

EDUCATION OF MECHANICS.

The Paris Exposition was a World's Fair, where the various nations entered into friendly competition with each other. A great many excellent lessons were learned there, which the leading minds of Europe have taken to their homes to ponder upon. England learned the lesson that if she would maintain her position as a great manufacturing power she must change her policy towards her artisans. The English manufacturers at the Exposition were inferior to the French. This fact has excited much discussion in England, and we hear that measures are being taken to supply the deficiency. It is now admitted that to have excellence in manufactures artisans must be trained. The necessity of giving them technical instruction is admitted in all European countries, and strong efforts are being made to foster it.

England, though so great a manufacturing nation, is said to be behind most European countries in its industrial schools. They are few in number, and of a very inferior grade. At the beginning of this year there were only 232 in all, attended by 12,800 pupils. That they are not first-class schools is evident from the fact that in one town 500 pupils were taught by a single teacher. Not only is technical instruction very much neglected in England, but there is very little elementary education. In the manufacturing towns of France, Switzerland, and most of Germany, it is difficult to find a person who cannot read and write well, besides having some general information. But in Great Britain, statistics prove that only one child in fifteen attends school, and a very large portion of those who marry cannot sign their names. The rule which is enforced among the natives of the Sandwich Islands would never answer in Great Britain. On those Islands, when the natives wish to marry, they must be able to read and write, or they cannot be joined in wedlock. Such a rule would make a great change in the educational status of the people of Great Britain, or a very great number of the people would have to live celibates.

In France, it is said, the industrial schools are unsurpassed. Over 800,000 adults are annually taught in them, besides many thousands of children who intend to follow mechanical trades. There are several varieties of these schools in which free courses of instruction are open to workmen, so that complete education is afforded in all handicrafts, from the lowest to the highest. Throughout all the principal countries in Europe great attention is paid to these branches of education, and the results are seen in the improved character of their manufactures.

This is a subject that deserves attention among us. It is true that a lack of book education does not prevent a man from being skillful in some branches of mechanism. There are many excellent workmen who have had no scientific training, and who have but little knowledge of books. But if they could have this training, added to their skill as artisans, how great an advantage it would be to them, and how much better it would be for the community of which they are members! We have no scientific institutions among us as yet in which young men can receive a training. But our young people have good opportunities of laying a foundation of general knowledge which, if they obtain, will be of great advantage to them. These facilities are increasing yearly. We have as good mechanics here as there are in the world. Young men, who turn their attention to mechanics, can be taught by masters in their several branches, and if they apply themselves as they should, to acquiring such knowledge of the higher branches as books afford, they can be much more useful than they would be as ordinary mechanics.

It is very desirable that every class of the community should be educated. If education gives the artisans of Europe a superiority over their fellow workmen who are ignorant, and they find it every way beneficial and profitable, how much more will it be the case with the Latter-day Saints, who need every facility and qualification they can obtain to prepare them for the great labors which lie before them.

FORWARDING CUCUMBER AND OTHER VINES.—Cucumber may be forwarded some weeks simply by planting them in the open soil, placing round them when up, four bricks laid flatwise, and laying over them a pane of glass. The glass may be removed during the day, time, and replaced at night. The bricks will retain a portion of the heat absorbed during the day time, and this, acting in favorable conjunction with the exclusion on the night air, will tend powerfully to accelerate the development, and produce a vigorous action of the system throughout. Melons, squashes, and other vines of a similar description, may be advanced by the same very simple and economical process. Broken glass, from the shop, which will cost nothing, or at most, a mere trifle, will answer for this purpose as well as new, and will last for years. Watering frequently and copiously, if the weather be dry, with soap suds or diluted urine, as a stimulant, will be found singularly advantageous. Gypsum and pulverized charcoal should be frequently sprinkled over the vines as soon as they are up. (Germania Telegraph.)

EDITORIAL SUMMARY.

The Legislature of the State of New York recently passed a bill for the suppression of obscene literature. The bill has received the sanction of Governor Fenton, and is now the law of the State. It provides for the suppression of books, pamphlets, papers, drawings, paintings, lithographs, engravings, and every other instrument or article of indecent or immoral use; it also prohibits the printing of those filthy quack advertisements that now disgrace and disgrace the columns of almost every newspaper throughout the country. The selling and printing of such matter is forbidden, under a penalty of \$1,000 fine, or imprisonment; and magistrates are authorized to search for and destroy all publications of this kind, and to summarily try those who may infringe the law.

