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SALT LAKE CITY, JUNE 13, 1908.

## Y. M. AND Y. L. CONFERENCE.

The thirteenth general annual conference of the Young Men's and Young Ladies' Mutual Improvement associations of the Church of Jesus Christ of Latter-day Saints will be held in Salt Lake City, on Friday, Saturday and Sunday, June 13, 14 and 15, 1908. All officers and members of the associations are requested to be present, and a cordial invitation is hereby extended to the Saints generally to attend the meetings to be held in the Tabernacle on Sunday, June 14, at 2 and 7 o'clock.

JOSEPH F. SMITH,  
General Superintendent, Y. M. M. I. A.  
MARTHA H. TINGEY,  
President Y. L. M. I. A.

## ORGAN RECITALS.

In order to more fully accommodate tourists and other ladies and gentlemen visiting our city, we have concluded to give Tabernacle organ recitals daily at twelve o'clock (Sundays excepted) instead of twice a week as heretofore; recitals to commence on Monday, the 15th inst., and continue until Thursday, October 1st.

JOSEPH F. SMITH,  
JOHN R. WINDER,  
ANTHONY H. LUND,  
First Presidency.

## FLAG DAY.

Monday, June 15, is Flag day. The veterans of the Grand Army, and the Indian war veterans will celebrate the day at Lagoon, while the Nauvoo Legion and the Daughters of the Pioneers will have appropriate exercises at Wandamere, where President Joseph F. Smith, Major Richard W. Young and others will give addresses. We hope others will give addresses. We hope others will give addresses. We hope others will give addresses.

The flag, as it is today, is the product of gradual growth. In the early days of the revolution there were two classes of flags—the pinetree flag of New England origin, and the rattlesnake flag. The latter was white with a rattlesnake cut into thirteen pieces, each marked with the initial of a colony, and the legend, "Join, or die!" Soon the need of a national flag became apparent, and on the 14th day of June, 1777, Congress enacted: "That the flag of the thirteen United States be thirteen stripes, alternate red and white; that the Union be thirteen stars, white, in a blue field, representing a new constellation."

The first union flag was made at 22d Arch St., Philadelphia, and was first displayed at the battle of Brandywine, Sept. 11, 1777. On the admission of Vermont and Kentucky, 1794, two new stripes were added, but Congress on April 4, 1818, enacted: "That from and after the fourth day of July next, the flag of the United States be thirteen horizontal stripes, alternate red and white; that the Union be twenty stars, white, in a blue field, and that on the admission of a new State into the Union, one star be added to the Union of the flag; and such addition take effect on the fourth day of July next, succeeding such admission."

Our flag is at present a glorious emblem of political and religious freedom, as well as economic independence of the laboring classes. It is a symbol of the triumph of right over wrong. If we feel proud that we, as a nation, have become the guardians of the sacred principles of which that flag is the symbol, we should also realize the responsibility we have to uphold those principles, lest the guardianship be given to someone else.

## TO THE YOUNG FOLKS.

To the young folks of the Mutual Improvement associations assembled in conference these days, the "News" tenders a hearty welcome. We hope their meetings will be strengthening, faith-promoting, and instructive, and that their association with friends will help to preserve the bonds of union and fellowship that ought to be characteristic of children of the Eternal Father.

The young men and women now-a-days have advantages their fathers and mothers, in their early years, never dreamed of. They have marvelous facilities for obtaining knowledge and growing intellectually and spiritually. If they make proper use of their advantages, they ought to be able to accomplish still more than their parents did. But, it should be remembered that the great power through which mighty deeds are done, through which worlds are created and governed, is faith in God. Knowledge and intelligence without that faith are very much like good, sharp tools in the hands of a paralytic. They are useless, until the strengthening life-power quickens the nerves and makes the arm capable of obedience to the intelligence that dwells within. Faith is the power that makes it possible to utilize whatever advantages we may have in the service of humanity and for the accomplishment of great things.

The children of the Latter-day Saints have a great mission. Their call is to build upon the foundations laid by their fathers and mothers, a structure in which the Spirit of the Lord can dwell. The Apostle Paul tells us that different builders use different material, some contribute to the structure gold, silver,

and precious stones; others bring to it destructible materials such as wood, hay, stubble. The day is coming, he says, when every man's work shall be made manifest, for the fire shall try every man's work. And if his work abide, he shall receive a reward, but if his work shall be burned, he shall suffer loss, although "himself shall be saved; yet so as by fire."

