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AFTER THE MOSQUITO

We have to say that the unusual chance to get a mosquito net is not so good as when we mentioned it the other day, for there have been heavy sales. But some still are left. They won't be, however, any longer than the order of those who want them comes, and everybody wants them who sees them and learns the prices. So we suggest a speedy visit as to this. The festive mosquito will be in time this year. Be you likewise.

EASTMAN, SCHLEICHER & LEE,

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The Largest House in the State

THE PUBLIC LIBRARY.

Indianapolis is proud of its city library, and it is well enough to be so, but when you learn that the Encyclopædia Britannica covers ten times as many subjects as all the books in the library (encyclopædia excepted) it will make you wish you owned the set. Well, you can get it of us—last edition, complete in twenty-five volumes—for $37.50. Agents wanted; also, customers.

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PROBABLY POISONED BY GAS.

Six Members of the Finn Family Prostrated from a Cause That Confounded the Doctors.

Six members of the family of Thomas Finn, living at No. 151 West South street, have been dangerously sick from a cause that the attending physicians cannot definitely trace. It was soon after breakfast that Mrs. Finn and two of her daughters were prostrated. Later a ten-year-old child was afflicted, and then Mr. Finn and his son, the latter a street-car-driver, succumbed. The prostration of some of them was extreme, while the vomiting and purging were alarming in others. A physician was hastily summoned, and from the distinct odor of gas at the time and the nature of the symptoms manifested pronounced poison from gas as the cause. But expert plumbers examined the pipes in the house and found no leak whatever, and said that it was impossible for the gas to escape from the pipes. No article of diet was taken at the morning meal that contained an explanation, nor did the drinking water, since it is also used by the neighbors, and is of a good quality. One of the family did not eat breakfast, but was nevertheless as much afflicted as the rest. The surroundings were also in a good sanitary condition. The only clew to the poison that seems a possibility is a gasometer with a natural gas stand-pipe located within a few feet of the Finn house. This has at times given off large quantities of gas. All members of the family had last night recovered except Mr. and Mrs. Finn and the little boy. Mrs. Finn is still confined to her bed. No danger, however, is now apprehended, and they will recover in a few days.

Amusement Notes.

The benefit performance for Edward Richter and William Gavin, advertising agent and treasurer of the Park Theater, will take place at that house to-night. The attraction will be a specialty company, and a first-class entertainment is promised.

None of the vocalists who will appear here in the Gilmore Band concerts have been heard in Indianapolis, but the press elsewhere has praised them highly. Miss Ida Klein has been mentioned as a fine singer, and the others have received many complimentary notices. The engagement will open on Thursday afternoon at Tomlinson Hall.

High-School Exercises.

To-night, at High-school Hall, the Senior Debating Club will give a public entertainment. To-morrow night the regular commencement exercises will be held in Tomlinson Hall, and on Wednesday evening, Thursday afternoon and evening the work of the manual training department will be placed on exhibition in the High-school Hall. On Friday night the alumni association will hold its regular annual meeting in the hall. Dr. A. W. Brayton will deliver the address of the evening, and after the literary exercises the annual banquet will be held.

FURNITURE at Wm L. Elder's.

CIVIL AND RELIGIOUS SUNDAY

Mass Meetings at Several Churches Where Its Observance Was Demanded.

The Ministers and Citizens Alike Denounce the Spirit of Sabbath Desecration That Is Manifested at the Outside Beer Resorts.

Laws of God and Man Provide a Day of Rest and Must Be Enforced.

Their Enforcement Insisted Upon by Earnest Speakers and Through Resolutions So that Order and Decency May Prevail.

ROBERTS PARK CHURCH.

A Large Congregation Listens to Addresses and Adopts Resolutions.

