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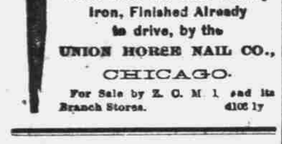

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NOTICE OF SALE.

NOTICE IS HEREBY GIVEN, THAT in pursuance of an order of the Probate Court, in and for the County of Salt Lake, in the Territory of Utah, made on the 27th day of November, A. D. 1886, in the matter of the Estate of Andrew Burt, deceased, the undersigned, Administrators of said estate, will sell at private sale to the highest bidder, for cash, current funds of the United States, and subject to confirmation by said Probate Court, on or after Monday, the 21st day of February, 1887, all the right, title, interest of the said Andrew Burt, at the time of his death, in and to all that certain lot, piece or parcel of land situate, lying and being in said County of Salt Lake and Territory of Utah, and bounded and described as follows, to-wit:

A portion of Lot Two (2), of Block Twenty three (23), Plat "D," Salt Lake City Survey, commencing at the southwest corner of said lot, thence north ten (10) rods, thence east ten (10) rods, thence south three (3) rods, thence west four (4) rods, thence south seven (7) rods, thence west six (6) rods to the place of beginning, containing seventy two (72) square rods of ground, with the improvements thereon.

Bids will be considered for the purchase of said property, and must be presented in writing, at Office No. 2, City Hall, Salt Lake City.

The said Administrators reserve the right to reject any and all bids made for said property or any part thereof.

Terms of Sale: Cash, current funds of the United States. Deed at expense of purchaser.

B. Y. HAMPTON
J. W. BURT
Administrators of the Estate of Andrew Burt, deceased.
Salt Lake City, January 24th, 1887. d22w

THE McGLYNN MUDDLE.

Much Valuable Space Taken Up by the Doctor.

IN A STATEMENT OF HIS CASE.

His Views on Land Ownership Defended.

HE HAS NOTHING TO TAKE BACK

By Telegraph to the NEWS.]

NEW YORK, Feb. 3.—The forthcoming issue of the *Standard*, Henry George's newspaper, will contain the reply of Rev. Dr. McGlynn, the deposed priest of St. Stephen's Church, to the public statement (upon the famous controversy) made by Archbishop Corrigan a few days ago. Dr. McGlynn's reply fills six columns of the *Standard*. He begins as follows: "The letter of August, 1882, from Cardinal Simeoni to which Archbishop Corrigan refers, I am not now able to find, but it is true, as he states, that this letter complained of my Land League speeches as containing propositions openly contrary to the teachings of the Catholic Church. The doctrines thus stigmatized were those I have held and taught before and since—namely, that all men are equally entitled to the generous bounties of nature, including land as well as sunlight, air and water, and that

HUMAN LAWS

ought to be so changed as to conform to this dictate of natural justice. I affirm that while acknowledging the right of exclusive ownership in all that is produced by human industry, I would at the same time compel those who enjoy an exclusive, larger or choice portion of the bounties of nature to pay to the community in an equivalent way, taxation to the full amount of the rental value. It is absolutely false, although stated by Archbishop Corrigan, on authority of Cardinal McCloskey, that I recognized my errors and professed to be sorry for them. On the contrary, in my interview with Cardinal McCloskey I reaffirmed the doctrine and explained and defended it. From the misunderstandings and misapprehensions I told him substantially that I knew my theology well enough not to sin against it ignorantly and that I loved my religion too well to sin against it wilfully. I voluntarily promised to abstain from making

LAND LEAGUE SPEECHES,

not because I acknowledge the right of any one to forbid me, but because I knew too well the power of my ecclesiastical superiors to impair and almost destroy my usefulness in the ministry of Christ's Church to which I had consecrated my life."

Dr. McGlynn then gives at length the two letters from the Propaganda, one undr date of September 12, 1882, directing the suspension or disciplining of Dr. McGlynn for his Land League speeches; the other, under date of May 10, 1883, calling attention to the fact that though McGlynn had modified his tone he was still speaking in favor of "Irish revolution," and one from Vicar-General Quinn to McGlynn, dated May 21, conveying the request that he should not attend certain Land League meetings.

