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**SALT LAKE CITY, - OCT. 24, 1908.**

**JUSTIFIABLE INTERFERENCE.**

In another part of today's "News" will be found an interesting interview with Mr. Collier, the owner of the very popular weekly that bears his name.

Mr. Collier, speaking on a topic of local interest, stated to our reporter, in substance, that although he is a Catholic, he would not favor any attempt by Catholic ecclesiastical officers to influence politics, unless, indeed, politicians were attacking the church.

We agree with Mr. Collier in this. There are important reasons why, under ordinary circumstances, men trained only for ecclesiastical positions should not go outside their calling, just as there is sound philosophy underlying the demand that the shoemaker stick to his last. Men educated for ecclesiastical positions in the Catholic church, and some other large denominations, are not necessarily trained for the political arena. They may know all about theology in its various branches; they may be at home in the history of the world; they may be eloquent, keen dialecticians, and perfect logicians, and yet not know very much about the practical workings of government machinery, or about the viles of unscrupulous politicians. They may not be able to cope with the difficulties of a political campaign in which human nature, fighting each other for offices, snatching, scratching, biting, like savage beasts in mortal combat for food. They may not feel at home in that kind of a fray.

But, an ecclesiastical training does not necessarily unfit the recipient for serving the state. The Catholic church has had cardinals who at the same time have been eminent statesmen and shaped the policy of the world. As Mr. Collier says, if the politicians should attack the church the services of such men could certainly be enlisted, very properly, in defense of the rights of the church.

Now, the Church of Jesus Christ of Latter-day Saints has from the beginning been attacked by political demagogues. They planned the assassination of the leaders and the expulsion from Nauvoo, hoping thereby to destroy the Church. After a few years demagogues again gathered the riff-raff for an attack upon the Constitutional rights and prerogatives of the Latter-day Saints. At first they pretended that their war was only directed against what they pleased to call a "polygamous theocracy." But polygamy was given up; still the "crusade" goes on. The Salt Lake Tribune, as will be remembered, demanded during the Burdick controversy, the expulsion from the police force of every man who was suspected of being a member of the Church. Dubois' followers in Idaho, demanded the expulsion from office of Judge Alfred Budge, a young jurist of great ability and excellent character, because he is a Church member, as a beginning of general disfranchisement. The Senate was asked to expel Senator Smoot because of his connection with the Church, but this was only preliminary to a demand for the expulsion from the House of Congressman Howell, whose only offense is his membership in the Church. And, finally threats have been made publicly that, as soon as these demagogues can secure the offices, they will send to jail, or drive into exile, the leaders of the Church, no matter whether they ever were accused of breaking any law, or not.

All along, the fight has been in the Church today. It is a war of revenge because the leaders of the Church refused to enter the field of politics in favor of an unscrupulous politician. If, therefore, the Church leaders actually have, at any time, met the demagogues in their own arena, they have only obeyed one of the strongest laws of the universe, the law of self-preservation, and their doing so can only merit the approbation of thinking men and women.

In our candid opinion it is specially proper for prominent Church leaders to lead the defense of the Church when assailed because the Church of Jesus Christ of Latter-day Saints has no ecclesiastical class of men, with a special training; or education different from that of other classes. They violate no principle of American government in so doing. They are farmers, lawyers, mechanics, bankers, etc., and not "clergymen," as a class distinct from the "laity." Nor do the officers of the Church claim the right of dictatorship in anything. They do not claim a priesthood, or authority, different from that which is held by their brethren to the number of thousands and tens of thousands. The Church is not a theocratic despotism, nor even a theocratic oligarchy; it is, rather, a "theo-democracy," and the result is, you cannot exclude any Latter-day Saints from political life, nor can you exclude any Latter-day Saints from offices, without disfranchising very nearly every man, voter. The anti-"Mormon" demagogues know this. They know that their clamor for the exclusion of an alleged "hierarchy" from politics sounds well in the East, at the same time that it means, virtually, the disfranchisement of the entire people, inasmuch as the only "hierarchy" the Church recognizes is the Priesthood, in its two divisions, which the majority of the male members hold.