In accordance with a plan previously agreed upon five mass-meetings were held in the city last night, the immediate object being to discuss the best methods of putting a stop to Sabbath desecration. The matter was first agitated some weeks ago when suburban beer gardens, whose proprietors depend largely upon a summer trade for patronage, began operating without regard for the first day of the week. At these places, it was charged, liquor was sold on Sunday, ball games allowed and gambling outfits operated, and the attention of the ministers of the city was called to the matter. For a time their action and discussion was confined to their regular Monday meetings, but finally it was decided to make the question a common issue in several pulpits last night. The universal topic was the most practical means of enforcing the present laws on Sabbath observance and of curbing the saloon element, which, it is believed, is responsible for the desecration to a large degree.

At Roberts Park Church members of two congregations filled most of the pews on the lower floor and many in the galleries. Dr. Van Anda conducted the opening exercises, after which he introduced Rev. E. P. Whallon, pastor of the Fourth Presbyterian Church. Mr. Whallon occupied nearly an hour, during which time he treated the question of Sabbath observance from many stand-points. It would be an ideal case, he said, if there was no evil to antagonize, and if the work of the church was to go forward in perfect harmony. If the church was allowed to progress without occasion to protest against any violation of its doctrines, the condition of affairs would be far different from what it is at present. In every city's career there comes a time when a protest should be made against evil in some form. Vice and sin are determined to force their way and break the law if it interferes. There seems to be a tendency, the speaker thought, on the part of certain resorts in and near this city to violate the law, and the time had come when law-and-order-loving citizens should hold a conference and attempt in some way to prevent the spread of the evil.

"We believe in the Sabbath," Mr. Whallon continued, "because it is a divine institution. Those who break it do so in opposition to God's law. But we also believe in observing the Sabbath because it is a civil institution, and it is of that particular phase I most desire to speak. In every State of this Union, except California, I believe, there is a law against doing work on Sunday. This is to give us all a day of rest and an opportunity of publicly worshiping God. It gives rest to the Nation. Civil society is to hold in check that which antagonizes God's law. The Sabbath was given to man to honor, not to trample in the mud by using it for vice and sinful amusement. Civil law is as strong against work on Sunday as it is against murder or theft. It is just as strong, too, against buying, selling, hunting and similar employments on Sunday. There is a law of the State, of the church, of apotolic example, and, what is greater still, there is a law of Christ against these things. We believe in all these laws. Not that we want the Puritan or the continental Sabbath, for they are extremes; they mean slavery where we mean freedom and rest. The continental Sabbath, which some want to import from Europe to this country, is not a day of rest, but of turmoil. That is not what we desire.

"Our idea in meeting here to-night," Mr. Whallon continued, "is to cause an awakening in public sentiment so that this community can have a quiet Sabbath. We have resorts in our suburbs where liquor is sold on Sunday, gambling devices run and ball games played. All of these attractions draw great multitudes of young men and women. We ask that a better sentiment prevail among our people. The forces that are trying to destroy our Sabbath are the liquor business, work on the railroads and street-car lines, open theaters and the introduction of the continental Sabbath by foreigners. If the men who come here from other countries to live do so with the intention of becoming law-abiding American citizens, we raise no objection; but when they come to tear down the influences which have made America what she is, then we are compelled to assert our rights. We are to be encouraged, for the work is going on. The President has taken one step in prohibiting dress parades and inspections of the army on Sunday. We have met here to ask that the good name of our city be not destroyed by Sabbath desecration. If people want to get out to the woods for a little fresh air, it is a matter for them to settle with their consciences. But we do protest against these heavy excursions that are run to our suburbs every Sunday. We want to protect the day; we want to preserve it, and to that end we must pledge ourselves to keep God's sacred institution."

On behalf of the citizens, ex-Mayor Caleb S. Denny was asked to make a few remarks, and he confined himself entirely to the question of Sunday liquor-selling, that being a question, he said, which he had been given an opportunity of thoroughly investigating while on the police-court bench. "It would be no use," Mr. Denny said, "for us to go to the saloon-keepers and simply tell them to stop selling. They would not listen to us. But there is another and a more practical way of getting at the root of the evil. While the liquor-sellers have no fear of the law of Moses they all stand in awe of the laws of Indiana. While on the bench I found no law violators who begged harder or who feared the penalties of the law more than this very class of people. As long as the law does not take a strong hold on them they will trifle with it. Unless these meetings result in concerted action, so as to reach the proper authorities, very little will be accomplished. Simply calling attention to the evil in the papers and in public meetings will not put a stop to it. The only way is to ask for the enforcement of the law."

