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## A NOTABLE ANNIVERSARY.

This is the anniversary of the martyrdom of Joseph and Hyrum Smith, the Prophet and the Patriarch of the Church of Jesus Christ of Latter-day Saints. They were shot to death by a mob with blackened faces for disguise, on June 27, 1844. It had been declared concerning those "Mormon" leaders: "Lay cannot touch them but powder and ball shall." It was fondly hoped by their enemies that the death of these worthies would prove the dissolution of the Church for which they lived and died. History has demonstrated the fallacy of the notion, as it has repeatedly, when the visible head of the Church has departed. "Mormonism" lives on and cannot be destroyed by physical force, and it has not been overcome by moral or spiritual agencies. The character of the martyr has been vilified by designing persons, but gradually their defamations are losing the influence intended upon the popular mind. As the vastness and grandeur of the latter-day work become apparent, thoughtful minds perceive the folly of attributing it to such a person as that described by anti-"Mormon" preachers and writers. That Joseph Smith was one of the greatest men of the nineteenth century is coming to be acknowledged, and hundreds of thousands today know by the witness of the Holy Ghost that he was a prophet of the Most High God. "Hail to thy memory, he died as a martyr; honored and blest be his ever great name!"

## "MORMONISM AS IT IS TODAY."

The Era Magazine, an illustrated monthly, in its June issue has for its leading contribution an article by James Hildre Halsey entitled "Mormonism As It Is Today." The writer states that a few years ago he lived in Salt Lake City, and his essay aims to be "fair both in statement and inference," based on personal observation as well as on historical reports. He has succeeded in the main, although unwittingly biased somewhat by his own beliefs and unbeliefs. He starts with a quotation from Southey, who in 1829 warned the American people against the danger of religious fanaticism, and the consequent, as he says, "to the nation if 'another Mohammed should arise,' who would find in no part of the world 'more scope or fairer opportunity than in that part of the Anglo-American Union into which the elder States continually discharge the restless part of their population.' He regards Joseph Smith and his successful work as a fulfillment of the prediction. This therefore imparts a color to his sketch, no matter how much he aims at accuracy.

A brief account of the Book of Mormon is given, which Mr. Halsey confesses he "never could make" out although he "frequently tried to read it," and therefore he is evidently not qualified to criticize it. The progress of the Church, the murder of the Prophet and Patriarch, the exodus to the west, the settlement of Utah, the foresight, skill and strong leadership of President Brigham Young, the growth of the population here, the persecutions under the anti-polygamy laws, and the final entrance of Utah into the Union as a State, are all touched upon fairly and vividly. The missionary work of "Mormon" Elders is also described, and then the writer attempts to account for their success in proselyting, and, like most other speculators on that point, tumbles into error.

He says: "It must be admitted that their religion is devoid of philosophy." He asserts: "But their power in making converts lies largely in the promise of transporting recruits to the Land of Promise, where they are led to expect little short of a Paradise on Earth." These mistakes come from those partial investigations disclosed in his spasmodic efforts to "read at" the Book of Mormon. He therefore knows nothing of the deep philosophy of "Mormonism," and even a little earnest inquiry into the "Mormon" methods of proselyting, would have proved to him that our Elders do not transport any "recruits" to Zion, that they make no such promises and paint no such pictures as the writer who he imagines induce people to immigrate to these vales. Why he might have learned better from a hymn sung often at home as well as abroad, and found on page 393 of our hymn book, beginning:

"Think not when you gather to Zion  
Your troubles and trials are through;  
That nothing but comfort and pleasure  
Are waiting in Zion for you.  
No, no; 'tis designed as a furnace,  
All substance, all textures to try,  
To burn all the wood, away and stubble  
The gold from the dross purify."

