

CHURCH INTELLIGENCE



CONFERENCE IN HAWAII.

Saints and Elders Gather in the City of Hilo.

Reports of the Progress of the Work in that District—The "News" as a Aid to the Missionaries.

Elders M. M. Bush and Geo. A. Davis send this report from Hilo City, Hawaii, March 14:

The semi-annual conference of the Hilo conference of the Hawaiian mission convened at Hilo City, on March 10th, and the meeting house was crowded to its full capacity. There were something over 300 Saints, friends and investigators in attendance. Many were unable to gain entrance, and notwithstanding the heavy and constant rain, they stood at the open windows outside to listen to the exercises and remarks.

The first meeting commenced at 10 a. m., and was devoted entirely to Sunday school exercises. The Sunday schools of Hilo, Kapaeha, Kahuia, Kapaeha, Hilo, Kapaeha, Kahuia, and Waiata branches rendered, very creditably, instructive and entertaining exercises. Many of the exercises and hymns were performed in the English language, and drew much deserved praise from the English speaking visitors, of whom there were a goodly number, and reflected credit upon the several schools.

At 1:30 p. m. a general meeting was held, and the authorities, general and local, were presented by Elder M. M. Bush and unanimously sustained by the Saints. Elder Bush then urged the Saints to live their religion better and to keep the Word of Wisdom, that they should merit the name of "Saints." He also exhorted them to be more diligent in cleanliness about their persons, homes and their meeting houses.

Elder Geo. A. Davis then spoke, giving very timely instructions. Elder John Manuia, general and local, were presented by Elder M. M. Bush and unanimously sustained by the Saints. Elder Bush then urged the Saints to live their religion better and to keep the Word of Wisdom, that they should merit the name of "Saints." He also exhorted them to be more diligent in cleanliness about their persons, homes and their meeting houses.

At 6:30 p. m. the last and overjoyous meeting of the conference was held, and was devoted to Sunday school and M. L. A. work. Those organizations of the Aleamian branch kept up their usual good record for good instruction and creditable singing. Elder M. L. A. association, which was represented by efficient messengers, etc. During the evening Elder Davis favored the audience with a tenor solo, which was much appreciated.

There were many things that show the progress of the work. The singing class by far the best ever rendered in this conference, which fact is due to the untiring efforts of Elder Abraham Kihulu at Hilo and Aleamian, of Elder Wm. Keallini of Kahuia, of Hon. J. M. Kauiua of Kapaeha and to the untiring efforts of the choir and the singing classes of Kapaeha.

The usual "hau" or feast, which has always been a part of almost every gathering of this kind heretofore, was conspicuously absent, which demonstrates that it is not done to gratify their appetites, but that they are together on these occasions, but for a feast of the spiritual. They have learned that "man shall not live by bread alone."

The white visitors, of whom there were more than usual, stayed until the last, and each had a good word for the work. And we believe "some who came to scoff remained to pray."

We have nine organized branches of the Church in this conference, embracing about 700 souls. There is yet much to be done to reach the Gospel, although we firmly believe that if it were preached no more, none here would be left with excuse. There is not a man, we think in this conference, who has not heard or had the opportunity to hear the everlasting Gospel.

As in some other missions, we are only gleaming now, after the harvest.

We have performed twenty baptisms, and blessed fourteen children since last October conference. Besides this, we have made many friends among the influential class of whites and natives.

A visit through the conference the latter part of this term by Elder C. C. Bush and wife with a stereopticon outfit has done much good.

The "News" has been a faithful companion, and has been a great help in our efforts among the English speaking population. We are grateful for it, and glad to know that we will not have to part with it, as we do our other companions, when we leave the missionary field.

FROM A RETURNED ELDER.

A Greeting to Friends Whom He Left in the Field.

