



## SOUTHERN STATES.

## A CHRISTMAS CELEBRATION.

## The Songs of Zion Open the Hearts of Those Who Hear Them.

Elder Wm. A. Adams, writing from Harpers Island, Carteret, Co., N. C., under recent date, says:

My companion, Elder H. S. Cordingley and I arrived on this island Dec. 10, after a voyage of thirty-four miles through the Boyne Sound in a skiff. We paid our passage by singing to the crew while we glided over the waves, which otherwise would have cost us \$1. As we were without money and the captain insisted on the price when we took passage, we told him we would try and get the amount at the end of our trip. Not knowing from what source it would come, we were obliged to trust entirely on the Lord to open the way before us. I had already proven His promise, (during my fifteen months sojourn in the Sunny South) "Knock and it shall be opened unto you." After we found out that they (which did not take long to discover) we broke in spell by making the privilege to sing a song to help shorten our ride in the cold bleak wind. The petition was granted. The echoes of the first song had scarcely ceased sounding along the foaming waters, when the second piece was called for. Each selection seemed to produce a more favorable impression, until we arrived at our destination where they departed by thanking them for their kindness, as we left them rejoicing to know that they had taken two penniless "Mormons" on board.

We found the Saints faithful and the Sabbath school in a prosperous condition. Notwithstanding the Saints and friends felt disappointed to learn that the neighborhood had decided to abandon the idea of arranging a program and celebrating Christmas on the ground that it was too late to learn the places. Soon after our arrival we decided to have a Christmas tree and celebration under the auspices of the Sabbath school. The academy, (a large suitable building) was hired for the occasion and an organ was brought across the sound. On Christmas eve, the time appointed, the building was filled to its utmost capacity. Many seeing what the "Mormon" children had attained to, resolved to allow their children to attend Sabbath school in the future. The songs of the "Mormons" future. The songs of the "Mormons" future. The songs of the "Mormons" future.

We were gladly welcomed by those whose mission it is to rescue lost seamen. After partaking of a delicious Christmas dinner, we were escorted to an upper chamber, where we held services. After enjoying a hearty supper, we strolled back along the beach gathering beautiful shells as we watched the sun pass beneath the waves. Leaving the surging billows we crossed over the sandy beach to the banks of the sound, where our boat was lying in wait for us, just in time to see the full moon arise from behind the silvery waves. We were soon on board the vessel singing the songs of Zion as we glided along. The tiny foam of a grand display of fireworks were continually sent into the air by those on the island who were awaiting our return. We arrived safe and all rejoicing over the pleasant trip.

The work of the Lord is progressing in this portion of the Lord's vineyard. We have fifteen Sabbath schools organized in this conference, which are resulting in much good. They are kept in harmony with the schools in Zion, by the aid of the Jews who instruct the Saints in the absence of the Elders of Israel.

The value of the Desert News cannot be over-estimated. It is a silent missionary that keeps new life instilled in the hearts of the Saints and friends during the absence of the Elders of Israel.

## The "News" Appreciated.

Elders J. H. Stocks and O. G. Anderson, in a letter dated Millville, Miss., Dec. 26, give expression to their appreciation of the Desert News as follows: "Your valuable paper which comes to us once a week is read, not only by us, but also by others who note its influence for good. We Elders love to read it, because of the home news and the religious part. We find many useful made plain, by carefully reading the editorial page. Many of the Southern homes are made glad when they read the 'News' and we Elders are trying to get it into all the homes of the Saints. We also recommend it to relatives here and tell them they might learn something by perusing it."

We Elders spent Christmas at dear Sister Ray's, Madison county, and enjoyed very much the Turkey dinner and friends prepared.

After dinner meeting was called and Elders Milton Moody, J. F. Iverson and J. D. Brown, spoke to the congregation upon the apostasy and restoration of the Gospel. The Elders are all well.

## HAWAIIAN.

## DEATH OF W. F. PHILLIPS.

An Account of a Faithful Elder's Departure for Another Field.

In a letter to the First Presidency of the Church, Elder M. M. Bush writes from Lale, Oahu, Dec. 24, 1901:

Having been with Elder W. F. Phillips at the time of his illness and death, I deem it my duty to give you the full particulars of the same.

