

DESERET EVENING NEWS

Organ of the Church of Jesus Christ of Latter-day Saints.
LORENZO SNOW, TRUSTEE-IN-TRUST.

PUBLISHED EVERY EVENING.
(EXCEPT SUNDAYS)
Circulation of Salt Temple and Salt Lake City, Utah.

Charles W. Penrose, Editor
Herbert G. Whitney, Business Manager

SUBSCRIPTION PRICES.	
By Year	in advance \$4.00
By Month	" " 3.33
By Quarter	" " 1.00
By Week	" " .25
Saturday edition, per year	" " 2.00
Send Weekly	" " 2.00

NEW YORK REPRESENTATIVE:
E. A. Craig, 41 Times Building

CHICAGO REPRESENTATIVE:
E. A. Craig, 111 Washington St.

SAN FRANCISCO REPRESENTATIVE:
C. S. King-Sheridan & Co., 409 Examiner Bldg.

Correspondence and other reading matter for publication should be addressed to the Editor.
Address all business communications to the Editor.
THE DESERET NEWS,
Salt Lake City, Utah.

SALT LAKE CITY, - SEPT. 1, 1900.

IMPORTANT PROPOSITIONS.

It is very important that the voting citizens of Utah shall become acquainted with the propositions to change the State Constitution, which are to be submitted for their decision at the November election, this year.

Tinkering with the fundamental law is to be avoided as much as possible. Only when necessity requires, should amendments to it be adopted. It is admitted that constitutions, both State and national, are not perfect, being of human composition, and that the growth of the body politic may require corresponding growth in the Supreme law. But anything of this nature that is proposed should be carefully examined and its extent be fully comprehended by the people, before any innovation is permitted to prevail.

In a Republic like ours it is to be expected that would-be reformers will be plentiful, and propositions to introduce their ideas and embody them in our governmental affairs will be numerous. Heretofore the good sense of our legislators and of the majority of the citizens, has been sufficient to exclude measures that would materially interfere with the integrity or the progress of the nation, or either limit the liberties of the masses or weaken the authority properly vested in the powers that be. It is to be hoped that this spirit of conservatism will continue to prevail, both in national and in State affairs.

At the election in November next, three propositions to amend the Constitution of Utah will be submitted to the voting citizens. The first may be stated in a few words. It is simply to add to section three of article thirteen, this sentence:

"Provided further, that the taxes of the indigent poor may be remitted or abated at such time and in such manner as may be provided by law."

This appears to us a very wise and necessary provision. It had a place in the legislation of Utah in some form, almost from the beginning of the Territory. It is strange that it was not incorporated in the State Constitution. It is well known that there are poor widows and other indigent persons possessed of small properties who are entirely unable to pay taxes thereon. Some of them have lost their little homes and become dependent upon charity. Discretionary power ought to be vested in the proper bodies to give such persons reasonable relief. As the whole matter is to be regulated by legislation, proper restrictions can be imposed so that the authority to abate or remit will not be abused. The amendment is a necessary change, and we hope it will be supported by the votes of the people.

The next proposition is that section six of article ten, of the Constitution of the State of Utah, shall be amended to read as follows:

Sec. 6. In cities of the first and second class the public school system shall be controlled by the board of education of such cities, separate and apart from the counties in which such cities are located.

This is the scheme that was defeated by popular vote at a previous election. It merely omits the word "maintained" from the section as it now stands. It is designed to make the taxpayers of Salt Lake and Ogden cities pay taxes, not only for the support of the schools in those cities, but also help to "maintain" the schools in the county districts. Under the ruling of the courts, the Constitution as it now stands allows the schools in those cities under the board of education, to be "maintained," that is supported by the taxes collected for that purpose, while the schools in the county districts are supported by the taxes collected outside of the city. But there are a number of persons who want the city taxpayers to contribute to the support of the county district schools, as well as maintain their own. That this is manifestly unfair will be readily seen by persons who are not immediately and peculiarly interested. If the argument is good that the wealthy cities should help support the poorer school districts in the county, then, by the same rule, the richer counties must be called upon to help the poorer counties, and thus the burden would be increased to an insupportable extent. The State tax for the support of schools is imposed, for the purpose of giving aid in this way to a reasonable extent, and the limit is wisely fixed. The attempt to fasten this additional requirement upon our State Constitution should be resisted by voting "No" on the proposition.

