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EVENING NEWS.

spirit '

CHARLES W. PENROSE, EDITOR.

August 4, 1888. Saturday.

PEOPLE'S TICKET General Election, August 6, 1888. TERRITORIAL OFFICERS. . For Commissioners to Locate Un versity Lands, RICHARD A. BALLANTYNE, ISAAC M. WADDELL, FREDERICK A. MITCHELL. SALT LAKE COUNTY OFFICERS. For Selectman, ELIAS A. SMITH. For County Clerk JOHN C. CUTLER For Surveyor, JOHN D. H. MCALLISTER. For Prosecuting Attorney,

> JAMES H. MOYLE. For Treasurer,

MELVIN E. CUMMINGS.

For Recorder, GEORGE M. CANNON. For Sheriff,

ANDREW J. BURT. For Assessor,

JESSE W. FOX, JR. For Coroner. GEORGE J. TAYLOR.

ORTHODOX INCONSISTENCY.

A PREACHER named Daniel D. Torrey has lately been ordained and placed in charge of a Congregational Church at quoted from Peter, the words of Paul Dorcester, Massachusetts. There is throw a flood of light on the plan of nothing remarkable in this bare fact, human redemption, and show that the and it would not be worth special no- All-wise Creator has provided for the tice if it were not for another fact, salvation of every soul who will acwhich is that the gentleman thus honored was, not long ago, rejected as a His sovereignty. foreign missionary by the denomination which now recognizes him as a tually "every knee shall bow and every home minister.

The reason Mr. Torrey was rejected to the glory of God the Father," that as a heathen-converter was because he all will enter into the fullness hoped and thought it possible that in of joy and partake of every the next world the heathen who never | gift and power of the redeemed. There heard of Christ in this world, might are some who will be "kings and have an opportunity of hearing, be- priests into God." There are many lieving and being saved. He did not mansions in the dominions of the affirm this. He did not declare it was Most High. There are various degrees taught in holy writ. He did not an-nounce that he would preach this for doctrine. He simply thought it likely and hoped it would be so. This was deemed sufficient heresy to disqualify him for foreign missionary service. detare that justice will not give to all the same reward, even as it will not condemn all to the same degree and period of punishment. Some will be beaten with but few atripes, others taught in holy writ. He did not an- of glory. Reason and revelation both beaten with but few stripes, others him for foreign missionary service. Now, it may be that such a topic, or with many. Some who were not forconjecture, or speculation on the part given in this world will be forgiven in of a preacher is contrary to the dog- the world to come. Others will have mas of the religious body known as to stay in the "everlasting punish-Congregationalists or "Independents." ment" until they have paid the "utter-And therefore it may be perfectly con- most farthing." Justice will only sistent for that body to decline senddemand its own. Mercy will not be ing as a missionary to the heathen a robbed a mite of its due. preacher who entertains it. But this One of the grandest of the many glorious truths revealed to the Prophet being the case, where is the consistency of placing him in charge of a of the nineteenth century, Joseph home congregation? Is it possible Smith, is the doctrine of salvation for that what is heresy for the heathen is the dead who departed without a sound doctrine for Americans, or that | knowledge of the Gospel. It is one of what is false in the Fiji Islands is the signs of his seership, a seal of his true in Massachusetts? Or to bring it divine authority, a witness of his closer to the exact situation, that a heavenly illumination. It is a godlike minister may hope for the future sal- doctrine, as far removed from the vation of departed heathen while in contracted notions of orthodox thethe United States, but must not inology as the celestial throne is from an dulge in such a desire or hypothesis in earthly ash-heap. It is full of hope Congo or Hindostan? and joy, and not only promotes faith It is very strange that religious but leads to good works, for it slows leaders in the nineteenth century how the living may become saviors of have such a strong antipathy the deal, and it scatters to the four against even a bare hope that there against even a bare hope that there may be what they call "a future pro-bation." It exhibits the effect upon the human mind of a dogma that has been handed down through a series of generations. It shows how blind to reason and truth and scripture, people may become through the influence of tradition. It suggests that if religious teachers trained for their profession winds the diabolical theory which teachers trained for their profession the Prophet Joseph is incidental to the can be so dense mistaken and foolish opening of the "dispensation of the on one important doctrine of the fulness of times" and fuifils the saying Unristian faith, they may be equally so of the Apostle that "Jesus was given in reference to others. And it proves as a ransom for all, to be testified of in to those who have been enlightened as due"time." Let the Caristian world to the divine plan of salvation, that read the Bible anew in the light of this such teachers are entirely without di- revelation, and the wise and dincere vine authority to expound the prin- will turn from their narrow creeds and ciples of eternal life. rejoice in the liberty of a gospel that The Apostles of Jesus Carist em-phatically declared that there is "no other name under heaven" but his "whereby man can be saved." He announced, himself, with a double "verily," that "except a man be born of water and of the spirit he cannot enter into the kingdom of God." These are fundamentals. They are essentials of the Christian creed. But there "are facts which The Apostles of Jesus Carist em- reaches to the lowest hell and soars to

