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Charles W. Penrose - Editor.
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ABOUT "THE MORMON VOTE."

An Idaho paper, taking up the question of "Mormon" influence in that State, views it in a rational light. This paragraph from its editorial columns is worthy of some notice. It is a non-Mormon paper, published at Caldwell and called the Tribune, it says:

"The Mormons do exercise an influence in politics, and it is right that they should. Unless we argue that the influence of church people is generally bad, we must admit that their influence is good in politics."

No one, unless with a mind twisted and warped by anti-Mormon prejudice, would find any fault with that paragraph, taken in the light of its evident meaning. Yet some hypocritical objectors have endeavored to interpret it in such a way as to convey an endorsement of the exercise of religious influence in politics. What the Caldwell paper clearly intended to defend, was the right of citizens who are "Mormons" to have equal privileges with members of other churches in political matters. There was no effort to contend that either "Mormons," or Methodists, or Catholics or Episcopalians should combine to use ecclesiastical power at the polls or in political assemblies.

The trouble with some of the opponents of the "Mormon" people on this question is, that they wish to rule members of the "Mormon" Church entirely out of the sphere of practical citizenship. They cannot control their votes and so they would disfranchise them. People talk about the German vote, the Scandinavian vote, the Irish-American vote and the votes of people of different nationalities and societies, and though the terms used are not exactly proper, they pass current without raising any particular commotion. These factions are sought for by politicians and sometimes there is considerable strife among them to gain the influence they covet.

Properly speaking, there is no such thing as the "Mormon" vote, because "Mormon" citizens are divided as to their political views and affiliations, and join such parties as they choose or stay out of them altogether. The fact that they are Latter-day Saints and commonly called "Mormons" should have nothing to do with their political rights and privileges. Hostility towards them originates with those professional politicians, who, imagining that they can be controlled by some leading ecclesiastics, have made overtures in that direction and have utterly failed. Then has arisen that bitterness and malice and falsification which can be seen in their diatribes from the platform and through the press. The most vehement denunciations of "Mormon" influence in politics, come from disappointed wire-workers who have vainly sought to obtain the influence that they desire.

Every "Mormon" in Idaho, or Utah, or other States of the Union, has the same rights of citizenship as belong to devotees of any religious faith or those who have no creed at all. No less and no more. They should not be deterred from exercising the full rights of citizens by any of the cries that are raised about "Church influence" in politics. Let their opponents vociferate as they please. They should pursue whatever course they believe to be right as freemen and stand for it firmly, defending their own liberties, perfectly indifferent to the clamor that is raised to frighten them from the field.

If they choose to combine against a public enemy, they have a perfect right to do so. If they choose to divide on partisan or personal grounds, that also is their undoubted privilege. They should not be swayed by anything that may be urged as to their religion. They act, not as members of a church, but as citizens of a nation, the greatest on the earth. What matters it if hispanic shouters for a candidate or a cause proclaim that they are controlled by a church or its leaders? They know better themselves, and they need not give any heed to such empty and silly sounds.

There is no such thing in Idaho or elsewhere, rationally speaking as "the Mormon vote," any more than there is a Methodist vote, or a Presbyterian vote. But every member of the "Mormon" Church who is a citizen of the United States should use the elective franchise as conscience dictates, with a view to the welfare of the State in which he lives, and to his own protection in the exercise of the full rights of American citizenship. Friends, don't be disturbed by the howling of owls, either in the political woods or out in the open!

BELIEF AND PRACTICE.

There is some inquiry as to the meaning of the amendment inserted in the Immigration bill, on motion of Senator Smoot, and the similar amendment to the naturalization bill, on motion of Senator Sutherland, as reported in Washington dispatches. A provision was injected from hostile sources in both those measures, with the design of excluding alien "Mormons" from entering this country and from the benefits of the naturalization laws. Among the persons to be barred out were those "who believe in polygamy." This would be not only unjust and impolitic, but contrary to the spirit if not the letter of the Constitution. It is generally conceded that the right of belief in any abstract theory or proposition must not be infringed. Liberty of thought

and of its expression is not to be limited by law, unless it extends to actions which interfere with the rights of others. Everybody has the right to believe or disbelieve in the Bible as containing the word of God. There are many people of different faiths and nations who believe that that book inculcates plural marriage. There are others who quote it in support of slavery. So long as they do not carry their beliefs into practice, they are not amenable to law, either state or national.

