ers, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem.

They have some here in that spirit, and they are exercising freedom of conscience as far as they are permitted to exercise it. And they do not think to infringe upon your law, or claim to infringe upon your liberty any more than they have full liberty to exercise with and invade the rights of others. In our efforts to secure our religious rights and privileges, we are also battling for the rights of others; and we are just as anxious for the rights of our neighbors to worship as they see right, as for ourselves in the way that we see right. The line of demarcation between religious liberty and the law—for all things must be governed by law—is very clear. When any man or society or organization attempts to infringe upon the rights and liberties of others, then we believe that the secular law may step in and restrain them, so that they may be liberty for all, and liberty for law. We do not believe that it is right to establish a national church. We do not believe it is the right of the Government to establish a church. We believe the two institutions are separate. At the same time we believe that a man's conscience, regulated by his religion, ought to govern him in all the affairs of his, secular and religious. We do not believe it is right to do anything that is wrong. We believe that the spirit of the Gospel is with us to do all that we do, in public or in all our affairs; that we shall carry the spirit of God into the polls, into the office, into the field, into the kitchen, into the dining room, on the mountain top or in the valley, on the land or on the sea, in the cellars of the earth or down in the lowest; whenever we go we believe that the Holy Spirit should be in our hearts, to guide us in all our affairs; that we do and say, that we may be sanctified unto God in our bodies and our spirits, which are His; and the spirit should reflect itself in every act of life. At the same time the sanctimony of religion and the machinery of the State should be kept separate and apart, and it has been so where we have lived. I want to say this to correct views that have gone abroad concerning this matter.

When we were a Territorial government, under the auspices of our rulers, we never established anything that would infringe upon the religious rights of others. The religion of the Church and the machinery of the State were kept apart. They are so today. If Utah were one of the States of the Union, Church and State would be separate and distinct, just as much as they are anywhere. While we believe that the men who stand at the head of our Church are inspired of God, called of God, appointed and ordained to minister to us in holy things, we do not believe that they should occupy the place of the State, or that the religion that we hold should be established as a State religion. Freedom in all sects, freedom in all parties, is our motto. As one of our inspired Apostles has it, in a hymn that we have in our hymn book:

Freedom, peace and full salvation
Are the blessings purchased—
Liberty to every nation,
Every region and every creed!

I bear nothing to you that I know the Church is the Church of Jesus Christ; that it has been built up by the power of God; that God Almighty has revealed Himself, and that this Church is His Church, because He has built it up, and He guides and directs and controls it, through His servants who stand at the head of the Church. They are but men. We do not worship any man. We do not worship Joseph Smith, as some people imagine; but we look upon him as a very great Prophet, and we have reasons for this. We believe that God the Father and Jesus Christ His Son appeared to him, and spoke to him this last dispensation—the dispensation of the fulness of times." We believe that Peter, James and John came down and ordained him an Apostle of the Lord Jesus Christ, conferring upon him all the keys, authority and power that they had held while they were in the flesh. We believe that that same authority and priesthood are in the Church today. We believe that the men who stand at the head speak for the Lord to the people. All the same we believe in the right of every individual of the Church to have the Holy Ghost and the light of God for himself or herself, that we may see eye to eye. We have sin, we have infirmities, we are but mortal, and we see alive on the fundamental principles of our faith. Thank God, there is no division among us in regard to this. The prophecy of Isaiah is being fulfilled: "The watchmen are lifting up the voice; with the voice together do they sing; for they do see eye to eye when the Lord shall bring again Zion." We look upon Joseph Smith, who was the instrument in the hands of God of bringing in Zion, or opening the dispensation, of establishing this Church according to the ancient pattern, with Apostles, with Prophets, with Evangelists, with Pastors, with Teachers, and all the gifts, and helps, and graces and powers belonging to their ministry, as a great Prophet, because he brought forth scriptures truth, he has settled more difficulties in regard to doctrine, chased away more darkness, brought in more light, than any man that has lived since the earth since the days of Moses, excepting Jesus Christ, our Lord and our Redeemer. But we do not worship Joseph Smith, we do not worship any man, we worship God, our Father in the heavens, in the name of Jesus Christ, under the influences of the Holy Spirit.

