

ARIZONA CHAMPION.

VOL. VIII.

FLAGSTAFF, ARIZONA TERRITORY, SATURDAY, DECEMBER 27, 1890.

NO. 15.

Arizona Central Bank

FLAGSTAFF, ARIZONA.
THE OLDEST BANK IN NORTHERN ARIZONA.
Interest Paid on Time Deposits.
Collections a Specialty.

REFERENCES:
W. B. Strong, President A. T. & S. F. Railroad Co.; Ellis Walworth, Managing Director Arizona Cattle Company, St. Louis, Mo.; Bank of California, San Francisco.

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ATTORNEYS-AT-LAW, OFFICE—2 DOORS
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Central Bank Building,
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DR. J. M. MARSHALL,
DENTIST, FLAGSTAFF, ARIZONA. OFFICE
in C. F. Kuhn's building, south side of
railroad track.
Hours from 8 A. M. till 6 P. M.

DR. D. J. BRANNEN,
PHYSICIAN AND SURGEON, FLAGSTAFF,
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from any point on the Atlantic & Pacific Rail-
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Office and Drug Store opposite the depot.

P. G. CORNISH,
PHYSICIAN AND SURGEON, OFFICE IN
Duggs' building, Flagstaff, Arizona.
Will answer calls on the A. & P. R. R.

SECRET SOCIETIES.
I. O. O. F.
FLAGSTAFF LODGE, No. 11, I. O. O. F., meets
every Wednesday evening at 8 o'clock.
Visiting Brothers in good standing cordially
invited to attend.
A. S. ALVORD, Sec. C. R. BAYLES, N. G.

T. E. G. RANSOM,
WOMAN'S RELIEF CORPS, No. 52, meets at
U. A. R. Hall every two weeks on Thurs-
day, at 2 o'clock P. M.
Mrs. P. B. HUMSBY, Pres.
Mrs. LENA ELMORE, Sec'y.

FLAGSTAFF LODGE.
No. 7, F. & A. M., Regular meetings of this
Lodge at Masonic Hall, on the fourth Mon-
day in each month. Sojourning Brethren cor-
dially invited to attend.
J. E. BURCHARD, Sec'y. J. W. SHARP, W. A.

C. E. S.
MOUNT FRISCO CHAPTER, No. 4, O. E. S.
Regular convocations in Masonic Hall
second and fourth Friday nights in each month.
MALINA E. WEST, Worthy Matron,
J. E. BURCHARD, Worthy Patron,
J. GUTHRIE SAVAGE, Sec'y.

ROYAL ARCH MASONS.
STATED CONVOCATIONS on the third Satur-
day in each month. Sojourning Brethren cor-
dially invited to attend.
J. E. BURCHARD, H. P.
F. W. H. GUTTER, Sec'y.

RANSOM POST.
No. 4, G. A. R., meets at Grand Army Hall, on
the second and fourth Saturday in each month.
Visiting Comrades are invited to attend.
Geo. HORTWORTH, P. C.
L. L. BURNS, Adjutant.

FLAGSTAFF LODGE,
No. 8, K. O. P., Regular convocation of this
Lodge held every Tuesday evening in Kil-
patrick's Hall. Brethren in good standing are
cordially invited.
H. E. CAMPBELL, C. C.
N. G. LAYTON, E. of R. & S.

STOCKMEN!
ATTENTION!
I will give you special bargains in
Ranches
—AND—
Ranges
For Small or Large Herds of Cattle.

W. G. STEWART,
Flagstaff, Arizona.
All Correspondence Will Receive Prompt
Attention.
REFERENCES—Bank of Arizona, Prescott,
Ariz.; Arizona Lumber Co., Flagstaff.

GREAT MEN'S ILLUSIONS.

Swift Said all men are mad
in Some Degree.

EVIDENCE WHICH TENDS TO PROVE IT.

Poets, Philosophers, Soldiers, and Re-
formers, Influenced by Them.