The two bills that we have mentioned were so amended that the provision applies only to those "who believe in the practice of polygamy," and that is how the measures passed the Senate. With this explanation, our readers will easily perceive the purport of the amendments that were adopted, and the necessity as well as the justice and reason for the change. No person ought to be excluded from entering this land of freedom because of any belief that he or she may entertain, if that belief does not embrace the practice of some thing obnoxious to the laws and to the peace and good order of the nation, and so with regard to the naturalization of aliens. Submission to the Constitution and the law, and a pledge to observe them would be a proper requirement in the statutes regulating the matter, but a provision that would bind human thought would be manifestly improper and unconstitutional, and the amendment which the Utah senators succeeded in obtaining will be acceptable to every rational and liberty-loving citizen of this great country.

IGNORANCE RAMPANT.

The story of rioting in New York, in the Italian section of the city, reads like a tale from darkest Russia. It seems that a rumor was spread among the foreigners, to the effect that the teachers in the public schools were cutting the throats of children, and forthwith a mob gathered and rioting commenced. The dispatches say that three schools with several thousand children were affected by the disturbances on Friday, and the sessions were abruptly interrupted. The day previous similar outbreaks took place in Brooklyn, and it required large squads of police to restore order.

That is the way the anti-Semitic riots in Russia are started. Someone sets a rumor afloat to the effect that a Hebrew has murdered a child. In Russia superstitious persons believe that the blood is used in the Passover rites. Then a riot occurs in which often many Hebrews are murdered. One would not have expected similar occurrences in New York, but it is evident that but for the prompt interference of the police, the situation would have been serious.

The incident is a reminder of the fact that a class of people are constantly coming to this country among whom agitators find the inflammable material they need for starting a conflagration, when that suits their purpose. They are coming from all quarters of the earth, where ignorance, prejudice and credulity flourish in the musty atmosphere of autocracy. Any tale told by one in whom they have placed, or misplaced, confidence, will be believed and have its effects.

Those who contemplate the importation of laborers from the Old Countries, as some heads of big concerns are said to be doing, in spite of the law, because of the saving in wages, should go slow. For, as pointed out by a writer in Collier's Weekly, they actually surround their property with men who on occasion will become wolves of violence and take their property or their life away from them. The leaders of the packs are here in preponderating numbers, fugitives from foreign prisons, espionage, and oppression; sheltered by our free institutions, yet eager to give tongue.

They can do infinite mischief because of the ignorance and credulity of those over whom they exercise an influence.

PEWS AND PULPIT.

The question of church attendance is again up for discussion in both religious and secular papers, and it is especially regretted that the attendance of the men is not more general. The men, it is observed, find more congenial ways of passing their time on Sundays than by listening to more or less trite discourses.

Various answers are given to the question why this is so. It has been suggested that preachers are not up to date in their sermons. They ignore, it is said, all criticism and treat the Bible as if it were history instead of myth. This, we are told, is not calculated to attract men whom any preacher would be proud to address his remarks to.

There are, however, preachers who treat the Bible as a myth, and its authors as writers of fiction—deceivers, or deceivers—and it is not true that they attract any larger congregations on that account. The argument is therefore, not sound. It is a deplorable fact that professed Christian ministers of our enlightened age deny nearly every fundamental doctrine of Christianity, and try to fill the empty space by rhetoric and high-sounding phrases. To them a sermon on sin, repentance, and faith in Jesus, is obsolete. The doctrine of the Resurrection is treated as a myth. But all this falsely so-called wisdom, does not fill churches.

Others have suggested that the empty church pews represent a class of people that have always been reluctant to go to church. Only, formerly, they say, they had to go in order to keep their social standing and not injure their business chances. They were hypocrites. Now they are not forced to go to church, and remain away. They are no longer hypocrites. It is not probable, it is asked, that the seeming tremendous increase in irreligion does not exceed the proportion of people who formerly went unwillingly to church? The reluctant worshippers, it is suggested, have dropped out of the reach of the church.

There may be some truth in this, but the main fact is that the pulpit has almost entirely surrendered its influence upon the every-day affairs of life, which, to the average man, are of the greatest importance. There was a time when the spokesmen of the church openly and valiantly rebuked

the sins and transgressions of kings and potentates, as well as the humbler subjects. Some of them paid with their lives for doing their duty. Their preaching was the delivery of a divine message to high and low. Its result was the gradual breaking down of old prejudices. The idea of a brotherhood of man commenced to be realized. The pulpit became a power for good in every ramification of human societies. The churches were not empty when from the pulpits thundered the words of the mighty spirits who led mankind onward.