The writer falls into blunders, too, in attempting to show that the book which he merely tried to "read at" is "full of anachronisms." He thinks these are found in the mention of "iron, silk, green and sheep" in the Book of Ether, also of "horses and asses, elephants, camels and camels." Where the anachronisms he speaks of are demonstrated in these references, we fail to discover. But if the "lector

had familiarized himself with modern discoveries of relics of the antiquities spoken of in the Book of Mormon, he would probably have been not so ready to mock at them. He also stumbles over the "compass" spoken of in that book, and, like other critics who do not investigate but only "read at" portions of the work, he confounds the "round ball of curious workmanship" called "Liahona," which being interpreted means a compass, and which "pointed the way they should go," with the mariner's compass to which it bore no resemblance.

Again, Mr. Halsey makes a mistake when he explains that "Mormonism" is essentially material, and that "it is a dedication of the sensual." These remarks show how little he knows of that part of his subject. There are many hundreds of non-"Mormons" who, like that writer, have lived here for years and have no proper conception of what "Mormonism" teaches. It is eminently and specially spiritual, while it is also thoroughly practical, recognizing the body as well as the spirit of man, and meeting all his needs and aspirations as "a living soul." It particularly aims at the defilement of the spiritual part of man as the offspring of Delity.

On the subject of recreations provided for the "Mormons" he is more accurate, because that he can understand from observation. On the polygamy question he gives the report of the Ministerial Association and also the denial of its truth, thus endeavoring to present both sides of the controversy, and reaching the conclusion that "the Mormons should be taken at their word" in reference to it, and that really "polygamy is passing away." He says he is "hopeful of the final outcome," and closes his very well written and readable article with the following paragraph, which most of our citizens will endorse:

"Let Utah, both Mormon and Gentile, unite in developing her riches, and her future is assured. She possesses every natural resource, almost without exception. Her mountains are stored with coal and iron, and silver and gold. Her valleys are fertile. Her resources are unlimited. What she needs is a united people—not Utahs (theatrical word) but Utahians, and above all—Americans."

The article in The Era is finely illustrated with cuts of the Brigham Young monument, the Temple and Tabernacle, the organ, the Gardo House, Saltair pavilion, Lion and Beehive houses, and good portraits of Brigham Young, Joseph F. Smith and B. H. Roberts. The magazine contains also a variety of interesting and instructive reading matter, light and heavy, in poetry and prose. We are pleased to see such periodicals opening their pages to fair and respectful treatment of the subject of "Mormonism."

## SOCIALISM IN GERMANY.

The latest advices from Germany are to the effect that on re-balling in 1890 districts, where on the first balloting none of the candidates received the required majority, the Socialists have gained important victories. They are now a power in the Reichstag which the opponents must reckon with.

Much of the influence gained by this party is due to the labor of Herr August Bebel, the leader of the party. He joined the Socialists about 40 years ago, at a time when if meant imprisonment to preach those doctrines. At sundry times he was in prison, once for two years, because of his opinions. Bebel is now 62 years old, and his physique is frail, it is said, but he is still the most formidable debater on his side of the chamber in the Reichstag. He has been the irreconcilable opponent of duties on imported food, and of militarism. He has denounced the annexation of Alsace and Lorraine. "It was a great mistake," he says, "and is the cause of all the armaments that now burden Europe." The German and French peoples should, he insists be reconciled and disband their great armies. He has characterized the German army's exploits in China as "shameful" and said they were marked by "bestiality lower than among beasts." He blamed the Emperor for it all because of his order that no mercy should be shown. He has repeatedly criticized and censured William II. for his public utterances, and once he intimated that he thought the Emperor was insane. This was on the occasion of the latter's speech to young recruits, telling them they must be ready, if needs be, to kill their own fathers and mothers.