Elder David Spishbury writing from Tamarua, Uta, March 18, says in part:

I feel impressed to ask the question, "Which receives the greater blessing, the Elders or those to whom they administer?" Evidently there is no comparison, as the things of God can not be compared with worldly treasures. I wish to bear testimony that those humble servants of the Master have told you the truth, and have presented the Gospel message and warned you of approaching dangers, and that the responsibility now rests with you as to whether you receive or reject that message. If you have not faith in it, do not oppose it, but watch and pray, and you will behold the salvation of God, and the establishment and development of His Church upon the earth.

What a consolation to read these excellent reports from the Eastern States mission and witness the zeal and activity of my brethren. Where do we see

located one in the mission. Elder Holdaway is working northward and Elder Booth will cross the Euphrates in a few days.

The Saints here have but one dream and that is to reach Zion. It is to them a sort of modern Garden of Eden with which, unfortunately, they contrast their present surroundings. If the sons and daughters of Utah would but place the same value upon the good fortune of being born under the everlasting covenant and of having Utah as their native State, that this Gospel-loving and Utah-loving people does, they would count their wealth untold. The term "Elder" is the "open door" to the hearts of our Saints, and the more knowledge of the noble attributes attributed to us and the entire lack of all that would be unworthy our calling, make us blush for our small infirmities.

Our week-day school has been closed and we have received orders from a municipal government to hold no religious services until we receive official recognition as an established church, from the authorities at Constantinople. This has caused us a great deal of annoyance already and we know not how much longer we can continue. Other churches here have paid handsomely for the privileges they enjoy, but our ministry has not the commercial tinge that characterizes other denominations and we look upon the idea of paying the right to preach with but little favor. We deliver our message "without price" and have the best of precedents for so doing, but nowhere can we find that the servants of God have paid people in silver or gold to listen to the message they had to bear. We shall continue as best we can under the restrictions placed upon us and hope for the opening which the Gospel merits.

Laid to Rest Together.

Husband and Wife Follow One Another to the Great Beyond.

Elder John N. Henrie, of Panguluth, Utah, who is laboring in the West Pennsylvania conference, sends this letter from W. Elizabeth, Pa., March 28:

In company with Elder Daniel C. Coulam I attended the funeral of Matthew Louis, and wife, who had been held at their home on Rich Hill, Pa., March 23rd. It was a singular affair to see the old people laid at rest side by side at the same time, there being but three hours and twenty minutes between their deaths. They were persons of long life, and lived almost at the same time. They had lived together as husband and wife upwards of fifty-four years, he being in his 85th year, and she in her 77th. The family left to mourn their loss are grown up. They were pleased to see them rest in peace, and their burial was very solemn and severe. The mother was stricken down and spent the last six months of her life in a helpless condition waiting for her companion to go with her. He suffered two months with rheumatism and passed away first. While his record of his baptism has been found, they claim to have joined the Church in their early married life. They had not been visited by the Elders for a number of years until of late. Their faith was strong and the Spirit was with them. The funeral was well attended by the neighbors, and conducted by the writer and companion.

In the British Mission.

[From the Millennial Star, March 21.]

Release—President Moroni Mose of the Grimsby and Elder Richard E. Jones of the Welsh conferences respectively, have been honorably released to return home on the S. S. Commodore, leaving Liverpool March 28, 1901.

Appointments—Elder Wm. B. Armstrong is appointed to preside over the Grimsby conference.

HAPPY IN HIS LABORS.

Notes from the Mission Field in Texas and Kansas.

Elder Lorenzo Lish, of Common Branch, Texas, who is laboring in the Southern States mission, on the 6th of Dec., 1899, writes from Keats, Riley county, Kansas, March 29, in part:

I was assigned to labor in the State of Texas, in the Austin, Texas conference. There I found a people very hospitable, and made many warm friends. After laboring in Texas for ten months, I had a severe attack of malarial fever. I was then transferred to the mission office at St. John, Kansas, where I am now laboring. I signed to labor in the St. John, Kansas conference. We find the people to be very kind to us as a rule. We held our conference March 9th and 10th. All the Elders left conference feeling well and for their long journey. The past fifteen months in the work of the Lord have been the happiest of my life.