THE MEETING,

McGlynn states, was to be addressed by Alexander Sullivan, the newly elected president. McGlynn asserts that he had not expressed any intention of attending it, and that other priests were similarly warned.

In reply to a complaint from Rome of May, 1883, McGlynn wrote to Cardinal McCloskey: "I regret very much that the Cardinal Prefect has found a new cause for displeasure in a report in some Boston journal. The meeting must have been that held in this city in February last, which was not a Land League meeting, such as I had voluntarily promised not to attend, but was for the relief of people suffering from famine in Ireland, and was held by the Union of Irish County Societies under the name of the Irish Confederation of America. I find in the journal an account of the sending of money raised at that meeting, with a letter to Bishop Nulty showing it was used to relieve distress

IN IRELAND.

I enclose this article and beg you to consider it part of this letter. In speaking for the relief of the distressed I alluded to the injustice which is the cause of it, and urged the duty of redressing such injustice. In this I thought I was but favoring that demand for justice to Ireland which was made by O'Connell and the bishops and priests of Ireland and by many of our own, especially Archbishop Hughes, and which has been, I think, commonplace in St. Patrick's Day sermons. I shall henceforth refuse to take part in any such meeting, even though it be for a charitable object."

McGlynn then quotes his letter giving his reasons for not taking the proffered summer vacation in a trip to Rome to present his case in person, saying that would interrupt his plans for reducing

HIS CHURCH DEBT.

He gives the text of his statement on his well known views on the land question published in the *Tablet*, holding that he was in accord with the Fathers of the church, whose language he quotes. This brought out the following note from the Archbishop:

NEW YORK, July 2, 1883.

Rev. Dear Doctor:

The Cardinal has received a copy of the *Tablet* containing your promised statement. He desired me to ask whether you accept this article as a correct exposition of your views. He also thinks it well to call attention to the fact that the passage attributed to St. Ambrose and St. Clement are commonly considered spurious, and that St. Augustine, in the passage alluded to, is arguing *ad hominem* that heretics can allege no right to church property.

I am, reverend dear sir, very truly yours, "in Christ,"

M. A. CORRIGAN, Coadjutor.

THE ANSWER.

I answered as follows: New York, July, 3, 1883.—*Most Reverend and Dear Archbishop:* I have sent for a copy of the *Tablet* with the intention of sending the promised statement to the Cardinal Archbishop, and had just received it when I received your letter. I enclose for the Cardinal a slip from the *Tablet* containing my statement. I am responsible for the article, and I accept it as a correct exposition of my views. I am responsible for making the quotations from the fathers to demonstrate the truth that property, especially in land, has its duties as well as its rights, but beyond this I leave all responsibility for the passage (omitting purposely to translate them) to the authors themselves, and to the *corpus juris* and to the eminent writers by whom the passage from St. Clement and St. Ambrose are accepted to be genuine. I remain, most Reverend Dear Archbishop, with best wishes, very sincerely, your obedient servant,

EDWARD McGLYNN.

To Most Reverend Archbishop Corrigan.

BEFORE GOING FURTHER

I would state that among those who denounced me to Rome for my Land League speeches, were Bishop Gilmour of Cleveland and Chatard of Indianapolis, the former an author and the latter an apologist of the famous or infamous Cincinnati pastoral letter which was in a great measure a deliberate thesis against Thomas Jefferson's Declaration of Independence.

He then says: "On the 15th of March of last year I went, at the request of Archbishop Corrigan, to Washington to recommend to President Cleveland, Brigadier-General John Newton, of the Engineer Corps, for promotion to the vacant Major Generalship. On my return I found a letter from Archbishop Corrigan, which

I HERE PUBLISH:

Rev. Dear Doctor: The Bishop of Brooklyn has called to direct attention to the enclosed circular, in which you are announced to speak at a meeting presided over by Henry Ward Beecher. As the meeting is to be held in his diocese, the Bishop objects vehemently to a Catholic priest publicly appearing in such company, inasmuch as he conceives that great dissection and scandal will be the result. At his request, I make his views known to you, and I am forced to say that I, too, feel humiliated to find a priest of the archdiocese openly associating with a man of such unhappy reputation as Mr. Beecher, and even Howard Crosby, who only last year insulted us all by saying that our country would rise against the Romanists and crush them into dust, because we simply asked that our poor children be permitted, according to the Constitution, to worship God with liberty of conscience.

