DESERET EVENING NEWS.

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THE DESERET NEWS CO.

CHARLES W. PENROSE, EDITOR.

Saturday, - February 21, 1891.

IDAHO POLITICAL FETTERS.

"No person shall be permitted to vote who is not registered as provided by law, or who is under guardianship, idiotic or insane; or who has at any place been convicted of treason, felony, embezzlement of public funds, bartering or selling, or offering to barter or sell his vote, or purchasing or offering to purchase the vote of another or other infamous crime, and who has not been restored to the right of citizenship, or who at the time of such election is confined in prison on conviction of a criminal offense, or who, after passing the age of eighteen years and since the first day of January, 1888, has been or is a polygamist, or is living or has lived in what is known as patriarchal, plural, or celestial marriage, or in violation of any law of Idaho or the United States, forbidding any such crime, or who in any manner teaches, or has taught, advises or has advised, counsels or has counseled, aids or has aided, encourages or has encouraged any person to enter into bigamy, polygamy, or such patriarchal, plural or celestial marriage, or to live in violation of any such law, or to commit any such crime, or who has been a member of or contributes or has contributed to the support, aid, or encouragement of any order, organization, association, corporation, or society which teaches, or has taught, advises or has advised, counsels or has counseled, encouraged or aided any person to enter polygamy, bigamy, or such patriarchal or plural marriage, or which teaches or has taught, advises or has advised that the laws of this State, or of the Territory of Idaho before its admission as a State into the Union, or of the United States, applicable to the Territory of Idaho, prescribing rules of civil conduct, are not the supreme law."

The foregoing is the text of the provisions in the third section of the election law which has just passed the Idaho State Legislature, relating to the "Mormon" citizens of that State. Particulars of its passage will be found in another part of this paper.

The design of the measure is plain on its face. It is to prevent any person who has been a member of the "Mormon" Church since January, 1888, from taking any part in the political affairs of the State.

The bill only awaits the signature of the Governor to make it a law. That will be appended, no doubt, without delay, and this singular sample of Idaho legislature wisdom will acquire the name and dignity of a statute. Whether it will pass into history and practice as law, remains to be seen.

There is a provision in that ancient document, fast becoming obsolete among many so-called Americans, called the Constitution of the United States, which forbids the enactment of any *ex post facto* law. There is a judicial body expressly established to determine whether laws passed by the nation or by any State of the Union is in accord with the supreme law of the land. If this measure does not come before that tribunal to be tested, and if it shall stand the test we will lose two confident guesses.

If this law is not *ex post facto*, it seems to us that there cannot be an enactment which may be properly so designated. It is not only a person who is a member of an organization or society that does certain things who is to be as an alien, but one who has been since January 1st, 1888, a member of such a church. And it is not only such present or past membership that is to destroy all political privileges, but present or past connection with, or support of an organization which has done or aided in the doing of such things; no matter what may be its present acts or status or teachings.

Our friends in Idaho have this to console them: They are no worse off than before the passage of this crystallization of bigotry and folly. They may still occupy the soil and till it, pay taxes and breathe the air till they die. And they may have the felicity of the prospect of being buried on Idaho soil, endeared to them by the memory of such eminently republican and liberty-laden legislation as the measure just enacted. They haven't lost anything by it.

If the time does not soon come when decent people of all parties are ashamed of such schemes as this, it will argue very poorly for the progress of Idaho. We do not think the promoters of this plot against the "Mormons" expect it will stand the crucial test of the highest judicial opinion. They expect to crowd the "Mormons" away from the polls and make them endure "taxation without representation" while the contest as to its constitutionality goes on, trusting that the law's delays will accomplish the desired purpose, no matter what may be the final result.

One thing is sure. The sectarian and other intolerants who hope by such measures as this to destroy the "Mormon" Church, will utterly fail in their desire and purpose. These unjust and tricky schemes serve to fasten the conviction upon "Mormon" minds that they are being persecuted for religion's sake, and their religion is made thereby all the more bright and beautiful and precious to their souls. Political fetters, no better than iron gyves, will serve the purpose of religious persecution.