but live according to God in in such numbers that the hopes of the schemers will be fisttened but effect-It is were not for the narrow dogma ually. that there can be neither preaching, All we have to say now is that every nor repentance, nor mercy to men vote is needed on Monday, and that

after this brief, earthly life-scarcely negligence on the part of the registered an instant in an endless, eternal existvoters of the People's Party under present circumstances' will be criminal, ence, how clear, just, merciful, rational and delightful Peter's announcement and that debate over the ticket was and explanation would appear! It closed after full discussion and delibwould harmonize completely with the eration in the country convention. doctrine that there is but one plan of Now is the time for united action, salvation, that it is the Gospel of without further dispute or personal Christ, "the everlasting Gospel," and issues. Victory for the People's ticket that His name is the only one whereby is the object in view, and that will be man can be saved. For, this being the fully assured if the People use the

fiat of the one Eternal God, He in His franchise which they hold as/a sacred ustice and wisdom has so ordered it trust. that this Gospel shall be preached to every creature, Jew and "Christian,"

beathen and pagao, Europeans, Asiatics, Africans, Americans, the dwellers on the Isles, all races, all tongues, all

tribes, ot all generations, they being the children of the One Eternal Father Col. Ingersoll's Reply to Mr. Gladstone in The North American Review of the spirits of all men. for June, 1888, in several respects a remarkable composition. Over fields "Man is spirit." He is, in his spiritual nature, "the offspring of God;" therefore he must be spirit, for where the wisest and most competent men the world ever saw, have moved "God is a spirit" and everything bebut slowly, feeling that this was the gotten is of the kind of the begetter. only safe way of reaching correct con . Jesus is the firstborn. He is our elder clusions, the Colonel moves, like a brother. He is our Redeemer and he became so by birthright and lighteous modern locomotive, with a speed of 60 ness. A spirit can be taught out of the miles an hour, regardless whether he boly by spirit teachers. It can be- follows the track or not. In a short lieve, repent, obey, or disbelieve, reject article, forty pages, leaded long and be rebellious. This life in the primer, we are expected to follow the mortal body is but one step in the Colonel through the most winding colonel through the most which g passages of theology in its various branches: philology, criticism, her-meneutics, arctœ logy and doctrine. The reply is as good as a miracle, al-though the Col. denies the possibility of miracles. He has, however, crowd-ed everything so closely together that it may be doubted whether the different applies treated can be separated from career of immortal man. But earthly ordinances can only be performed on earth. And as the birth of water is as much a part of the gospel plan as the birth of the spirit, (or Christ, himself, was mistaken) some means must be prepared whereby the ordinansubjects treated can be separated from each other in the mind of the reader. ces unattended to by those who have Another peculiarity is that the Reply mostly consists of questions. I counted 260 on the forty pages. The Reply may be said to consist of ques-tions, the balance of it being unproved died untaught can be performed by the living in their stead. To this the Apostle Paul alludes when he speaks of baptism for the dead. (1 Cor xv,

assertions. This is a very casy way of disposing of oppo-nents. When you have nothing to say, ask questions. Even a fool-as-the saying goes-can ask more ques-The sophistry, word-twisting and special pleading that have been resorted to by modern divines to explain tions than a wise man can answer. that passage away, would be vastly But it is not generally thought the best way in an honest discussion of imamusing if they were not so deplorportant subjects to bombard. each able. Taken with the text we have other with more or less ingenious in-terrogatives. This may do in a court, for the purpose of confusing and in-timidating an unwelcome witness, but timidating an unwelcome witness, out can hardly be defended in a discussion of this kind. At least, it will produce no impression on any mind of ordin-ary cultivation, even. It will easily be seen that this way of "recept His terms and willingly submit to