At the conclusion of Mr. Denny's remarks Mr. Whallon read a series of resolutions which had been prepared for presentation at all of the union meetings held last night. They were as follows:

Resolved, That the Sabbath being a divine and civil institution, to be respected and maintained by all who fear God and work righteousness, we, as Christian people and law-abiding citizens, learn with gravest apprehension and disapprobation of the Sabbath desecration in our midst and in various evil resorts in our immediate vicinity.

Resolved, That we call upon the civil authorities to enforce the law in reference to buying or selling on the Sabbath, especially in the sale of liquor, and in reference to other notorious offenses against the quiet and good morals of our city and community.

Resolved, That we are in favor of the organization of a law and order league for the purpose of aiding the civil authorities in the enforcement of law and the maintenance of order.

Dr. Van Anda then took a vote of the congregation on the resolutions, and they were adopted unanimously. After this the congregation was dismissed.

AT THE THIRD CHRISTIAN.

Violation of the Sunday Laws Denounced by Ministers and Citizens.

As at the other churches, there was a very large attendance at the Third Christian, where the Rev. D. R. Van Buskirk had charge of the exercises. After prayer by the Rev. J. S. Hughes came Dr. Edson, of the Memorial Presbyterian Church, as the first speaker. He said he was glad to say a good word for the Christian Sabbath, for he was in heart an American citizen, and believed in the stars and stripes, the Declaration of Independence and the Fourth of July. He liked to have friends come to this country from the old world, but when they come over on the wrong ship and attempt to turn America bottom side up, the best way for them to do, if they don't like America, is to go back again. America is for Americans, and since we have gotten so good a thing from our forefathers let's keep it.

With regard to the desecration of the Lord's day he said some of the largest railroad corporations in this country are trying to break down the practice of Sunday labor, and those which have tried it find they have not only secured better service but have prospered better financially. Those corporations which take seven days' work out of their men are acting oppressive and foolish. It is wrong, it is unchristian and it ought not to be allowed. Of course there is some necessary work that has to be done on Sunday, but ninety-nine one-hundredths of the work required to be done on that day is work that might a good deal better wait for a week day. One of the city fathers, he remarked, an ex-convict, has some sort of a place east of this city where there is gambling on Sunday, and where base-ball is played and beer drunk, and where all the devil's dirty work is done on Sundays. And similar resorts are said to be north of the city, where people not only violate the law of God but the laws of man.

"Why don't we have the laws executed?" said the Doctor, "We are all of us accomplices with the rest of them. The laws of the State would be good enough to mitigate these evils if there was a healthy moral public sentiment back of them. You are not going to have much of a saloon in this, the Second ward, because the men and women don't want it; and they are so much in earnest that they don't propose to have it. What we want to do is to make up our minds that the American Sabbath is a good institution; we want to preserve holy the Sabbath day because it is an institution upon which American liberties depend. Is there any intelligent citizen who imagines these beer-drinking, Sabbath-breaking crowds are the sort of citizens whom we can safely trust our American institutions with? We must proclaim the law of God: 'Remember the Sabbath day, and keep it holy.' We ought to see to it that our human laws are executed, and if there is any way to stop by legal measures these violations of the laws of the State and of the desecration of the Sabbath day in the resorts around about our city and in the city, we ought to pursue it. There should be a combination of good citizens, to render whatever sacrifice of ease, or time, or money will accomplish the execution of the laws."

