

# CHURCH INTELLIGENCE



## THE MISSIONARY FIELDS

The Good Work Progressing.

Middleborough, England, Jan. 5, 1900.

To the Editor:

It is nearly six months since I left the scenes of my childhood to perform a mission in Great Britain. Unless one has experienced it, he can hardly realize the sensation of awe that comes over a person when leaving all that is most dear to him in life. But this feeling is intermingled with a spirit of sincerity and love that gives consolation to the servant of God. I thought I loved my fellow brothers and sisters, and the work they are engaged in; but a few months' experience as a missionary have caused me to love them, and the work of the Lord, more. Twenty-five Elders were leaving for Great Britain the same time as myself. We all met at the wharf, preparatory to our voyage. We were soon out at sea. To those that had never been on the "great pond," it all seemed strange. When traveling by land there is a change of scenery—"a lingering chain"—by which one can trace his way back to the old home. But the sea separates us at once. The saloon passengers soon found out who we were, and many of them had the curiosity to know something about our people, and religious beliefs, which resulted in many friendly conversations. On Sunday we attended the service conducted by the chief steward. In the afternoon of the second Sunday we held a meeting—by permission of the captain—which was well attended. We there had our first privilege of explaining some of the principles of the Gospel. We had a pleasant voyage from beginning to end.

We were met at the boat-landing by Elder J. L. McMurrin, who conducted us to the hotel. The next day, the Elders were assigned their respective fields of labor. In about thirty hours after landing, I arrived at New Castle, where the Elders of this conference were soon to meet in Priesthood meeting. After the meeting, I was introduced to Elder A. G. Gibbons, with whom I was appointed to labor. We were companions but about two months, when he was released to return home. At the November conference I was selected as companion for Elder P. Jacobs, who is now visiting relatives near London.

In our endeavor to spread the Gospel, we have given out tracts from door to door—conversing with the people, if possible, and inviting them to our meetings. We have been one of them on the streets and highways. And as it is winter now—we visit the friends that we have, and explain the Gospel to them. As a result of our efforts, we have many friends; many of them are seriously investigating the "great things," and we hope will accept the same. I will long remember the first day I went out distributing tracts. One man that I met, after I had talked with him for about an hour on some of the principles, desired me to make an appointment to meet him again. When the set time came, I called on him, and he told me he had helped to persecute the "Mormons." He said he was a member of the people there. Suffice it to say, he and his family are now zealous in their search after truth.

Here, as elsewhere, the professional men are the ones that cast clouds of darkness over the mind of many an honest person, by telling him some of the slanderous stories they read. When the sincere seeker after truth asks them some question on the Scriptures, suggesting to his mind by having talked with us, they often say, "I am not a member of the church, but I am a Christian." One minister answered his follower in this way, and when I met the young man again, he said he had read the book, "I was delighted to learn that he was so minded enough not to believe the author.

The persecutions that are heaped upon our people have given me an increased determination to do all I can in helping to further the work for which many of the servants of God died. I hope that every true follower of Christ will resolve to do his duty, and help to make our persecutions a stimulant, and all present the same. The great work. The Elders of this conference are working to this end; and the Saints generally are doing their duty.

All else must be laid aside when the "New" puts in its appearance. And arrangements have been made to have our paper in a prominent place in the free reading room here, where it will be read by many.

Your brother in the Gospel,  
A. J. POULSEN.

In Sonoma, Kansas.

St. John, Kansas, January 7, 1900.

To the Editor:

Just a few items to let you know how we are progressing in this part of the Lord's vineyard. As usual, the Latter-day Saints and friends treated their audience to a grand evening's entertainment at their "church on the hill." Christmas night, the church was beautifully decorated and when lighted, presented a very pleasing appearance. A large Japanese parasol, which measured fully ten feet across, hung in the center of the building.

Large flocks of red, white and blue bunting covered the entire ceiling and added greatly to its beauty. A stage had been nicely arranged on the pulpit rostrum, from which the program was rendered. A very interesting program was presented to the entire satisfaction of the crowded audience, and all present both large and small received a treat, which consisted of a small sack of candy; and an intermission of a few minutes in which to enjoy the treat was announced by President Wm. T. Jack.

The evening's entertainment was concluded with a representation of the "Ten Virgins," which was a great treat to all.