I bear my testimony to this generation that Joseph Smith was a Prophet of the Living God, and that he sealed his testimony with his blood. I say to all this congregation, we are the children of God. Our time on earth is short. We must all meet before the judgment seat of Christ, to give an account for the deeds done in the body, and then those who have obeyed the Gospel of our Lord Jesus Christ, and received the witness of His Spirit, and have sanctified themselves before God, will shine like the sun in the firmament, no matter how much they were despised, and misrepresented and oppressed on earth. They will enter into celestial glory, which is the highest of all. Others will occupy the terrestrial glory, which is like the glory of the moon compared with that of the sun; others, others, and they more numerous, will have a glory that is as the glory of the stars, and as one star differs from another star in glory so also will it be with them in the resurrection from the dead. If you want a celestial glory, if you want to obtain a crown in the kingdom of the Father, seek unto the Lord, call upon Him; ask Him as I did, in the name of Jesus Christ, to manifest to you whether He has in very deed opened up the communication, gone that has been so long lost between the heavens and the earth; ask Him whether Joseph Smith was His servant; ask Him if the Gospel that the Latter-day Saints have received, and as a witness in which they are gathered from all these nations, delights, indeed "the Gospel of the Kingdom." If you will do this in sincerity of heart, and in faith, believing that God will give you an answer, He will reveal it to you. And if He does, beware that you do not reject it and turn away from it, and shut your eyes to the light, for this is the proclamation, that light has come into the world and men love darkness rather than light, because their deeds are evil. It is at this time that Christ said, "Ask and ye shall receive, seek and ye shall find, knock and the door shall be opened unto you." Joseph Smith did that and he received his answer. The Lord appeared to him and made a prophet of him, and to him laid the foundation of this work, and the Gospel of the kingdom that he has introduced is being preached in all the world, and will go as a witness in all the Lord shall direct.

I pray God to bless this congregation, and bless the words and testimony that I have uttered, and may we all be guided in the way of truth and life, and obtain the rich inheritance of the true true religion, and be crowned with celestial glory in the presence of our God. This is my prayer through Jesus Christ. Amen.

PRESIDENT WILFORD WOODRUFF:

I feel disposed to occupy a few moments in bearing testimony to the principles presented unto us by Elder Penrose. He has referred to the freedom of the soul, to the freedom of the mind of the Latter-day Saints toward other people. I travel with Joseph Smith thousands of miles, been associated with him and with the Apostles of our Church almost since its organization. I have heard Joseph Smith say in public and in private that if he were the emperor of the world, and had control of every human being on the face of the earth, he would give every man, woman and child the fullest liberty to enjoy their religion, and sustain them in it, if he had religion he what it might. Those are my sentiments. We have no contention with any man on earth because of his religion. Joseph Smith's argument upon this subject was this: There is no emperor, no monarch, no king, no president breathing the breath of life on earth who has created his subjects. They are the creatures of God; He created them; they are His children. Therefore, neither emperor, president, king nor ruler has the right to deprive any of his subjects of the right of worshipping God according to their conscience, for they are held responsible and accountable to their Creator for their religion, and not to man. If I had the control of fifty tabernacles, and any preacher of the Gospel, from any sect under heaven, who had not tabernacles or temples of their own to go into to give their views, I would be perfectly willing they should occupy them. If there is a sect or a man on the face of the earth who has got a truth I do not possess, I want it. Why? Because I am going into the spirit world, the same as you are. The men whom I was acquainted with in early days in this Church, have all gone and passed away, and I shall follow them very soon myself. This whole congregation, with all the Christian world, have to pass in a few years, to the other side of the veil. Then deception will not answer or be of any benefit to me. Any false testimony I may give, any sophistry I may use, or subversive of the will of God towards His creature, man, I shall be held accountable for before the bar of Almighty God, and so will every other man. Therefore, while we accord to every man the right to enjoy his own religion, to believe what he pleases and worship as he sees fit, we claim, as Latter-day Saints, the same privileges. This is a fundamental doctrine of our faith. What Brother Penrose has said here today is true. The Latter-day Saints are somewhat peculiar from other religious denominations; one of their peculiarities is this, that no man knows when he comes into this Tabernacle who is going to speak here. This is true, as a general thing. This is my personal experience. I have traveled one hundred and sixty thousand miles in the last sixty years of my life. I have been in the Church about that length of that time. I have traveled among the nations of the earth, the islands of the sea and in my own country. I have preached the Gospel, and I have never known, whenever I arose to speak to the people, what I was going to say. I have been dependent upon the inspiration of Almighty God, as have all the Elders in this Church. Brother Penrose has remarked concerning our manner of preaching. Who has the Lord called, from the creation of the world, to do this work? He has called, in a great measure, the weak things of this world. You may trace this in the whole history of the dealings of God with men. When He wanted a king, He called Hezekiah—David, one of the sons of Jesse. When were the Apostles of the Lord Jesus Christ, whom He chose to be witnesses for Him? They were illiterate fishermen. Men in this day have been called from the plow, the place where the husbandman, and the various occupations of life, and thrust into the vineyard of the Lord. Why have they done? Because they know for themselves, every one of us who knows who has embraced this Gospel and done his duty—that he has had to depend upon the Lord. That is the only dependence we have, and I have had it my life, except in one or two instances in my early preaching, attempted to prepare anything to say to the congregation, and when I did I never touched the subject at all.