I am, rev. dear doctor, very truly yours,

M. A. CORRIGAN.

IN REPLY

Dr. McGlynn reports on the favorable results of his mission in behalf of Gen. Newton, and adds:

"It pained me to learn from you that you would feel humiliated by my openly associating with Mr. Beecher, who was to preside, and even with Mr. Howard Crosby, but as you did not forbid me to go, probably doubting your right to do so, nor even advise me in such delicate circumstances to break my engagement, and as you marked your letter 'private,' I would have to cause a public scandal by breaking so important an engagement without being at liberty to give the reasons. The scandal would have been much increased by more or less accurate surmises as to the cause, and no doubt by the speedy publication of the true cause, which publication, no matter how great might be my reticence, would probably come about through the indiscretion of friends of Bishop Loughlin himself. I, therefore, determined to

KEEP MY ENGAGEMENT,

and all the more readily as I was confident, both from general principles and from several past experiences of my own in similar matters, that your apprehensions and those of the Bishop of Brooklyn, would not be verified. As a matter of fact, my presence on that platform drew from both Mr. Beecher and Dr. Crosby a strong, eloquent testimonial in favor of the Catholic Church. My joining with these men was to promote the cause of law in the interest of morality and temperance, and in keeping within the spirit of the Council of Baltimore, which was quoted with great approval by Dr. Crosby. I felt that in doing this I surely was not making any compromise with alleged faults in Mr. Beecher's private character, nor with Dr. Crosby's utterances on the Freedom of Worship bill. Besides, we

WOULD DO WELL

to remember that the jury, after a long trial, failed to find the allegations against Mr. Beecher true, and that it is a wise maxim both in the Church and State and in society which says "*De locum pœnitentiæ.*" We should also remember that Mr. Beecher is to-day regarded as one of the greatest and most illustrious of Americans, and that his advocacy of any good cause is a tower of strength to it. As to Mr. Crosby, he will not improbably lose a good deal of his asperity in consequence of such meetings as that between him and Father Walworth a few weeks ago in the interest of the Excise bill. It may be well in similar matters to remember the recent example of the Pope, who sent to an arch persecutor of the church doctrines, the Order of Christ, and of whom the new papers said a few days ago that he had sent a special courier to thank Bismarck for some complimentary remarks made in an after-dinner speech."

With reference to the latter reminder about

POLITICAL SPEECHES

sent by the Archbishop on August 21 last he says: "The only political gathering that I can remember at which I spoke shortly before the date of Archbishop Corrigan's letter of August 21, was the great labor demonstration on July 5, in Union Square in favor of Gladstone and Parnell, during the Parliamentary election. I confess that it did not occur to me that any one would at that late date hold me bound by the voluntary promise I had made three or four years before, since Rome itself had been forced to change its attitude toward the Irish question and since even Archbishop Corrigan had at least deemed it politic no longer to oppose the movement in aid of the land of his parents. The Archbishop's letter does not "deprecate interference in politics in general" and it does make express mention of Henry George. All this

APPEARS CLEARLY

from the letter itself, which is as follows:

NEW YORK, August 21, 1885.

Rev. Dear Doctor:

(The introductory paragraph alludes to some of the priests of St. Stephen's Church attending an ecclesiastical retreat to which I also, as usual, had been invited.) During your retreat I hope you will think over your relations with Henry George. According to the newspaper reports, I could feel much easier in conscience if you would leave aside anything that may not add anything to the edification of a Catholic priest. I mean anything that would seem to coincide with Socialism. I am, dear Doctor, very faithfully yours,

(Signed) M. A. CORRIGAN.