The controversy in Utah will never cease, until the terms used on both sides are defined and thoroughly understood. The demagogues have purposely beclouded every issue by applying terms in a wrong sense, as when murderers anarchists stir up the passions of ignorant masses by harangues in which the President of the United States is denounced as a "czar," and the government as "tyranny." That is an illustration of the way in which Utah demagogues employ the terms "hierarchy," "church interference," and many other. There is no reason in it. It is not intended to be reasonable. The terms are used to goad the unthinking masses to attacks upon the Church, in order that the demagogues may profit in the confusion. Church leaders are justified in uniting with all good citizens in meeting such attacks. They are justified in lending their influence to any proper effort at the elimination from politics of anti-churchism of any kind, be it anti-"Mormonism," anti-Catholicism, anti-Semitism, or any other un-American anti-Islam.

**AMERICA AND JAPAN.**

The reception given by the Japanese people and government to the American fleet should tend to dispel the illusion that Japan is seeking a war with this country.

We have seen the charge reiterated, often in entire good faith and with the emphasis of decided conviction, that the people of the island empire were on the very verge of breaking out into warlike demonstrations against this country, and that the government itself was making ready to strike at a favorable moment.

When we read, however, of a torchlight procession composed of 50,000 Japanese paraders, winding its way for six hours through the packed streets "like a crooked river of running fire," while Americans were everywhere heartily cheered by the vast outpouring of the people, we should think that even the most skeptical would give no further credence, without evidence of a kind not yet presented, that the Japanese government officials are preparing for a struggle with this country.

What Japan would have to gain by a war with this nation has never been shown. It is said that the Philippines constitute a much coveted prize in the eyes of that people; but as long as Japan can have nearly all the benefits of trade with those islands without the trouble and expense of governing them, we fail to see why she should have any objection to American rule there. Japan has just now quite enough problems at home without adding the very costly and difficult one of ruling a large and turbulent foreign dependency. And while there would be little for Japan to gain by a war with our country, it is easy to see what risk of unparalleled loss would be assumed by the United States in venturing upon the sea of uncertainty and necessarily grave disaster that such a war would mean.

"Our motto is peace," is the language of our national hymn. Only in defense of its people or of cruelly oppressed peoples of other lands would this Republic ever be willing to unsheath its sword. That the arm of power may never be bared against the island empire is both the hope and the belief of practically all American statesmen. And the real feeling of the Japanese people, made fully evident during the visit of our fleet, shows that peace is also the policy of that country.

**THE LAW'S DELAY.**

Judge Taft's remark before the Chicago Chamber of Commerce that the delays in the administration of justice and "the inequality between the poor and the rich" need reform more than any other existing wrong, is the frank admission by a trained jurist of what the average man has long believed or suspected; that the law's delay is the practical failure of justice.

In consequence of the failure of the courts to bring litigation to a timely end, only the wealthy can afford, in many instances, to appeal to the law. Thus does the favorite American doctrine, that all men are equal before the law, turn out to be only a theoretical truth. In practice there is inequality before the law, for failure of prompt justice is often the worst kind of injustice.

The American theory of jurisprudence is unexcelled if equaled by any other system, not excepting that of England itself—"the mother of parliaments" and the originator of the most comprehensive and equitable system of court practice and legal procedure ever known. It is through no lack of a definite, orderly, and philosophical system of law that American courts fail to do justice. An orderly course of action, a brief and systematic form of pleading, and a just and notable body of rules of evidence for the protection of the accused and of legal presumptions for the safeguarding of property—all these necessary parts of legal controversy have been developed and elaborated in this country with an amount of skill, learning, and fairness not excelled, to say the least, in any other nation. The regular parts of an action at law—the complaint, answer, and reply, whereby an issue in fact is regularly evolved; and the irregular parts—motions, demurrers, and amendments, whereby a supervision of the regular pleadings is provided, to the end that the issue evolved may be real, material, and definite—in all these great and essential features the American forms of pleading, especially in those States in which it has been simplified by the adoption of the code system, are probably without a parallel for exactness, brevity, and certainty. And yet, after all, the system fails to do justice because it often does not succeed in acting within a reasonable time. What is the matter?