At the October conference, Brother Phillips was appointed to labor in the North Hawaii conference with Elder Pauhau (native) as companion. I was appointed special missionary for the three conferences on the island of Hawaii. Brother Phillips and companion went to their field of labor in October

and I went to visit the Hilo conference. I visited through the Hilo conference and joined Bro. Phillips and Pauhau at Honoana, Hamakua, in the North Hawaii conference on December 4, and found them in good spirits and meeting with much success. Bro. Phillips complained that of a slight pain in his back, but said there was nothing seriously wrong. We visited Saints and outsiders every day from that time to including December 10. But when we returned to our boarding place on Tuesday afternoon, he said he was not feeling well and would lie down and rest. Later I went to call him for supper, but he declined to eat. Late in the evening he took a violent chill which, however, only lasted a short time. He had some fever again, but slept nearly all night. Next morning the fever was very high, but he refused to have a doctor. The fever was very high all day, but was not so bad at night, and he slept very well. Thursday morning the fever was high again and I gave him quinine which seemed to check the fever, and about noon the fever abated. He was much better and ate for the first time since his illness. He rested quite well Thursday night but complained of a pain in his lungs and his breath became short and laborious. Friday morning he expressed himself as being much better. The last boat for the week was leaving that day for Honolulu, so I reported this to President Wood. I had no further news until toward night, when I noticed blood in his spittle. I asked him where he thought it came from, and he said he thought it came from his head as he had had a severe headache during his fever. During the day he drank a quart of milk and ate some soda crackers. I was much gratified at his improved appearance. He slept most of Friday night and Saturday morning felt so well that he asked to sit up for a while. I wrapped him carefully in quilts and lifted him into a rocker. He sat up for nearly an hour and seemed quite strong and drank some milk, but I was somewhat alarmed at the increased amount of blood. After I had laid him down again, I telephoned for the doctor as I feared Brother Phillips had pneumonia. The doctor came shortly after noon and said that he had catarrhal pneumonia, but said that there was no apparent danger, which gave us both great satisfaction. Soon after the doctor left, Brother Phillips began to ramble in his talk. But I did not think that he was in imminent danger. At about 8:30 p. m. he asked for his wife and mother, and I noticed a strange expression on his face, which alarmed me and I felt his hands and feet, and they were cold. This told me that he was dying. I called his companion and at 9 o'clock p. m. he expired. He never knew that he was dying, or if he he knew it, he never expressed it. This being no means of communicating with headquarters, I immediately after his death, telephoned to Hilo City for an undertaker who came out next day at three o'clock and said that the only way to do was to line the casket with lead and seal it tight and that it would be possible to ship it to Europe in that condition if it was desired. On Monday I discovered that the casket was not airtight and I so informed the undertaker by telephone. He came to my house and remedied the difficulty and tried to remedy it, but it was not done. I went back on Wednesday and was worse than ever, but nevertheless I was determined to try to ship the body. We had to take it by team to Kilauea, about thirty miles, and being the nearest port. The first boat to leave Hawaii was to be on Thursday night. On reaching Waimea with the body (we traveled by night), we discovered that the casket was in every bad condition and that it would be impossible to ship the body, so we chose a nice little spot in the lot of the president of the branch and buried him there where the remains will be secure until such time as they can be taken up and removed. I then proceeded at once to Lale to report everything to President Woolley.

Sister Phillips is standing the ordeal as only a faithful Latter-day Saint could. She will sail in the near future for home.

Brother Phillips died the death of a hero in the full performance of his duty.

## MEXICO.

## IN OLD MEXICO.

## The Mission Said to be Making Progress Among the Aborigines.

Elder Ammon M. Tenney in a communication dated City of Mexico, Dec. 21, 1901, reports as follows: "I am pleased to say that the Lord has attended my feeble efforts in the spread of the Gospel among the descendants of Father Lohi, and today the voice of the Elders of the Church of Jesus Christ of Latter-day Saints can be heard in at least eight different places on each Sabbath, within the circumference of ten miles of this most interesting City of Mexico."

At our conference, held in Cuernavaca on Nov. 15th and 16th we called thirteen native Elders, who have been doing some good work. They are, however, compelled to labor for their support and in consequence of this cannot give their attention to the preaching of the Gospel.

I have been very busy for the last six weeks, east of this city, in the cities of Ocumtla, Atlix, Chimal, Tepec, Antecameca, Santo Tomas, Chimal and Pachuca. Each of these cities is a place of at least eight different places on each Sabbath, within the circumference of ten miles of this most interesting City of Mexico."