Besides the blot given in the above letter of the Archbishop, I received intimations coming from him that there was danger of

SERIOUS COLLISION

between the authorities of the diocese and myself, because of my advocacy of the doctrines of Mr. George."

Then follows an account of an interview between Henry George and Archbishop Corrigan, which Mr. George considered fruitless. Receiving information that the Archbishop's council was to be summoned that day to suspend McGlynn, and having been forbidden next day to attend the Henry George meeting, he says:

"I felt it my duty to disregard this prohibition, and on the day of the meeting I sent to the Archbishop a letter, which I cannot find, in which I said I had made the engagement before receiving his letter and had been very extensively advertised to speak. My failure to keep the engagement would precipitate a

PUBLIC SCANDAL

and be of grave injury to the cause, and would be in the nature of a breach of contract, which I did not feel at liberty to make, and something very different from what it would have been had I simply declined when invited to attend the meeting. That I therefore thought it better to keep my engagement, while assuring him that I would respect his prohibition during the rest of Mr. George's canvass." His suspension occurred next day.

Then follows the correspondence during the George campaign, most of which was given in the statement of the Archbishop. It includes the note from the Archbishop inclosing the second command from Cardinal Simeoni for Dr. McGlynn to go to Rome and a request from the Archbishop to be informed definitely whether Dr. McGlynn intended to

OBEY THE SUMMONS.

In his preliminary answer to the published statement of the Archbishop, Dr. McGlynn complained that his answer to this demand was garbled. Dr. McGlynn gives the text of the reply as follows, himself omitting, as will be seen, some of his reasons furnished in it for not obeying the mandate of the Propaganda:

Most Reverend and Dear Archbishop: I find that I shall not be able to go to Rome. There are several personal reasons, any one of which might suffice. I have had reason to feel concerned about my health for some time, and my physician orders me not to undertake the journey. [Here follow other reasons.] You have not told me why I am summoned to Rome, but I can gather from your telegram to the *Tribune* that it is because I am an advocate of certain doctrines about the

OWNERSHIP OF LAND.

This I can gather also from your letter received just before you procured the telegram from Rome. You said in that letter that the result would have been more satisfactory if in my card to the *Tribune* I had retracted the latter portion of the *Tribune* report, in which I had been made to reaffirm said doctrines about land, and, as I cannot go to Rome to give an account of my doctrine about land, I would say that I have made it clear in the speeches, in the reported interviews and in published articles, and I repeat it here, I have taught and shall continue to teach in speeches and writings as long as I live that land is rightfully the property of the people in common, and that private ownership of land is against natural justice, no matter by what civil or ecclesiastical law it may be sanctioned, and I would bring about instantly if I could such a change of the law all the world over as would confiscate private property in land without one penny of compensation to the

MISCALLED OWNERS.

In the Archbishop's published statement, he only gave the latter portion of this letter, beginning with the words, "My doctrine about land." The reader may well wonder that the Archbishop, while stating that I said I could not go to Rome, suppressed all of the reasons which I gave for my inability to go, and also the reason which I gave for reaffirming my doctrinal position.

Dr. McGlynn concluded as follows: "Reaffirming what I said in my letter to the Archbishop, sent by the hand of Mr. Genry George, that in becoming a priest I did not evade my duties nor surrender my rights as a man and a citizen, I deny the right of the Bishop, of the Propaganda, or the Pope, to punish me for my actions as a

MAN AND A CITIZEN

in the late municipal canvass, or other political movements. I deny their right to censure me or to punish me for my opinions in political economy, unless they can show these opinions are clearly contrary to the teachings of the Christian religion. This they have not shown, and I know they cannot. I have not appealed to Rome from the judgment of the Archbishop, and I have no desire to do so. I deny the right of the Bishop of the Propaganda or the Pope to order me to Rome. The 'vow of obedience' of the priest of which so many absurd things have been said within the last few weeks is simply a promise to obey the church authorities in matters concerning a priest's outlets of religion. It was monstrous to imagine that this promise had not clear and well defined limitations. My obligation taken as a student of the Propaganda was not as some seem to imagine, to go wherever and to do whatever that institution should see fit to command, but simply to return to my native place and there devote myself to the