easily be seen that this way of "re-plying" is nothing more than a trick. The water is shallow and no stirring of it can make it deeper. Muddler it may, indeed, become, and the bottom hid from view, but none will mistake muddless for depth, if he has any ex-perience to be guided by. Only a child would be misled in this way. But leaving the Colonel's mode of It does to: follow, because eventongue confess that Jesus is the Christ

would be misled in this way. But, leaving the Colonel's mode of arguing—if this term can be applied to his aphorism—I will proceed to ex-amine a little closer a few of his ques-tions and assertions.

CIVILIZATION OR BARBARISM FIRST?

tory proves anything—he says—it es tablishes the fact that civilization was not first, and savagery afterwards." Of "I/ history proves anything." Of repent and join Israel as one of their number. course, history proves something, but number. nothing in the point at issue. How can it? History, it is well known, does not go far enough back to relate When all these facts are considered does not go far enough back to relate anything about our "maked" ancestors. That is if we reject the sacred mis-tory. No nation, says Dr. Augus, has any intelligible records extending earlier than the find. The dynasties of Egypt, Champollion traces to 2200 B. C. The first Chinese emperor, mentioned by Confucius, Yoa, can not be earlier than 2500 B. C. Nor is there any historical certainty, till the year B. C. 782. The celebrated chronology of India reaches no higher than B. C. acquit Jéhovah of the charge made against Him. Certain it is, that the reverend theologian and philosopher, the Apostle John, and thousands of others, who were better acquainted with God and had reflected upon his works more than the Colonel, do not hesitate in declaring that "God is Love," not a God of "blood."

"A God of Blood." Reply, page 611. And this because in His dealings with those ancient peoples He did not fol-low the rules of conduct which the Col. thinks He ought to have been guided by, nor treat them according to the international laws now existing, thousands of years after. This is an objection that nears its studidity on

slavery among the rest. A man who believes the teachings of Christ can keep no "slaves," for he is bound by that teaching to love his slaves as him-self, and this very fact would abolish "slavery" as such. The Apostle Paul, I presume, under-stood the teachings of Christ a good deal better than does the[Colonel. Now, we happen to have a private let-ter written by Paul to Pailemen illus-trating this very question.

ter written by Paul to Pallemon illus-It appears that Philemon, a convert to Christianity, residing in Colosem in Phrygia, had a glave, Onesimus, who had stolen something and run away from his master. This poor run-away happened to come to Nome and be-came converted through the preaching of Paul. The Apostle then sends him back to Philemon and gives him the

a fit ought to be self-apparent that a for the send burget the preaching a form increase of the send that the same converted through the preaching a form increase of the send that the same converted through the preaching a form increase of the send that the same converted through the preaching a form increase of the send that the same converted through the preaching a form increase of the send that the same converted through the preaching a form increase of the send that the same converted through the preaching a form increase of the send that the same converted through the send that the same converted through the preaching a form increase of the send that the same converted through the same converted through the send that the same converted the send that the same converted through the send that the same converted the send t

were ruthlessly sacrificed to the sel-fishness of the few. The slaves of Attica on the most probable computation were about four times as numerous as the citizens, and about three times as numerous as the whole free population of the state, including the resident allens (Boeck estimates the slaves at 400,000 to 21,000 citizens). They were consigned for the most part to labor in gangs in the fields, or in the mines or the factories, without any hope of bettering their condition. We are told that wealthy Roman landowners some-times possessed as many as ten or twenty thousand slaves or even more. One Clandius Isidorus left by will more than four thousand slaves, though he had incurred serious losses though he had incurred serious losses by the civil war."