SPENCER AND EVOLUTION.

The Subject Interestingly Discussed by a Correspondent.

To the Editor:

In a recent issue you published an editorial on "Spencer and Evolution," the tenor of which is to the effect that the theory of evolution neither proves nor disproves the existence of a personal God.

A recent contribution on this subject from the gifted pen of John Fisk is worthy of consideration. In his little book "Through Nature to God," published in 1890, he advances a line of reasoning showing that evolution tends to prove the existence of God. It would take too much space to state his argument fully, but a few references may not be out of place.

It is the argument of evolution that by gradual development, from lower to higher, from simple to complex, the human race has been evolved from lower forms of life. The basis upon which this has been effected is that every stage of development has had its environment. If this is claimed for the physical why not also for the mental? The faculty for worship is innate in every being. There is something in every soul, from the savage up to the genius, which instinctively reaches out for something beyond the realm of fleeting phenomena which it can never, really worship as the "Guilt of all life."

Is not the existence of this faculty to be accounted for scientifically only

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upon the hypothesis that it is the "internal adjusting itself to the external." The faculty of worship must have been first developed in the mind of a primitive man in response to a part of his environment—God—an actual living, moving and creating being. This is just as much an application of the evolution hypothesis as to say the eye came into existence "in response to the outward existence of a radiant light."

Fisk uses this language: "How, if the relation thus established in the morning twilight of man's existence between the human soul and a world much longer in existence, of which only the subjective term is real and the objective term is non-existent, then, I say, it is something utterly without precedent in the whole history of creation. All the analogies of evolution so far as we have yet been able to decipher it are overwhelming against any such supposition."

Thus it will be seen that evolution instead of rejecting God, gives evidence in favor of His existence.

This argument is in no way a repetition of the old theological reasoning based upon the following syllogism: "Man has a desire to know God. The mind of man cannot conceive an object of desire the means for the attainment of which are not somewhere in existence—conclusion: There must be a God." This conclusion would be correct were it not that the premises are not absolutely factual.

Of course, we need not accept the evolutionist hypothesis when we use his argument—we merely meet him on his own ground and say to him, "No wise man will get away from the fact of God's existence."

Respectfully,

W. H. FOILLAND.

Conference in Oregon.

La Grande, Oregon, March 27.—On Sunday, March 24th, a conference of the Saints of the Grande Ronde Valley, was held in La Grande. Two meetings being held, Elder M. P. Cowley of the Council of Apostles was present and spoke to the people in both meetings. The other speakers were Elders F. S. Bramwell of the Northwestern States mission, and Elders G. L. and H. E. Baker of Baker City. Elder Cowley spoke with great power, on the principles of the Gospel. Referring to the "Mormons" the speaker said: "The Latter-day Saints are not ignorant. They encourage education in all its branches. Work continued on the first of the States of the Union in education, there being only three States that surpass her in this respect." Many other interesting points were brought out.

The other speakers were also very clear in their explanations of the principles of the Gospel. The conference was held in the new meeting house, it having been partly finished for the occasion. Many, who are not of our faith, were present. It is estimated that in all, there were about 400 people in attendance. Work continued on the new meeting house Monday morning, and it will be finished in the very near future. The Saints are prospering and the work of the Lord is progressing in this part of His vineyard.

HYRUM MONSON, Secretary.

STAKE CONFERENCES.

Snow Flake Stake.

Woodruff, Arizona, March 26.—The regular quarterly conference of Snow Flake Stake was held on the 14th and 15th of March, 1901, at Snowflake, Arizona. The weather was beautiful.

All the Stake presidency were present; also most of the High Council, Bishops and other leading men, and a large number of Saints from the surrounding settlements. The General and Stake authorities were sustained by the unanimous vote of the conference. The sacrament was administered, and at a Priesthood meeting held on the afternoon of the 15th the necessary items of business were transacted.