MINISTRY OF RELIGION.

in an interview published in the *World* during the last municipal canvass, I took occasion from Monsignor Preston's political letter to admonish him and other ecclesiastical dignitaries of the grave danger of condemning a scientific truth as a religious heresy, of the shame and folly of which their predecessors had been guilty in the condemnation of Galileo and Copernicus. It seems that they are fated to repeat this crime and blunder, and to add another to the many reasons that have made men look upon ecclesiastical authority as one of the greatest foes of scientific progress, of national development and of national liberty, and in large part a hindrance rather than a help in the way of bringing to the whole world the light and the purity and the comfort that comes from the teachings and ministrations of Christ.

(Signed) EDWARD McGLYNN."

Archbishop Corrigan sailed for Havana this afternoon before Dr. McGlynn's answer was made public.

CORRESPONDENCE.

AT WORK IN IOWA.

RIGGS, Iowa, Jan. 31, 1887.

Editor Deseret News:

I left my home in Utah August 16th last, to visit friends at my former home in Minnesota; also to sell it, obtain genealogies and do some missionary work on the same trip.

I have looked over some of the old fields of labor of our Elders, where I believe they have bound up the testimony and sealed up the law against this generation, in a land of plenty, where they could scarcely get a mouthful to eat or a place to lay their heads in the name of a Mormon Elder, but as a tramp they might. Among these wicked people are some honest-hearted ones whom our Elders have not reached, famishing for the bread of life. In the churches they see very little good and where to look for truth they do not know; and how to reach such people is a great question. It takes time and many have to be taught like children, but would receive the Gospel. What the Lord in His mercy and justice will do with such, He alone knoweth. My heart bleeds for these when I meet them; and I can only remember them in my prayers to Him who doeth all things well.

During my stay and travels in Minnesota, Wisconsin, Illinois and Iowa, I have embraced every opportunity where I could with propriety, to advance our principles.

Hoping soon to be with the Saints again, I remain your fellow-laborer in this mighty Latter-day work,

GEO. W. RIGGS.

NOT QUITE CORRECT,

LIBERTY, Bear Lake Co., Idaho, February 1st, 1887.

Editor Deseret News:

In your issue of the 28th, one "Buckeye" informs you of the burning of a new frame structure belonging to Charles Brown, of Liberty, by a defective flue. "Buckeye's" statement is all right with the exception that there was no new frame structure burned at Liberty on the 12th, and there was no defective flue; and lastly, Chas. Brown was not burned out. The fire that "Buckeye" writes about was three or four miles from his place. The facts in the case are about as follows: Jas. Brown, a mechanical engineer, living two or three miles south of Liberty, had his house (a three-roomed log building) with the most of its contents consumed by fire on the night of the 12th ult. The clock that was thrown from the burning building stopped at 7:40 p.m., which was, no doubt, about the time the roof fell in, as the clock was considerably scorched. Brother Brown says there was no defective flue or stove pipe in the building, and is unable to give any cause for the fire. No outbuildings were burned, and very fortunately no lives were lost and no one was hurt. The fire was discovered just as the family were about to retire to bed. Brother Brown fortunately having just got home, he had left a few hours previously intending to stay all night, but being unable to get his team in a stable was forced to return home, which was very providential, otherwise we might have been compelled to chronicle the loss of life, as Sister Brown was in very delicate health, with no one but children to help her. The loss to Brother Brown is great, as nearly everything in the house was destroyed by the devouring element, including a library of scientific works, drawing, diplomas and other valuable papers; among the latter were his genealogy dating back some 400 years, together with nearly all his tools.

Southern Idaho Independent please copy.

Respectfully,

E. N. AUSTIN.

A cold wave—Waving a creditor aside when he calls with a bill.

"How is your son doing, Mr. Smith, who went to New York a few years ago?"

"He has made a name for himself," said Mr. Smith.

"Indeed? In what way?"

"I understand he calls himself Smythe."

PACIFIC COAST NOTES.

CULLED FROM LATEST WESTERN EXCHANGES.