I will say to our friends who are present, you see a great force, you see a Tabernacle here. How did this come about? I came here with President Young, in 1847. We found a barren desert—as barren as the desert of Shabara. It was in keeping with the name it bore—the Great American Desert. How is it today? There is a city here, and we are building a temple. We go into temples to attend to ordinances for the living and the dead, as has been told us today. These Elders of Israel have been called by the power of God to go forth into the world and preach to their fellowmen, and they have promised them in the name of Jesus Christ that all who received this Gospel should receive this Holy Ghost. If this is not true, and the men and women they baptized received not the Holy Ghost, could they not have found it out before this time? Had not the Lord Almighty backed up this testimony of His humble servants, Utah today would be as barren as we found it in 1847. As far as the Latter-day Saints are concerned. But by the power of God men have received this, and by His power they have been gathered here.

I will say another thing. The prophecies of Isaiah would have fallen unfulfilled, as well as the prophecies of many other prophets, had not these things taken place. Since the creation of man the Lord has never brought judgment upon any generation from any city, town or country that have ever read of, whenever they have been favored in infinity, until He has duly warned them by men raised up for that purpose, and they have rejected those men. Take those ancient cities, when they became ripened in iniquity the Lord raised up humble, honest men to warn kings, rulers, and those that inhabited those cities, that the judgments of God would overtake them if they did not repent. Read the history of Thebes, of Tyre, of Nineveh, of Memphis, and of Babylon the Great, built to defy all power that God Himself. All the Bible Prophets prophesied unto them came to pass to the very letter. There is not a Christian, a Jew, a Mormon, or an infidel, or anybody else conversant with prophecy or a revelation contained in the Bible by any man of God and yet to any of these cities, what has had its fulfillment. Babylon itself was overthrown, and its fanes are covered by the drifting sands of the desert that roam each hardly find its foundations today.