In the country of New York the calendar of the Supreme Court has on it 7,000 cases, the accumulation of years. Had not plaintiffs died or their money been exhausted through the law's delay the cases would be thousands more. In the same State, in the Court of Special Sessions, which hears misdemeanors and petty criminals, has 6,000 cases on its calendar. The Court of General Sessions has more than 1,000 cases of felony. In the courts the litigation between tenants and their landlords, the small claims for goods sold and other matters of utmost importance to the poor are also clogged. Nor is this condition in most of the other large states much better; yet the

jurisprudence of New York is praised as a system by the most acute minds in this learned profession.

The delay is less marked in the case of the federal courts, so that this is more of a State than it is a national issue, though it pertains to the spheres of both. It is said that in all of England there are fewer judges than in New York county, and yet these English judges dispose of their calendars. It is the lawyers and the courts themselves that have built up, piece by piece, those practices which are responsible for the interminable delays of the law. It is notorious that when wealthy individuals or corporations are brought into litigation, no difficulty is being experienced in paying lawyers' bills and court costs, in taking successive appeals, in arguing dilatory motions, in prolonging trials and in clogging court calendars; the most usual plan is to rely on dilatory pleas to wear out the endurance of those opposed to them.

After all, is not the proposition to make justice free in certain civil cases worthy of serious consideration?

According to the theory of our law—and the theory itself is true—litigation is a conservator of the peace. If properly terminated in due season, it not only puts an end to particular disputes, but it establishes principles for future guidance, which become binding precedents and make our law certain, as compared with the uncertainty and often whimsical procedure of the countries of continental Europe. Litigation, says Phillips, "lessens contention, and promotes harmony, confidence, and security." The same authority declares it a refuge from violence, oppression, and fraud; because the substitution of the findings of impartial tribunals for the physical strength of disputants as in earlier days, or the personal opinion of the judges, as in most of the countries of Europe, is one of the greatest acquisitions of civilization.

Our rules and science of law are good enough; but the delays destroy that equality before the law which is the special pride and boast of our country.

**AS TO TAXPAYERS.**

The "News" has given the amount of taxes paid by the so-called "American" candidates for offices, as shown by the county records. There is nothing offensive in this, nothing to take exception to.

The reason for referring to their taxes is one that seems to us to be of the utmost importance. In this City the so-called "American" party placed the government in charge of men that do not pay in the aggregate, \$1,000 a year in taxes. And these men, at the bidding of an irresponsible crowd of party dictators, decided, against the protest of a council minority that pay five or six times that amount and against the vote of almost half the taxpayers of the City, to add \$600,000 to the public debt and place the homes of every home-owner under an additional mortgage.

Now, the same game will be repeated in the County, if the "Americans" capture the offices. At the bidding of the party despots efforts will be made to plunge the County in debt and increase the taxes on every home. Some time ago a Tribune writer foreshadowed the policy of increasing the taxes on farm property. The citizens are therefore interested in the financial status of the tools by which the "American" party dictators propose to carry out their financial plans. What is their financial responsibility? Is it such that they can safely be entrusted with the financial management of the County?

There is no reflection in this on their moral standing. A citizen may be very good and yet not capable of managing a large business concern.

The "News" has not cared to scan the tax lists to ascertain the amounts paid by the candidates of other parties for the simple reason that there is no other party whose policy it is to grab the people's property by means of excessive taxation. The "American" party tools have raised the taxes in the City annually for several years; the "American" party tools have spent the million dollars borrowed under a former administration, in a way entirely different from that pledged by the administration when the loan was asked for; the "American" party tools have spent millions more in the form of "special" taxes; they have refused to account to the people as required by law; the "American" party tools have added to the indebtedness of the City, to the utmost limit, but they are again talking of another loan or special tax to the amount of half a million dollars. No other party has announced such a policy of extravagant, not to say criminal, financiering. The voters have a right to know something about the financial status of the tools by which the "American" party dictators propose to carry out their policy in the County and the State.

**IN A LUCID MOMENT.**

The Tribune has not always been quite as inflated with fanaticism as it is under its present ownership and management. Once it happened to have a lucid moment. But that is long ago.

On July 22, 1871, a number of zealots held a rally in this City, and radical speeches were made. One of the speakers said, in part:

"Here in Utah sensuality and crime have found a congenial home; here immorality has been lifted up where virtue ought to reign. The priesthood of Utah is not the priesthood of Jehovah, but the priesthood of the robber; not a priesthood for the good of the people, but a priesthood which builds palaces, every stone of which is stained with the blood of the innocent and wet with the tears of widows and orphans."