On January 30, George Crittenden, a brother of ex-Sheriff Crittenden, committed suicide at his home near Cottonwood, California. He had been acting strangely of late, and was supposed to be unsound in mind. He was found by his wife apparently choking, and was discovered to have cut his throat with a penknife. He was a native of Massachusetts and 56 years of age.

The Nevada Legislature on January 31st passed an Act consenting to receive Idaho or any other Territory that Congress might annex to her upon such terms and conditions as Congress may prescribe. The Act declares that it is not the fault of Nevada that her population is small. Congress fixed her boundaries, but did not include in them enough good land to make a State, hence Nevada now asks for more.

News reached Portland, Oregon, Jan. 31st, of a terrible wind storm in Stampede Pass, in the Cascade Mountains, where the Northern Pacific is now building a branch to Puget Sound. The estimated velocity of the wind was 80 or 90 miles. About four feet of snow lay on the ground. The wind sprang up about 2 o'clock Tuesday morning and increased in violence until daylight. About 4 a.m. several large trees were blown across one of Nelson Bennett's Chinese camps. The men were asleep at the time, and 50 or more were crushed in the snow. At last accounts nine dead Chinamen had been taken from the snowbank, and it is thought more remain. At least 30 were injured, five or six probably fatally. This was about 11 miles west of the west approach to the Cascade tunnel. The same storm blew a tree into the camp of the white men employed by G. W. Hunt and four were seriously injured, their limbs being broken, but none were hurt fatally.

Red Star Cough Cure is efficacious and magical. No poisons. Price, 25 cents.

NEW GOODS ARRIVED TO-DAY!
CHINESE DISHES AND SILKS AND Japanese Goods for Holiday Presents. Handkerchiefs from 75c. to $3.00. Ladies' Shawls from $3.00 to 60.00 Also, Chinese Lillies, at
QUONG WONG SING,
50 E. First South Street.
P. O. Box, 637, Salt Lake City.

GO TO
Beck's Hot Springs
AND ENJOY THE LUXURY OF A
BATH IN THESE EXCELLENT MINERAL WATERS,
WHICH ARE HEALTHFUL AS WELL AS PLEASANT.
Do not get an idea that these waters are not as pleasant in the WARM as in the COLD weather. A trial will convince you that they will rest and do you good.
☞ Wagons leave the city every hour for the Springs.
REFRESHMENTS of all kinds for sale on the Grounds, and every accomodation to meet the public want.

REMOVAL!
We have removed our Coal Office from H. Dinwoodey's Furniture Store to
No. 40 MAIN STREET,
Nearly opposite Z. C. M. I.

WEBER COAL
From the Wasatch and Crismon Mines, and
PLEASANT VALLEY COAL,
From the Utah Central Ry. Co's Mine, constantly on hand.
We are prepared to furnish in any quantities at the yard at the Utah Central Railway Depot, or delivered to any part of the city, at regular rates.
☞ Telephone No. 384.
HOME COAL CO.
F. A. MITCHELL, Secretary and Manager

ARE STILL TRIUMPHANT!
For sixteen years, they have steadily gained in favor, and with sales constantly increasing have become the most popular corset throughout the United States.
The *E. & B.* and *R. & B.* grades are made in *Short, Medium and Extra Long Waist*, suitable for all figures. The *G* quality, made of English Coutil, is warranted to wear twice as long as ordinary corsets.
Highest awards from all the World's great Fairs. The last medal received is for *First Degree of Merit*, from the late Exposition held at New Orleans.
While scores of patents have been found worthless, the principles of the Glove-Fitting have proved invaluable.
Retailers are authorized to refund money, if, on examination, these Corsets do not prove as represented. For sale everywhere.
Catalogue free on application.
THOMSON, LANGDON & CO.,
New York d