It is clear from this remarkable portion of the Scriptures (1 Cor. 3: 10-15) that, in order to attain to the reward promised those who are faithful, our work must be so genuine that it stands the most severe test—be it the fire of persecution, of trials and tribulations, of temptations. It is the faith that is thus tested, and found precious, that enables us to do great things and to receive the rewards of eternity.

## THE MURRAY DEBATE.

The people in Murray have been treated, recently, to a debate on the question of succession to the leadership of the Church. Needless to say, the discussion was arranged on the urgent request of some representatives of the "Reorganized church," whose forte is wrangling.

We do not as a rule approve of such disputes, for the simple reason that they very seldom are productive of any good. The purpose of such discussions ought to be to arrive at knowledge through an impartial comparison of arguments. But our Reorganist friends never enter into a debate for the purpose of establishing truth. They appear in the arena as champions of their own cause, right or wrong. They are combatants, instead of reasoners, sometimes badly beaten in argument and sometimes, perhaps, getting the best of it, like any slugs who happens to meet a less skillful antagonist.

A true thinker doesn't argue in support of a preconceived idea, but looks upon debate as a method of discovering truth. If you prove to him that he is wrong, he accepts that as a favor, for which he is grateful, because it is truth he is after and not dogma. An argument with a true philosopher would be of benefit to the participants and the audience, but there are, as far as we know, no men among the Reorganists of the type of Socrates, a Montaigne, or a Herbert Spencer. Their champions are special pleaders and nothing else. They are not open to conviction.

The question of succession is a question of an historical fact principally. And for the establishment of the fact we must now rely on witnesses. The Reorganists rely on the statements of their president, of Lyman Wileht, James Whitehead, John L. Carter, and William Smith. But against these witnesses stand Brigham Young, Wilford Woodruff, Batsheba W. Smith, Benjamin F. Johnson, and many others. We refer the reader to "Origin of the Reorganized Church," by Elder Joseph F. Smith, Jr. No one who is capable of weighing testimony and is willing to know the truth, will have any difficulty in recognizing on which side the truth is.

There would have been no difficulty on the question of succession, but for the unfortunate fact that the Reorganist leaders have fallen into the error that the Church could be transmitted by inheritance, like a flock of cattle. But the Church never was the property of any man. It is the Lord's, and He appoints the leaders and shepherds of the flock, according to His own mind and will. If our Reorganist brethren could divest themselves of the delusion that the Church can be "owned" by mortal man, they would not find the question of succession difficult of solution.

There was some excuse for differing opinions on that question, at the time of the martyrdom of the Prophet. At that time it was perfectly legitimate to discuss the question from every point of view, and to urge the acceptance of available candidates for leadership. But when the mind and will of the Lord had been made manifest through the action of the majority, the question was settled forever. To illustrate: When a political campaign is on, it is legitimate to work for different candidates; but when the matter is settled, loyalty demands obedience to the will of the majority. When the people have elected a President, the minority must accept him, or be branded as traitors. There is where the Reorganists err. They refuse to accept the mind and will of the Lord, as expressed through the action taken by His people, and they are, therefore, in rebellion against the Lord.

## ELIMINATE "DEAD LINES."

The troubles once so prevalent between cattlemen and sheepmen in certain western States and Territories, while not of such frequent occurrence as formerly, are not entirely a thing of the past. In central districts the government has the situation of the public domain, forest reserves, and grazing privileges so well in hand that lawlessness is at a minimum. In remote localities, however, strained relations still exist between cattlemen and sheepmen, and instances come to light from time to time of acts of violence. The sheepmen are hopelessly in the minority upon ranges where difficulties still exist, and in some cases, we are informed, they have been driven from homesteads, to which they held government title. Others, refusing to vacate, have been threatened with death, sheep have been shot dead upon the owner's premises, houses have been pillaged and household effects demolished.

In some places it is as much as a man's life is worth to cross "dead lines" that have been established. These lines are sometimes, it is claimed, 40 miles wide and surround the homestead. Not only is the owner prohibited from crossing the dead lines to drive his animals from his own possessions, but he may not keep them at home nor maintain corrals upon his homestead.