The little ones did their parts well, and showed that they had been carefully drilled for the occasion. The church was filled to overflowing long before the hour for beginning, and all present agreed that they had the pleasure of witnessing one of the finest

paintings said to have been brought from Spain by these same monks in their first journey to this continent. The walls are built of adobe, and are very massive. The roof is supported by large timbers placed crosswise, these in turn being covered with earth. Some of the timbers of the roof are the original ones used in construction. There are no benches for the congregation to sit on when they go to service, but all must stand. The building is in the shape of a cross, and the whole has a very antique appearance. The town is said to have contained at one time 3,303 inhabitants exclusively Spanish. At the present it has a Mexican population of about 200. About ten miles west from Espanola, and along the Rio Grande, are several small towns. Thirty miles further west are mineral springs said to contain magical healing properties.

The county affords health for the invalid, enjoyment for the pleasure seeker, and remuneration for the investor. The New Mexico conference of the Colorado mission is in a very prosperous condition, and we hope to be able to find many of the lost sheep of Israel. Ever praying for the success of truth,  
I am your brother,  
J. A. McRAE.

Not in the Secret.

Manheim, A. R. Germany.

January 1, 1900.

To the Editor:

In reading the columns of the "News" we see that the missionaries of the Church of Jesus Christ of Latter-day Saints are everywhere accused of being underhanded in their working.

We, as missionaries of the Church do not work in secret. The only regret is that we cannot get sufficient publicity. In the German mission, when we arrive at a field of labor, the first thing we do is to go to the civil authorities and register our names, what our mission is, our place of residence, place where we hold our services, etc.

We do not preach in the public places because that privilege is not allowed us, and we regret it very much. We go from house to house in the light of day, and distribute our tracts, inviting the people to attend our meetings.

We preach the Gospel of Christ who was crucified, testifying that if mankind do not repent and turn unto their Maker they will be cast out from His presence.

Your brother,  
C. J. ALSTON.

Willing to Listen.

Lansing, Jan. 7, 1900.

To the Editor:

There are four Elders located here, namely, J. J. Adams of Parowan, J. C. Cutler of Brigham City, D. W. Hunsaker of Honeyville, and myself, of Toquerville, Utah. We are making a house to house canvass of this city, and as a natural consequence, find some opposition; but we are finding some friends, who delight to hear the Gospel message, and hope with the help of the Lord to bring some to the knowledge of the truth. We have not as yet succeeded in obtaining a church to preach in, being refused on the ground that the practice of a traveling missionary in this city is a violation of the law. As a rule we are received quite kindly, especially by those who are convinced that we are real live "Mormons" from Utah, and that we are here for no other purpose than to preach the Gospel without purse or scrip, as did the Apostles of old.

This is a new field, and our manner of preaching the Gospel strikes them quite forcibly. Truth will prevail, and our testimony is that the labors of the humble Elders will some day be crowned with success.

With kind regards, I remain your brother in the Gospel,  
WM. B. SAVAGE.

In the European Mission.

Release and Appointments—Elder Henry B. Bowman has been honorably released from the presidency of the Swiss mission to return home per s.s. Anchorage from Glasgow, January 13, 1900. Elder Bowman will have filled a faithful mission of over two years, and eight months. He was appointed president of the Swiss mission on its separation from the Swiss and German mission, January 1, 1898.

The following named Elders have been honorably released to return home per s.s. Ethiopia from Glasgow, January 11, 1900:

R. C. Traveller and Le Roy Decker of the London conference, W. J. Clark and E. G. Robinson Jr. of the Manchester conference, and Thos. W. Jones of the Welsh conference.

Elder L. S. Cardon of the Swiss mission has been appointed to succeed Elder Bowman as president of this mission.—Millennial Star, Dec. 28, 1899.

STAKE CONFERENCES.

Utah Stake.

The regular quarterly conference of the Utah Stake of Zion was held in the Stake Tabernacle commencing on Saturday, Jan. 13, at 10 o'clock a. m., Elder Edward Partridge presiding.

On Saturday the afternoon session of the Council of Apostles, Elders George Teasdale, Heber J. Grant and Abraham O. Woodruff; the Stake presidency, nine of the High Council, three Patriarchs, six presidents of Seventies, six Bishops, and some others of the Priesthood of the Stake.

After the usual opening exercises Elder Partridge reported the labors of the Stake presidency during the past year; all the wards of the Stake, nearly 32 in number, had been visited, and conferences held. The people were generally prosperous and striving to perform their duties. The ward organizations are all in good condition. There was a very marked increase in the tithing. The subject of the Poorer motto fund, was about the only financial anxiety they had just now.