The following extract from a famous speech delivered by Herr Bebel in the beginning of this year, gives a good insight into the character of the man. He first criticized the Emperor in very plain terms, and then continued:

"Now, gentlemen, it is not enough that the German Emperor speaks against us, but his son, too, the Crown Prince of the German Empire, comes forward to imitate him. This young gentleman, twenty years old, steps forward to talk of our party as 'wretches.' What kind of service has this young gentleman done to the state that he dare take it upon himself thus to speak of the German Social Democrats? Of course, we don't mind it. If we are called the army of wretches, we know that in the end the name will become a title of honor among us, even as the name of 'barracks' became a title among the Dutch, aristocracy and Dutch burghers when they were fighting against the Spanish conquerors who fastened it upon them. Perhaps before long, at a meeting of Social Democrats, we may decide to adopt the title of 'The Party of Wretches,' and in this way we shall bring the gauntlet to the young gentleman's face. Attention as the young man has, according to human reckoning, some distance yet to travel before he reaches the throne. I think he might employ the journey more profitably than in making enemies of the Social Democrats. This enemy might not be useful to his future as German Emperor. For by that time the power of the German Social Democracy may be very different from what it is today."

No wonder, he makes friends for his cause. He advocates the cause of an advanced civilization; he does so absolutely without fear, and yet with refinement that is characteristic of a noble soul. Eloquently he speaks for the German masses that are, in this way, struggling for better economic and social conditions than those now prevailing.

The program of Herr Bebel's party, as now briefly defined, is as follows:

1. One vote for every adult man and woman; a holiday to be election day; payment of members of the Imperial Diet and State legislatures.
2. The government to be responsible to parliament (at present the Emperor can dissolve parliament at will); local self-government; referendum.
3. Introduction of the militia system.
4. Freedom of speech and freedom of press.
5. Equality of man and woman before the law.
6. Disestablishment of the churches.
7. Undenominational schools, with compulsory attendance and gratuitous tuition.
8. Gratuitousness of legal proceeding.
9. Gratuitous medical attendance and burial.
10. Progressive income tax and succession duty.

The sixth plank of this platform is one that will attract special attention in ecclesiastical circles. It would not be surprising if that plank could be embodied in the laws of the land, at no distant date. If so, Germany will enjoy perfect religious liberty. That would be so great a boon to the country, that for it the entire platform, defects and all, could be adopted to the greatest advantage.

## SCANDINAVIAN IMMIGRATION.

Students of immigration figures have noticed that there is again a great influx from the Scandinavian countries. For some time it was shown that the newcomers to this country came chiefly from southern Europe, and the change in the character of the immigration was viewed with some alarm. Now the stream seems to be again coming from the north. Only a few days ago a dispatch from Copenhagen stated that twice as many Danes started for the United States in May this year as in May a year ago, and this is only one indication of this fact. Much of the Scandinavian immigration goes through Copenhagen, and the increase noted from the capital of Denmark indicates the condition all over the Scandinavian countries.

In the first 16 months of the current fiscal year, while the total immigration increased 33 per cent over the corresponding months of 1902, the immigration from the Scandinavian lands, Denmark, Sweden and Norway, increased 48 per cent. If the proportion of arrivals in May and June bears the same ratio to the arrivals of the preceding 16 months this year as last, the United States will receive for the whole year 7,000 Danes, 25,000 Norwegians and 46,000 Swedes, a total of 78,000.

The reason is obvious. Hard times in the old countries, and the reports of the prosperity that are heard from this side of the globe, have the usual effect of starting an exodus for the land of promise. Among these immigrants are also a great many Finlanders, who have been compelled to leave their homes, by the hand of oppression. This class of emigrants are welcome. Generally they are the home-builders this country needs. Their arrival here means the redemption of new ground, the rearing of new homes, and the corresponding increase of manufacture and trade.

In 1882 these three countries sent 105,226 persons to our shores. The years 1880, 1881 and 1883 were also years of heavy Scandinavian immigration. After that the numbers fell off somewhat, but increased in 1887 and 1888 and again in 1892 and 1893.

## THE AWFUL MICROBES.

According to a consular report, German scientists have taken the pains of counting the number of microbes that live on berries and small fruit. The result of this count is simply awful. On half a pound of huckleberries, there were 400,000 of these little beasts. Damson plums had 470,000; yellow plums, 700,000; pears, 800,000; gooseberries, 1,000,000; strawberries, 2,000,000; raspberries, 4,000,000; grapes 5,000,000; currants, 11,000,000; cherries, 12,000,000.