The law passed by Congress February 25, 1885, on the subject indicated is very explicit, and the clause relating to infringement by one person upon the rights of another are clearly set forth, as follows:

"No person by force, threats, intimidation, or by any fencing or inclosing, or any other unlawful means, shall prevent or obstruct, or shall combine and confederate with others to prevent

or obstruct, any person from peaceably entering upon or establishing a settlement or residence on any tract of public land, subject to settlement or entry under the public land laws of the United States, or shall prevent or obstruct free passage or transit over or through the public lands."

There is a proviso that this shall not be held "to affect the right or title of persons, who have gone upon, improved or occupied said lands under the land laws of the United States, claiming title thereto in good faith."

Violators of any of the provisions of this act are liable to the following penalties:

"That any person violating any of the provisions hereof, whether as owner, part owner, agent, or who shall aid, abet, counsel, advise, or assist in any violation hereof, shall be deemed guilty of a misdemeanor, and fined in a sum not exceeding one thousand dollars and be imprisoned not exceeding one year for each offense."

From the foregoing it will be seen that it is a very serious matter to interfere with the rights of American citizens in the matter of having and holding possessions lawfully and legally secured by him from the government.

## NON-PARTISAN ELECTIONS.

The City of Grand Rapids, Mich., has experimented with non-partisan elections of library commissioners and members of the board of education, with so satisfactory results that the citizens there have decided to apply that method to the election of other city officials.

According to an interesting article in Municipal Engineering Magazine, in the charter of the City of Grand Rapids contains provisions for advisory initiative; optional referendum on ordinances and franchises, and charter amendment. Under these provisions a committee was formed to draft a charter amendment providing a system of non-partisan municipal elections. This system provides for a primary election, at which any one filing the required petition can secure admission of his name to the ticket, which has no party names or designations. The two names receiving the highest number of votes for an office become the candidates for that office, to be voted upon at the regular municipal election, again without party name or designation. Upon submission to the voters of Grand Rapids the proposition was adopted on a full vote by a majority of about three to one, every precinct showing a majority.

The people of Grand Rapids have, evidently, come to the conclusion that it is more important to secure good business men for the management of the affairs of the city than to find remunerative places for professional politicians.

## SCRIPTURES OF THE CHURCH.

The number of people who still express surprise when they learn that the Latter-day Saints accept and rely upon the Old and the New Testament as revelation of the highest authority, appears to us to be quite remarkable. Modern revelation as accepted by the Latter-day Saints teaches implicit faith in the Bible, and also attests its authenticity. This may readily be shown as to the Bible as a whole, both New and Old Testaments, and also as to different books of which the ancient Scriptures are composed. Elder F. E. Barker has collated the following passages in support of this proposition.

In the book of Doctrine and Covenants (sec. 42, par. 16), the Lord has said that the "Elders, teachers and priests of this Church shall teach the principles of my gospel, which are in the Bible and the Book of Mormon, in which is the fulness of my gospel." So in section 6, paragraph 27, the Lord styles this record "my scriptures." Again, section 20 of the same book speaks of the Book of Mormon as a record "proving to the world that the holy scriptures are true" (verses 8-11). The Latter-day Saints are called upon to study and also to teach the Scriptures, to expound the gospel out of them, and to perform ordinances of the gospel, regulate the affairs of the Church, and deal with offenders or those "taken in a fault" in accordance with their teachings (Doc. & Cov. 26: 1; 24: 5; 25: 7; 71: 1; 68: 1; 20: 41, 89; 64: 12; 42: 23-25).

That the Lord directed and inspired the Prophet Joseph to translate the Bible as the "Holy Scriptures," is alone sufficient evidence of its authenticity. In the Book of Mormon, we learn that Nephi saw in vision the Hebrew Bible substantially as we now have it. He describes this latter record as a book coming forth from the Jews to the Gentiles, containing the "covenant of the Lord with the House of Israel, and many of the prophecies of the holy prophets;" he says it is "like unto the engraving upon the plates of brass, save that they are not so many;" and remarks further that it should be "of great worth unto the Gentiles." (1 Nephi, 13: 20-29.)