Not only is the spread of obscene literature suppressed by this law, but its distribution by mail or express is also prohibited, which will prevent its importation into the State. The law makers of the State of New York seem at length to be thoroughly aroused to the necessity of suppressing this enormity, for the bill passed with but two dissentients.

This augurs well for improvement in the morals of the rising generation of New York State, and well would it be for the whole nation if a similar law were enforced in every State in the Union.

Americans and Englishmen pride themselves very greatly on the freedom of the press, and none can doubt that the liberty of which the two nations so justly boast is owing in a great measure to that very freedom of the press. But that which is capable of conferring the greatest benefit when properly used, can also be made productive of the greatest amount of evil when used improperly. In both countries the unlimited liberty of the press, so long enjoyed, is beginning to bring forth its baneful fruits. In England the rabid teachings of political demagogues are fast undermining that love of law and order—the very safeguard of society, which in the times of the greatest political excitement and agitation have preserved the country from those scenes of lawlessness and violence which, under similar circumstances have been so common in some of the other nations of Europe.

In America the liberty of the press, greater even than in England, has been productive of an incalculable amount of evil. Who, that compares the peace, harmony and prosperity with which the nation was blessed in its early days, with the party strife, sectionalism, and the numberless other evils afflicting the nation through partyism, can not see in these evils the legitimate and inevitable results of a venal party press having unbounded license and liberty. The unlimited liberty of the press has also caused the circulation of millions of works of the most obscene character.

The liberty of the press in the hands of a virtuous people is the most effectual means of spreading intelligence and extending the liberties of mankind; but we believe in a reasonable censorship being exercised when necessary for the preservation of peace, happiness and virtue. Hence we most heartily commend the action of the New York Legislature in reference to obscene literature, to the law makers of every State in the Union.

On the 3rd instant a tornado, which for fury has seldom been equalled, accompanied by rain and hail, visited some portions of the State of Illinois; the village of Iona or Shanghai, in Monmouth County, probably suffering most from its effects. When the storm commenced most of the inhabitants of the village were assembled in church. A dark cloud, emitting almost continuous flashes of lightning, had been observed hanging over the village for some time, but without exciting more than ordinary apprehension or attention. Suddenly the atmosphere seemed an almost inky blackness, and the storm immediately burst forth with fearful intensity, the wind, hail, rain, thunder and lightning being enough to strike dread to the stoutest heart. The electric fluid entered the church, the whole building seeming, as it were, filled with one vast sheet of flame, causing inexpressible dread and consternation among the congregation. They instantly made for the doors, but unfortunately they were locked, and before the excited crowd could make their egress the windows were wrenched from their places and the roof of the building completely demolished by the fury of the warring elements. The beams, rafters and debris falling among the people, crushing some to death and injuring others. The fury of the storm was soon spent, but the destruction wrought was terrible. The entire northern portion of the village, including sixteen dwelling houses, the school house, and two churches—all the village contained, were destroyed. Three persons were killed, and between thirty and forty others more or less seriously injured. Halfstones, ten inches in circumference, were picked up after the storm.

APPOINTMENT.—Elder Alonso E. Hyde is relieved from traveling in the Manchester Conference, and appointed to preside over the Hull Conference.

(Special to the Deseret Evening News.)

**San Francisco, 27.**—An official report from Captain Munson announces the result of a conflict with a party of thirty or forty Indians in the vicinity of Paradise Valley, in north eastern California, on May 1. Munson's force consisted of fifty men belonging to the Ninth Infantry and mounted Cavalry. The Indians occupied a strong position in the mountains and were driven from it after four hours fighting, with the loss of several killed. The troops lost one killed and two wounded. The Indians were nearly all armed with rifles.

**Railroad Advancing.**  
The grade of the Western Pacific railroad, between Sacramento and San Francisco is advancing rapidly.

Correspondence.

**PANAMA, May 20, 1886.**  
Editor Deseret News:—Our meeting on Sunday morning last was in the School-house at Petersburg, as there was no place to meet in at Kanab; a great many listened without.

Bishop Callister with a number of Elders came from Fillmore, bringing with them the Juvenile choir, who enlivened the congregation with their singing, and illustrated the preaching by the use of their beautiful hats being made of straw from the wheat fields.

In the evening we preached at Cove Creek Fort; the most substantially built fort in the Territory, and although the congregation was small, yet it comprised the entire settlement, and the meeting was very interesting.

The necessity of a permanent settlement at this place, for the protection of the road from Indian raids, as well as for the safety of travelers over these long stages during the storms of winter, and the preservation of the telegraph line, prompted President Xeno to erect this substantial enclosure, which, when completed, and the gang saws will enable a few men to defend themselves against a host of savages.