Dr. Ford, of the Central-avenue M. E. Church, the next speaker, said the people wrong God and wrong themselves when they fail to keep Sunday. "We have fallen," he continued, "into a state of apathy from which it is high time we should arouse. Under the pretense of rest, professing Christians have perverted Sunday into a day of recreation. The transitive form of the original word Sabbath has no idea of rest in it. It simply means 'ending' or 'dividing.' Under the example and precept of Jesus, it is a day of holy activity. A righteous public sentiment is a proper means of checking desecration of the Sabbath. Men will yield to a righteous public sentiment when they will yield to no other force. This reformation must begin with Christians themselves. Sunday resorts are, to a great extent, the outgrowth of Christian indifference to the sanctity of the Sabbath, and Christian indifference to the spiritual condition of the unsaved. Let us begin our Sabbath reformation. Let Christian people cultivate a holy zeal for the honor of God and His day, and it will spread. Saloons are a curse and an abomination to God, but how can we expect saloon-keeper's to honor a Sunday law that other business men are granted freedom to violate? All over the land men appeal to the law for protectection, but I recently saw a congregation of indignant people appealing from the law for their protection. We have been indifferent to saloons in other wards, now let us stamp it out from every ward in the Nation and it will not come in our ward. [Applause.] If a saloon is wrong near your home it is wrong near any man's home in this city or in this land. We need a Christianity that will plant itself squarely against the tide of sin; not with fines, and bolts, and bars, but with a living gospel, spoken in our lives and actions. Let the wave of agitation swell into a billow of public sentiment that will sweep Sabbath desecration first from the churches, and then from the city."

Judge R. N. Lamb came next and said the legal phases of the question are very difficult. Christian people are not near as exemplary and earnest in the observance of the Sabbath as they might be and should be, in order to exercise a wholesome and restraining influence upon the community. "The saloon-keeper is a professional law-breaker," he said. "in fact he lives in the violation of the law; and if he didn't violate the law a thousand times a week he could not successfully carry on his business. Saloon-keepers conduct their business for all that can be made out of it without any regard for restrictions thrown around their business by law. There is no sentiment about it. It is business from beginning to end. If they can't get all they want they will take all they can get. They vote together in politics to protect and sustain their business. And what do we do? Well, we say if we can't have prohibition we won't have anything. Local option is prohibition just as far as prohibition can be enforced. If we had such a law there would not be a saloon north of Washington street in this city today. And there would not be a saloon in three-fourths of the townships in Indiana. Whenever we can reach the point that we are ready to deal with this question as we deal with everything else, it will soon be settled. Whenever we are ready to surrender our personal differences to some extent, and act together as the saloon men act together, there is moral sentiment enough in Indiana to drive this infamous business across the Ohio river. We have law enough, if it was enforced, to drive three-fourths of the saloons out of the State.

Simeon Frazier offered resolutions similar to those adopted at Roberts Park, which were agreed to by the uplifting of hands. The meeting was then brought to a close.

OTHER MEETINGS.

What Was Said to the Congregation at Hall-Place Methodist Church.

The mass-meeting at Hall-place M. E. Church was largely attended last evening, the exercises being opened with music selected with special reference to the occasion. Rev. C. C. Edwards, of Fletcher-place Methodist, and Rev. Dr. J. S. Jenckes, of St. Paul's Episcopal churches, made short addresses upon the subject of Sabbath desecration, both speakers confining themselves to a line of thought adapted to the church-goers. Mr. Edwards declared the Sabbath to be a divine institution, as it came from one of the first laws given to man, and that law is in full force and effect to-day; that it had been changed from the seventh to the first day of the week did not give license to anyone not to obey the command to keep it holy, but the change rather increased its sacredness and made its observance more essential. He argued that all pursuits not absolutely necessary should be suspended, and said that man was mentally and physically stronger by observing one day of rest in seven. "God knows the needs of men better than we know them ourselves," said the speaker, "and it was for man's good that the Sabbath was set apart as a day of rest and the injunction given to keep it holy." He related an incident of two teamsters who started out on a ten weeks' journey on a wager, one to travel every day, and the other to rest on the Sabbaths. The first six weeks of the journey gave the man who traveled every day considerable advantage, but his seam began to flag, and the man who rested on Sunday overtook and distanced him in the last four weeks, and that, too, with less harm to his team. But one of the troubles, further said the speaker, was the fact that church members themselves are not careful enough to observe the day. Children who saw their parents buy fresh meat or ices on Sunday were very apt to think they had as well buy what they wanted, and thus the door was opened to all sorts of pleasures and gratifications of the appetite on Sunday. In conclusion, he said that he had no word to speak against those who came to this country from the old world, because our institutions are better than theirs; but he protested against their coming here and then saying that our institutions should be changed to conform to their tastes.