"And these vast masses of human beings had no protection from Roman law. The slave had no relationships, no conjugal rights. Contabilitation was allowed to him at his ewner's pleas-ure, but not marriage. His companion was sometimes consigned to him by lot. The slave was absolutely at his master's disposal; for the smallest oftime will come when the Lord will take to Him His great power, and rule the rations, and Zion will arise inaster's disposal; for the sinallest of fense he might be scourged, mutilated, crucified, thrown to the wild beasts." True, we also find slavery among Israel. But though the name is the same, the thing is as different as can be. The Hebrew was enjoined to al-

withstanding all these warnings, they preferred to war against God's people. (4.) They had the alternative of emi-grating, as in fact many of them did who sailed to the shores of the Medi-terranean and founded fiburishing colonies. (5.) As their re-moval from the land, that was not theirs, but belonged to Israel, was necessary in order to pre-serve the people from the contamina-tion of idolatry, there seems to have been as social rights and should the shores of the Medi-terranean and founded fiburishing colonies. (5.) As their re-moval from the land, that was been aslave in Egypt and consequent-tion of idolatry, there seems to have been as coloried to al-moval from the land, that was then of idolatry, there seems to have the not course open but exterminat-tion of idolatry, there seems to have still good, although you are not per-mitted to be among us. I constantly pray for our leading brethren; those whom the Lord has chosen to lead His people, and may God continue to you long life, health and peace, and prosperity to Israel is the constant prayer



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thousands of years after. This is an objection that bears its studidity on the surface. For, although I am wil-ling to admit the great advancement of Colonel Ingersoll, yet I venture the statement that God knew exactly what He was doing and that His mode of treating the nations was anciently and is now infinitely superior to anything that the lofty genius of man can sug-gest. It ought to be self-apparent that God could not treat those ancient na-

INGERSOLL TO GLADSTONE A Criticism by J. M. S.

They are essentials of the Chris'ian creed. But there are facts which are indisputable that must be taken into consideration: First, millions upon millions of mankind lived and died before Jesus was born into this world, who never heard of Him and who were not born of water and of the spirit. Second, millions upon millions more have lived since His birth and more have lived since His birth and tional part of the innum stable host, died in the same condition. Reason and no human mind can comprehend asks, is it possible that a just God has their multitude.

nake, is it possible that a just God has condemned these countless hosts of "immortal souls" to endless doom, because they have not believed in something or somebody thay have never heard of? Every soul usilised by the horrible dogms formalised by cloistered manks and calibate pricess. What follows then? Why either that the eusnot of tisting thread the stoneward of the stoneward vitow argues a catalogue of no less than answer no. It is not pussible. What follows then? Why either that the eusnot catalogue of no less than the eusnot catalogue of no less than the direction of a central bureat. Dr. Gill estimates that the swort the same opportunities as the living. Dr. Gill estimates that the swort the stares, then, against the scondy Nothing to the noise of the model of the mission of the mission of the mission of the mass of the theorem the solut bating worlds that the swort the stares, then, against the scondy Nothing to the noise of the mission of the mission of the theorem the states atternative cannot be con-ceded, scarcely even considered. What is there, then, against the scondy Nothing to the mission which ama professing to be mission which amat the twould be, when the adad be and alloce and instruments all instruments all instruments all instruments all is the contrary to on lack of intellifore, of intellifore, of intered from any tises of contrary to religion, a carcely even considered. What is there, then, against the scondy Nothing to be mission which amat professing to be mission which amat the the subtority from Him to speak in His name than the rep-ther the would be, when the amat the twould be, when the amat the would be, when the mission as in the scond the stare, Babylonia, Scort and free hands to reperior any the scort is there, then, again the Bible to respital para-tion through arts and sciences in those and sort Hour and accepted as correct and free hands to reperior in a trans. Score the contary to the stare, the polynomic of the the coll and free hands to recent the conthere. The stare th

God cruei: It is impossions within I the limits of this article to answer all the charges made against God in order to prove His cruelty. I will therefore confine myself to that which in my bidgment is the gravest—the extirpa-tion of the Canashites.

people to treat their neighbors? He commanded his generals to destroy all men, women and babes." This is the

objection, Reply, page 613. Let the reader bear the following facts in mind: (1) The Canaanites were so defiled that the lowest kinds

of brutal sins were common among them. Compare Leviticus 18. 20 25. and Deuteronomy 18. 10-12. Their atheism had, as atheism always does,

augmented licentiousness and cruelty.