AN ESSENTIAL DIFFERENCE.

The incorrigible defaming "Liberal" organ announces that the DESERET NEWS is improving. That is what everybody says. And that is one of the radical differences between the DESERET NEWS and the organ aforesaid, which never improves. Like the boys had said, "It gets no better very fast." When the words can be truthfully uttered that it is improving, even to the extent of frankly acknowledging an error, or ceasing to misquote an opponent, or refraining from the use of ruffian language, or publishing indecent paragraphs, we will be delighted to return the compliment. The present indications are that it will die as it has lived, without repentance as it is without principle, and without reform as it is without honor.

THE SILVER QUESTION.

The House Committee on Coinage has at last taken action on the Senate Silver bill. By a vote of 8 to 4, on the 20th inst., it was reported on, adversely, with a recommendation that it should not pass. The minority four consists of two Democrats and two Republicans; the majority eight of five Republicans and three Democrats. The bill goes now to the foot of the calendar, and that probably means perpetual rest. It is not likely that it will appear again before the present Congress.

"Jerry" Simpson, the Congressman elect from Kansas, gave his views in support of free silver before the committee. He favored an influx of foreign silver, saying that it would make more money, and bring better times to the farmers.

One noticeable feature of the silver question agitation is, that it is gradually assuming a distinct issue irrespective of old party ties. The cry that Cleveland has forfeited his chances of a nomination for the presidency in 1892, by his recent letter, is a silly one. He is blamed both by Democrats and Republicans alike, who advocate free silver, that he had not selfishness enough to see that he was jeopardizing his own interests. By this time, the country ought to be well acquainted with Grover Cleveland. It ought to know that he would not steal into office on any pretext, or under any circumstances, outside of those grounded on honest conviction. He says:

"If we have developed an unexpected capacity for the assimilation of a largely increased volume of the currency, and even if we have demonstrated the usefulness of such an increase, the conditions fall far short of insuring us against disaster if in the present situation we enter upon the dangerous and reckless experiment of free, unlimited and independent silver coinage."

There is no equivocation about this language. It is plain, direct, and clear. Whether right or wrong, it shows that he is today the most independent figure in American politics. In direct language he promulgates his belief, let the people judge for themselves.

[illegible] that excessive tariff rates, under the name of protection, enriched manufacturers and merchants, while it impoverished farmers and small traders. To these latter classes, now bankrupt, any scheme which promises relief is welcome. They would grasp at fiat money, at greenback theories, or any other financial absurdity, as they do now at free coinage of silver, in the hope of a betterment. The wealth accumulated by manufacturers, and the poverty of the farmer at the present time cannot be attributed to the financial system which prevailed for the past ten years.

The circulating medium in use today is greater per capita than ever before. There has been no overissue of irredeemable currency. It further says:

"If the friends of free coinage were entirely honest, they would recognize a true parity between gold and silver, but the silver-producing States are unwilling to do this. They do not propose to put an additional amount of bullion in the dollar. What they are determined to do is to raise the price of metal by legislation, to fix the value of a mineral product by statutory enactment, to make it the equivalent of a crypto to recognize the new relative product of silver and gold—and they do all this on the plea of benefiting the farmer of the west. The whole device simply means the debasement of the coin. The silver bullion of which it is proposed to make a dollar is worth from 72 to 75 cents. This amount is to be coined into round discs and stamped upon the face, 'one dollar,' and with any promise to redeem in value equal to a dollar, but it is to be circulated as the fiat of the government at that valuation."

It goes on to state that only debtors and silver producers would be benefitted, while the general welfare of the country would be sacrificed.

WHAT IS THE DIFFERENCE?

WHAT is the difference between belief that the silver law is "infamous," and the opinion that another law is not essential to morality? If this opinion, entertained by some estimable men, should disqualify them from exercising any political right or privilege, should not that belief work in the same way? We think disfranchisement for opinion is so outrageous that its advocacy is akin to a crime. But we see no difference between the gulf, if any, involved in opinion as to one law and belief as to another, no matter how different the two laws may be. The "Liberal" bigot of "Mormon" disfranchisement for belief now says:

"The difference is this. The silver men are working for a repeal of that law, and in the meantime they are claiming that until repealed it is entitled to the full obedience of the American people. The men [illegible] the Mormon are not trying to [illegible] repealed, but they are disobeying it all the same."