The High Council met on the 15th and attended to the business devolving upon them.

There have been quite a number of removals from the Stake during the last year, but the long and severe drought, having been broken by recent copious rains, seems to be more contentment and signs of prosperity among the people, as reported by the Bishops to the conference. We hope to be able to maintain our homes in peace.

Respectfully,

L. M. SAVAGE, Clerk.

Malad Stake.

Portage, March 25.—The Malad Stake quarterly conference convened at Portage, March 24th and 25th. On the stand were Elder John Henry Smith, Stake President, O. G. Harkin, Elder Wm. H. Gibbs, a number of the High Council and others. The instructions given were timely and good. Many subjects were touched upon and especially were the young urged to serve God while in their youth. The brethren spoke with great freedom and power.

The visit of Apostle Smith was greatly appreciated, and the remarks of the brethren were listened to with attention.

The choir added to the pleasure and profit of the conference by the excellent music. The weather being favorable and the roads good, the congregations were large and the Spirit of the Lord prevailed.

Sunday evening the Stake Y. M. M. I. A. held a meeting, which was very well attended and a good spirit prevailed.

T. P. JOHN, Stake Clerk.

RETURNED MISSIONARIES

Elder J. R. Price of Oakley, Idaho, returned on the 27th of March from a mission to Great Britain for which he was set apart on the 15th day of April, 1899. He has been laboring in the Nottingham conference ten months and the rest of the time in the Leeds conference. He says he has met with fair success and been treated well, and that the work is progressing satisfactorily.

Elder John E. Hatch, of Woods Cross, Davis county, returned home on the 25th of March from a mission to Great Britain. He was set apart on the 3rd day of February, 1899. He has been laboring in the Liverpool conference the entire time. He says he has had an enjoyable mission in every respect.

Elder A. L. Harris of Richmond, Cache county, Utah, was set apart on the 11th day of January, 1899, for the

Northern States mission. He labored in the Northern Illinois conference, fifteen months in the city of Chicago. He returned home on the 29th of March last. He states the mission is in a prosperous condition.

Elder Franklin Jacobs, of Lehi City, reports by letter that he was set apart for a mission to Great Britain on the 13th of January, 1899. He arrived in Liverpool on the 5th of February, and was assigned to labor in the Newcastle conference. On his arrival there he was appointed to labor in the Middlesbrough district, where he labored nearly the whole time. The work of the Lord, he says, is progressing nicely in that part. His companions and he had the privilege of visiting thirty-seven in that district the last two years, and made many friends. They organized a Sunday school on the 21st of January, 1899, and had over fifty enrolled. He enjoyed his labors very much. He returned on the 27th of February last.

Elder C. O. Cherry, of Centerville, Davis county, was set apart on the 19th day of January, 1899, for the Southern States mission. He labored for sixteen months in the Georgia conference, and the remainder of the time in Ohio. He states that he had a very interesting time. He felt the sustaining hand of the Lord all throughout his mission. The work is prospering in the Ohio conference. He returned home on the 22nd of March last.

Elder William J. Bertoch, of Pleasant Green, Salt Lake county, returned on the 27th of March from a mission to the Eastern States. He was set apart for that field on the 20th of December, 1898. He has been laboring in the State of Maryland the greatest part of the time, and also in Virginia and West Virginia. He desires to say that he had an enjoyable mission in every respect, and that the work in some parts is encouraging, while in others the people seem to be indifferent.

Elder Samuel O. White, Jr., of Beaver City, Beaver county, returned on the 29th of March last from the Northern States mission. He was set apart on the 26th day of July, 1898, for the Southern States mission, and he labored there until the 25th day of September, 1899, first in South Carolina and then in East Tennessee. At that time he was transferred to the North Illinois conference. He labored there until the month of June, when he was sent to open up the work in Manitoba, where he remained until released. He says he has been received very kindly by a great many, but has also encountered some opposition. The Manitoba conference, he says, is in a prosperous condition.