I wish to say to the Church and to the gentlemen and ladies who visit us, that we believe that we are living in one of the most important periods that God ever gave to man. Read the revelations of St. John. Read the revelations of Isaiah and the other Prophets. Are they going to fall unfulfilled? I tell you nay; they will come to pass. I will say to some men who has lived a considerable length of time, as mortal time, that the great change I see taking place in the world has an effect upon my mind, because in it I see the fulfillment of times and seasons of God. I lived in Farmington, Conn. I received my first testimony under Dr. Porter, and under Dr. Hawes, of Hartford. They were two reverend gentlemen, learned men, and they taught according to the light and knowledge of their day and generation. I used to hear my pastor relate, and I would ask these gentlemen questions. Said I, "Why is it that you don't contend for the faith once delivered to the saints? Why is it that you don't have those gifts and graces that were manifested in the days of Christ and His apostles?" They told me that those things were given in the dark ages of the world, to convince the children of men that Jesus was the Christ. But, said they, we are now living in the blaze of the glorious gospel light and we don't need them. Now, I did not believe that then, I don't believe it now. That kind of argument I could not comprehend. I agree with Brother Penrose that whenever the Lord has a church upon the earth, and that church receives the Gospel of Christ and they enjoy the Holy Ghost, every gift and grace that ever did belong to the Church of God belongs to that Church, no matter who they are nor in what age of the world they live. These things are true today and have been manifest since the organization of this Church. We have received and commanded of God to preach the Gospel of Christ, or be under condemnation. The Gospel of Christ gives us life, and eternal life, and it is a saving thing with regard to the inhabitants of the earth and the Church of Christ. The Apostles have been sending men in every age of the world, if they tried to live Godly in Christ Jesus, became unpopular. Even Jesus Christ, the Son of God, who came to redeem the world, follow Him from the manger to the cross, through suffering mingled with blood, to the throne of grace, and was not popular? No, He was not. Were the Apostles popular? They were not. The Jews and Gentiles not only crucified the Savior, but put to death every Apostle and every man that bore the Priesthood in that day and time, excepting John the Revelator. So all men who may have been unpopular. So was Joseph Smith. He laid down his life for the word of God and testimony of Jesus Christ. He has gone into the spirit world, and he will receive his reward there. He was a prophet of God. He laid the foundation of a great work. This is by the power that we are here today, and the hand of God is in all these matters. We wish to do all the good we can what little we have to do with, in our day and I feel in my heart to say, God bless you, God bless my friends and those who visit us, and bless all men that try to do good. I feel to say that we do what is right we will receive the blessings of God. As has been said here today, there are many among the sons of perdition, we believe will receive some kind of salvation. There is one glory of the sun, there is another glory of the moon, and another glory of the stars, and as one star differs from another star in glory, so also will it be in the resurrection. All of us will be judged according to the deeds done in the body. We have but a little time to live upon the earth. If we live to be a hundred years old it is but a little time when compared with eternity. We are here upon a mission, and a few of us have been called to labor in preaching the Gospel. We have done the best we can in this matter, that our garments might be clean from the blood of all men.

I pray that the Spirit of the Lord may guide and direct us and give us wisdom in all that we do, that when we go into the presence of God we may be enabled worthy to receive salvation and eternal life, for Jesus' sake. Amen.

The choir sang the anthem:

Hallelujah, the Lord that Omnipotent reigneth.

Benediction by Bishop William B. Preston.

THE CIVIL WAR.

Dr. Gordy Shows how the Kansas-Nebraska Bill Led to It.

Did the Mexican war close the first volume of the history of the United States under the constitution and open the second? John C. Calhoun said yes, but Dr. Gordy in his lecture on Saturday evening said it did not open the second volume, but was merely the preface to it. The first chapter of the second volume, said the Doctor, is the Kansas-Nebraska bill of 1854.

The contents of the first volume might be summed up in the one word compromise. It was by this that a Federation was at first made possible. Our very existence as a Nation was begotten of compromise. Our entirety as a Nation was preserved from 1783 to 1850 by compromise, as was shown in the previous lecture. The Mexican war did not close the first volume. Its effect on the compromise period was still marked. It did not help slavery, but increased the complications attending it. The admission of California made sixteen free and only fifteen slave States. The South regarded the United States Senate as its only bulwark for the protection of its peculiar institution. The Senate was now gone, and, what was worse, the North dictated the terms for the 1850 compromise, and would certainly do so in the future. It was evident that the period of compromise was gone, and the South could no longer dictate to the counsels of the Nation. Hence the first volume came to a close.