Again, the same prophet speaks of this record as the Bible—"A Bible! a Bible! We have got a Bible, and there cannot be any more Bible," and rebukes the Gentiles for this hostile attitude toward the Book of Mormon. Nephi declares that the Bible came from the Jews and that there should be other peoples likewise favored with the word of God who should write scriptures. (11 Nephi 29: 3-12.) So the Nephtite prophets Nephi, Mormon, Moroni, and others (see also the words of the Savior recorded in the Book of Mormon), address the Gentiles as having the Holy Scriptures, and admonish them to search and not to wrest them to their own destruction.

When the descendants of Lehi left Jerusalem, about 600 B. C., they brought to the continent of America a record engraven upon plates of brass, which contained "the five Books of Moses," embracing an account of the creation of the world, the placing of Adam and Eve in the garden of Eden, etc., and also a record of the Jews from the beginning down to the commencement of the region of Zedekiah, as well as many prophecies spoken by the mouth of Jeremiah. (1 Nephi 1: 12-13.) These plates, Nephi states, contained a record similar to the Bible, but more extensive, since it embraced also the writings of others

of the prophets (Zenos, Zenock), and probably some additional matter. (See Alma 23: 15, and citations in note.) From this record on plates, the Nephtites perpetuated among themselves the old Hebrew Scriptures, and disseminated a knowledge of them among the people. (Alma 14: 8; 22: 12, etc.) Since, moreover, their prophets frequently quoted them in their writings we have ample means of comparison. These records contain not only the declaration that the Nephtites used the "five Books of Moses," thus confirming the authorship of the Pentateuch as accepted by the Jews and Christians, but various other quotations are given that identify the Nephtite scriptures with those which we already possessed. Thus in Mosiah 12: 34-36, and 13: 12-24, we have the Ten Commandments substantially as contained in Exodus 20: 1-17. In Alma 12: 21-22, and elsewhere, we have accurate accounts of the fall of our first parents and of their expulsion from the garden of Eden. In Helaman 6: 25, Elder 1: 33, and elsewhere, we have unmistakable references to the Biblical account of the Tower of Babel and the confusion of languages, besides numerous allusions to the covenant with Abraham, Isaac, and Jacob. The leading forth of the children of Israel from Egypt, the law given to Moses, are similarly mentioned.

In Alma 30: 8, we find a direct quotation from the Book of Joshua—"For thus saith the scripture, Choose ye this day whom ye shall serve" (Joshua 24: 15). Besides certain historical names, incidents, and descriptions identical with those of the Bible, we find numerous doctrinal references in the Bible that occur in the Book of Mormon. Compare Alma 40: 11, "Behold, it has been made known unto me by an angel that the spirits of all men as soon as they are departed from this mortal body.... return home to the God who gave them life," with Ecclesiastes 12: 7, "Then shall the dust return to the earth as it was, and the spirit shall return unto the God who gave it."

Of the writings of one of the foremost of the Hebrew prophets, Isaiah, we have in the Book of Mormon some 19 chapters substantially in full, besides shorter quotations from other portions of his prophecies, all practically identical with the corresponding portions of his writings found in the Bible. The Book of Mormon (11 Nephi chapters 24 and 25) contains, in addition, the two very important chapters with which our Old Testament closes, the 3rd and 4th of Malachi, given as the "words which the Father had given to Malachi." These words the Nephtite people were required to write from the mouth of our Savior himself during his ministry to them.

In the Pearl of Great Price, also, we have some of the writings of Moses (embracing the words of Enoch) and of Abraham, both of which tend strongly to sustain the historical and doctrinal consistency of the Bible, to relieve it of many apparent obscurities, and to throw light upon its origin. In the Book of Doctrine and Covenants there occur many quotations from and allusions to the "writings of the old Testament. These references not infrequently throw such a flood of light upon the Hebrew scriptures that their true and natural interpretation becomes easy, intelligible, and serves to place the question of their inspiration and divine origin in a more favorable light.

To the Latter-day Saints, as to all Christians, the inspiration of the Hebrew scriptures is an essential article of faith. From the Bible they are most frequently called upon to establish their doctrines. So much is this the case, that the strong reliance on the ancient records sometimes leads to a neglect of other scripture. In studying the authenticity of the Bible, missionaries too often confine their researches to the learning of the secular world, which, with all that has been preserved in history and tradition, may leave doubt and uncertainty concerning matters whereon a means exists in modern revelation and scripture, to relieve these disputed points of all obscurity.