Then it is all right to call a law "infamous" if you are working for its repeal, but all wrong to express the opinion that another law is unnecessary if you are not working for its repeal. You may say what you like about a law that you try to get repealed and you are "truly loyal;" but if you have an opinion as to another law that you are not trying to repeal you are disloyal and unfit to wield the ballot or hold office under this Government. Lovely logic, is it not? But that is common *Tribune* argument.

"Ah, but," this profound reasoner will say, "while these persons hold such opinions they are disobeying the law in question." Stop a minute. This dispute arose over the replies of some gentlemen to questions in court as to their belief. The evidence was that they had always obeyed the law. They so testified under oath, and the *Tribune* says "they would not perjure themselves to save the Church from going to the dogs." Yet their belief was made the ground of the argument for the disfranchisement of all persons who, like them, have not disobeyed the law, would not disobey it, and who think it legally and morally wrong to violate it.

So this element of disobedience, which the dishonest sophist now seeks to bring in, does not count. The falsehood of his assertion about the *Salute* does not matter. It cuts no figure in this funeral. His argument is dead and cold, and if he had any sense he would bury it out of sight and smell.

Disfranchisement of good, true, honest, capable, law-obeying citizens because they believe that, in the absence of law and gospel forbidding it, a certain practice might not be a crime, is so contrary to every principle of republican government, and so hostile to every sentiment of justice and liberty, that its advocates ought to be despised by every lover of his country and every friend of freedom.

A GOOD RECORD.

Charles Ellis Challenges His Defamers to an Investigation.

The Salt Lake *Tribune* has been for months using its anti-Mormon columns to heap upon me unfounded and malignant abuse. In every instance it has been without cause. I have never been the aggressor and have only answered after quietly waiting for months its first opportunity to enter the field.

That paper has intimated that I had been engaged in some desperate thing "back east" in "Michigan." I have over and over challenged a publication of whatever it is they think they possess. Hollister has publicly admitted that he had been trying to discover something against me. Still nothing comes but insinuation. They seem to proceed upon the assumption that a [illegible] truth. Personally, I do not bother myself as to what these fellows may print, but as they are trying to destroy the good effect of my work in Utah, I desire, in the interest of that work, to make known what it was I did in Michigan that this paper is hinting at as derogatory to me.

Readers of the NEWS may recall my letters concerning the Indians of the Isabella reservation, in Michigan. I said but little in those letters as to the persecutions I have suffered because of my work for those poor Indians. I stated that after long effort I secured the attention of the President and through him obtained an investigation. That done, I turned the work over to the agents of the government. I had spent four years on that work absolutely "without money and without price." I had held to it with a strange and stubborn tenacity that I cannot myself explain. I was a poor man and "getting on in years." The Indians could not appreciate what I was doing for them. There was not even "thank-you" in it for me, and yet I "stayed" with the "job" until I had induced the United States government to come my relief. Then I set out to reinforce my depleted purse by lecturing.

I went to Kalamazoo, Michigan, where I had been years before, and obtained of the trustees of that institution, the Unitarian church, which had been shut up for several years, in which to give four lectures. Kalamazoo is only about 150 miles from the Isabella reservation, and the ring-leader of the thieves whom I had exposed got his wife in K. Before I had given my four lectures that man had heard of my work in K., and hastened there to inaugurate a fight against me, the same fight which was begun on the reservation where, as I have said in previous articles, the thieves started a paper and hired a most disreputable character to blackguard me. The leader of the thieves, as I have said, came to Kalamazoo and employed a broken-down lawyer, and "the meanest man in town" to fight me. He came into one of my meetings and attempted to create a riot by making charges against me in the name of the men who had fought me on the reservation. He flooded the town with scurrilous publications. He sneaked about the city among my friends, as persons whom I could name here now in Salt Lake, trying to create prejudice against me sufficient to deter the people from coming to hear me. But instead of turning against me, the people said: "We see no evidence of wrong in this man and we will stand by him until you prove your charges." In open meeting, wherein this man who had been engaged to fight me was present, the people, a large audience, demanded an investigation. A committee of the best known and reliable citizens of Kalamazoo was nominated and selected by unanimous vote of the audience to hear and investigate any charges that might be preferred against me. In addition, the people invited me to remain and continue my lectures, and I remained there nine months.