There was a new ward organized just recently, 24th ward from the northern portion of the Lake View ward, called the Vineyard ward, with Elder William D. Lewis as Bishop.

The remaining portion of the morning services was occupied by Elders Abraham O. Woodruff and George Teasdale, who gave much sound instruction upon the subjects of obedience to counsel, self-sacrifice, and the training necessary to become worthy candidates of salvation in the kingdom of our Eternal Father.

The afternoon service was occupied by the Presiding Bishop, Elder Wm. B. Preston, Bishop George Romney, Elder Heber J. Grant, Elder John R. Barnes, and Elder John C. Cutler. They spoke upon various important subjects, admonishing the Priesthood and people to diligence, and perseverance in doing good, bearing testimony of the truth of this work, and the blessings of God bestowed upon His faithful Saints.

On Sunday, Jan. 14, there were calling brethren from Salt Lake City, viz: Elder F. M. Lyman of the Council of Apostles, and Elders Seymour E. Young and Joseph W. McMurrin of the First Council of Seventies.

There was a large attendance at the Priesthood and Saints of the Stake. The speakers during the day were Elders Seymour E. Young, Francis M.

Lyman, Joseph W. McMurrin, Abraham O. Woodruff, George Teasdale and Reed Smoot; all of whom spoke with great ability and power, exhorting all to be more faithful and diligent, and always be prepared for whatever the Lord in His providence may see fit to call us to perform, or whatever experience He may call us to pass through. Brother Lyman called special attention to the necessity of the Latter-day Saints having properly kept records, both in the family and in the ward. The power of the Holy Spirit was with us, and all agreed that we had an enjoyable time. A very pleasing feature of the conference was the excellent music furnished by the choir under the direction of Prof. J. R. Boshard.

Both Saturday and Sunday evenings were devoted to the conference of the Y. M. C. A. Association, when most excellent teaching and exhortations were given by the brethren visiting our Stake conference.

J. W. BEAN,  
Acting Stake Clerk.

IN NEW ZEALAND.

The following appeared in the Christian Press of October, last. It will be deemed with interest by the friends of the Elders laboring in New Zealand:

The extent of Mormon proselytizing in New Zealand is not generally known. The Elders of the "Church of Latter-day Saints," as the preachers of the faith of Joseph Smith style themselves, carry on their work quietly, but none the less vigorously, and a surprising number of persons, especially natives, have been converted to Mormonism in this colony. Christchurch is just now being visited by a Mormon Elder from Salt Lake City, Utah, named Ezra T. Stevenson, and in compliance with the request of a Press interviewer he, yesterday, answered a number of questions respecting the Mormon creed, its progress and peculiarities.

Elder Ezra Stevenson is a mild little man, with an evident large belief in the Latter-day Saints and the Mormon creed. He said that there were thirty-five Elders of the Church busily engaged in making proselytizing in New Zealand, and a number in Australia. "In fact," he declared, "we have our Elders all over the world. One following the Latter-day Saints amounts to three or four thousand, and we have twenty-five converts in Christchurch."

"Mormons constitute the majority of your converts, do they not?" "Yes, sir, because the Europeans having accepted the Gospel have a desire to gather with the people, and have gone forth to the State of Utah."

"How many have gathered?" "I could not say, but quite a number. There are two Elders laboring in Christchurch at the present time."

"You naturally do not find people enthusiastic about you, I suppose?" "No, sir; the persecution which has always followed the Mormon faith is still in existence, and the Mormonism is one that is despised. We find that the Elders of the people are spoken of as being evil, and we are persecuted by the reflection that some of the best men in New Zealand, including Christ himself, have been attacked by evil tongues."

"Does polygamy still exist among you, or has the action of the United States government entirely done away with it?" "Polygamy has ceased among the people. The government legislated against it, and it is one of the articles of the faith of the Church to honor, obey and sustain the law. There was only one man who had authority to direct these marriages, and that was the President. When the law was passed he issued a manifesto stopping polygamy, and it was stopped. While there is a considerable deal being said against the people of Utah we find that it arises as much politically as otherwise, yet at the same time the greatest opposition comes from the ministers of the Gospel. While they claim that polygamy is still practiced in Utah, they are quite wrong in cases where no further polygamous marriages have occurred. These ministers are not understanding that men already married should not put away their plural wives and break up their families. Only a very small percentage of these families still exist, and they will die out in time."