There is but little business for the telegraph operator, but he makes up the time teaching school, which is a great advantage to the few families who reside here.

At 4 o'clock p.m., on Monday, we preached at Beaver meeting-house. Much improvement is going on at this place; several new barn-brick houses are going up. The walls of a large and commodious brick school-house are being enclosed, and a number of good frame barns ornament the town.

Few signs of grasshoppers have yet appeared here. The prospect for an extensive wheat crop is flattering.

Tuesday morning, at 7 o'clock, an inspection of the militia disclosed the fact that an abundance of men, arms and means were on hand to protect the settlement, if effectually used; and that the Indian raids of last season upon this county, if repeated, will not go unpunished.

We traveled most of the day through rain, hail and snow, arriving at this place at 7 p.m. More grain than usual has been sown in Iron county; the early grain looks well. Sowing still continues; the Spring has been remarkably wet.

There is now more water in Little Salt Lake than was ever known before since this place was settled; meadows in its immediate vicinity are submerged.

The county has appropriated means to open a road through the "Gap," once the outlet of Little Salt Lake; this will open the direct road to the dry fields on Coal Creek bottom, and very much improve the road between here and Minersville, as it will avoid the crossing of one chain of mountains.

We held our twentieth meeting in the basement of the Church, to-day, after which Elders Joseph F. Smith, W. B. Pace and A. K. Thayer left on a visit to the Saints at Cedar, Kanab, and Harmony. We have usually all four of us spoken at each meeting, giving counsel on the various subjects necessary for the protection, prosperity and further development of the settlement, and in every instance to very attentive audiences.

Thursday, 21st, Panama was originally laid out as a fort 56 rods square, the outside line of the houses connected with pickets, forming the wall. A black meeting house was placed in the southeast corner, in the form of a bastion, for protecting the walls. The north west corner was likewise defended by a log bastion, containing a piece of artillery. The acres in the center was occupied with private corrals, and a large public corral for securing the stock, which, when the gates of the fort were closed, in connection with very slight guarding, rendered everything safe.

This was commenced in January, 1851, and continued till 1855, the year of the grasshopper, when the city having been enclosed with a Spanish wall 112 rods square, the public corral was dispensed with, and the private corrals were moved outside the line of the buildings. The grasshoppers destroyed all the crops outside the wall, but the ten acre square was put into vegetables, and although late produced an abundant crop. Thus the people were totally dependent upon the savings of former years for their bread. The city has extended on every hand, but the fencing of the public square, and the dividing it into lots during the grasshopper year, established the four principal streets at the modest width of four rods only. The Mayor and City Council are taking measures to widen these streets to six rods, the width of all the other streets. The centre of the square is now occupied with a stone church. Owanup, the chief of the Indians, who occupied this country when we came here, is still in good health. He has always been peaceable, and is the best preserved native in the country.

GEO. A. SMITH.

LEE CO., Minn., Apr. 22, '86.  
Hon. Geo. A. Smith.—Dear Brother: Since writing to you, Jan. 15th, I have been, as before, blessed by the Almighty with good health and friends to administer to my every want. And by the instrumentality of the same Power do I realize that I have been made the recipient of that aid in my labors which the world cannot impart. Bro. John Brown joined me on Feb. 19th, having been absent about ten weeks on business.

which times my labors were crowded upon me, so much so that I had anticipated that you would receive mine. I wrote you, I have baptized some twenty persons, most of whom with others are now en route for Utah.

Some two weeks since, after seeing our Monroe Co. friends off, Bro. Brown and myself started for Pontotoc Co., lying immediately west of this place, having been previously solicited by a gentleman whom we baptized one week ago yesterday. We came here by the regular weekly number of citizens of this locality, and after holding one meeting Bro. Brown returned to Aberdeen to arrange his affairs preparatory to starting for the Frontier to look after matters pertaining to the independent emigration. He returned from Aberdeen last evening. During the last week I have held three meetings in this neighborhood, and have had large and attentive congregations. On yesterday (Sunday) there were several persons who came ten miles to meeting and I was solicited to visit more neighborhoods than I can do within the next two weeks. I mention this now for those who, but a few years ago, met with "investments" and "threats of 'free rides by rail' out of many of the communities they visited. Our meetings here thus far have been held in one of what Lorenzo Dow denominated "Democratic meeting-houses." However at my meeting on Wednesday last I observed a very sinister looking man "taking notes" during the services who, before the dismissal, remarked that "there might be objections to holding further meetings there." This he said in reply to my announcing that "the Rev. gentleman" for Friday. At this three of the leading men of the community arose and remarked that that house belonged to the community, and was for the use of all denominations when the Methodist was not using it. Perceiving a conflict of words arising I told them I was ready to preach at any place desired where it would not occasion hard feelings, but would call in the appointment for Friday. After meeting was dismissed I found a noted minister was the objector to the meeting. I went immediately to my home where I was afterwards joined by my host, who said that he and others had lectured the "Rev. gentleman" on his bad habit of taking "notes" and "Mormonism" in five minutes. They told him he should have the opportunity. Meeting was announced for Friday. On Thursday the "Rev." gentleman called on me and "begged pardon." He also invited me to call upon him on Friday, which I did and had a good visit, leaving with him the Voice of Warning and pamphlets, after which he accompanied me to meeting and by my invitation sat with me in the pulpit, but he did not accept my invitation to make an expression of his feelings.