That committee at once met and organized and notified my defamers that it was ready to hear and investigate their charges against me. The committee was given but three weeks by the people in which to make their investigations, but it extended the time and spent four weeks on the work, in order to give my opponents all the time they needed to obtain their evidence and make their case. At the end of one month the committee made its report to an audience that, as you can readily imagine, crowded the building in which I was lecturing to its utmost capacity. That I may not be accused of making a statement in my own favor I will quote the closing paragraphs of the committee's report:

"When the committee compared the evidence [illegible] from Mount Pleasant to Mr. Ellis' favor with that against him and took into consideration the character of the men who published the charges against him, there was but one straightforward, honest thing to do, and that was to acquit him.

"The committee begs to say further that the documentary testimony put in on both sides is so voluminous as to make it impracticable to embody it in this report, but gives the weight [illegible] which Mr. Ellis was lecturing at that time full assurance that convincing and unquestionable proof was offered to convince Mr. Ellis' principal defamer; that is, one A. N. [illegible], of having been for [illegible] years a [illegible], [illegible] and [illegible] man, whose word will not be believed under oath.

"On the other hand, Mr. Ellis' character, not only in Mount Pleasant, but elsewhere for the past thirty years as shown by unquestionable testimony to have been good.

"For all these reasons your committee, after a full, careful and impartial investigation of the charges preferred against Mr. Ellis, would report that the said charges have not been sustained.

"The committee would say further that much of the testimony placed before it [illegible] to the following [illegible] as the cause of this attack upon Mr. Ellis:

"Several years ago, that is, in the year 1882, Mr. Ellis began an investigation of frauds and wrongs perpetrated upon the Indians of the Isabella County reservation. As a result of his work a number of Mt. Pleasant men, among whom are several of the owners of the Mt. Pleasant *Tribune*, are now indicted in United States courts with a [illegible] of [illegible]. This fact in the estimation of many reliable men in Mt. Pleasant, is the chief cause of the *Tribune's* attack. But in addition to this, it is clear to the committee that Mr. Ellis' theological beliefs, while not in themselves necessarily false or wrong, were as a matter of fact very objectionable to many Unitarian believers, and the charges against Mr. Ellis are in the main due, not to any immorality in his character, but to his theological heresies. Your committee, therefore, for these reasons also, after an impartial investigation, beg leave to report that none of the charges against Mr. Ellis have been sustained and that he is still worthy of your confidence and esteem.

[Signed.] L. G. BRAGG, Chairman.
MEYER DESENBERG,
A. J. HOLMES,
I. N. STEVENS,
A. J. SHAKESPEARE,
SILAS HUBBARD,
Committee.

KALAMAZOO, Mich.,
Jan. 30, 1888."

If, now, the *Tribune* or any others of the anti-"Mormon" ring that has been trying for many months to force me out of Salt Lake because I would not join in the clamor against the "Mormon" people, has any doubt as to the justice of this report, I make unto them the following proposition:

Appoint for yourselves one, two or any number of your men (allowing me to appoint an equal number, both parties being instructed to unite in the appointment of a chairman not of either party) and I will procure and place before these men the evidence upon which the committee of K. based their conclusion, and the only condition I will impose is that the Salt Lake *Tribune*, daily and weekly, shall publish the finding of these men in Salt Lake.