It has been said or sung that all men
are more or less insane, differing only in
degree. Certainly those who are consid-
ered sane—in which category the gentle
reader is included—are liable to hallucina-
tions, and it depends upon the extent
to which we give way before, and believe
in, the illusions of the brain, whether we
walk abroad with our follies or are placed
in a padded room.

Byron often received visits from a
specter, but he knew it to be a creation of
the imagination. Pope saw an arm ap-
parently come through the wall, and
made inquiries after its owner. Goethe
states that he one day saw the exact
counterpart of himself coming toward
him. Ben Jonson spent the watches of
the night an interested spectator of a
crowd of Tartars, Turks and Roman
Catholics, who rose up and fought round
his arm chair till sunrise. Dr. Jonson
heard his mother call his name in a clear
voice, though she was at the time in an-
other city. And Sir Joshua Reynolds,
leaving his house, thought the lamps
were trees and the men and women
bushes agitated by the breeze.

Nicolas was alarmed at the appearance
of a dead body which vanished and came
again at intervals. This was followed
by human faces, which came into the
room, and after gazing upon him for a
while departed. None of his friends
was among the faces he saw. After
enjoying a silent acquaintance with his
visitors for some weeks, they began to
speak, and he describes their conversa-
tion as brief and agreeable. Such vis-
itors would cause many to lose their
reason, but Nicolas knew they were but
the effects of indigestion.

Bostock, the physiologist, saw similar
figures and faces, and after recovering
from a momentary surprise, he set him-
self to study the habits and customs of his
curious visitors. This he had ample op-
portunity to do, as they remained with
him three days and nights. There was
one human face constantly before him
for twenty-four hours, the features and
headgear as distinct as those of a living
person, yet having no resemblance to
any one he had ever known. Finally
the phantom disappeared, to make way
for troops of little human figures, which
disported themselves like fantoccini for
his entertainment.

The reason, says Connolly, that Nico-
lai and Bostock did not become hope-
lessly insane was because they never believed
in the reality of the visions. The effects
of the illusions of some men have been
founded on the words of men supposed
to have been inspired, but who were
merely suffering from a form of madness
which medical science calls "ecstasy."
Oliver Cromwell, lying sleepless on his
couch, saw the curtains open and a giant
woman appear, who told him he would
become the greatest man in England.

In 1806 Gen. Rapp, having important
news, entered the emperor's apartment
unannounced, and found the great war-
rior in a rapt attitude, gazing at the ceiling.
The general made an intentional
poise, whereupon Napoleon seized his
arm and said excitedly, "Look up there!"
He looked and saw nothing. "Why,"
said the emperor, "do you not see it? It
is my star; it is before you beaming; it
has never deserted me. I see it on every
great occurrence urging me onward; it
is an unfulfilling emblem of success."
Some men have been inspired to per-
severe in their life's work by self-con-
jured illusion. Loyola, lying wounded
during the siege of Pampluna, saw the
Virgin, who encouraged him to perse-
cute his mission. Benvenuto Cellini, im-
prisoned at Rome, resolved to free him-
self by self destruction, but was deterred
by the apparition of a young woman of
wondrous beauty, whose reproaches
turned him from his purpose. This
spirit returned and consoled him on
other occasions when he was low spir-
ited. Descartes was followed by an in-
visible person whose voice he heard urg-
ing him to continue his researches after
truth.

Many have fondly clung to their illu-
sions, and though reasonable in most
things have at least been distinctly mad
in one. Tasso firmly believed that he
had a familiar genius, whose great de-
light and chief recreation was to con-
verse with him. His friend, J. B. Man-
sueti, tried to persuade him of this illusion,
whereupon the poet offered to introduce
his unbelieving friend to the spirit. But
though he often heard Tasso in conversa-
tion with the imaginary being, it
never made itself visible to other eyes.