The third resolution to be submitted requires careful reading and thought. It is that section one of article six of the Constitution be amended to read as follows:

Section 1. The legislative power of the State shall be vested:
1. In a Senate and House of Representatives, which shall be designated the Legislature of the State of Utah.
2. In the people of the State of Utah, as hereinafter stated.

The legal voters, or such fractional

part thereof, of the State of Utah as may be provided by law, under such conditions and in such manner and within such time as may be provided by law may initiate any desired legislation, and cause the same to be submitted to a vote of the people for approval or rejection, or may require any law passed by the Legislature (except those laws passed by a two-thirds vote of the members elected to each house of the Legislature) to be submitted to the voters of the State before such law shall take effect.

The legal voters or such fractional part thereof as may be provided by law, or any legal subdivision of the State, under such conditions and in such manner and within such time as may be provided by law, may initiate any desired legislation and cause the same to be submitted to a vote of the people of said legal subdivision for approval or rejection, or may require any law or ordinance passed by the law-making body of said legal subdivision to be submitted to the voters thereof before such law or ordinance shall take effect.

Sec. 2. Also that section 22, of Article 6, of the Constitution of the State of Utah be amended to read as follows:

Sec. 22. The enacting clause of every law shall be "Be it enacted by the Legislature of the State of Utah." Except such laws as may be passed by the vote of the electors as provided in subdivision 2, section 1 of this article, and such laws shall follow: "Be it enacted by the people of the State of Utah." No bill or joint resolution shall be passed, except with the assent of the majority of all the members elected to each house of the Legislature, and after it has been read three times. The vote upon the final passage of all bills shall be by yeas and nays, and no law shall be revised or amended by reference to its title only, but the act as revised or amended, shall be re-enacted and published at length.

The portions that require consideration are those that relate to what is known as the "Initiative and Referendum." It is an innovation upon the system of government which has served this country so well from the beginning. It is a step toward the abolition of the present legislative department of that system. It would make the body of the people the immediate framers of the laws, both as to State affairs and to city and local affairs. It would also render void the acts of the Legislature, and of any municipal body, if the majority of the people should so decide by vote. Under it no law, unless passed by two-thirds of the Legislature, could go into immediate effect. Until an election could be held and a vote be taken upon it, however important its speedy action might be, it would be inoperative.

While the Legislature was allowed to exist there would be a double law-making power in the State; one the regularly elected assembly, the other the masses of the people irrespective of any qualifications for the task. The former may be regulated by the action of the Governor; the latter would have no check and the populace would be paramount. In every city and town and county the same condition would exist. The local officers would be restrained to some extent by the executive authority, but the people of each faction of the community would be unchecked, making ordinances and regulations at their own sweet will.

It seems to us that a legislative body elected by popular vote and governed by constitutional limits and requirements, is all-sufficient for the purpose designated, and that the introduction of legislation by the populace and the paralyzing of law by the same irresponsible force, would be a misfortune rather than an improvement, and is not likely to be supported by many of the citizens of Utah. The power to initiate legislation rests with the people now, to a safe extent. Any measure considered needful will find members of the Legislature ready and willing to introduce it, and the body chosen by the voters to pass upon it will give it due consideration.

What may do very well for some cantons in Switzerland, may not be suitable or desirable for Utah. The proposition is a part of what is known as Populism; and while it may be plausibly presented by its advocates, who include some very respectable and able speakers, it is in our opinion unnecessary and revolutionary in its character, and therefore our State Constitution ought not to be hampered with it.

Thus there is one proposed amendment—the first, which we think would improve our State Constitution and ought to be adopted, and two that follow it that should not be allowed to prevail. Let the citizens of Utah read the resolutions to be voted upon, do their own thinking concerning them, and then be sure to go to the polls in November and vote according to their honest convictions.