The second volume opened with the cry, "No more compromise!" The South saw that either by force or fraud it must get another State to offset California. Mob violence urged it on, and made it both bold and desperate. It succeeded in passing a bill providing for a Territorial government in Kansas and Nebraska in 1854. In this bill a proviso was inserted declaring the Missouri compromise of 1820 "inoperative and void," and making slavery optional with the people of the Territory. The people of the North did not like this. Under the terms of the compromise they permitted Arkansas to enter as a slave State without opposition in 1836, and Florida the same in 1845. Now in 1854, it was plain that the South meant to disregard her pledges, and to extend slavery by any means.

One of the provisions of the measure said: "It is the true intent and object of this bill neither to legislate slavery into a Territory, nor exclude it therefrom, but to leave the people of each Territory perfectly free to regulate their domestic institutions in their own way, subject only to the Constitution of the United States." This meant simply that if a peaceable population could be established in Kansas, another slave State would be secured. The North saw this, and immediately began pouring her anti-slavery colonists into the Territory. The result was that from 1854 to 1859 a civil war existed in Kansas. The females of both sides met there, and the story of their work is a record of blood, outrage and crime. Meantime a new movement was inaugurated outside of Kansas. Between Whigs and Democrats as partisans slavery never existed as a political issue. There were pro and anti-slavery men in both parties. The state of faith now was that the time for a new party was at hand. The result was the organization of the Republican party composed perhaps equally of Whigs and Democrats who were absolutely opposed to the further extension of slavery, not because it was a whole to its absolute abolition.

The Republican party was the outcome of the Kansas-Nebraska bill. The South declared that slavery should and would exist in the Territories; the North said no. About this time the famous Dred Scott appeared on the scene. This was a Missouri slave who, with his family, came to live with his master on free soil. The master, a Dr. Emerson, died, and Scott petitioned Missouri for his freedom on the ground of his residence on free territory. The case went to the U. S. Supreme Court, and that tribunal decided that Scott was still a slave. The effect of this decision was to make slavery national and freedom sectional. It intensified the already strained relations between the sections.

In the famous Douglas-Lincoln campaign of 1858 the slavery issue was brought to a crisis. Both gentlemen traveled the State of Illinois making speeches from the same platform. Lincoln would put the question: Shall Douglas would follow, and then Lincoln would close. On the next occasion the order would be reversed. It was also a custom to ask each other questions. And on one occasion Lincoln and his friends concluded to ask Douglas—in view of the recent decision of the Supreme Court in the Scott case and in the face of the previous in the Kansas-Nebraska bill—Could a Territory keep slavery out? The friends of Lincoln were opposed to asking the question, on the ground that Douglas would answer "yes." Lincoln wrote a reply of this kind. He knew that it would defeat him in Illinois, but it would split the democratic party and make it sectional. The question was put, the reply came in the affirmative. The result was that Southern Democrats repudiated the interpretation of Douglas, because it was in effect, repudiated the Dred Scott decision, and wanted to make slavery optional in the Territory, as the terms of the bill provided. In the Democratic convention held at Charleston, in 1860, this question came up once more. The day of compromise was past even among Democrats, and the convention split into two it from, namely, the Douglas and Breckenridge adherents. Thus ended the election of Lincoln and the antislavery men have held the reins of government. The civil war was the next scene in the terrible drama, and the question of slavery settled for all time that phase of a vexed question.

Dr. Gordy, in closing, stated that in his opinion no good resulted from his touch of the Fourth of July speech-making. There were other countries which, in particular respects, surpassed the United States. Prussia did in perseverance, Germany in scholarship, France in arts, refinement and polite literature, and England in grace, dignity and deportment, but for unequaled opportunities to develop manhood in its fullest perfection, the United States stood foremost of all the countries of the world.

This closed the present series, but the Doctor says he will visit Utah again, and give a more varied and elaborate course of historical and physological lectures.

AMUSEMENTS.