Few believe that Luther actually held
a warm discussion with an important
personage from the other world, yet that
he believed it himself we have his word,
and he has even left on record some ac-
count of the dispute, from which it
would appear that his opponent is not so
wily as we have been led to believe. At
any rate he could not wind himself argu-
mentatively round the sturdy priest
Ravalliac, while chanting the "Mis-
ereere" and "De Profundis," fondly be-
lieved that the sounds he emitted were
of the nature and had the full effect of a
trumpet. Count Emmanuel Swedberg
believed that he had the privilege of in-
terviewing persons in the spirit world.
Jean Engelbrecht was under a similar
impression. Zimmerman was for some
time in constant fear of an imaginary
enemy, whom he expected to arrive at
any moment, break into and wreck his
dwelling.—London Standard.

Leuwenhoek by means of microscopes
observed spiders no bigger than a grain
of sand, which spun threads so fine that
it took 4,000 of them to equal in magni-
tude a single hair. The fly spider it is
known lays an egg as large as itself.

STRAY JOKES.

The latest things—...—feet—
Epoch.

"...long legs, my child," said Solomon
Issac. "You won't wear out your shoes
nearly so quick."—Detroit Free Press.

She had him—This is a new shade, isn't it?
"Yes, madam, it has just come in." "What
is it called?" "The manufacturer wanted to
pay us a delicate compliment, so he named it
"The Clerk's Favorite." "Give me five
yards of your plainest black."—Tid Bits.

A lady in Dalton, Ga., is the possessor of a
breastpin containing a lock of hair which
grew on Washington's head. There are so
many locks of Washington's hair still in
existence that it is not surprising that nearly
all his portraits show him wearing a pow-
dered wig.—Norristown Herald.

Chicago Husband—Well, my dear, was
your Baccarat class a success this afternoon?
Wife—Yes, but I was very nervous for a
while. Husband—What was the trouble?
Wife—Why, it was nearly 4 o'clock before
the pie came from the baker's.—Epoch.

"Two thousand dollars just for a pitcher?"
repeated old Mr. Bently in amazement.
"Wonder what them Chicago folks kin be
thinkin' of! This craze for decorated chin-
y is gittin' to be wicked."—Epoch.

A Michigan town boasts a girl six feet nine
inches tall. When a fellow gets a kiss from
her he has to say please, and don't you forget
it.—Burlington Free Press.

Playwright—I will now read you my play,
Friend—But why have you given me this
package? "That package contains half a
dozen hamperchiefs. My play is a tragedy,
and I don't want you to be unprepared."
From the German.

The authorship of Shakespeare's plays was
settled by Gay in his "Beggar's Opera." "I
say, Molly, who wrote Shakespeare?" asks
one of the characters. "Mr. Preface," replies
the maiden fair.—New York Morning Journal.

A woman who married a one-legged man
says it doesn't take much to make her hus-
band "hopping mad."—Norristown Herald.

"May I help you to some more of the soup,
Mr. Shears?" inquired his hostess. Mr. Shears
is a country editor. "No, madam," he re-
plied, politely, "you may consider a second
plate of soup crowded out to make room for
more important matter."—Epoch.

End of a Boom.
First Easterner—I guess you remember
me. We met in Los Angeles.
Second Easterner—I remember you per-
fectly. You are the good angel who sold me
a corner lot on which I made a small fortune.
I sold that lot for \$50,000. You know I only
paid you \$20,000 for it.

"Yes, and as you did so well, I don't mind
confessing that nearly all that \$30,000 was
clear profit. I bought that lot for a couple
of hundred dollars. By the way, what
became of the man you sold to?"
"The last I heard of him he was in the
almshouse."—Omaha World.

Love in the Tropics.

Zulu (singing)—Oh, Rumeetum, sweet
Rumeetum, thy ruby lips I—

A Millionaire young man not long since
wrote two postal cards on entirely different
subjects. He then turned them over and ad-
dressed them, but by mistake placed the ad-
dresses on the wrong cards. The result was
that the shirt maker in Hartford got a
polite invitation to take a carriage ride in
Huff Warden's barouche, while the young
man's girl was made frantic by receiving the
following: "Please send me a sample of the
stuff your shirts are made of."—Newport
Ledger.

A Long Felt Want.
American (in Europe)—I understand you
are willing to sell your Will West show.
Buffalo Bill—I am willing enough, but the
Indians object.
"Why so?"
"I don't know; superstition, I suppose. They
say they will never be bought."
"Say, Bill, take those Indians back to New
York and we'll elect them aldermen."—Omaha
World.

