished a further rise sounds the danger alarm as the sheand contact is reached. The light-ing of a newspaper in a room 45 feet square by 45 feet high was signaled in 15 seconds.

f facets in the eyes of the known subject that up by a German ento-The numb insects 18 1 has been t up by a German ento-has patiently made pacies of beetles, and mber is more numer-cimens, but that there difference in the sexces, nowever, the male has the female. In Lam-a, the male's eye has the female's only 200; ye of Melolontha vul-a while the female mologist ounts finds that us in lar s usually In some ( any mor pyris splendle 2.500 facets and and the male garis has 5 while the female reaches 4,850

elegraph of the Ger-ic transported and set 0 men, and two men tion. The apparatus foot steel pole in eight The wireles man army oup by eight operate the songists of a sections, with storl guy ropes, a com-plete sending and receiving outfit, folding tables and chairs, and a bi-cycle dynamo that can be worked by one man.

Ely Brothers, 56 Warren Street, New York.

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away a Cold in the Head quickly.

the cough entirely disappeared, and my general health was greatly benefited.

My husband who was seriously affected with lame back and kid-ney trouble of several years' standing, wore one of the belts, which gave him quick and permanent relief. I can cheerfully and heartly recommend your belts for the troubles for which we have used them in our family, as we have had sufficient experience with their use to

In our failing, as we have have been our faith the Magnetism, and we Time only serves to strengthen our faith in Magnetism, and we fully believe that if people would make use of proper magnetic shields there would be no use of making the human stomach an apothecary

shop. I am willing to have my name attached to anything I have writ-ten in regard to the use of Magnetism. With true regard, RACHEL J. KENWORTHY, Woodland, Idabo.

### Indigestion, Constipation and Rheumatism.

Ely, Nevada. I have been wearing your belt for sometime, and allow me to say that for indigestion, constipation, and rheumatism. I know of nothing that can equal it. I speak only of what I know to be a fact from personal experience, and believe that your shields are just as sure to cure other aliments, for the principle upon which you work and treat is the right one. is the right one

#### A Later Recommendation From Robert Neill.

I have started the good work in Ely. Nevada, by recommending the Shields, and I feel that I will do humanity a great good, for I know from my own experience that your shields are worth more in the curing of all disease of poor suffering humanity than all other known curatives and I do not hesitate to sign my name to the most hearty and earnest recommendation of the magnetic shields, not alone from my own personal experience, but from others of my acquaint-ance who have been cured of most stubborn chronic troubles that had baffled what was considered our best physicians, and I do not con-sider that there is any allment to which humanity is helt, that will not succoumb to the curative power of your magnetic shields. If taken in time and worn is quantities as you direct and advise. I will return to Ely by the 4th of September. You will kindly address me at that vity if you have any occasion to address me very soon. I am,

Yours very respectfu ROBERT NEILL.

SHIELD

I have thousands more just such letters. People write ine from Maine to California that I have cured them of almost every known disease after they had been given up as incurable. Write to me and let me prove that I can cure you, no matter if doctors have told you that you have an incurable disease. I want to say right here that the midority of so-called incurable diseases can be cured, as more than seventy-five per cent, of all the cases I have cured were given up as incurable before they adopted my method of treatment.

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