Having no faith that they will do anything so honorable I wish to incorporate as a part of this article a letter from the "B. F. Underwood," who introduced me here, to the chairman of that committee. Mr. Underwood, I wish to say, is a man of national reputation as a lecturer and writer. He was for years editor of *The Index* in Boston; later he founded *The Open Court* in Chicago and has been editorial writer for other eminent Chicago papers. He is a "Freethinker" of that class that places the emphasis on the "thinker," assuming that all men are or ought to be in this country "free." Away back in the seventies he was in Salt Lake and his *Index* is the only "Liberal" paper that I know of that has spoken editorially in favorable terms of the Mormon people. But now for Mr. Underwood's letter.

[illegible] SOUTH PARK STREET,
CHICAGO, Dec. 17, 1887.

L. G. Bragg, Kalamazoo, Mich.:

Dear Sir—In reply to your letter of inquiry dated Dec. 15th, I have to say that I hope you will carry out your laudable purpose of keeping Mr. Ellis at work for your society. He is an earnest liberal thinker who has the courage of his convictions, and is able to present them with vigor and in a literary form that commands the attention of men and women of intelligence and culture. I hope you will pay no attention to "rogue and prejudice" rumors. No man who opposes [illegible] and sham as Mr. Ellis has done can hope to escape misrepresentation and calumny. I have known him many years and I know nothing derogatory to his character. I believe his life will compare favorably with that of any of the men who are attempting to prejudice you, and the Kalamazoo society, against him. I should call upon them to make their charges definite and to accompany them with proofs before allowing them to have any weight whatever.

Truly yours,
[Signed] B. F. UNDERWOOD.

I want to say further that in May, 1888, a meddlesome person in Salt Lake, learning through rumor of this fight that I had made with thieves in Michigan, and thinking to injure me because I would not class the Mormons, went among my friends here and reported it from the standpoint of the thieves. I asked a well known Salt Lake man to write to Kalamazoo for the facts. A statement was sent to Salt Lake then signed by over fifty of Kalamazoo's best known citizens protesting against the injustice of circulating such rumors, and giving assurance of my good standing and reputation in that city. That paper is in Salt Lake now, and can be seen if any one wishes to read it.

When the Salt Lake *Tribune*, in October 1890, reopened the attack it began upon me in June of the same year, a villain of Salt Lake, not knowing of the paper referred to above, wrote to a gentleman in Kalamazoo who had lived in Salt Lake several years, asking him if he had known me when I resided in that city and what he knew of me, mentioning that a paper here had been making very damaging insinuations against me. By permission, I place the reply before the public, not because I want it to know what is said in my favor, but because I want it to understand how utterly mean the *Tribune*, in which the truth of the whole matter was known, has been in attempting to knife and destroy the influence of a man who was opposed to its long-pursued scheme to drive the Mormons out of Utah by persecution and robbery. Following is the letter:

KALAMAZOO, Mich., Oct. 24th, 1890.

DEAR SIR:—Your favor of the 20th inst. is at hand. In reply will say that I am pleased to be in a position to give you the desired information. I will therefore give you a condensed history of Mr. Ellis' career during my, about five years, acquaintance with him.

Mr. Ellis came, I think, about four years ago from Mt. Pleasant in this state where he had been given lectures to the Unitarian society. Though he came here in the same capacity and by force of his extraordinary eloquence, and sound arguments, he soon brought new life into our society, which had been seriously languid for some time. It was not long, however, before rumors were afloat assailing Mr. Ellis' character and they came from the place where he had been lecturing before coming here. These rumors finally grew so violent that in justice to him and our society we could no longer ignore them, and therefore appointed a commission of six impartial men of approved integrity to inquire into his former career. To be brief I would say that during a four weeks investigation extending over thirty years of his life we failed to discover anything damaging to his character. The worst that anyone had to say was that he was too plain and outspoken for his own good, and this verdict seemed to be confirmed by our discovery of the source of the persecution of him, as they may be properly styled.