The quotation becomes pertinent whether the non-attendance complained of is not a proof of the deterioration of the pulpit. It is certain that the modern churches, but poorly fill their humanitarian mission. As a consequence, all kinds of "sect" societies have sprung up with the object of mutual aid to members in cases of sickness and death, and these societies draw away from the churches. The great social questions of the day are left to social agitators, while the churches, broadly speaking and allowing for exceptions, are indifferent, quibbling about points of doctrine, and heretics. That, we think, fully explains the empty pews. When the churches are reduced to the status of a respectable sewing-society, or a debating club, with a weekly, poor lecture on some topic that was timely centuries ago, they must not expect full attendance. If they have no message bearing on the problems that threaten to disrupt society, they cannot create much interest. They cannot hope for a hearing.

MILLIONS IN CO-OPERATION.

What can be accomplished under intelligent management and co-operation, is interestingly illustrated in the growth of the poultry and egg business of Denmark during the last few years. The data furnished by M. Bjergaard, a Danish authority on the subject, are to the point.

Only a few years ago, we are told, the Danish farmers paid little or no attention to the chickens on the farm. No attempts whatever to export eggs were made before 1857. During the ten years following that year, a few thousand eggs were annually sent out of the country, but the industry was still an infant. However, the export stimulated the business to some extent. In the fiscal year 1870-71, 50,000 dozen eggs were exported; in 1871-72 the export jumped to 55,000 dozens, and the following fiscal year (1872-73) the increase was remarkable, the total export of domestic eggs being 231,000 dozens. After 1873 there was a gradual increase in the quantity of eggs exported.

In 1895 the Danish Co-operative Egg Export association was formed, and the value that year of the export of domestic eggs was \$1,447,000, of which the co-operative company handled \$21,682 worth. In 1896 Denmark exported 20,723,000 dozen of domestic eggs, receiving for them \$3,459,000. Of this amount the co-operative company received \$188,500. In 1897 the exports of domestic eggs reached 25,967,000 dozens, or \$4,111,000 worth, of which the co-operative company received \$1,087,000.

It must be remembered that the small farmer with but a few acres of land is the one principally benefited by this industry, and then the importance of it can be appreciated. Through co-operation it has been possible to achieve this success.

LOOKING AT SAN FRANCISCO.

Notwithstanding the confident tone of the San Francisco newspapers, the impression of visitors to the scene of the April disaster is that it will take many years to recover from the losses sustained. It is thought that probably half of the population has moved away. Clerks and employees of mercantile establishments, who had only their salary to depend on, have sought positions elsewhere. Many have gone east. The city has lost its Alaska trade, and the California trade has gone to Los Angeles. But, notwithstanding all drawbacks, a Chicago banker predicts the rebuilding of the city. He is quoted as follows:

"But the city has left one of the finest harbors in the world; it has its docks uninjured, it has its railroads, and it has good banks. With these primary conditions the city is bound to grow. The task of rebuilding it in a year or two, though, appears to me almost idle. It is not a case of acres of ruined buildings, but of miles. The business section will be rebuilt. San Francisco has a great many rich people, and it is these who will reconstruct the business center. They were the owners of the fine office and mercantile structures and they have determined to have a new San Francisco. As to the banking situation, there is no demand for money. The banks have more deposits now, as a whole, than before the fire. The insurance companies, forseeing large losses, deposited large sums in New York and in London to the credit of San Francisco institutions. Again, San Francisco merchants found their customers outside the city paying bills freely, presumably on the theory that the money might be needed. As an illustration of the conditions of the best banks, I found that one had \$24,000,000 in deposits and \$20,000,000 in cash. But as \$5,000,000 of the deposits were controlled by an official of the bank, there was in reality \$20,000,000 cash to pay \$15,000,000 deposits. Some of the savings banks are in a little different position. They are, however, able to protect themselves, owing to a state law which makes a savings bank the agent of its depositors. It is discretionary, therefore, with the bank to pay deposits or to see that the depositors shall wait until money due the bank can be collected. The savings banks are allowed by law, in California, to lend at 10 per cent on real estate. If any insurance losses are collected, therefore, the savings banks are in good position to collect their loans."