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comparisons for me to speak and in view of there being the largest congregation and in it some educated gentlemen and ladies, I felt it a duty and accordingly spoke on the 4th chapter of Alma. At the close I was invited to preach in the same place on the authenticity of the Book of Mormon. I did so on the 9th, when we were favored with eighty listeners. Many of those present testified that they felt the impressions of the good spirit. One young lady, about 16 years old, declared she knew I was a messenger sent of God, and she called on her people to give attention and yield obedience to the teachings. Others rose and bore testimonies. The same evening I held meeting with a widow and her five children at the close of this meeting, the mother and oldest daughter asked for baptism. The daughter is the president of a society in the Methodist church, and her conversion has resulted in considerable opposition, the first I have met since my arrival. On the 14th and 15th we held meetings in Chimal and in the afternoon we preached to a large congregation in Tepec and in the evening in the city of Atlix. The same day native Elders held meeting in three other large towns with good results and so it has been this entire month.

At Atlix we celebrated Christmas. The program consisted of speeches, recitations, singing, etc., and was very much enjoyed.

There have been no many missions, but none so encouraging, and with such bright prospects as are offered here, and while the people are Lamanites in blood and color, it does not necessarily follow that they are ignorant, for I have converts that are now missionaries, who take the Bible or Book of Mormon, and select a chapter as a text and speak for one hour upon it, commenting on verse after verse.

## NORTHERN STATES.

## Gone to Rest.

Elder P. C. Peterson, Jr., writes from Indianapolis, Ind., Dec. 30, 1901:

The Elders who have labored in northern Indiana, and the Saints residing in this state will be pained to learn of the death of Sister Mary Ann Graham, of Indianapolis, which occurred Dec. 15, 1901.

She has been a patient sufferer for eight months from cancer, and when the end came was fully resigned to God's will. Sister Graham was born in Indiana, Jan. 11, 1830, but not until 1888 was she identified with the Latter-day Saints. Here home has always been open to all, and many Elders will recall with pleasure the happy hours at her home. The funeral services were held Dec. 17, and were conducted by Elders laboring in this city.

The "News" is always welcome, and its work in building and keeping in touch the Saints throughout the world is indeed a grand one.

## EUROPEAN.

## In the European Mission.

Millennial star, Dec. 13.

Arrivals.—The following named Elders from Zion arrived at Liverpool on steamship New Zealand on Friday, the 13th inst. For the British Mission—James H. McDonald, Heber City; William A. Montgomery, North Ogden; Sylvan E. Needham, Logan; John H. Hill, Mill Creek; William H. Summerhays, Forest Dale; John H. Wheeler, Salt Lake City. For the Scandinavian Mission—Adolph S. Jensen, Star Valley, Wyo.; Christian Hansen, Deweyville; James C. Jensen, Spanish Fork; Lars Peter Nelson, Brigham City. For the Netherlands Mission—Henry E. King, Salt Lake City. For the German Mission—William D. Campbell, Edward W. Brady and William Appel, Salt Lake City; Abraham Hansen, Glenwood; Jno. B. Schless and John Ranzenberg, Providence; Henry J. Goebel, Paris, Idaho; Francis W. Madison, Ogden; John Meyers, Jr., Ovid, Idaho. For the Swiss Mission—Ulrich Abegglen, Nephi; Huber, John Jacob Burgener and Frederick Remund, Jr., Midway; Christian Hugi, Jacob Weber and Gottfried Wiemann, Logan; Arnold Elschler, Montpelier, Idaho.

Appointments.—The Elders named have been appointed to the following conferences: James H. McDonald and Sylvan E. Needham, Scott's; William A. Montgomery, Newcastle; John H. Hill, Leavitt; William H. Summerhays, Norwich; John H. Wheeler, Sheffield. Release.—Elder Joseph E. Moyle of the Bristol conference has been honorably released to return home per steamship Saxonia, sailing from Liverpool on Saturday, Dec. 28, 1901, at 10 o'clock a. m. There were present President Joseph W. McMurrin, of the First Council of Seventies; the Stake Presidency, Patriarchs, members of the High Council, some Bishops and counselors and a small congregation of Saints.

Elder W. H. Seemiller reported the conditions in the Stake as favorable. The educational status of the Stake is excellent, and financially the people are making progress.

Elder John Anderson and Oscar B. Young addressed the conference and testified of the mission of the Savior.

## STAKE CONFERENCES.

## Sevier Stake.

Richfield, Dec. 31, 1901.—The quarterly conference of the Sevier Stake of Zion convened in the Stake tabernacle at Richfield on Saturday, Dec. 28, 1901, at 10 o'clock a. m. There were present President Joseph W. McMurrin, of the First Council of Seventies; the Stake Presidency, Patriarchs, members of the High Council, some Bishops and counselors and a small congregation of Saints.