The Isabella reservation of Indian lands is this state lying in that part of State where Mr. Ellis was doing his work, being and becoming more and more valuable, a clique of rich and heartless speculators combined and, in most cases, succeeded in beating the ignorant Indians out of their lands. Mr. Ellis in his open and fearless, and [illegible] unflinching way, fighting right for the weak, espoused the Indians' cause, going even to highest authority at Washington, succeeded in having an investigation made which resulted in bringing some of the culprits to justice. It is obvious that this clique has become his death enemy. They have ample means at their command and they have consequently hounded him ever since, and I have no doubt will continue to do so till they have driven him to his death. I am sorry to say I fear they will in time succeed in their hellish purpose. Such is my firm belief, and at this conclusion our committee has arrived.

Mr. Ellis is in my honest opinion an honest, straightforward man and a powerful confederate to whomever's cause he may espouse, but, I repeat, his fearlessness will finally be the end of him. He is, moreover, a scholar and a writer of high attainments. It is possible you may think I am too lavish; I have nevertheless not overdrawn the picture. Whether my judgment is worth anything, you may ascertain from any of the banks here or of any citizen of good repute in this place.

Hoping I may have rendered you as well as Mr. Ellis a good service, I will close by saying that it will always afford me pleasure to do a deserving fellow-being a favor. If you desire further information I am ready to give it, and to refer you to other prominent citizens here.

Yours respectfully,
[Signed] MEYER DESENBERG.

Mr. Desenberg, let me say, belongs to a family that is known in mercantile circles all over Michigan and which, wherever known, is honored. I deem it an honor to count this man and his large family in Michigan my friends. Many people in Salt Lake know him and his most estimable wife, and to them his word needs no corroboration.

The fight forced upon me in Kalamazoo was by no means the worst vengeance wrought upon me by the thieves whom I brought to justice, and I could tell you a tale that cannot be paralleled in history. I ask the attention of the anti-Mormons to my challenge for an investigation.

CHARLES ELLIS.

DEATHS.

BRINLEY.—In Salt Lake City, February [illegible], 1891, William Heywood Brinley, son of William J. and Margaret Brinley, aged [illegible] months and [illegible] days.

Funeral from residence, [illegible] W. Eighth South, on Sunday at [illegible]. Friends invited.

Cheapest place in town for Stoves and Ranges, Tin and Iron Roofing, Guttering, etc.
THE SPENCER BYWATER CO.,
17 and 19 West South Temple St.

Gem Stoves and Ranges are the best. SPENCER BYWATER CO.,
17 and 19 West South Temple St.

NOTICE TO CREDITORS.

Estate of Edgar Williams, Deceased.

NOTICE IS HEREBY GIVEN BY THE UNdersigned, administrator of the estate of Edgar Williams, deceased, to the creditors of, and all persons having claims against the said deceased, to exhibit them, with the necessary vouchers, within ten months after the first publication of this notice, to the said administrator, at [illegible] South Main street, Salt Lake City, in the County of Salt Lake, Utah Territory.
Dated January 13th, 1891.
W. J. BEATIE,
Administrator of the Estate of Edgar Williams, deceased.

NOTICE TO CREDITORS.

In the Estate of Thomas Harris, Deceased.

NOTICE IS HEREBY GIVEN BY THE undersigned, Executor of the Estate of Thomas Harris, deceased, to the creditors of, and all persons having claims against said deceased, to exhibit them with the necessary vouchers, within ten months after the first publication of this notice, to the said executor, Aurelius Miner, at his office, No. [illegible] South First Temple street, Salt Lake City, Utah, in the County of Salt Lake.
Dated Salt Lake City, January [illegible], 1891.
AURELIUS MINER,
Executor of the Estate of Thomas Harris, deceased.

NOTICE TO CREDITORS.

Estate of Miles Atwood, Deceased.

NOTICE IS HEREBY GIVEN BY THE undersigned executor and executrix of the last will and testament of Miles Atwood, deceased, to the creditors of and all persons having claims against the said deceased, to exhibit them with the necessary vouchers, within ten months after the first publication of this notice, to the said executor and executrix, at No. [illegible] South First East Street, Salt Lake City, in the County of Salt Lake.
Dated February [illegible], 1891.
MILLEN M. ATWOOD,
ANNIE ANTOINETTE SERMON,
Executor and Executrix of the last will and testament of Miles Atwood, deceased.

NOTICE TO CREDITORS.