Elder Wm. E. Cozzens returned to this city March 25 from a mission to the Northwestern States, his entire labors being in the North Idaho conference. He traveled as canvassing Elder twenty-four months, after which he was one of Elder White's counselors and traveled for three months, after which he labored at St. John, Idaho, for eight months. He reports that his mission was a pleasure to him and he bears a strong testimony to the Gospel of Jesus Christ. He says there is a bright future in the St. John conference. He has enjoyed the best of health. He also says the "News" is doing a great work in allaying prejudice and broadening the minds of thinking men. Elder Cozzens will visit in Salt Lake City until after Conference, after which he will return to his home at Montpelier, Idaho.

Elder Peter E. Van Orden, of Lewiston, Cache county, returned on the 2nd of April from a mission to the Southern States. He was set apart on the 19th day of April, 1899, for the Southern States mission. He labored as a canvassing Elder for eight months in the Florida conference, and then he was connected with Sunday schools. He was superintendent over the schools until his release. There are fourteen schools with 380 students, and a good work is being done. He says he enjoyed his mission very much.

Elder James J. Thompson, of Clarkston, Cache county, returned on the 2nd of this month from a mission to the Northern States. He was set apart on the 19th day of January, 1899. His field has been the South Alabama conference. He says the mission is in a splendid condition.

Elder Ezra Baird, of Lewiston, Cache county, was set apart on the 12th day of April, 1899, for the Southern States mission. He labored in the Florida conference all the time. He states that the work is doing a good work. He returned home on the 2nd of this month in good health and spirits.

Elder C. C. Lee, of Hyde Park, Cache county, returned on the 30th day of March from a mission to Great Britain. He was set apart on the 23rd day of November, 1898. He has been laboring in the Leeds conference, where he says, the mission is in a good condition, 204 having been baptized during the time he was there. He says he has met with many good investigators. The faithful Saints are doing all in their power to further the work of God. He has had good health and is well pleased with his experiences abroad. He left many dear friends in regret. After being released from his missionary labors, Elder Lee visited relatives and friends in Denmark who extended him a warm welcome. Being interested in the manufacture of better shoe land from whom he has had good work in the past.

Elder J. W. Uro, Jr., of this city, returned home on the 11th of March last from the Northwestern States mission. He was set apart on the 3rd day of May, 1898, and has been laboring in Portland, Oregon, and in Salem, over which conference he presided for eleven months. Then he was called to take charge of the Portland conference over which he presided until released. There are over ten members in Portland now, and the mission is growing.

Elder P. N. Nelson, of Richmond, Cache county, was set apart on the 19th day of April, 1899, for the Southern States mission. He labored in the Florida conference all the time, eight months as canvassing Elder and then he was called to act as a traveling counselor to Elder O. G. Parker. For two months he held this position and was then made first counselor to Elder George W. Seldmore and later to Elder John H. Bankhead. He states that he has had an enjoyable mission. He returned home on the 2nd of this month.

Elder Samuel A. Dalley of Summit, Iron Co., returned to this city on the 3rd of this month from a mission to the Northwestern States, for which he was set apart on the 23rd day of Sept., 1898. He has been laboring in the East Kansas conference, and he says the mission there is in a prosperous condition. He met with good success.

Elder Joseph H. Page, of East Bountiful, Davis Co., was set apart on the 3rd day of February, 1898, for the British mission. He labored in the Sheffield conference there, but says he met with good success, particularly in the Grimsby district. He speaks in hopeful tones of the prospects there. He returned home on the 29th day of March last.

Elder Franklin S. Leavitt, of Bunkerville, Nev., returned on the 30th of March, last from the North Texas conference, where he has been engaged in missionary work. He was set apart on the 19th day of September, 1898. He was president of the conference part of the time.

Elder Wm. T. Robbins, of Wellsville, Utah, returned on the 30th of March last from East Kansas conference in

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the Southwestern States mission. He was set apart on the 14th day of December, 1898. He reports having enjoyed splendid health, and he left, he says, many warm friends in the mission.