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## WASTING LIVES



Because of irregular habits and disordered menses, because of the distress of leucorrhoea and the sharp pangs of bearing-down pains, thousands of women's lives are divided into monthly periods of suffering. They spend several days in bed every month—but the bearing-down pains never cease. Every exertion reminds them what a burden it is to live. Three weeks of this and then—the bed again. It is no wonder so many women are wrecked in body and mind. But it should never be forgotten that

## WINE of CARDUI

has rescued 1,000,000 women who suffered like this. It cured Mrs. Hancock, who endured two years of female suffering before she sought the right relief. There is no excuse for any woman dragging out her life in such agony and distress when she could be useful and happy. Wine of Cardui will regulate the menstrual flow and strengthen the diseased ligaments of the fallen womb. Such a medicine, that will make you feel like a new woman before another month, is for sale by your druggist. Secure a \$1.00 bottle to-day.

For more than two years I suffered with falling of the womb, and I am glad to say that Wine of Cardui and Thorford's Black-Draught cured me. Since I have taken Wine of Cardui other suffering women, just like myself, have also commenced its use and they think it is the only medicine in the world for suffering women.

Fire Creek, W. Va., February 8, 1901.

Mrs. LELIA HANCOCK.

and the restoration of the Gospel in this day and generation.

Elder Joseph W. McMurrin said that in order for us to enjoy the presence of our Father in heaven, it is absolutely necessary to keep His commandments. We can only be prepared gradually and will not be transformed instantly from a state of impurity to one of holiness. We should be as willing and anxious to obey the counsels of the Priesthood ourselves as we are that our children should be transformed instantly from a state of impurity to one of holiness.

In the afternoon Bishops H. H. Bell, Glenwood ward, J. I. Jensen, Elsinore, and J. W. Fairbanks, Annabell, reported their wards. Elder W. H. Seemiller read a letter from President C. D. Fiedsted, in which he expressed a desire that something be done in the various wards towards assisting in the erection of a suitable building in the city of Copenhagen, Denmark, to be used as a mission headquarters, and a hall in which to hold meetings, and the Bishops were requested to look after this matter.

Elder J. W. McMurrin said if a man would take up the same labor with the people at home as our missionaries do abroad, he could and would, save many more souls than it is possible for the missionary to save. It is not the proper thing for those in authority to give their whole time and attention to the auxiliary organizations and leave the quorums of the lesser Priesthood to take care of themselves, the first duty that devolves upon a president or any member of a quorum is to his quorum. The ward Teachers should visit with the people in their homes and preach to them the principles of the Gospel, and convert them to their religion and keep the commandments of God.

On Sunday morning at 10 o'clock the Sabbath school met in the Tabernacle where Elder J. W. McMurrin and Apostle Rudger Clawson (who arrived on the train Saturday evening) addressed the children. At 11 o'clock conference was continued. Apostle Rudger Clawson occupied the time in speaking to the people upon the importance of receiving and honoring the Priesthood, without which it is impossible to obtain these spiritual and eternal blessings which are promised to the children of men.

In the afternoon, after the usual opening exercises, the Sacrament was administered after which the authorities were presented and unanimously sustained.

Elder Joseph S. Snow and W. H. Clark addressed the conference. Sister Ardina Coons sang a solo entitled, "Just for Today."

Elder McMurrin addressed the conference upon the necessity of the people being active and alert in the performance of all their duties.

Sister Lulu Hensler sang a solo and Apostle Rudger Clawson then delivered an interesting and instructive discourse upon the divine mission of the Prophet Joseph Smith.

Elder Seemiller made a few eloquent remarks and the choir sang an anthem.

The sweet melody rendered by the choir was very much appreciated.

During the conference Elder Jacob Clawson was set apart by Apostle Clawson to preside as Bishop over the Vermilion ward (having previously been ordained a Bishop). Immediately upon the adjournment of conference Apostle Rudger Clawson accompanied by the Stake presidency went to Monroe and held a meeting with the people of that ward and reorganized it, installing a new Bishopric. Bishop Orson Mangleby, who has creditably presided over the ward for eleven years, resigned a short time ago and his resignation was accepted, and the new Bishopric consists of Samuel Gould as Bishop, with August W. Bohman and George A. Smith as counselors.

SIMON CHRISTENSEN, Stake Clerk.

St. Joseph Stake.

Thatcher, Dec. 30, 1901.—Yesterday closed one of the most interesting and profitable conferences held in this Stake. Ten wards and four branches were represented and reported, and all the auxiliaries of the Stake were represented. In holding ward conferences during the fall, representatives from each of the Stake organizations accompanied the Stake presidency. The records of each of the ward organizations were examined and the occasion made "record day." Following this, committees from the Stake presidency and High Council examined the Stake records and during the conference made their reports. While it is a lamentable fact that some records are not in good condition, there is marked improvement, the course pursued the past year will stimulate to better work in the future.