The higher the skyscraper the less room at the top.

To make a sane Fourth—Use the Maxim noiseless gun.

Panama governments must be de jure as well as de facto.

Often the "man of the hour" doesn't last through an election day.

A boy is much more certain to come out all right if he starts in right.

Since Governor Hughes signed those bills, in New York the race is not to the swift or anybody else.

It is all right for Oklahoma to be struck on herself but the tornadoes also seem to be struck on her.

Those who say they are carrying on the fight against tuberculosis are inclined to be "chesty" at times.

One of the easiest things in the world is to make a platform. The great trouble is to get people to stand on it.

By declaring for forty-eight battalions instead of fifty, Admiral Evans gives the impression that he has made a close study of just what the country does need.

Campaign buttons already have made their appearance at the various headquarters in Chicago. In the convention some candidates are doomed to find themselves a button short.

In his fight for the anti-race track gambling bills Governor Hughes proved anew the truth of the old saying, "God and one good man are a great majority."

The modern Isaac Walton will do well if he defers his fishing excursions until Monday and thereafter. The angling season opens June 15, and to fish tomorrow would be both a breach of the Sabbath and of the law. As to the last mentioned, game wardens will be on the alert and offenders will not be overlooked.

## Gathered On The Battlefield of Thought.

When Nature Protects Her Children. The western vice of drunkenness has not reached Turkey in any appreciable extent. Wine is used freely, but there is little or no drunkenness in the streets. Very little opium is used and there is no drug evil. The people of the cities are not protected from disease (except cholera and plague) by the authorities. Quarantine is well carried out when necessary, but sanitary laws are not in existence even in Constantinople; yet the life is so much out of doors, that the swift currents of the Bosphorus and the breezes from the Marmara and Black Sea join in helping to keep back contagion. The surrounding country is really large caucuses composed of men Xenophon wrote and there are no evil conditions that could not be met and overcome.—L. E. Palmer in the June Charities and the Commons.

Selection of Delegates to Conventions. In the early conventions there was little system in the selection of members. They were either appointed by some party leader, or they went to the convention on their own account. The conventions were interested in party success. After a time the necessity for making them representative of the party impressed itself on the leaders. And a system of electing delegates was developed. It has passed through various stages, until at the present time the campaign for the election of the delegates is occasionally more exciting than the actual election of the President himself. The customary unit of representation is the congressional district. Each district is entitled to two delegates to the national convention, and four delegates at large are chosen to represent the state. These four delegates are commonly elected in a state convention. The congressional district delegates are elected in the primary elections, and the district delegates in many cases are the product of primary elections held in every polling precinct. The national convention is a genuine representative body, the selection of which is in many, if not in all, the states hedged about by laws as complicated as those which govern the final election of candidates for office. The delegates to the district conventions are chosen under the same safeguards.—George William Douglas, in "Nominating a President," in the Youth's Companion.

Mistakes Of Grammar. Now no one is likely to let linguistic inspiration in the Bible stand up for the abuse of our translation of the Bible. There are unquestionably grammatical faults in it, though the number of these is far fewer than is often asserted. Still, there exist for which no defense can be pleaded on the score of haste or inadvertence. They are as intentional as are some of the violations of idiomatic usages into which modern copyists occasionally betray men. First, it is accidental, but clearly deliberate, that the verb "to be" is frequently at the present day, sometimes because the writer is careless, but more often because he is trying to be careful without knowing how. The third and much the most important reason is that it exemplifies strikingly the other side of Coleridge's dictum.

Alex. Dumas. In fact, Dumas has undoubtedly taught the history of France to a large number of people who would otherwise have had little concern with it. And his characters live. Catherine de Medici and her sons, Louis XIV, Mazarin, the Duc de Richelieu, Marie Antoinette—we know them as we know people whom we meet every day: in one sense, perhaps, not at all; but in another sense, intimately. Great actions call for a large background, which should be handled with the wide sweep of the scene-painter, not with the curious minuteness of the artist in miniatures. The very abundance of these characters, the vastness of the canvas, helps the reality, and in this matter of amplitude Dumas and Scott show their genius, and triumph over the petty concentration of later imitators. Nor are the characters wholly or mainly of Dumas's own invention less vivid than those historical, for Dumas learns