Rev. Dr. Jenckes spoke briefly. He said that the word "remember" in the text of the evening referred to something that had taken place before. God appointed the Sabbath as a day of rest at the foundation of the world. It was observed in Paradise, in the wilderness, and all down through the centuries of the Jewish nation, and the obligation to observe it was intensified by the change which makes it commemorative of the risen Lord. He said that he had no confidence in the man who made his counting-room his chapel, his desk his altar, his ledger his Bible, and his money his God. All the trouble arises from covetousness. The resorts were open because they bring gain, and this was true of every one who encouraged the desecration of the day. It is due to the fact that money may be made out of it. He described the day as a harbor in which the storm-beaten ship may refit for another seven-day's voyage and it was imperative upon man to observe it if he would preserve the vigor of his mind and body. He appealed to his hearers to cherish the day and defend it against those who would destroy it and the worship that attends it.

At the close of the services resolutions were adopted reaffirming the faith of those present in the day, and pledging them to attend the meeting at Y. M. C. A. Hall this evening.

Obey Civil Authority.

The Rev. J. Hilliard Ranger, at Christ Episcopal Church, yesterday morning, in speaking of the movement to abate Sunday desecration, said every man should obey civil authority. This was the command found in his text, first verse of the thirteenth chapter of Romans:

Let every soul be subject unto the higher powers.

Referring to certain well-defined principles of the Sunday question, the reverend gentleman remarked that there is a civil obligation on the side of rest. The right of rest is based on the absolute necessity therefor in every man, and it calls for protection at the hands of civil law. Hence it is that the civil law prohibits labor on the first day of the week except works of necessity and mercy. Sunday also has a civil obligation on the side of morals, for the State has a right to protect itself from immorality. The words of Blackstone that "a corruption of morals usually follows a profanation of the Sabbath" have been abundantly verified. Hence Sabbath laws prohibit certain amusements on Sunday in order to guard the leisure of the day from uses dangerous to public morals and subversive of its object as a day of rest. Sunday laws, therefore, are of binding obligation upon every man, because they are civil laws.

The keepers of beer gardens on the outskirts of the city, continued the reverend gentleman, are offenders in the eyes of the law. The law of the State says that such resorts shall not be conducted, and that liquor shall not be dispensed on Sunday. This prohibition, these men violate, and thus hold the State in contempt. They do it because they are lacking in moral sense and have no perception of moral responsibility. A sense of citizenship is also absent from them, and that leads them to have no reverence for law. Excitement and notoiety which such places bring contribute partly to this Sunday desecration, but the chief cause is the money that is made out of such resorts.

The results, further said Mr. Ranger, are shown in a large increase of labor, both for man and beast, and a poor condition for Monday's work. A large increase is apparent in that gravitation which leads young people towards bad manners, improprieties, and the worst of immoralities. The cares, labors, anxieties and griefs of parents and families are enlarged, and the sweetness and beauty of the Lord's day is swept away. But the great issue is that the keepers of Sunday resorts are law-breakers, and that they are the creators of law-breakers. They are reprobates in the eye of the civil law. But men cannot be legislated into church, and civil enactment cannot make men pious. The majesty of the civil law, though, can be maintained. Public opinion can insist on this being done, and it should be so aroused that every infringement of the law should be visited with its full penalty. Every true Christian and every loyal citizen should join in the defense of the civil Sabbath.

Ames M. E. Church.