(2.) They had known the Divine will, but rejected God. They were the des-cendants of Nosh and had for centur-

ies had the slight of revelation linger-ing among them. Meichisedek, king of Salem and the priest of the most High God had been among them. Gen. 14. (3) They had been warned by the delage, by the fate of Sodom, by the destruction of Pharach the over

B. C. 782. The celebrated chronology of India reaches no higher than B. C. 2256, commencing with Buddha, prob-ably the Noah of Moses. Bearing these facts in mind, it is clear that his-tory will not help infidelity to establish the savage origin of man. For from that time history commences, civiliza-a tien is already an established fact. Of course, without a high grade of civil-ization; there can be no recorded his-tory at all. But one truth history does teach. It sumes his whole position eaches us, that no savage tribe, no the strength of his excessis teaches us, that no savage tribe, no savage people, as far as we know, ever King James' English translation of the civilized themselves without aid from passage. He does not even care what

have been that much smarter than any savage tribe now found on the earth. But this the Col. does not suppose, for he makes them more destitute, intellectually, than any savage now living, thus opposing his theory entirely to what history actually teaches:

what history actually leaches. Experience also teaches us, that whatever is not continually under practice will soon be forgotten. Car-dinal Mezzofanti used to say that he had to spend one half of his time is re-taining what he had already learnt, so

assertion to the contrary.

INGERSOLL'S SAVIORS.

be liberated after six years' service, unless they preferred to continue "slaves." This kind of slavery har diy

deserves the name comparatively Certain it is, considering the condiandalso the conditions under which those ancient nations were raised, I think any honest man will in his heart was a blessing instead of a curse, saving a great deal of human misery that would otherwise have darkened the pages of history.

pages of history. And yet even this comparatively mild form of servitude is done away with by the teaching of Christ, which tells us that "In Christ there is neither bond nor free, but they are all one." "Meanwhile a principle is boldly enunciated, which must in the end prove fatal to slavery. When the Gos-pel taught that God had made all men and women upon earth of one family; that all alike were his sons and his daughters; that whatever conventional

daughters; that whatever conventional distinctions human society might set up, the supreme King of heaven re-fused to acknowledge any; that the slave notwithstanding his slavery was Christ's ifreedman, and the freeman notwithstanding his liberty wasChrist's slave; when the church carried out this principle by admitting the slave on exegesis of to the highest privileges, in-viting him to kneel side by side with his master at the same passage. He does not even care what the true reading and meaning of the holy table; when in short he Apostolic precept that 'in Christ Jesus is neither bond nor free' was not only recognized but acted upon, then slav-ery was doomed." J. B. Lightfoot, passage is. This carelessness for truth is not new among infidels. It has been remarked that most of the objections of famous Voltaire were coined against the wrong translations of the Latin version, the Vulgats, in-Ep. to Phil., p. 325.

of the Latin version, the Vulgats, in-stead of against the Bible, and if the Colonel follows in the steps of Vol-taire, we must perbaps not think that strange. However, the assertion that Jephtaah sacrificed his own daughter to God, is as false as it is ridiculous. Not one word in the Bible supports it. Let us see. The verses containing Jephthah's vow (Judges 11; 30, 31) can be rendered thus: "And Jephthah vowed a vow.unto the Lord, and said, If thou shalt without fall deliver the children of Ammon (who had en-gaged in an unjust war against Israel) lato my hands, then it shall be, that whatsoever comes out of the doors of my house, when I return in peace from the children of Ammon, shall be for Jehovah, and I will offer him a burnt offering." That whatsoever met Jeph-thah on his return should be for the Lord, that is, devoted to the Lord exclusively, as Hannah devoted Sam-nel, this was what the judge promised. The narrative proceeds, stating that the daughter of Jephthah was the first to meet her father, and upon learning his vow, she said: "Do to me accord-ing to that which hath proceeded out of thy mauth." "Let me alone two

all about the true religion of Christ, it appears. But he knows something about the churches of the world who like liars and traitors have killed the martyrs of Jesus and assumed their authority. He knows something about the false and insane teachings of these pseudo churches teachings of these pseudo churches. And he confounds these things togeth-er, charging God, the Bible and the Church of Carlst with doctrines and actions which originated in hell in-stead of with God. This is really what