This fanatical talk caused good men to withdraw from the Liberal ticket and the party, and the Tribune said:

"Polygamy is a social if not a religious institution of the Territory, and it is established in such a manner that it cannot be suddenly eradicated. Neither is there any necessity for such violent measures. It is an institution which, if left alone, will die of itself, for the simple reason that it is in harmony with the present surroundings. It needs no opposition. On the contrary, persecution will but serve to prolong its life. Having the good of the Territory at heart, and ardently desiring its success, we here

protest against the attempts some weak, misguided men are making to force this political organization into a raid on the domestic institutions of the Territory, an object entirely foreign to its original design and present desire of nine-tenths of those who organized and now compose the Liberal party of Utah.

It is not long since one of the mischievous men proposed to rule out of the Liberal party all who are connected with polygamy, however honestly and innocently they may have entered into such relations. We felt then like rebuking this self-constituted censor—this would-be dictator of a party whose liberality of purpose, his contracted mind is incapable of comprehending—but we refrained out of regard to what we believed to be party policy."

We submit to the conservative element of the City the question whether this would not be as good policy in 1908, as it was in 1871. This is a question for the business interests that are being injured by the Tribune, to consider seriously.

Ideals are consolation prizes for the impractical.

As the campaign grows hotter the weather grows colder.

A good paying office can find the man every time it seeks.

Remember, Tuesday is the last you can enter the ark and register.

And now the candidates scorn delusions, and live laborious days.

Publicity usually cures the rash habit of writing compromising letters.

Syracuse university doesn't believe there is a land fairer than Day.

The Balkan situation is more uncertain than which way a pig will go.

A breath can make them as a breath hath made them—campaign speeches.

Elections may come and elections may go, but the country goes on forever.

Those Chicago Cubs are convinced that they could easily beat the British lion.

If a girl will give a boy "taffy" he will give her candy in return every time.

There is no room for improvement in the man who is filled with his own importance.

Promoting an enterprise frequently is the very reverse of promoting truth and honesty.

The voice of the automobile is not heard, honk, honk, honking at the Mohegan conference.

When a man asks for a candid opinion from a friend he generally means a candid opinion.

If one could read the future as he can the past it would but increase life's monotony for him.

Miss Elkins must be a very engaging young lady; there are so many rumors about her engagement.

The American fleet is about to say farewell to Japan. "Farewell! a word that must be and hath been."

"What becomes of old rags?" asks the Commoner. Made into paper on which to write rag time music.

So all the members of the cabinet are going on the stump. To look for more timber for more cabinets, no doubt.

His pictures show that Judge Taft wears a ready-made necktie. The question now arises, are they union made?

Taft and Bryan will make of the campaign next week in New York a whirlwind. To do so both must ride the storm.

The Presbyterians are now making a fight on Speaker Cannon. This isn't participating in politics; it is just pure Presbyterian patriotism.

So Mr. Bramel is a taxpayer; and believing that taxation without representation is tyranny he seeks to represent his party on the bench, not for his personal advancement but just to remove the tyranny.

**JUST FOR FUN.**

Stung.

Willy—The other day I found mother crying over your book of poems. His Sister's Plance (delighted)—Oh, is that so? (Aside.) Ah, what glory! What fame awaits me! A man who can bring tears to the eyes of such a heart-beated woman is certainly great and no mistake. (To Willy.) She was really weeping, Willy. Willy—Yes, she said it nearly broke her heart to think that a daughter of hers was going to marry a fellow who would write such rot as that—Life.

The Slave Was Filled.

"Great Scott!" said the doctor to his servant. "Has nobody called during my two days' absence? I left this state here for callers to write their names on, and it is perfectly clean." "Oh, yes, sir," responded the servant, cheerfully. "A lot of folks has come, An' the slave got so full of names that only this mornin' I had to rub 'em out to get room for more!"—Cleveland Leader.

Obliging.

Wet. Dr. Creighton was bishop of London he rode in a train one day with a small meek curate. Dr. Creighton, an ardent lover of tobacco, soon took out his cigar case and, with a smile, said: "You don't mind my smoking, I suppose?" "The meek, pale little curate bowed, and answered humbly: "Not if your lordship doesn't mind my being sick."