The Ames M. E. and Sixth Presbyterian congregations filled the former church, last night, to hear remarks on Sabbath observance. Rev. J. F. Woodruff, of Ames, presided, and in opening the meeting read the part of Genesis and Exodus where the establishing of the Sabbath is recorded. Rev. J. E. Brown, of the Sixth Church, led in prayer, and then Rev. D. R. Lucas, of the Central Christian Church, spoke. He began with a reference to the reports in the newspapers setting forth the repeated violations of Sunday laws, and proceeded to defend these laws as necessary to public morals as well as to property rights. He was speaking, he said, not as a Christian minister, but as an American citizen. He related a story of a railroad president's fear of personal violence in a time of a strike, and repeated the remark made then to him: "You compel these men that are striking to work seven days and you deprive them of the moral influences of home and religious worship. You keep them from influences that would restrain them, would ennoble them, and now you complain your property is in danger. So it ought to be till you come to appreciate the religious rights of your employes."

The speaker spent some time in refuting the charge that Christian people, in trying to enforce the laws, are striving to force all to believe as they do. He said they were not trying to force men to do right, but to prevent and prohibit them from doing wrong. He illustrated and emphasized the point by some entertaining stories, of which he seems to have an inexhaustible fund. He advocated the formation of a law and order league. He said there is no other city of the size of Indianapolis but what has such an organization to assist the local officers. The Chicago league employs eleven men the year around in such work. Mr. Lucas then read the resolutions of the ministers' committee pledging renewed allegiance to the Christian Sabbath, favoring a law and order league, and committing the audience to attend the mass-meeting at the Y. M. C. A. Hall to-night for further action on the subject of Sabbath observance. The vote was unanimous in favor of the resolutions and the congregation was then dismissed.

Seventh Presbyterian Church.

The church-goers, and those in sympathy with the movement to secure a better observance of Sunday, who live in the vicinity of the Seventh Presbyterian Church went to that place last night. The congregation was undenominational, and filled the large auditorium and partly the lecture-room. Rev. R. V. Hunter had charge of the exercises, and led in the devotional feature of the programme. Capt. Eli F. Ritter first spoke, his remarks being confined to the need of the rigid inforcement of the Sunday law. He thought the authorities were to blame for Sunday desecrations, and chief of all other causes was the failure of the grand jury to take a correct stand in the matter. The people should urge Sabbath observance until every law providing for it is strictly obeyed. There is no use, he said, to make a little splutter about continued and offensive violations of the law and then drop the subject. "Let us stand together," he continued, "and all agree to see that the laws we have are enforced. There is nothing at all in meetings like this unless they stimulate us to vigilant action."

The Hon. Stanton J. Peelle, the next speaker, spoke emphatically in favor of an immediate law-and-order organization, and appealed to the people to assist in accomplishing that end. Through it something could be done to preserve the Sabbath and punish the violators of the laws. Without it the dangerous conditions would doubtless remain as they are. The next speech was that of the Rev. A. B. Whitney, whose remarks were directed to a strong support of the civil Sabbath as it was ordained by law. At the close of his speech the resolutions heretofore referred to were read and adopted. Dr. Rondthaler then briefly addressed the meeting, urging an unwavering and uncompromising support of both the civil and religious Sabbath. With this speech the meeting closed.

Fifth Presbyterian.

At the Fifth Presbyterian Church a large congregation was present, and much interest was manifested in the work of preserving a quiet Sabbath. Rev. S. S. Aikman, pastor of the church, spoke briefly in behalf of the movement, and was followed by Rev. T. G. Duvall, Rev. A. S. Charpie and C. P. Jacobs, the latter speaking on behalf of the citizens. At the close of the meeting the resolutions which were presented to all of the meetings were unanimously adopted.

THE CENSUS ENUMERATION.

There Is Time During the Week to Have Everybody Visited—Mortgage Indebtedness.

The census of the city will be completed this week, and it is the wish of Supervisor Conger to have it accurate in every detail. If the enumerators have missed any one or been careless in their work, the better way to remedy the defects is to have the omissions reported to him. He will be in the city all week, and the omitted citizens will be called upon by the enumerators. The supervisor will not accept the work of any of his agents unless it has every evidence of accuracy. Inquiry of many citizens as they were met at the hotels and on the street, showed but a small per centage of those missed, but the complaints that have been made to the supervisor are sufficiently numerous to call for the utmost care in the work this week. Mr. Conger's office will be No. 18½ North Pennsylvania street.