SALT LAKE THEATRE
MONDAY EVENING, MAY 16.
Grand Tableaux of Living Statuary!
REPRESENTING
THE ENTIRE GRECIAN MYTHOLOGY.
FOR THE BENEFIT OF THE
W.C.T.U.
UNDER THE SUPERVISION OF
C. E. DALLIN AND W. J. BROWNING
Ladies in Charge
MRS. G. W. SNELL,
MRS. E. R. PARSONS,
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ADMISSION - - FIFTY CENTS
A Splendid Musical Programme will be rendered by the Best Talent in the city.
The orchestra will be under the direction of W. C. WEBBER and PROF. KNOTHE.

SALT LAKE THEATRE
CHAS. S. BURTON - - - MANAGER
FIRST
PUBLIC CONCERT
OF THE
SALT LAKE
SYMPHONY ORCHESTRA.
30—INSTRUMENTALISTS—30
Under the direction of ARTHUR PEDERSON.
TUESDAY EVENING, May 17,
Assisted by the following Soloists: Miss Fran. ces Lincoln, Soprano; George D. Pyper, Tenor; R. P. Cannon, Tenor; R. L. Middleton, Baritone; Wm. C. Clive, Violinist; Walter Mason, Clarionette; Andrew Sake, Xylophonist; Prof. Thomas Radcliffe, Accompanist.
A. Pederson, Director. Thomas Radcliffe, Accompanist. Wm. C. Clive, Concert Master.
Prices: 75c., 50c., 35c., 25c. Seats of reserve can be had two days in advance of concert.

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CHAS. S. BURTON, - - MANAGER
THREE NIGHTS!
COMMENCING
THURSDAY, MAY 19th,
WITH SATURDAY MATINEE.
Brilliant Engagement of the Distinguished Tragic Actress and Charming Comedienne,
RHEA
THURSDAY and FRIDAY EVENINGS,
The Historical Play,
LA CZARINA, EMPRESS OF RUSSIA
SATURDAY MATINEE and EVENING,
The Sparkling Society Comedy,
GOSSIP.
ADDRESS BY A CITY JUDGE COMPANY.
PRICES: 25c., 50c., 75c., $1.00.
Sale of seats begins Tuesday.

WONDERLAND
COMMENCING MAY 16th, 1892.
WEEK OF NOVELTIES!!
ATTRACTIONS EXTRAORDINARY.
10c. — ADMISSION. — 10c.

BACK VOLUMES
—OF THE—
DESERET WEEKLY.

The sixth volume of the DESERET WEEKLY in the present form is now bound. A limited number of copies of these six volumes can be obtained at the DESERET NEWS Office, Salt Lake City, in bound form at $2.00 per volume. It is the best history of current events to be obtained, and by on the cheapest, and the time is not far distant when they will be eagerly sought after by students of history, anxious to be informed of the stirring events which have transpired within the past three years—the most interesting period of the history of the Latter-day Saints. Every person who can afford it should secure these volumes while they are to be had for future reference, and especially should they be obtained for every Sunday School, Improvement Association and Ward library. Apply early to make sure of getting them.

Considerable Inquiry Has Been Made
—AS TO WHETHER—
Z. C. M. I.
WOULD HAVE ANY SALE THIS SEASON, WE THINK NEXT WEEK WOULD BE A GOOD TIME, AND HAVE DETERMINED ON
Thursday, Friday, Saturday,
MAY 19, 20, 21,
WHEN SPECIAL RATES WILL BE GIVEN IN THE DEPARTMENTS NAMED HEREUNTO.

DRY GOODS, NOTIONS, Etc.
1000 YDS. SILK,
400 " CASHMERE,
200 " GLORIA,
200 " SERGE,
400 " FRENCH WOOL BAIZE
400 " FANCY WOOL GOODS,
TOWELS, QUILTS, TABLE LINENS,
TABLE NAPKINS,
INDIA MUSLINS,
1000 REMNANTS,
100 PAIRS CORSETS, APRONS,
LADIES', MISSES' AND CHILD'S HOSE,
MUSLIN UNDERWEAR,
SKIRTS, PANS,
SASH RIBBONS,
VELVET RIBBONS,
ALL SILKS, TABLE LINENS,
FANCY PARASOLS,
LADIES' JERSEYS,
ULSTERS, JACKETS,
SHAWLS, INFANTS' COATS.