New York Outlook.

The war for the Christian Church and the Christian teacher to meet the errors of Christian Science is not a new thing. It is a battle that has been fought in the blood of a present living trust in the blood of Jesus Christ. We can see here the distinction between the moralist and the Christian.

Europe in America.

The Monroe doctrine may possibly be offensive to some of the Southern republics. They may resent the big-brother policy of the United States as declared on several occasions, but, judging from the large stream of immigration from Europe into Central and South American states, the time may come when that doctrine will afford the best safeguard of liberty and independence.

European countries are pouring their influence all over Latin-America, through commercial channels. Germans are "Germanizing." It is said, several provinces of South American countries, introducing their language, customs, and business methods. And they are ever on the outlook for op-

portunities of expansion. As an illustration of this fact it is stated that the Guatemala railroad is fast approaching completion, and in two years, at most, the interior of Guatemala and Salvador will be placed in full communication with Atlantic or Caribbean Sea ports of those countries. The Europeans are not waiting till the road is completed and in full operation, but they are anticipating events. Hamburg firms, it is said, have begun to establish branch houses in every considerable town of those countries, and German hardware, cutlery, textiles and other manufactured commodities will flood the markets. And from the government of Honduras German capitalists have secured concessions for a bank which is destined to control the finances of that country. Its authorized capital is \$5,000,000, with privilege of issuing paper currency to a large amount. A concession for the construction by a German firm of a railroad that will largely develop Honduras has also been secured.

From the experience of weak countries in their intercourse with the stronger nations it is clear that, whenever trouble occurs, the latter get the advantage; every time, on the plea that they are in duty bound to protect the interests of their citizens. For that reason, southern countries may some day find the Monroe doctrine a very much needed shelter against unjust aggression. When this Republic declared its independence and fought for it, it fought for the rights of all mankind, and its victory was the dawn of liberty for the world. The declaration of the Monroe doctrine is only a corollary to the Declaration of Independence.

"Going, going, gone—Congress."

A lead-pipe cinch is as nothing compared with an oil pipe line.

The real estate men act as though they owned the earth. And they do a good deal of it.

If rumor speaks truly, the furniture combine is going to try and star route the Board of Education.

The automobile may not be within the reach of everybody but too often it is within striking distance.

The rate at which Congress is now enacting laws may be owing to the passage of the railroad rate bill.

When Tillman and Bailey have a sharp controversy, it comes pretty near being a case of Greek meeting Greek.

When a man hits a lamp-post it is generally conceded that he is drunk. Is it the same when an automobilist hits one?

The Czar and the nobility can no more put Russia back where she was than a hatched chicken can be replaced in its shell.

It looks as though some of the sportsmen were out gunning for the fish and game warden. Both will have to keep a sharp lookout.

Life contends that the packers never were fools. That never was the contention. Had they been they would never have raised the commotion they have.

We see by the Baltimore Mercury that the valiant Utah man V. S. Peet has been hammering away in Maryland at the maligners of the "Mormons" in his usual trenchant style. That paper gives an extended write-up of his defence of the people of this State and his exposure of the hypocrites who stand rathem. "You can't keep a good man down" and Peet comes up serenely whenever he is needed.

It seems almost incredible that people living in New York could under any circumstances get the idea that their children were having their throats cut in the public schools, yet such is the sad fact. It simply shows that their ideas (they were Jews and Italians) are the same they brought with them, and that they have not been modified by life in America. And it is likely that these same people are voting and participating in American politics. They are in the United States, but not of it. If they do not come in contact with Americans and their ideas, the fault is not all theirs. There is a duty owing to the foreigners by citizens as well as a duty owing by foreigners to the government.

ON RELIGIOUS TOPICS.

Philadelphia Commonwealth.

What is a Christian? What is it that makes one a Christian? Not to belong to a church. Not to have had a peculiar experience at some remote period. A Christian is one who is trusting in Jesus Christ for salvation. That is all, and yet it is everything. Not the basis of a past experience, but a present living trust in the blood of Jesus Christ. We can see here the distinction between the moralist and the Christian.

New York Outlook.

The war for the Christian Church and the Christian teacher to meet the errors of Christian Science is not a new thing. It is a battle that has been fought in the blood of a present living trust in the blood of Jesus Christ. We can see here the distinction between the moralist and the Christian.