Charles C. Heckman, who was especially assigned to collect the mortgage statistics in this and adjoining counties, has completed his work in Marion county. To-day he is to go over into Hancock county. Here he has found a favorable condition of mortgage indebtedness, much better than it was ten years ago. There has been an increase in the number of mortgages, but the most of them were given to building associations. There is evidence of a steady and easy paying off of indebtedness of this character, and there is nothing to warrant the alarm Democratic howlers have been trying to create.

The Camp Acton Programme.

The official programme for the Acton camp-meeting, to be held from July 22 to Aug. 12, has been issued. Rev. H. W. Bolton, of Chicago, will be in charge of the meeting, with Prof. W. S. Nickle, of Chicago, as musical director. Rev. C. F. Creighton, chancellor of the Nebraska University, and Rev. J. E. Gilbert will conduct the Chautauqua exercises, and Francis Murphy and sons, Dr. W. B. Fletcher, Morris Ross and C. E. Reynolds the temperance meetings. Tuesday, July 29, has been set apart as Home Missionary day, with Dr. H. W. Bolton and Dr. C. F. Creighton in charge. It is expected that Bishop Fitzgerald will preach on Sunday, Aug. 3, and Rev. D. H. Moore, D. D., editor of the Western Christian Advocate, on Sunday, Aug. 10.

Church Picnic.

The Hall-place Church and Sunday-school will have a picnic at Bethany Park Friday. Those who desire to attend will assemble at the Seventh-street crossing of the Big Four tracks to take the train, at 7:15 o'clock A. M., that day.

No Saloon for the Second Ward.

A mass-meeting of Second ward people will be held at the corner of College and Home avenues to-night to further protest against the Stehlin liquor license. The Rev. Jasper S. Hughes and others will speak.

Pretty Good Evidence.

We have had the New Perfection Refrigerator on sale four years, and it has proved a success. Having sold Mr. Sherman seven of the largest size during that time for his different restaurants, we consider further references unnecessary, but can give you all you want. Prices down low. The Rapid Ice-cream Freezer is also yet on top at reduced prices. Lawn mowers, screen doors, window screens and wire at lowest prices. Call before you buy. HILDEBRAND & FUGATE, 52 South Meridian street.

CUT DOWN YOUR ICE BILL.

For some years we have been trying to get our patrons a refrigerator that we could recommend in all respects, and we have now succeeded. "THE CHALLENGE ICEBERG," it is called, and it is as nearly perfect as a refrigerator can be built. The dry-air principle of it is correct; it uses less ice, and keeps food colder and better than anything in the market; it has a perfect lock, which is an important feature; and, in all respects, we can conscientiously say that the "Challenge Iceberg Refrigerator" is a paragon of perfection. Call or send for circular. WM. H. BENNETT, 38 South Meridian street.

"SOLID" ON GOLD.

The gold scarf-pin is in comport with the best taste now-a-days. In knot or ball designs it is most distingue and effective. There is being urged by some of the jewel-mongers the idea of utilizing the high-colored precious stones, like emeralds, rubies, sapphires, topaz and amethysts, for scarf-pins, but such a display would never receive the countenance of refined taste. You are "solid" on gold, and so are we. Come and exchange notes with us—bank notes.

Bingham & Walk.

ICE FOR SALE,

By car-load lots. Best quality. Quick delivery. Packed in best manner. Contracts made for all season. INDIANAPOLIS ICE CO., Indianapolis, Ind.

Kabo, Kabo, Kabo—that sounds like an African name.

It means a corset "bone" that can't be broken—if it can't be broken, it doesn't stick into you—so it means a "bone" of comfort, not of contention.

It means a corset "bone" that doesn't kink—if it doesn't kink, the corset can't roll up in the middle as corsets are apt to do—so it means a "bone" that stays where you put it.

It isn't a "bone" at all, but Kabo, Kabo, Kabo; and Kabo means a corset you wear a week or two or three, till you make up your mind about it, and then go back to the store and get your money, if you'd rather have money than Kabo.

There's a primer on Corsets for you at the store.

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