Evidence Lacking.

Master—What part of speech is the word, egg? Tiv-Nen, sir. Master—Is it masculine, feminine or neuter? Boy (perplexed)—Can't tell, sir. Master—Is it masculine, feminine or neuter? Boy (looking sharp)—Can't tell, sir, till it's hatched.—Western Christian Advocate.

At Last.

"What did father say when you asked him for me?" "He didn't say anything. He fell on my neck and wept."—Chicago Record-Herald.

**Gathered On The Battlefield of Thought.**

The Death Of Irving. The Actor.

What a heroic thing was that last performance of Becket which came between! I am told by those who were in the company at the time that he was only suffering and dazed this last night of life. But he went through it all as usual. All that he had done for years, he did faithfully that last time. Yes, I know it seems said to the ordinary mind that he should have died in the entrance to an hotel in a country town, with a faithful and devoted servant, Walter Collinson, whom—as was not his usual custom—he had asked to drive back to the hotel with him that night was there. Do I not feel the tragedy of the beautiful body, for so many years the house of a thousand souls, being laid out in death by the hands of a man whom he had loved and loved and devoted enough, but not the hands of his kindred either in blood or in sympathy? I do feel it, yet I know it was most appropriate that such a man should be surrounded by friends and relations weep. Henry Irving belonged to England, not to a family. England buried him in Westminster Abbey. Years before I had discussed, half in joke, the possibility of this hour. I remember his saying to me with great simplicity, when I asked him what he expected of the public after his death: "I should like them to do their duty by me. And they will—they will." Ellen Terry in the October McClure's.

Feeding The Lion. Making a slave out of a debtor is, in general, a most entertaining amusement. New York, however, has managed to pass a law by which a man's salary may be garnished, not only for necessities, but for luxuries. A merchant or manufacturer can persuade the supporter of a family to buy what he does not need, and then go to his employer and hold up his salary. If he is over \$12 a week, while his wife and children starve. This is the advantage of the seller of luxuries. It is to the advantage of manufacturers, books and periodicals. Like, for example, P. F. Collier & Son. But it chiefly benefits the loan sharks, into whose clutches family sickness or misfortune often throws the small-salaried man. While New York has been legislating for the rich against the poor, Massachusetts has been proceeding in the very opposite direction by legislating against the loan shark. The New York law may make it easier for Collier's to collect from its subscribers, but it is an outrage to justice; it is a kicking back to the blindness of the past, and it ought to be repealed.—Editorial in Collier's October 3.

A Notable Revival of Spiritism. At one time spiritualism in America claimed to number its adherents by hundreds of thousands, but it is doubtful if even in its palmyest days, it has riveted the interest of so many serious minds as those at present engaged in its investigation. A few years ago Dr. Isaac K. Funk, the New York publisher, surprised his conservative friends by entering on a prolonged study of spiritualist phenomena, and by writing a book on the subject. Now it is Hamlin Garland, the novelist, who is preoccupied with "the occult." In a series of six vivid articles in Everybody's Magazine, Mr. Garland has lately chronicled the most important results of European research experiments of his own that are as remarkable as anything in the whole history of spiritualism. He claims to have been present not merely at "table rapping" and seances of the commoner sort, but to have seen apparitions. The most sensational part of his narrative describes a long conversation with "Edward Alexander" (Macdowell), the composer, and a musical composition that the latter was apparently endeavoring to communicate. "We seem to be on the eve of discoveries that will revolutionize our whole theory of natural forces," enthusiastically claims the editor of Everybody's. Other magazines are devoting generous space to the subject. Harper's Magazine publishes Sir Oliver Lodge's paper on "Psychical Research," and Harper's Weekly an article by Charles Johnston entitled "Exploring the Spiritual World." The Ladies' Home Journal is publishing a series of articles by John Corbin on telepathy and kindred topics. The New York Herald devotes broadsides to the "True Ghost Stories" of Dr. John D. Quackenbush. The onrush of the new propaganda is regarded in some quarters as so menacing that Rupert Hughes has begun in Pearson's a series of articles bitterly attacking its exponents as "grievously mistaken, pitifully deluded, or sneakingly fraudulent." A similar series, by Will Irwin, was published not long ago in Collier's.—Current Literature (October).