We have brought with us here a goodly number of books for sale, which have all been readily disposed of, and there are calls for more; which I have sent for. With what success or to what extent the gospel will be received here I have no way of judging, only by the spirit already manifested. It is in every crowd here "Utah and the Mormons." As usual, however, there are those whose ears and doors are closed from the general rays of Truth by priestcraft, and slanderous publications against the Saints are in circulation, among which I find my Aunt's "Fifteen Years among the Mormons."

Political affairs here in the South are, if possible, much worse than at or immediately previous to my last writing; and to them I will devote a few lines, merely expressing as before, not my self-interested views, but matters as they are transmitted to me by the once happy people of this region. The Alabama Convention framed a constitution for the reconstruction, which has been voted down by the people when placed before them for ratification. Among the many things objected to in this constitution, was an article for the establishment of a school, which would be open for the admission of all children between the ages of five and twenty years, regardless of race or color. Added to this school law, I learn that the North Carolina Convention made it obligatory upon parents or guardians to send their children to school a certain number of months in every year. As you have doubtless learned, efforts are being made in Congress to "drag" Alabama into the Union, this rendering their vote upon the constitution, as they say, a ridiculous farce. The Mississippi convention has been in session for several months, and you cannot imagine the contrast between its proceedings, the last winter and those of the Legislative Assembly of "our own peaceful" valley.

I have occasionally received the Deseret News, and have likewise, at times, read the proceedings of this convention; and its whole procedure has been characterized by bickerings, quarrels, and the use of abusive and slanderous epithets towards each other. Foremost among their enactments was one provided for their salaries, which amounts to the small sum of \$10 per day, with thirty cents a horse, and in this I learn they include their food and rooming bills to hotels, etc. For the raising of this patrie (2) sum, collectors have been appointed, who are now gathering the "Convention tax," which the "high taxes" say adds fifty per cent. to the already high taxes.

Money is very scarce here, unless it be Confederate notes, which are as plentiful as Continental money was, after the war of freedom in '76. Immediately over my head above the mantle piece, arranged in fantastic order, Confederate notes to the amount of several thousand dollars, being an emblem to mine best of the wealth he took him years to accumulate, and which he is now losing, while he to-day can scarcely find enough National currency to pay for a "Voice of Warning." But he has just told me he thanks God for having heard a voice proclaiming, not only the gospel, but of the land where the "Eagle of Liberty" soars aloft, and where, while devastation and misery are so visible here, hope tells him of a speedy deliverance. He has just stepped in and told me of several families who say they will at my next meeting, offer themselves to be inducted into the Kingdom of God.

First, let me say, of the political claims is that of a secret organization called the Ku-Klux-Klan, that has arisen through the whole South, of whom I have no doubtless read. Still I am of the opinion that none of the papers attach the importance to it that the future will prove it to have merited. What the Klan will be a hard to tell. Surely it is to say that the record of the past shows that although in the end good may have resulted from such organizations, still they have been attended with much misery and destruction.

Upon the whole, Utah, even including grasshoppers and "regeneration," as well as all other pests yet known there, seems to be at this time the only place where the people of God could enjoy the rich blessings flowing from peace and unity. May God grant the perpetuity of these blessings to all his faithful. With love to all the Presidents, Young, Kimball and Wells, I am, yours, as ever, WARREN N. DUSENBERRY.

A VISIT TO A "SUGAR BUSH."