Lebanon Lutheran.

The number of new ideas for old ones (repeated) that are as fast as enough to make one's head spin. No-dox is a much bigger and more charming word (at least in the newspapers and magazines) than orthodoxy. It is considered a sign of much enlightenment to decry the man of faith and a sign of much stupidity to defend him. Church papers that have the ring of a positive faith about them are considered obsolete, and journals and papers that are as up-to-date. The president of a college recently called forth prolonged applause at a Theological Seminary commencement by setting up the dullard orthodox ministers of his profession, and then knocking him down, and the bishop of a church in an address at another seminary commencement apologized for the Sunday newspaper. The enemies of the Church used to be outside of

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her, but today her worst foes are within her. The Church has her muckrakers, too—and these are to be found among her own children.

New York Churchman.

One who attends the commencement exercises of any of the great universities, or of theological schools like Union or our own Cambridge, finds there men who realize the significance of present-day thought, and are wrestling with the problems of theology, sociology, and economics, as affected by that thought. The graduates are men who are thoroughly active and alive, with enthusiasm for their work and an open-eyed and open-hearted attitude toward the world. How far does the absence of this greater earnestness and enthusiasm among the graduates of our seminaries account for the appearance of such vagaries of thought as have been recently condemned in some other men? In rebelling against the deadness and formality of ecclesiastical thought and methods, are not such men, purely from lack of sympathy and from failure to appreciate problems they at least are endeavoring to face, plunged into an opposite extreme and tempted to take positions from which a friendly discussion by men who knew and understood their aims might have saved them?

JUST FOR FUN.

"Don't you love me?"
"Yes, dear, but I'm already engaged."
"Break your engagement."
"Oh, George! That wouldn't be honorable. An engagement is a sacred thing, not lightly to be entered into or broken off. Besides—"
"Well?"
"Well, I'm engaged to two men, and that makes it even worse."—Cleveland Leader.

The Tiger—I hear the elephant can't leave with the show."
The Bear—Why not?
The Tiger—They are holding his trunk for his board—July Lippincott's.

"The people," said the first trust magnate, "are kicking about our selling stuff cheaper abroad than we do at home."
"Well," responded the second trust magnate slowly, "if they kick hard enough—if they kick hard enough—"
"Yes?"
"We may have to raise those foreign prices."

Clara—That man Grace married is old enough to be her father.
Myrtle—Oh, I think his age has been exaggerated; very few people live to be that old—Puck.

The New Waitress—Shall I say "Dinner is served, or Dinner is ready," ma'am?
Ma'am?
Miss—If that cook doesn't do any better, just say "Dinner is spoiled."—Harper's Bazar.

"Dearest, with you by my side, I would willingly give up all I possess—wealth, position, parents—everything."
"I know, George, but in that case what would there be left for me?"—Milwaukee Sentinel.

"No, ma'am," said Ragson Tatters, "I ain't dirty from choice. I'm just bound by honor. I wrote a testimonial for a soap maker once on a promise to use no other." "Well," replied Mrs. Acum, "why not use that?" "Cause dat firm failed just after the civil war."—Philadelphia Press.

Lord Dedbrooke—There is one great truth in your country in my opinion. Blood don't count, you know.
Chicago Heuresse—Now, don't you make any mistake. Why, we just use that, and horns, hoofs, bristles, and—well, you can bet nothing's wasted in Poppa's business!—Punch.

He—I see Julia did not have the vocabulary to deliver, as she expected. Was she much ruffled at the commencement?
She—Yes, indeed. Her entire skirt was covered with the loveliest little blue tucked ruffles, all trimmed on the edge with real Val, and headed with insertion—

He (faintly)—I meant her feelings—Baltimore American.

RECENT PUBLICATIONS.

The July number of the Improvement Era opens with a paper by Dr. John A. Widtsoe on "The Prophetic Value of Section Two" of Doc. & Cov. This is followed by a poem, "I Care Not," by Ruth May Fox. "Life of St. Paul for the Young" is continued. Among other features are the following: "A Brand Plucked from the Burning," S. F. Kimball, "The Missionary—The Soldier of the Cross," Dr. Seymour H. Young; "Book of Mormon Translation," B. H. Roberts; "Palmetto," a story, Daniel McQuarrie, and "The Happy Life," Joseph Merrill. On the "Editor's Table"

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