Whether this proposition is fixed, so that with each half pound of cherries always go 12 million microbes, or whether there are sometimes "more, sometimes less, is not stated, so it must be taken for granted that the number given is the average. It may be irrelevant to ask how the count was made, and scientists are sometimes impatient at pointed questions, but an explanation of the process of counting would have been in order in such an important matter.

But in order to complete the horror of the strawberry and cherry season, the New York Times reminds the public that the bacteria on the berries are but a small part of the bill of fare. A quart of milk, our contemporary claims, contains 12,875,000 bacteria, neither more or less, and cream is still richer in these organisms, while sugar fairly "nukeates with organic life." And yet people wonder what ails them, after a meal finished with say 50,000,000 microbes in the desert, without counting those that inhabit the spoons with which the toothsome food is conveyed to its destination.

If people were to listen to microbes, they would have to quit both eating, drinking and breathing. But common sense generally prevails, and man does not live in vain trust to nature to take care of him. Those who will live in accordance with the laws of nature and take care of their health, need not fear microbes very much. They are well provided against the attacks of most of the micro-organisms that exist.

## STORY OF CARMEL AGAIN.

A most curious invitation to a religious contest has been issued by a rival in India, of Mr. Dowle of Ellish fame, in this country. The Indian enthusiast challenges the Chicago pretender to meet him in prayer at the Throne of the Almighty, with the petition that whoever of the two is the liar may perish. The name of the Indian champion is Mirza Ghulam Ahmad. According to an article in an Indian periodical, quoted in The Literary Digest, he claims to be "the promised Messiah" sent to reform the world. In his published challenge to Dowle, he states without hesitation, that he is "the very Messiah," for which he (Dowle) is waiting. He alleges that God has proved the truth of this extraordinary claim.

by numerous signs, one of which is the large following he has obtained. And then he continues his challenge thus:

"Whether the God of Mohammedans or the God of Dowle is the true God may be settled without the loss of millions of blood. If Dr. Dowle is certain of the divinity of the son of Mary, he should publish the proposed prayer with the signatures of at least one thousand men affixed to it. Upon receiving it, I should address the same prayer to Almighty God and publish it with the signatures of the same number of witnesses. If Dr. Dowle has the courage to accept this challenge, he will thereby open a way for all other Christians to the acceptance of truth. In making this proposal, I have not taken the initiative, but the Jewish God has inspired me upon Dr. Dowle's presumptuous prediction that all Mohammedans shall perish."

M. Messiah Ahmad seems to be as sure of his position, as is Mr. Ellish Dowle of his. He must have read the story of Ellish and the priests of Baal on Mt. Carmel, and concluded that the experiment of calling down fire from heaven is still well worth trying. Or, perhaps, the challenge is but an advertising scheme.

The notable thing about the matter is the fact that in various parts of the world the voice is heard: "Behold here is Christ!" This was predicted by the Son of God Himself, and pointed out as one of the unfailing signs of the approaching end of the old order of things, and the commencement of the new. To those who believe in the "more sure word" of prophecy, the various claims to Messiahship convey a warning to be on the alert, that when the midnight cry finally is heard, they may not be found unprepared.

A counsellor's salutation: Parley vious reservoir?

Toy not with the toy-pistol, inwardly it is worse than a ravening wolf.

The cable to Manila is to be opened July 4. "May it be an 'Open Sesame!'"

Postmaster-General Payne is ill. With his name what else can he expect?

Ambassador Tower entertains an emperor as though he were to the manor born.

In Kansas they say it is the hand that swings the grain cradle that rules the world.

King Peter calls it "My dear army." And why shouldn't he? The army called him.

The czar has pardoned many Finlanders. But the Finlanders have not pardoned the czar.

The love of Chamberlain and Balfour, to judge from appearances, is stronger than that of David and Jonathan.

Three negroes were lynched at Newton, Georgia, yesterday. If Georgia can't have negro peonage she will have negro lynchings.

"The Serbian comedy" is the way an exchange speaks of the Belgrade revolution. Most people regarded it as very much of a tragedy.