THE
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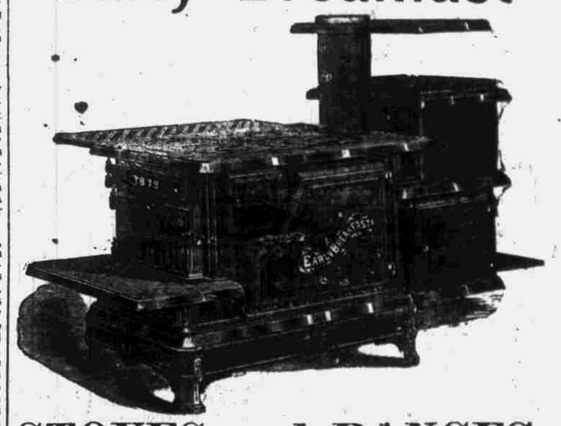
SHORT LINE
OF THE
Chicago, Milwaukee & St. Paul R'y
THE BEST ROUTE
FROM OMAHA TO
THE EAST.
TWO TRAINS DAILY BETWEEN OMAHA
Chicago, St. Paul, St. Louis, Rock Island, Dubuque, Sioux City, Milwaukee, Minneapolis, Dakota, Prospect, Mankato, Winona, Milwaukee, Cedar Rapids, Davenport, Rockford, Janesville, La Crosse,
And all other Important Points East, North, East and Southeast.
For through tickets call on the Ticket Agent at Salt Lake City, Utah.
PULLMAN SLEEPERS and the FINEST DINING CARS in the WORLD are run on all trains Rates of the Chicago, Milwaukee and St. Paul Railway, and every attention is paid to passengers by courteous employes of the Company.
S. MILLER, General Manager.
A. V. H. CARPENTER, General Passenger Agent.
J. F. TUCKER, Asst Gen'l Manager.
GEO. H. HEAFFORD, Asst Gen'l Pass. Agt.
A. T. CLAY, Gen'l Superintendent.

P. W. MADSEN & CO.
"Early Breakfast"



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FAULTLESS HEATERS.
☞ ALL SOLD, FULLY GUARANTEED. ☜
Tin, Granite Iron Ware & Stove Trimmings in Endless Variety.
39 to 41 E. FIRST SOUTH ST.,
SALT LAKE CITY.
☞ *Mail Orders Receive Prompt Attention.* ☜ P. O. Box 1038

DUNFORD'S
Holiday Announcement!
We have now ready for your inspection one of the BEST SELECTED STOCKS OF
HOLIDAY
Boots, Shoes, Slippers, Hats and Caps,
TO BE FOUND IN THIS CITY!
We wish to call your particular attention to our lines of
Ladies' AND Gents' $2.50 AND $3 Shoes.
You will find them FIRST CLASS in every respect.
OUR STOCK OF
Ladies' and Gents' Slippers
Is Complete in KID, GOAT, VELVET, BEAVER CLOTH and FELT. We invite Inspection.
A NEW AND COMPLETE STOCK OF
HATS and CAPS,
JUST RECEIVED, ALL STYLES AND QUALITIES.
OUR LINE OF
CHILDREN'S HATS AND CAPS FOR THE HOLIDAYS IS IMMENSE!
☞ *Our Goods are First Class and Prices Reasonable. Please Call and Examine at*
DUNFORD'S. 124 Main St.

C. M. DONELSON & CO.
AT COST
For the remainder of the Season we will sell our Entire Stock of
Ladies', Misses' and Children's Cloaks,
NEWMARKETS, JACKETS,
RUSSIAN CIRCULARS, DOLMANS and SHORT WRAPS,
AT COST!
☞ *Perfect Fit Guaranteed.* ☜
Newmarkets at $5.00, 6.00, 7.00 and upward.
Short Wraps at $6.00, 7.00, 7.50 " "
Children's Cloaks, at $1.50, 2.50, 3.00 and upward.
☞ GREAT REDUCTION IN ALL WINTER GOODS. ☜
OUR ENTIRE STOCK AT 10 TO 20 PER CENT.
Cheaper than any House in Town!
We have Just Received a full line of Useful and Ornamental
PRESENTS AND HOLIDAY TRADE!
Which will be Sold AT VERY LOW PRICES.
NO TROUBLE TO SHOW GOODS.
C. M. DONELSON & CO.