Estate of Thomas C. Jones, Deceased.

NOTICE IS HEREBY GIVEN BY THE UNdersigned, Administratrix of the estate of Thomas C. Jones, deceased, to the creditors of, and all persons having claims against the said deceased, to exhibit them, with the necessary vouchers, within four months after the first publication of this notice, to the said Administratrix, at her residence, Salt Lake City, in the County of Salt Lake.
Dated January [illegible], 1891.
ELIZA JESSON JONES,
Administratrix of the Estate of Thomas C. Jones, Deceased.

NOTICE TO CREDITORS.

Estate of John Nash, Deceased.

NOTICE IS HEREBY GIVEN BY THE undersigned Administrator with the will annexed of the estate of John Nash, deceased, to the creditors of and all persons having claims against the said deceased, to exhibit them with the necessary vouchers, within ten months after the first publication of this notice, to the said administrator, at No. [illegible] West First South Street, Salt Lake City, in the County of Salt Lake.
Dated February [illegible], 1891.
T. C. GRIGGS,
Administrator with the will annexed of the estate of John Nash, deceased.

R. K. THOMAS.

26, 28, 30, 32 E. First South St. | R. R.K.T. T. | 26, 28, 30, 32 E. First South St.

DRESS GOODS.

EVERY DRY GOODS HOUSE KEEPS DRESS GOODS, BUT scarcely a house in America can show the collection of superb things we are prepared to offer this Spring. They are strung along from New York to Salt Lake, and SOMETHING NEW IS ARRIVING DAILY. The purchases of six past seasons would not equal the selections of this season's line, and Ladies cannot form the faintest idea of how elegantly and tastefully they can dress, except by calling and examining our choice stock of French Novelties and the other artistic effects in our Dress Goods Department.

We shall show a line of French Challies, the patterns and colorings of which are pronounced works of art.

Our Combination Plaid Robes are the most tasteful, at a moderate price, ever produced; and about two hundred patterns of European Novelties, of which no two dress patterns are alike, are something to be proud of.

The Wool Plaids embrace colors never before attempted, and, together with the patterns, are simply immense, and in styles suitable to all ages.

Our Black Goods stock is very complete, in which we are showing many novelties that are offered at the very low prices we place on Henriettas, Serges, Cords, Diagonals and Twills.

WASH DRESS GOODS.

THE TERMS APPLICABLE TO OUR WASH DRESS GOODS are handsome, pretty, sweet. These three styles of beauty are all embraced in the choicest line ever offered in any one house. The cream of all importers and manufacturers are collected in this one grand display.

We lead with the great European Novelty, Korah Moire, in printed goods, a new weave made from Egyptian Cotton and Combed Yarns, combined with the Moire effect, producing a richness only to be found in the highest class silks. Every house advertises Scotch Ginghams and Zephyrs, and show more ugly than pretty patterns, but with us it is different; we have an immense assortment, and every pattern is a beauty, the colors rare and rich, producing effects never before witnessed in this class of goods, and are perfectly fast.

We are also showing stylish patterns in American Ginghams.

The old stand-by, Printed Sateens, is largely represented in all qualities, and the new Canton Cloth, made by Simpson & Sons, deserve special mention for its richness of design.

The patterns in Prints this season are so very pretty we must speak of them.

WHITE GOODS and EMBROIDERIES.

WHITE BLACK GOODS IS THE ONE NEW THING UNDER the sun; you want to see them; they are in Embroidered Flouncings, India Linens, Nainsook Checks, Lace Effects, Cords and Stripes. Ladies of more advanced years can have all the comfort there is in wearing a white muslin dress and yet be dressed in black. You should buy them early, the novelty being so great, there are doubts of there being enough to supply the demand.

We have a more extensive line than ever in White Embroidered Flouncings in forty-five-inch goods for Ladies, and twenty-seven inches for children. You will, of course, see Flouncings in other stores, but if you want style combined with cheapness, you will buy them of us.

26, 28, 30, 32 E. First South St. | R. R.K.T. T. | 26, 28, 30, 32 E. First South St.

R. K. THOMAS.