Tomorrow being a day of rest it would be a good thing to observe it as such. To many that would be a new and novel experience.

A train hold-up, and one man very severely injured, between here and Ogden, shows that our State is abreast of the times.

The gentleman who indulged in shooting a sheepman in the streets of this city should remember that he is not on the Wyoming range.

The Yale student whose expenses during the college year just closed were eleven thousand dollars, no doubt got a good deal of experience and somebody a good deal of cash.

A suit has been started in Kansas City for damages caused by the recent flood. A man who would try to take advantage of such a calamity as that is a disgrace to his kind.

A cherry tree is a menace to good morals. Filled with red ripe cherries it induces boys to petty stealing. And it caused so great a boy as George Washington to commit acts of vandalism.

## ON RELIGIOUS TOPICS.

New York Observer.

Possibly human interpretations of God's word when gathered in the form of a creed, cannot be judged in the same light as the word itself. The word of the Lord endures forever. It is calculated to stand a handling and exposition to analytical treatment that men's creeds may not. There seems to be an inherent in God's word that ensures its safety in spite of its attack of friend or foe. But creeds are not thus inherently invulnerable. Caution is needed, then, in our effort to improve just we lose much that is good and find ourselves unable to build as good a structure as we pull down.

## Presbyterian Banner.

If we allow people to think that one church is as good as any other, that it is a matter of indifference to what church they go, that the difference of doctrine, worship, and government which distinguish our church from others, are all trivial differences, not worth teaching publicly or privately, why should they not let their church connection be determined by their social associations or chance whims or the loss of a penny? It is strange that the daughter follows her husband out of our church, and the son is raised to the preference of his wife for another church? Is it strange that the Presbyterian family, moving into a new locality, moves by the Presbyterian church for no other than merely social reasons? What reasons do they know for adhering to their own church?

## The Living Church.

It would be unjust to ignore what John Wesley did for Christian unity. Religious differences were more numerous in his day than in ours. Many of our oft-exaggerated, but he did not exaggerate in describing the old-time country squires whose "antiquities" were numerous and bitter. He hated Papists, Unitarians, Socinians, and Unitarians, Presbyterians and Baptists, and Jews. It did not require

much provocation for a mob to pull down a dissenting chapel or throw stones at a Roman Catholic priest. In this world of fierce denunciation moved a scholar who gladly acknowledged his indebtedness to good men of widely different tenets. Wesley had learned a good deal from the early fathers, he had read the great divines of the church of England, some of his warmest friends were Moravians, he admired the saintly characters of the Roman and the undivided Catholic church, his sympathies, naturally quick, had been broadened by reading.

## New York Churchman.

Is it not fair to acknowledge that we still hold the priceless heritage of the church in a sectarian spirit, as a possession rather than a trust, in the spirit of privilege rather than that of obedience? To the extent that we do, we are a sect and not the Church of Jesus Christ—the one church for all men. His church is in the world as a reconciler. Sectarianism cuts asunder. His church stands for unity in diversity and diversity in unity. Sectarianism forces contradictions where they do not exist, and is essentially divisive and dividing.

## Christian Work and Evangelist.

Canon Henson continues his appeals for a unity of Protestant Evangelical denominations. It does not appear that union outside the Quadrilateral is aimed at, and a union which involves a uniform government by episcopacy—which had no existence in earlier apostolic times—is simply impossible. But the subject is growing among the denominations. The Presbyterians took a step toward Protestant unity by appointing a commission to consider measures for consolidating the different members of the greatly divided Presbyterian family. There is no question but that there is a decided trend toward union on the part of the Protestant denominations. This movement must be allowed to work itself out. It will take time. That the spirit of denominational unity is in the air is a most encouraging sign. When it really possesses the hearts of Christians everywhere, matters non-fundamental will be relegated to a second place, and only a very few essentials, such as Christ prescribed, will be insisted upon.

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No. 8 6:30 p.m.	No. 7 7:45 p.m.
No. 10 8:30 p.m.	No. 9 9:30 p.m.
No. 12 9:45 p.m.	No. 11 11:30 p.m.

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