A St. Louis Improvement.
In some St. Louis restaurants the waiters
no longer leave the orders down to the
kitchen; they touch certain electric bells in-
stead. When a St. Louis man orders a lunch
of coffee and ham and eggs, the eggs cooked
on both sides, he will no longer be obliged to
listen to this mysterious speech: "One in the
dark, white wings, beg to come along. Slip-
swoosh them white wings."—New York Tri-
bune.

Perfectly Safe.
"Here's a box addressed to you," said the
wife of a prominent man. "I don't think
you'd better open it, though."
"What shall we do with it?"
"I'll tell you; we'll take it out and get the
head girl to open it. She has lit the fire
with her nose three times this week, and I
don't think that dynamite will hurt her."
Washington Critic.

The Opportunity of a Lifetime.
The following telegram was sent home by
a member of the Yale baseball nine:
"Noss broken—which do you prefer, Greek
or Roman?" Telegraph answer before doctor
sets it."—Life.

Know His Business.
Editor (to young aspirant for journalistic
honors)—"You are something of a writer,
you say?"
Young Man: "Oh, yes, sir, I took second
prize at school for penmanship."—Epoch.

Too True, Too True.
A music dealer says that a violin has not
improved any since 1730. The same may be
said of the violin player who lives next door.
—Norristown Herald.

THE NUPTIAL NOT.

Marriage Ceremonies of Many
Lands.

AMONG THE ANCIENT BABYLONIANS.

The Laws of Scotland, Ireland, Eng-
land and Wales.

In the earliest records that have come
down to us, very little is said about the
ceremony by which a couple were ordi-
narily united. Among the primitive Jews
there was a betrothal and espousal, but
no further formal ceremony except the
mere removal of the bride from her
father's house to that of the bridegroom
or his father. At a later time the cere-
monies began to be more elaborate. On
the wedding day the bride and groom
were elegantly attired as her circumstances
would permit, and veiled like Rebecca.
A maid was always married on the fourth
day of the week, and a widow on the fifth.
During the ceremony the father, if he
were the celebrator, would take the hand
of his daughter and give her to the bride-
groom, saying: "Behold, take her after
the law of Moses and lead her away." If
the father did not act as celebrator the
rabbi or head of the synagogue would
take the extremity of the scarf or gar-
ment which was around the bridegroom's
neck and cover the head of the bride with
it, after which he consecrated a cup of
wine and gave it to the two contracting
parties.

THE MODERN CUSTOM.
In modern times a canopy of silk is
usually put up under which the bride
and bridegroom stand on either side of
the parents or guardians, and in front is
the chief rabbi, standing between the two
ministers of the synagogue. Then the
foot of the bride is placed on a small board,
upon which an ordinary wine glass is
placed. The bridegroom then stamps upon
it and dashes it to pieces, when all as-
sembled cry out: "Mazeltouri! Mazeltouri!"
(Good luck! Good luck!) Then
the rabbi reads the traditional benedic-
tions, and the ceremony is over.

Among the ancient Babylonians the
ceremonies were originally the same.
There were festivals lasting three days,
and in their course occur the following
customs: The bridegroom was
placed within a circle of dancers, and the
guests and bystanders then proceeded to
strik small coins upon his forehead. As
the money fell it was caught in an open
handkerchief held under his chin. After
this a party of young men would rush
into the crowd and carry off the most
wealthy guests and lock them up in a
dark room until they paid proper ransom,
which would go to swell the dowry.

The custom that guests at a wedding
should make presents to the bride and
bridegroom is very old; in fact, it has
been observed in all parts of the world by
many people and at all periods of the
world's history. The old Greek, the
Roman and the Jew all did it, and it is a
common custom among even savage tribes
to this day, but the presents made vary
with the people making them, and with
the rank which is given to woman in the
national customs. In old Norway the
bride's wedding outfit included a shield,
a sword and an ax, it being supposed that
she would need these to protect herself
against her husband's blows.