"It has been said that although the actual practice of polygamous marriages has ceased, it is still common to find men taking to themselves more than one wife, although only one is bound in legal wedlock."

"That is decidedly untrue. If there is anything virtuous, lovely, or of good report or praiseworthy," says the law, "we seek after these things," and virtue is one of the cardinal points of our faith, and such a condition of things as you suggest would be nothing short of adultery."

"But is not this one cause of your unpopularity among the Americans?" "Although it is popular to malign 'Mormons,' as we are styled, the American nation understands 'Mormonism' and its people better today than it has ever done, and looks upon the settlement of Utah by the Latter-day Saints as one of the most promising in the States."

"Then Mormonism is not confined to Utah?" "No, sir. One of the main reasons of the opposition of the clergy today is the fact that Mormonism has made more converts during the past year than all the other religions combined. We have also quite flourishing settlements in Mexico and Canada of young people who desired more room to spread."

"You have done a good deal of work among the natives of the South Sea Islands, have you not?" "Yes, sir; we believe the people of the Pacific to be a branch of the American Indians, and the Book of Mormon gives a very interesting history of the ancient inhabitants of America. We look upon the Polynesians as a portion of these people, and feel a great interest in their welfare, particularly the natives of this colony. We have elders practically in all the groups."

"You surely do not mean to say that you regard the Maori as a descendant of the redskins?" "Yes, we do. Their habits, customs and traditions are very much alike, and although they say, tradition says, from the mainland before that. The Book of Mormon speaks of American colonies who left the mainland and were never heard of again. The Book of Mormon gives accounts of these three colonies which left Asia, one leaving Jerusalem and another leaving the Tower of Babel at the time of the confusion of tongues. These colonies were led by the inspiration of the Almighty to build vessels and set forth for America, where they became a mighty race. While they were faithful they prospered, but afterwards, through their wickedness, they were destroyed as a nation, and the Indians or Tamooes as they are called in the Book of Mormon, alone were left. The natives of the South Seas are supposed to be the colonies that sailed away."

"Then you prefer the prophecy of the Book of Mormon to the lifeline investigations of such men as Mr. Percy Smith?" "No, sir, not quite so far. Mr. Smith is only plain in following the ancestry of the Maori as far as Hawaii, and from there he traces them vaguely to Java and Tonga."

"Yes, then, do you account of the entire chain of color, to say nothing of the language?" "We account for it as a curse that was placed upon the people for their disobedience and disregard for certain commandments of the Lord. We regard the black skin of the negro as such a curse, and we have Biblical authority for it."

"Do you still place implicit faith in the story of the finding of the records of the lost tribes of Israel?" "Yes, sir. They were found in the State of New York in a stone box, and were written in the reformed Egyptian."

We claim it to be a record of the ancient inhabitants of America from the time they left the Eastern continent, and it contains many quotations from the ancient Israelitish prophets and the writings of Moses. Joseph Smith showed them to three and eight witnesses on separate occasions, who bore testimony of having seen the plates. One of the witnesses, who died recently, although not of the Mormon faith, bore lively testimony to the truth of it. The records are written by the prophets of the people who dwell on the continent of America, and were left in the keeping of the last of the prophets, whose angel revealed them to Joseph Smith, and after he had translated them, took them back into his keeping."

"How could a man who was not an Egyptian scholar possibly translate them?" "He did it, sir, by Divine inspiration. The theory that Solomon Spaulding really wrote the record, has been exploded, and his writings are entirely different in style and construction."

"Then you really regard this doctrine of the 'Latter-day Saints' as a second dispensation of the Gospel by the Almighty?" "Yes," replied the Elder, and he proceeded to give a disquisition on the uncertainty and the probable incorrectness of the present Christian belief after passing through so many changes and reforms, and argued that from the number of sects which had sprung up, it was like a house divided against itself, and must fall. Joseph Smith had aroused antagonism by claiming to be a Prophet, but he pointed out that Christ had been rejected by the Jews, and quoted the Book of Revelations to show that a second dispensation (the angel of the Lord preaching the Gospel to all tongues) was not unexpected. He referred to the growth of 'Mormonism' under persecution as a proof of the truth of its teaching.

"How," asked the interviewer, "are you organized, and by whom are your Elders sent out?" "We travel without remuneration. Just when we are called upon, believing that the Lord will take care of us. The Church has now nearly 2,000 out in different parts of the world. It is governed by the President and two counselors, and after them come the Council of Twelve Apostles. The Church is divided into Stakes, and these are again subdivided, and have their heads and sub-heads to govern them."