BOOTS, SHOES, Etc.
INFANTS' SLIPPERS,
CHILDREN'S SLIPPERS,
CHILDREN'S SHOES,
MISSES' SHOES,
LADIES' BUTTON SHOES,
WIGWAM SLIPPERS,
MEN'S SHOES,
MEN'S BOOTS,
YOUTHS' SHOES,
BOYS' SHOES.

CLOTHING and FURNISHING.
MEN'S SUITS, BOYS' SUITS,
SCHOOL SUITS,
MEN'S PANTS,
YOUTHS' PANTS,
BOYS' PANTS,
CHILDRENS' WAISTS,
MEN'S UNDERWEAR,
MEN'S HOSIERY, SUSPENDERS.

CARPETS.
200 PAIRS CHENILLE CURTAINS,
200 AFGHANS,
100 FELT TABLE COVERS,
100 VELOUR TABLE COVERS,
BRUSSELS TABLE COVERS,
SMYRNA AND GOAT RUGS,
AN ELEGANT LINE OF PRESSED PAPERS.

We Invite Our Friends.
T G WEBBER, Supt.

F. AUERBACH & BRO

6 SPECIAL BANNER SALE DAYS 6
6 SPECIAL BANNER SALE DAYS. 6
The coming week will be a remarkable one in the way of Sales, for the MERCHANDISE offered is of the HIGHEST, and the PRICES—well, we will let them speak for themselves. Every Department in our Mammoth Establishment has
MIGHTY * BARGAINS.
Monday, May 16.
3c. UNBLEACHED SHEETING, 36 ins. wide. 3c.
15c. pair, LADIES' HOSE, Fast Black, full regular spliced heels and toes. 15c.
25c. each, LADIES' CHIFFON LACE BOWS. 25c.
PRICES FOR THIS DAY ONLY.
Tuesday, May 17,
Promptly at 9 a.m. we will sell at
3c. per yard, 36 inches wide, BLEACHED MUSLIN. 3c.
25c. each, CHILDREN'S SUNAH SILK HATS, 25c.
$1.75 each, LADIES' DOUBLE BREASTED BOX COATS, in tans only. $1.75.
PRICES FOR THIS DAY ONLY.
Wednesday, May 18,
Profit Flows to the wind, The Blow is Hard, the Loss is Great, but the Goods must go.
4c. yard, SEERSUCKERS in Plaids and Stripes, Fast Colors. 4c.
25c. each, TURKISH TOWELS, 25c.
75c. LADIES' BLAZERS, all Wool High Shoulders; in Black only. 75c.
PRICES FOR THIS DAY ONLY.
Thursday, May 19,
Our Regular Prices are known to be the Lowest—This Day the Values will surprise You.
5c. yard, DRESS GINGHAMS, Fast Colors. 5c.
2c. yard, 18-inch CRASH TOWELING. 2c.
10c. each, GENTS' SILK TIES; all Silk.
PRICES FOR THIS DAY ONLY.
Friday, May 20,
Almost our sale this day. Every Department has Special Inducements
2c. yard, LAWN DRESS STYLES, Fast Colors. 2c.
25c. each, GENTS' CREAM KNIT SHIRTS and DRAWERS. 25c.
50c. LADIES' CASHMERE JERSEYS, all Wool. 50c.
PRICES FOR THIS DAY ONLY.
Saturday, May 21,
We are all agape Today, Knocking the Bottom out of Prices.
$2.90. LADIES' CAPE, 34 ins. long, Appliqued Yoke and Collar, in Tans and Gray. $2.90.
5c. yard, OXFORD CORD DRESS GOODS, Solid Colors, 30 ins. wide. 5c.
15c. yard, CREAM TABLE LINEN. 15c.
PRICES FOR THIS DAY ONLY.
NOTE—FOR ONE WEEK We shall offer Positively the GREATEST BARGAINS ever heard of. We quote only a FEW, to give you a fair idea of the Discounts in our various Departments.
6 SPECIAL BANNER SALE DAYS 6
F. AUERBACH & BRO.