The buffalo Courier of the 8th describes a recent excursion trip to the "sugar bush" in Chautauque County. Such of our readers as were not fortunate enough to have been born in the county may not have seen a sugar camp, and we will sketch it in outline for their benefit. As near the centre of the maple orchard as may be, a level plot of ground is selected, and two stumps, about six feet long, round, and about two feet high are rudely constructed. Upon the top of these is placed the cast-iron pan for boiling down the sap which is conducted to it by a spout connecting with the reservoir. In this instance the reservoir was improvised of a bass-wood log of such dimensions that the trough has a capacity of several barrels. To the trough the sap is brought in pails, the gatherer bringing into regulation the old-fashioned neck-yoke. Beneath the pan a constant fire is burning, and the sap is evaporated until it arrives at the consistency of syrup, when it is removed to a five-pail kettle for the final sugaring off.

Friday had been a good sap day, and the syrup was waiting the arrival of our party. The fire was soon kindled under the kettle and orders given to prepare for action. Every man equipped himself with a wooden shovel (small size) and a cake of snow (large size) and awaited developments. "There is a tide in the affairs of" sugar when it will wax, if placed in snow, and for the flow of this tide we waited in sweet expectation.

There were several false alarms about the sugar, and eager individuals ascended to the touch, nor congenial to the taste. At length the cry "the waxeth, the doth" was heard, and every man reported for duty, beside his cake of snow. Ladies full of boiling liquid poured upon the snow were transformed into films of waxen consistency, and swallowed without a murmur. Sugar in this form, was eaten by the spoon-full, the shovel-full, the mouth-full, by the foot and by the yard—linked sweetness, long drawn out. Then followed the eating of grained sugar—the granulation being brought about by the vigorous agitation of the hot sugar in a tin cup with the aforesaid wooden spades. In this condition, it was turned into egg-cakes to be carried home as confectionery.

A demonstration that a sugar-camp had honestly been experienced. Time and space forbid us to narrate all the incidents of the day; but we must not forget to mention that after the sugaring-off, an adjournment was had to the cabin and a meeting organized at which speeches were made and resolutions adopted.

MARKETS IN ABYSSINIA.—Of the rude and primitive modes of trading in the markets of Abyssinia, the correspondent of the London Herald gives a very pleasant account. After describing other parts of the market, he says at Senafe he describes the largest and by far the most amusing of all. This is the miscellaneous market. Vegetables and herbs occupy by far the largest share of this. There are women and girls with herbs of every sort and kind, of very few indeed of which I had any previous knowledge. Here, too, are women with tobacco, very coarse and broken roughly, instead of being cut. The tobacco, of course, is carried in the skins, which appear to be the receptacles for everything in this country. There are men with salt, in shape and appearance exceedingly like a mow's whetstone. These serve as money, and are laid out upon the ground at so many for a dollar, but if he sees a European approaching he will abstract more than half of the number which should be given for that amount. There are men selling the blue string, which all Christians here wear round their neck in token of their faith. There are men selling the great iron pins, with a rough attempt at ornament upon their heads, which all women use to fasten their blankets upon their shoulders. Here are women with strings of beads and pumpkins, and watermelons, and dried herbs, and chilies, and honey, and garlic, and potatoes, and young onions for sale. A miscellaneous catalogue, and sold quite as miscellaneous, for the goods are sold by barter more than for money, and each vendor will bring in half-a-dozen small baskets, which she places before her to contain the various articles which she may receive in exchange. Thus for her beads she may get some grain, a few bulbs of garlic, and a bar or two of salt. Some of them, again, may barter for a pumpkin, a chicken, and some dried her, and so the commerce is carried on. Imagine a large number of these dark-faced, scantily-dressed people, very grave over their purchases, but very merry as they went in their conversation with each other, the men generally walking about, the women squatting behind their wares, always in groups, and laughing, chattering, and looking after their children—strange little pot-bellied black figures, with their heads shaved, and their sole garment a very small piece of goat-skin on their shoulder. Some of the girls are, as I have already said, really pretty, with beautiful brown eyes. They have no objection to be looked at and admired. They pretend, of course, to be very shy, and half hide their faces, and look the other way; but really, after a very amused and a good deal gratified when a European pauses to look at them. It is singular how similar is the constitution of the female mind in savage and civilized countries. An English beauty certainly does not betray any consciousness of being looked at and admired; but she is no doubt equally conscious, and perhaps just as pleased, except that the sensation is more a matter of course, as is the dark-eyed and dark-skinned Abyssinian girl sitting in her scanty leathern garment and shell-ornamented wrapper in the market at Atteghrat.

INFORMATION WANTED.—Of Joseph, Elizabeth, Sarah, Elizabeth Ann, Mary and Emma Owens, formerly of Manchester, England. Any information of their whereabouts, will be thankfully received by Thomas F. Green, Smith, Wern colliery, Bagillt, Flintshire, Wales.

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