**THE KANSAS IDEA.**

By Hon. E. W. Hock, governor of Kansas, in the American issue for October.

A constitutional amendment was adopted in this state in 1880, prohibiting the manufacture and sale of intoxicating liquors in this state, except for medicinal, mechanical and scientific purposes. This law has been continuous since then. The liquor interests have concluded against it in every possible way, but the law has constantly grown in favor and is now as well enforced as any other penal statute.

I may say in general that it has been a great benefit to the state morally, educationally, and financially. I question whether there are a similar number of people anywhere on earth relatively more prosperous than are the people of Kansas. We have more than \$100 per capita in our banks; nearly one-third of the counties are without paupers in their poorhouses or prisoners in their jails. We have the only state capital in the Union absolutely without a saloon. We have more than a quarter of a million young men and women over 21 years of age who never saw a saloon. In short, we have a higher and better civilization than can be found in any state where the saloon is tolerated.

These may seem extravagant words, but I believe them to be literally true. The devil never invented a bigger lie than that the saloon is essential to the financial success of a community. We have proceeded for more than a quarter of a century in this state along two fundamental lines. First, that the logical attitude of government toward a recognized evil is that of prohibition, and that the liquor traffic is a recognized evil we have contended is attested by every license law, high or low, and has been affirmed and confirmed by the courts, from the lowest to the highest. We have insisted that if the liquor traffic is good, it should be as free as the grocery business, or the blacksmith business, but that if it is bad, no department of government should be in partnership with it. Secondly, we have contended that the busi-

ness which decreases the earning capacity of a large number, at least, of its patrons cannot, in the nature of things, be a good thing financially for the community.

The nation is rapidly adopting these fundamental views of ours. Prohibition states now cover more than half the territory of the United States, and prohibition governs more than half the people, and our business views of the subject have become even more popular than our moral views of it. The business world is now a great temperance society. No railroad company wants a drinking employee; no merchant a drinking clerk; no one interested in a bank, a drinking official, and the saloonkeeper himself would not ride comfortably on a railroad train if he knew that the engineer had a bottle of liquor in his pocket. We confidently expect the Kansas idea to become universal.

Hon. J. E. Hurley, general manager of the Atchison, Topeka & Santa Fe Railroad company, recently gave to the public a letter in which he said that prohibition had been of immense benefit to the railroad companies and to their employees.

It is not an entire success, but nothing is in the world. Education has not entirely banished illiteracy and ignorance. Religion has not entirely reformed the world, nor has prohibition done away with all the evils of intemperance, but relatively all these things are a success, in my judgment.

**\$200 PEARL IN A CLAM.**

Greensburg Press.

When Douglas L. Hyer, proprietor of the Greensburg Fish and Poultry market on Pennsylvania avenue, in Greensburg, pried open a clam on Thursday an immense white pearl popped out and fell at his feet. The stone is almost three-fourths of an inch long and fully a half-inch wide, weighing about \$200. Local jewelers say it is the most perfectly formed gem of the kind they have ever seen.

**Z.C.M.I.**

**Extraordinary Millinery Offer**

**Hats Trimmed Free of Charge**

Monday and week every purchase in our Millinery Department, amounting to \$1.00 or more, entitles purchaser to have her HAT TRIMMED FREE OF CHARGE.

**Reductions in Ladies' Flannelette Night Gowns**

A Flannelette Night Gown is a necessity these cold nights. Think of the comfort it affords, then think of obtaining one at a reduction like this. Three days only—Monday, Tuesday and Wednesday—our entire line of Flannelette Night Gowns, in white and mixed colors, will sell at the following price reductions:

75c values for.....	60c	\$1.75 values for.....	\$1.40
\$1.00 values for.....	80c	\$2.00 values for.....	\$1.60
\$1.25 values for.....	\$1.00	\$2.50 values for.....	\$2.00
\$1.50 values for.....	\$1.20	\$2.75 values for.....	\$2.20

Blanket Bath Robes and Long Kimonos in an endless variety of patterns and colors. Bath Robes from.....\$5.50 to \$7.50 Short Kimonos from.....75c to \$3.00 Long Kimonos from.....\$1.50 to \$6.00

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