he does. Instead of attacking God, and the word of God, who are far out of the reach of a man like Ingersoll, he builds a castle out of the fragments he builds a castle out of the fragments he can pick up on the religious arena of the world, and then attacks this castle, which he has built, with tremendous valor, pre-tending that it is God he is conquering, when he is pulling his own work to pieces. The colonel is enzaged in the same kind of work as the boys who build castles or citadels of snow, after-wards bombarding them with snowniswow, she said: "Do to me accord-ing to that which hath proceeded out of thy mouth." "Let me alone two months, that I may go up and down upon the mountains, and bewail my pirginity, I and my playsis-ters." The words in italics show wherein the sacrifice consisted. The girl was to be devoted entirely to the lord's service, and could no more enbuild castles or citadels of snow, after-wards bombarding them with snow-balls, playing that they are full of enemies to be overcome, although there is nothing at all behind the walls. Thus the ingenius author is building his own arguments and pull-ing them down afterwards. And he actually intimates that Christianity by tois time, owing to his puerile efforts is nothing more than a "dead horse." I feel to say, in view of the great work God is performing in these last days through his servants, that anyone who thinks that God is no more, or that Christianity is a "dead horse" must himself be either blind or liable to the rebuke of the Royal Poet: "The fool hath said in his heart, There is no God." Train. 53.1. Lord's service, and could no more en-gage in any secular employments, not even marriage. Further, "And it came to pass at the end of two months, that returned unto her father, who did with her according to his vow which he had vowed. And she knew no man." Observe this, for this was the vow. "And it was a custom in Israel that the daughters of Israel went yearly to comfort or rather to make

General and Local Ploneer.

It appears proper, in connection with the foregoing, to state that

Brother Joseph Harker, of Taylorsville, this county, claims to be the father of the first male child born in this valley or rather its vicinity. His

son William Harker, who is still living in the same ward where his father resides, was born in Echo Cañon, Utah, while the family were traveling hitherward, on September 26th, 1847. Brother | 1 " 15-8 Joseph Harker also erected the first 1. cabin on the west side of Jordan River, in November and December, 1848. We had the pleasure of a call from the

veteran this afternoon. WANTED.

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We are permitted to present the following interesting communication: TOQUERVILLE, Washington County,

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Lot double width, all wool French basket cloth, in black and colors 9 yards lengths, 3.60, 1 Lot French Dress Patterns with Embroidered Panels, @ 7.50, worth double. Lot double-width Cashmere Dress Patterns, in black and colors, 10 yard lengths, 1.25. Lot Wash Pongee Dress Goods, 12 yards for 1.20 " 5-4 Turkey Red Stand Covers, 25c, worth 40c. 85c. - 66 46 B ¹⁴ 1.00. " " 1.00, " 1.40. 8-4 " 8.4 " " " 1.20, " 1.50. of 500 doz-, red and blue checked Doylics, 25c a dozen-Turkey Red Napkins, 25c a doz-45c " each Linen Buggy Robes, @ 70c, 85c, 1.00 and 1.65 cach. Mosquito Canopies, 40c, worth 1.25. Embroidery Remnants, at half their real value. each Cream Spanish Silk Fichus, 25c and 50c. blk. " Lace Ties, 25c. white hem stitched Japanese Silk Handkerchiefs, @ 25c. embroiderd 50c. Babics' Embroidered Dinner Bibs, @ 10c. Ladies' Linen Collars, @ 5c. Percale Cuffs (latest style), (a) 5c a pair. Lisle Thread Gloves, black and colored, @10c and 15; a pair, worth 30c-Metal Belts, @ 5c each. Leather and Canvas Belts, 25c each. Shawl Straps, 20c each. Leather-framed French plate, beyel edge Mirrors, 25c cach. Alligator Hand Satchels, 30c. Needle Books, each containing all styles and siz is of needles, 10c. In our Boys' Clothing and Furnishing Goods Department we will offer Lot each of Boys' Knee Pants, ages 4 to 13 @ 25c. "" Long " @ 50c, 75c, 80c, 85c, 1.00, 1.40, 1.60, 2.00 and upwards. each of Boys' School Suits, @ 1.15. " " Pleated " @ 1.50, worth double, only a linited 44 46 quantity. Boys' Linen Dusters, age 12 to 16, @ 75c. Odds and Ends in Mens' and Boys' Unlaundered Shirts at the remarkably low price of 45c. Plenty of Other Bargains too Numerous to mention. Now is Your Opportunity. Summer Goods at a sacrifice. Mail Orders will receive prompt and careful attention. Goods sent C. O. D. or on receipt of Draft or Money Order.