THE HUBBUB IN THE HUB.

The excitement in Boston caused by the revocation of licenses previously given to various public speakers to appear on Boston Commons, seems to continue. There are loud protests in the papers against what is regarded as an arbitrary exercise of power and an infringement of liberty of speech.

The Boston Globe of Aug. 27 notices the Sunday appearance of the Commons as a result of the new order of things. The picnic contingent of North End Italians, with their lunch baskets, was particularly conspicuous as usually. Then there were almost innumerable individuals of the seedy appearance peculiar to the Weary Willies. They were sleeping upon the grass all over, almost as thick as in a 15-cent lodging house. A band dispersed music—presumably a "sacred concert" of military pieces and selections from operas.

The region around the band stand was crowded, while the place where orators usually discuss their subjects were about abandoned. By order of the mayor a number of these had been forbidden to open their mouths. It seems that only the strictly orthodox preachers had been privileged to continue their exhortations, and these had but little attraction to the crowds that gather in that public place.

The opinions are divided on the wisdom of the policy that denies free speech to American citizens. But there can be no two views on the folly of arbitrarily granting the privilege to some and denying it to others, without being able to assign any valid, or even plausible reason for so doing. To the civil authorities of the great city there can be no orthodoxy and no heterodoxy. That is a line of distinction not recognized by the law of which they are the executors. What they are concerned

about is the maintenance of peace and order, not orthodox dogmas. They are in their line of duty when they suppress the disorderly element, and prevent outbreaks of riots in the community. They are themselves usurpers, if they discriminate against one religious faith for the benefit of another.

There are not too many earnest preachers of righteousness in the land. Scan the newspapers for a single day and note what the record of crime is almost daily. A mob in one place blows up a city hall and kills innocent children, because they were frustrated in their efforts at consummating a lynching. At the same hour a maniac pounds a fellow to death, because the latter is suspected of not being a "Christian." Almost at the same hour, in another city, three men are murdered, because they refuse to give them money to buy beer with. And on a railway train men are being killed and robbed. And thus the record goes on. Is it not almost criminal to silence the voices that cry repentance, as long as such chapters of horrors are daily written in the history of our country?

Among those who have been refused the privilege of speaking at Boston Commons is a "Mormon" Elder, and no reason for it was given. There was no plausible pretext to be found. Here in Utah, it is difficult to understand such bigoted discourtesy. "Mormon" meeting houses in Utah have frequently been opened to outsiders for religious services. Presbyterians have held services of their conferences in at least one "Mormon" Tabernacle, and in the great Tabernacle of Salt Lake City, the appearance of both Gentiles and Jews is by no means infrequent. The "wild West" would have a right to expect to be outdone in civility by the cultured East, and especially by Boston, which thanks to the late Oliver Wendell Holmes—is everywhere known as the very hub of the universe.

QUESTIONS ANSWERED.

Provo, Utah, Aug. 30, 1900.

To the Editor:
Would you please answer the following in Saturday evening's "News"? Did the "Mormon" Pioneers plant and mature either wheat, oats or barley the season of 1847, after their arrival in the Salt Lake Valley? 2—When and where was the first white settlement made in Utah county? Respectfully,
A. CONSTANT READER.

To the first question we reply No; there was no crop of small grain matured in 1847. There was some planting of potatoes, corn, beans, buckwheat and turnips that year, after the arrival of the pioneers, but no wheat, oats or barley was harvested until 1848, and then but little was raised.

To the second question we answer the first white settlement in Utah county was at the spot now called Provo, in March, 1849, by John S. Hildreth and others.

REFORM FROM WITHIN.

The late John J. Ingalls is quoted as having been skeptical as to the possibility of effecting lasting reforms by means of legislation. He held that all true reform begins with the individual. Legislation cannot "give brains to the brainless, thrift to the thriftless, industry to the irresolute and discernment to the fool."