"In reply to a final question, the Elder referred to the immense amount of work done by the 'Mormons' in transforming Utah from a barren wilderness to a beautiful garden. In 1847 a handful of people went there in poverty, and the commonwealth today is a monument to their energy and uprightness."

RETURNED MISSIONARIES

Elder F. G. Robinson Jr., of Richmond, Cache county, returned on the 12th of this month, from a mission to Great Britain. He was set apart on October 23, 1897, and on arrival at Liverpool was assigned to the Manchester conference, where he labored with much success until released to return home.

Elder W. J. Tuddenham, of the Twenty-first ward, this city, was set apart on the 26th of October, 1897, to labor as a missionary in the North Alabama conference. He completed his mission there and returned home on the 10th of this month, leaving the conference in a progressive condition.

Elder Jonas Johnson, of Big Cottonwood, Salt Lake county, was set apart on the 22nd of April, 1898, for a mission to the Scandinavian countries. On arrival in Copenhagen, he was assigned to the Christiania conference, Norway, where he performed the duties of a missionary. He returned home on the 28th of December last, having had the privilege of visiting friends and relatives in Sweden before departing from those countries.

Elder E. J. Tremelling, of St. Charles, Idaho, was set apart on Dec. 2, 1897, for missionary labors in the Missouri conference. He spent an enjoyable and profitable time there, until released, and returned home on the 12th inst.

Elder Parley S. Hunt, of Bunkerville, Nevada, returned home on the 13th of this month, from a successful mission to the East Kentucky conference. He was set apart on the 2nd of July, 1897. He reports that he met with some little opposition, but that on the whole he was treated well by the people.

Elder Herbert W. Webster, of Cedar City, Iron county, was set apart on the 22nd of Sept., 1897, for missionary work and subsequently left for the East Arkansas conference, where he labored until released. He returned home, after a successful mission, on the 13th of this month.

Elder Herman B. Denkers, of Ogden, was set apart on March 29, 1897, for missionary work in the Netherlands mission. On arrival there he was assigned to the Rotterdam conference, where he labored as a missionary, and secretary of the mission. He says the field is in a prosperous condition.

Elder A. T. Butterfield, of Herriman, Salt Lake county, was set apart on the 3rd of December, 1896, for missionary work in New Zealand. He labored the first three months in the Hauraki district and the remainder of the time in the Waikato district. He states that he enjoyed good health during his absence, and that the work in New Zealand is prosperous. He returned home on the 15th of this month, well pleased with his experiences in the missionary field.

Elder N. A. Peterson, of Hinckley, Millard county, was set apart for missionary work on the 13th of September, 1897, and then proceeded to the Southern States mission. He labored a year and a half in the Kentucky conference, and was then transferred to the North Kentucky conference, where he was organized. He returned home on the 17th of this month, and states that his missionary experience was the most enjoyable he ever had.

Elder Francis L. Woods, of Ogden City, was set apart on the 15th of October, 1897, for missionary labor in Oklahoma and the Chickasaw nation. He returned from that field on the 17th of this month, and reported the mission in a prosperous condition. The Elders there, he says, are laboring diligently to spread the Gospel, and they find many friends and investigators.

I want to let the people who suffer from rheumatism and sciatica know that Chamberlain's Pain Balm relieved me after a number of other medicines and was then tried, and it has been the best I have ever known of.—J. A. DODGEN, Alpharetta, Ga. Thousands have been cured of rheumatism by this remedy. One application relieves the pain.

TABLET'S BUCKETE PILE OINTMENT is the only remedy for blind, bleeding or protruding piles, induced by physicians; cures the most obstinate cases. Price 50 cents in bottles. Tubes, 75 cents. Z. C. M. I. Drug Dept.