from Scott the cardinal secret of historical romance, which Shakespeare did not grasp, that the action of the story should turn, not on real personages, but on fictitious heroes and heroines, whose fortunes can be moulded freely for a dramatic purpose. Dumas himself says somewhere that people complain of the length of his novels, yet that the longest have been the most popular and the most successful. It is so. We can wander for days in the vast galleries of the Redne Margot series, charmed with the gallantry of La Mole, the vivacity of Concomras, the bravado of Bussy, above all, the inevitable wit and shrewdness of Chlot, who surely comes next to d'Artagnan among all Dumas's literary children. And d'Artagnan—what a broad country he inhabits! How lovely to lose one's self there in long winter evenings, meeting at every turn a saucy face or a gay gesture or a keen flash of sword that makes one forget the passage of time. "I never had a care that a half hour's reading would not dissipate," said Montesquieu. Happy man! How few of us resemble him. But a half-hour's reading of anything would work such a miracle, surely a novel or Dumas would do it.—Garnett Bradford, Jr., in the June Atlantic.

How the Sun Has Puzzled Astronomers. It is not really the sun, as we see it, that puzzles astronomers. No one has ever seen the sun. A series of concentric shells envelop a nucleus of fire, which is absolutely nothing except that it amounts to more than nine-tenths of the solar mass. That nucleus is the real sun, forever hidden from us. The outermost of the envelope shells is about five thousand miles thick, and is called the "chromosphere." It is a gaseous flood, tinted with the scarlet glare of hydrogen, and so furiously active that it sports up great towers of glowing gas ("prominences") to a height of thousands of miles. Time was when this agitated sea of crimson fire could be seen to advantage only during an eclipse, when special instruments were used which enable astronomers to study it in the full glare of the sun. Beyond the chromosphere, far beyond the prominences, even, lies the nebulous "corona," visible only during the vanishing moments of a total eclipse, aggregating not more than seven days in a century. No one has ever satisfactorily explained how the highly attenuated matter composing both the prominences and the corona is supported without falling back into the sun under the pull of solar gravitation. Now that Arrhenius has cosmically applied the effects of light-pressure a solution is presented. How difficult it is to account for such delicate streamers as the "prominences" on the sun is better understood when we fully understand how relentlessly powerful is the grip of solar gravitation. The sun were a habitable globe and you could transport yourself to its surface, you would find yourself pulled down as forcibly by gravitation that you would weigh two tons, assuming that you are an ordinary human being. Your clothing alone would weigh more than one hundred pounds. Baseball could be played in a solar drawing-room; for there would be some difficulty in throwing a ball more than thirty feet. Tennis would be degraded to a form of outdoor ping-pong. From these considerations it is plain that gravitation on the sun would tend to prevent the formation of any lambent streamers and to pull down to its surface masses of any size.—Waldemar Kaempfert, in Harper's Magazine.

## M. I. A. Specials Shown at Z.C.M.I.

Mutual Improvement Association visitors will find every department of our store replete with exceptional values. Commencing Monday morning, the following extraordinary bargain opportunities await your selection.

## Millinery at Half Price.

100 Hats, embodying style, snap and prettiness. Each one a splendid value at its regular price. Commencing Monday morning we will place them on sale at..... Half Price

## Waists One-Fourth Off.

Our entire line of WAISTS—the great variety beggars description. Style, beauty and daintiness that will delight even the most exacting. Lawns, linens, lingerie, silks, nets, ecru and white nets, black and colored silks, dainty chiffons in pinks, blues and white, and many dainty embroidered and lace trimmed effects. Ranging in price from \$1.50 to \$15.00 regular, commencing Monday..... 25% Off

## Petticoats Less Than Half.

Our buyer made a fortunate purchase of which you are to be given the benefit. Fifty dozen Black Mercerized and Blue and White Striped SUMMER PETTICOATS, good widths, full flounce and dust ruffle. Regular \$1.00 values, while they last. .... 49c

CROQUET SETS—A quiet and healthy pastime that will give you pleasure and exercise during the summer months. A few sets in our Hardware Dept. that we are selling \$1 up at reduced prices ranging from..... \$1 up

OUR DRUG STORE IS AT 112-114 SO. MAIN ST.