This is true philosophy. The object of law is to point out right and wrong, as far as possible to protect the innocent from the acts of the evil-doer, and to administer correction. But all this does not impart the necessary power for reform. It does not give to the individual the moral force necessary to turn from falsehood to truth, from enmity to love, from immorality to morality. That force must be sought for elsewhere. It is given only with the honest acceptance of the Gospel.

There is too much law-making in the world and too little effort at individual reform. We legislate against almost every conceivable evil, and then go on breaking the laws as if they never existed. And in this way even the corrective influence of the law is lost.

The Prophet Joseph's views upon this subject are worth more attention than they have received. He says: "Petition your State legislatures to pardon every convict in their several penitentiaries; blessing them as they go, and saying to them in the name of the Lord, go thy way and sin no more. Advise your legislators when they make laws for larceny, burglary or any felony, to make the penalty applicable to work upon roads, public works, or any place where they can be taught more wisdom and more virtue; and become more enlightened. Rigor and seclusion will never do as much to reform the propensities of man, as reason and friendship. Murder only can claim confinement or death. Let the penitentiaries be turned into seminaries of learning, where intelligence, like the angels of heaven, would banish such fragments of barbarism. Love conquers all."

There is truth conveyed in these lines, which it may take generations to comprehend, but it is nevertheless the truth that pervades the teachings of the best men that ever lived on this earth.

ANOTHER ANDREE BALLOON.

The message from Andree said to have been found at Skjerve, Norway, must have been dropped from the balloon shortly after its ascension in the summer of 1897. It does not furnish any hope for the safety at this time of the daring adventurers.

In the latter part of last year another Andree buoy was found, supposed to have been the one which, according to agreement, was to be dropped as soon as the North pole had been passed. But on investigation it was discovered that the hooks had not been fastened to the eyes, and that, consequently the buoy had not been let down by means of lines. There were other peculiarities connected with it, indicating that it had been thrown out as ballast, and the facts were, by Professor Nansen, considered bad signs.

The explorers had twelve buoys with them. These were made of cork and covered with a copper netting. In the upper end was a cylinder, designed to carry any communication the travelers might desire to make. Only two of these buoys, we believe, have been found. One conveyed the news that the travelers were safe on July 11, 1897. The other, which was found first, indi-

cated that in all human probability the balloon had been wrecked somewhere in the desolate Arctic regions.

It is a question now as to which of the nations want peace, since some of them are far from eager to secure it by retreating from the Chinese capital.

It is only a little war between Bulgaria and Roumania, and if Europe chose it might be ended soon. But if it is permitted to go on, the fire is sure to get beyond easy control.

Lord Roberts' dispatches seem to give conclusive evidence that the Boers are giving out. They also make plain the fact that not many of them are left in the field to do the giving act.

Glasgow may not have a bubonic plague in a way to be dangerous, since it will be met by strict means of control, but the fact that there are eighty-three persons affected and under supervision makes it worth while for this country to keep a sharp lookout.

The late lord chief justice of England, Baron Russell, gave his opinion that Mrs. Maybrick had been unfairly tried and condemned. In the face of such eminent legal expression it would seem that love of justice would impel the British home office to make an investigation of the case.

"There must needs be opposition in all things" is a trite saying that has illustration in The Hague peace congress and the continual state of war that has existed among the nations since then. A determined struggle between the two conditions seems to be on in earnest.

Maybe the traitor Vance, who was sentenced to death, but whose sentence was commuted to imprisonment for ninety-nine years by the clemency of Pres. McKinley, may regard this as an improvement on the original judgment of the court martial, but he must also see that there is poor chance of his dying a free man.

Now that the Hamburg-American liner Deutschland holds the ocean record both ways by a very large margin, it looks as though a new ship would have to be built for transatlantic service before there is another material lowering of the record. By the way, a speed of over 500 miles a day is speedy rushing for a great ship.

The diplomacy of America has made a brilliant record in the Chinese trouble, the latest move being not a whit behind the others. Old World powers are puzzled and embarrassed, but they have to admit that from the outset of this struggle the United States representatives have demonstrated an ability to cope with the situation, such as no other power has brought to the fore. The basis for this is that Uncle Sam has no selfish scheme to hamper his action, but is eager to do right by China as by the other nations.