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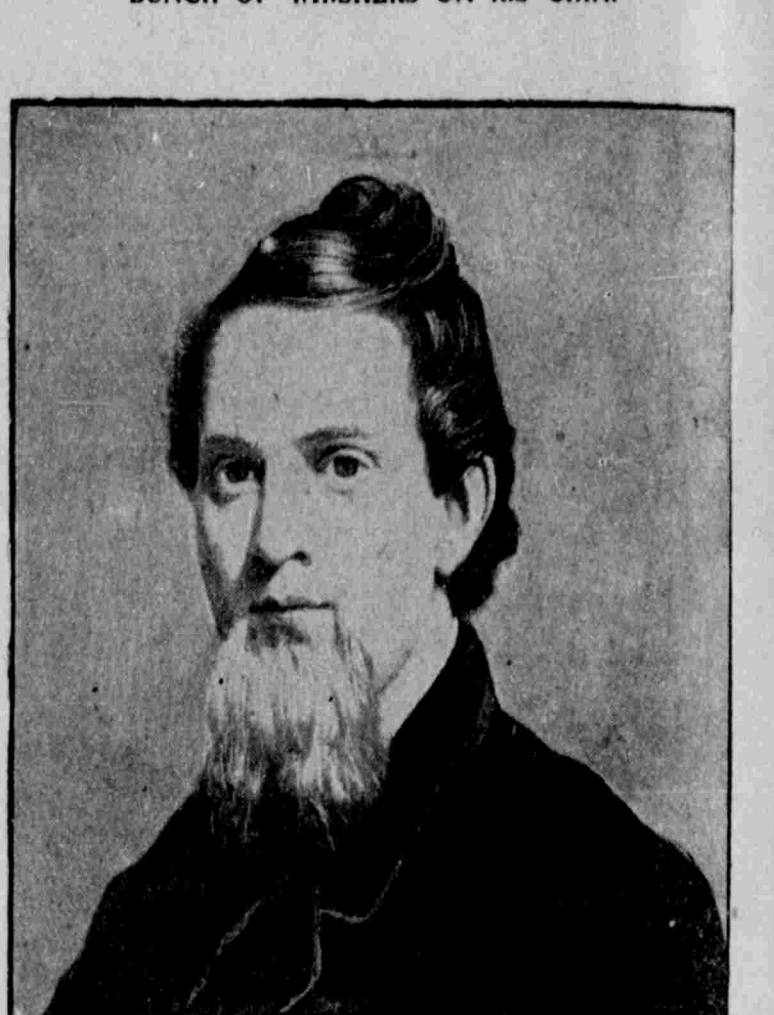
Many an innocent little darling is suffering untold agony and cannot explain his troubles. Mark your child's symptoms; you may find him troubled with worms; give it WHITE'S CREAM VERMIFUGE and restore it to quietness and health. Price 25 cents. Z. C. M. I. Drug Dept.

## HAY'S PLAN FOR A SCHOOL OF DIPLOMACY

Secretary of State Hay is trying to engage Congress in a laudable undertaking. He wants to have a school for the consular service established, in which those desirous of engaging in that service can be trained. The secretary has gathered some ideas on that subject during his diplomatic service abroad, says the Denver Post. He has noticed the training which the consular officials of other nations receive, and whereby they are made efficient for the posts selected for them. He perceived clearly enough that the American consular service is capable of great improvement, and the school proposed by him is to provide for some of it. He has observed that an American consul with little or no knowledge of the language and usages of the people in a foreign country he is expected to deal with is of very limited benefit to his own country.

The secretary is now engaged in acquainting Congress with these facts. He has up-hill work, as his plans conflict with those of the politicians who have hitherto regarded the consular service of this country as their exclusive property. The idea that a consul really must know something about the business and the language and usages and commercial relations of the people he is expected to come in contact with while in office is, by them, regarded as preposterous. One might as well expect a politician to do some real work when elected to office. Nevertheless, the secretary persists in advancing his ideas, and it is said that he has converted a majority of the committee of foreign affairs to them. He wants an appropriation, so that he can plant a number of diplomatic sprouts in China and Japan for future service in those countries, and if the experiment proves successful it will be adopted in the European and Spanish-speaking nations.

## FAMOUS PICTURE OF MARK HANNA "WITH A LITTLE BUNCH OF WHISKERS ON HIS CHIN."



The "News" publishes today, for the first time in this city, a most interesting and remarkable photograph of Senator Mark Hanna, from an old painting. This is the first time that the public at large have been permitted to see how this well-known man looked under hirsute conditions.

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Mme. Ruppert's Great Hair Restorer not only restores but cures gray hair to its natural color. Price \$2.19

Mme. Ruppert's Pearl Cream causes the skin to become a grain of loveliness, mainly for evening use. Price 83c

Mme. Ruppert's White Rose Face Powder, an exquisite powder. Price 43c

Mme. Ruppert's Almond Oil Completes Soap, a perfect soap, a combination of almond oil and rose, in a solid soap, which contains no lye. Price 18c

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