Elder Walter G. Waldron of Morgan City, Morgan Co., returned home on the 4th of this month from the Southern States mission. He has been laboring in the Kentucky conference, where he has performed missionary work in the Kentucky conference. He was set apart on the 10th day of April, 1899. He reports having met with fairly good success in his labors. He has also had the best of health.

Elder E. S. Fisher, of Coalville, Summit Co., was set apart on the 15th day of Feb., 1899, for a mission to the Southern States. He labored there until the North Alabama conference all the time, and presided over that field the last four months. He says the work in Memphis, Tenn., is progressing very well, a number of baptisms having taken place there recently. Brother Fisher returned home on the 3rd of this month.

Elder L. M. Nebeker of Knightsville, Utah, was set apart on the 16th of March, 1899, for a mission to the Southern States. He labored in the Chattanooga conference, Tenn., and in the State of Ohio. He returned home on the 30th day of March, last. He states that he had an enjoyable mission and met with good success.

Elder C. G. Y. Higgins, of St. George, Washington Co., returned home on the 30th of March last, from the Southwestern States. He was set apart for that field on the 10th day of November, 1898. He labored in the North Texas and Lone Star conferences, where, he says, the mission is in a prosperous condition.

Elder R. L. Jensen, of Brigham City, Utah, returned on the 30th day of March from the Southern States mission. He was set apart on the 15th day of December, 1898, and he labored sixteen months in Georgia, and the remainder of the time in Cincinnati, Ohio. He states that he has had good health and met with fair success. He has had an enjoyable mission.

Elder E. H. Nye, president of the California mission, arrived in this city on the 4th of this month, to attend conference. Speakers of the mission he foresees. He says it is in a splendid condition. A good many people are becoming interested in the Gospel, and the prospects are very bright. The mission is financially also in a most flourishing condition.

Elder T. S. Johnson of this city returned home on the 2nd of this month from a mission to the Southern States. He was set apart on the 1st day of May, 1899, and has been laboring in the Kentucky conference the entire time. He says he enjoyed his labors, and met with success in holding meetings and distributing tracts. He also baptized quite a number of persons.

Elder E. H. Snow was set apart April 10th, 1899, for a mission to the Eastern States. For the first month he labored as a traveling Elder in the West Pennsylvania conference, when he was called to be President Smart's first counselor. He served in this capacity until Sept. 1st, 1900, when he succeeded President Smart as president of the mission. He was released March 20th and returned to Salt Lake on April 1st. The Eastern States mission, he says, is in good condition and making good progress both temporally and spiritually.

Elder C. C. Tingey, of Woodruff, Rich county, returned home on the 3rd of

this month from the Southern States. He was set apart on the 17th of May, 1899, and his field of labor has been the South Carolina conference. He states that he met with fair success and found the people he made quite hospitable. His health was good all the time. He accompanied Elder Wood on the time the latter was shot and wounded by a mob, but he escaped without any injury whatever.

Elder J. D. Wood, Jr., of Farmington, Davis county, Utah, returned home on the 3rd of this month from the Southern States mission, for which he was set apart on the 5th day of February, 1899. He has been laboring in the entire time, and he says he made quite a number of converts. He met with some opposition. On one occasion, while laboring in Saluda county, he was shot while going through the woods from one friend to another. He was hit in the shoulder and then he lay flat on the temple. The people thought he had escaped from death was quite a miracle. He was not incapacitated for work one day, though he was shot at from a distance of only forty yards. He felt good, however, in the mission and made many friends there.

Elder Henry Horsley, of this city, was set apart, on the 12th of January, 1899, for a mission to Great Britain. While there he labored as a missionary in the Liverpool conference for eight months. Several tests have been on his part was engaged in the office. He was called home on account of sickness in the family. He arrived home on the 6th day of March. He says the work is encouraging in the Liverpool conference, and that he enjoyed his mission very much.

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