Thatcher people have just about completed the large assembly hall. It was crowded to its full capacity.

Commencing on Friday the Relief society held their conference.

Saturday morning the young men held a session of their conference and finished up in a conjoint meeting Sunday evening. Saturday noon was Stake officers' and Priesthood meetings.

In the afternoon regular session of conference, and in the evening the young men met in officers' meeting. Sunday, aside from the two regular sessions, we held a meeting with the Bishops and the ward and Stake authorities of the Y. M. M. L. A. We closed our conference with a meeting of the board of education. The conference throughout was full of business and energy, the Spirit of the Lord directing all that was said and done, including the music of the Thatcher and Pima choirs, and Thatcher orchestra.

The weather has been very cold here for a few days. Of course it pinches us north in a warm climate than in the north.

ANDREW KIMBALL.

## RETURNED MISSIONARIES

Elder R. Leo Campbell, of this city, returned home on the 24th of December, last, from the Swiss mission, for which he was set apart on the 22nd of July,

1899. His first year was spent in Iaug-same. Then he was six months in Neuchatel and the remainder of the time in Geneva. He has also traveled through Germany. He says the mission is doing well in the German part of Switzerland, but from the French part the missionaries have been withdrawn for the present, the main reason for this being the lack of Elders able to speak French. He says he had a very pleasant trip through Europe, and he found the mission everywhere prosperous.

Elder William J. Nix, of Moab, Grand county, returned on the 2nd of this month from the Southern States mission, where he has been laboring in the South Carolina and Ohio conferences. He was set apart on the 13th of October, 1899. Speaking of his mission, he says he enjoyed it very much, and met with fair success.

Elder O. W. Thomas of Provo City, returned on the 12th of December last from the Eastern States mission, where he labored eleven months in the Western New York and the remainder of the time in the Brooklyn conference. He was set apart on the 13th of October, 1899. He says he had an enjoyable time in his labors. He visited many places of historical interest and had many opportunities of hearing his testimony. Prospects are bright in that field.

Elder J. W. W. Fitzgerald, of Draper, Salt Lake county, was set part on the 8th day of November, 1899, to labor as a missionary in the Northern States. He returned home on the 4th of October last, to represent the Northern States mission at the general conference. While here he was appointed second counselor to President Hyrum Goff, of the Jordan Stake, and was, consequently released from his labors in the field. While on his mission, he labored with fair success in the city of Chicago. The first six months he labored as a canvassing Elder. Then he was appointed counselor to the Englewood branch, and later president of the Chicago branch and finally president of the Northern Illinois conference. The mission, he says, is in a good condition. There are many investigators, and baptisms often taken place.

Elder E. P. Brown, of Ogden City, returned on the 29th of Dec. last, from a mission to New Zealand. He was set apart for labor in that part of the field on the 21st of June, 1899. He acted for the first year as secretary of the mission and the remainder of the time he traveled in company with Elder Mangleby, looking after the European mission, principally. He says he has had an enjoyable time, and met with pretty good success.

The Spirit of Winter.

The Spirit of Winter is with us, making its presence known in many different ways—sometimes by cheery sunshine and glistening snows, and sometimes by driving winds and blinding storms. To many people it seems to take a delight in making bad things worse, for rheumatism twists harder, twinges sharper, catarrh becomes more annoying, and the many symptoms of scrofula are developed and aggravated. There is not much poetry in this, but there is truth, and it is a wonder that more people don't get rid of these ailments. The medicine that cures them—Hood's Sarsaparilla—is easily obtained, and there is abundant proof that its cures are radical and permanent.

The Peruna Almanac.

The druggists have already been supplied with Peruna almanacs. There is sure to be a great demand for these almanacs on account of the articles on astrology which they contain. The subject of astrology is a very attractive one to most people. The articles on astrology in the Peruna almanac have been furnished by a very competent astrologist, and the mental characteristics of each sign is given, constituting almost a complete horoscope. A list of lucky and unlucky days for each month are given. There will be a great rush for these books. Ask your druggist for one early before they are all gone.

Just One thing; prejudice keeps some women from using PEARLINE. They think, if it acts on dirt so strongly, it must hurt the clothes. Soap and rubbing act on dirt, and the fabric is rubbed away. PEARLINE loosens the dirt better than any soap, and bundles it out with little or no rubbing, and no injury. 656

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