The proposed new transatlantic route, by which the time of mail traffic between the Irish coast and London is to be reduced eight hours, is an old-time theme of discussion, which seems to be in the way of bearing fruit. But if the plan proves a success for transatlantic traffic, Liverpool will be put to one side in such a way as to almost destroy the city in a commercial sense. As for a half century past, the money power of Liverpool will be set with vigor and determination against the scheme.

RECENT PUBLICATIONS.
Life of a Pioneer is the title of a neat volume just issued from the press, and reciting the experiences of a Pioneer in the Great West. It is the first book of the kind produced here, and having for its subject a resident of Utah; its notable feature being that it is a sketch of a frontiersman, Indian guide, American soldier, pioneer, and gold discoverer as well as missionary both to white people and to savage tribes. The author is Capt. James S. Brown of Salt Lake City.

The book is a thrilling narrative of remarkable experiences, presented in plain, forceful language. The interest awakened in frequent frequent reaches the plane of intensity, and those familiar with the stories of Daniel Boone and Davy Crockett will find in Life of a Pioneer episodes of less dramatic and exciting, though occurring in a different field than that of those well known personages.

The story opens with a brief statement of the author's parentage and birth, then comes to his experiences in his backwoods home in Illinois, and later in his connection with the Latter-day Saints, and the journey after the exodus from Nauvoo to the Missouri river. At the last named point the author's connection with the "Mormon" Battalion began, and the account of individual experiences on that memorable and terrible journey is truly graphic. The perils, the sufferings, the exciting episodes, and the final victory as the Battalion reached California and did its share to add that valuable part of the country to the American domain, comprises reading matter of thrilling interest.

Following the scenes in the Battalion comes the start homeward, and the stop at Sutter's mill, the scene of the great California gold discovery. Mr. Brown is the only eye-witness who has written a detailed account of that notable occurrence, and his story is well told. Its accuracy is certified to by other eye-witnesses.

After the gold discovery, the journey to Utah; a mission to the Society Islands, and during which, among other most remarkable experiences, the author was taken out by cannibals to be burned, but miraculously escaped; travels among Indians in the Rocky Mountains; frontier war in Utah, Idaho, Wyoming and Colorado; incidents occurring at the Sweetwater gold excitement; missions to the Eastern States, Great Britain, the Indians of Arizona; and a second time to the Society Islands, as well as many notable events at home, make a story which is truly fascinating.

The book (which comprises upwards of 300 pages) gives an excellent idea of the conditions and customs prevailing at the times and in the places described. While much of the narrative partakes largely of an exciting character, owing to the nature of events, an important element is the highly moral tone that pervades it from the opening to the close. The author and subject has been a preacher of Christianity, and the spirit of his testimony permeates the entire volume, thereby adding pleasure and ennobling ambitions to its perusal, making the Life of a Pioneer an instructive as well as entertaining autobiographical sketch.—James S. Brown, 20 north, First West street, Salt Lake City.

Haynes' Guide to Yellowstone Park is the title of a little handbook, profusely illustrated and containing information of the park, giving distances, altitudes, and other items of interest to travelers that intend visiting

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Z. C. M. I., T. G. WEBBER, Supt.

that celebrated region. It is a neatly gotten up pamphlet. It should be indispensable to all tourists.—F. Jay Haynes, St. Paul, Minn.

"Paris in 1900 and the Exposition," by Edward Tusey, occupies the first place in the September number of Harper's New Monthly Magazine. Then comes a poem, "One World," by Henry Van Dyke, and a story by Paul Leicester Ford, "Wanted: A Match-Maker." There are number of other stories and installments of novels, as contributions on the questions of the day, among which is an article by William W. Kimball on "Submarine Torpedo Boats," illustrated from sketches made on the Holland while running under the surface of the water. The number is one of great artistic and literary merit.—Harper and Brothers, New York.

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