THE LAWS OF SCOTLAND.

The easiest wedding to make in any
civilized country in the world at the
present time is that which is known as a
common law marriage under the laws of Scot-
land. Such weddings have been held
valid for at least 700 years, but labor un-
der the disadvantage of being considered
disreputable. "The leading principle,"
said Lord Deas, in a judgment delivered
by him a few years ago, "is that consent
makes marriage. No ceremony, civil or
religious; no notice before or publication
after, no consummation, no cohabitation,
no writing, no witnesses, even, are essen-
tial. A peculiar feature of this kind of
marriage is the fact that the place which
governs the marriage; hence all persons,
though not of Scottish domicile, may, by
a very little foolishness, find themselves
securely married by the operation of the
Scottish law.

In Ireland an important part of the
ceremony is a collection for the priest,
which sometimes amounts to £20 or £30.
The Irish peasantry are ingenious in do-
ing this so as to secure the largest re-
sult, and one of the methods is: A
wedding feast is provided and catered for.
Immediately upon the removal of the cloth
the priest marries the young couple, and
the bride cake is brought in and placed
before the priest, who, putting on his
best airs, and being directed to cut small
slices, which are handed around on a
large dish among the guests. Each one
takes a slice of the cake, and lays down
in the place of it a donation for the priest,
consisting of pounds, crows or shillings,
according to the ability of the donor. If
the amount given by any guest be not
considered sufficient, those present are by
no means slow in making it uncomfortable
for the guest until he shall pay a
proper amount.

In many places in England and Ireland
it is considered prudent on the part of the
bride to take care at the altar to put her
right foot before that of the bridegroom,
for then she will be sure to get the better
of him during the whole of the married
life. This is especially prudent in Wales,
for, under the Welsh law, a husband
might administer three blows with a
stick on any part of the person (except
the head) of his wife in case she misbe-
haved, and under the same law the wife
should not be longer than the husband's
arm nor thicker than his middle finger.—
Marcus Lane in Chicago Globe.

The Buddhist Eats No Flesh.

The superstitious Buddhist will not eat
flesh at all, because the life that ani-
mated the creature is part of the uni-
versal life that animates all creatures,
from which each in turn abstracts the
supply for the purposes of its temporal
existence. To eat of the creature is
therefore a kind of cannibalism of the
second degree, and your Buddhist will
not do so far. They may eat meat
between sunrise and noon.—New York
Evening Sun.

Misleading Street Car Signs.

A victim of the ingenious system of
misdirection by signs upon the street
cars has related to me his adventures
in making an economical transit across
the city. His itinerary consisted of a
trip to the New York and New England
railroad station, where he was to pick
up a gripsack and umbrella left at the
parcel room in the morning, and thence
to take a train out of town on the
Eastern railroad. This was to be done
at the small cost of ten cents, by avail-
ing himself of the admirable facilities
in the way of street car transportation.
He tells me that he first boarded a car
on which the name of the New Eng-
land railroad station was prominently
displayed, and sat in peaceful confi-
dence until he found himself in the
neighborhood of the Maverick bank,
when a question put to the conductor
drew out the information that the route
named on the sign board of the car
would not be followed until "some
time in the fall."

He took a herdic and thus made his
first station. Securing his gripsack he
thought himself fortunate in finding a
car just passing whose signs told that it
was on its way to the "Eastern depot."
When some point in the South Cove
was reached he learned from the con-
ductor, on inquiry, that if he should
get out and walk to the next block he
would find a car going in the opposite
direction which would take him to his
destination. He then hired another
herdic and managed to catch his train.
—Boston Post.

Paid Off in His Own Coin.

A remarkable case of "diamond out
diamond" occurred in Boston recently,
not far from the Providence railroad
station. A druggist had fitted up a
neat corner store and had established
at once a fine trade. One day another
druggist entered his store and said: "I
want to buy you out. How much will
you take?" "I do not want to sell,"
was the reply. "I expected that an-
swer," said the encroaching person,
"and I am prepared for it. Now, if
you don't sell out to me I will open
a drug store in opposition on the op-
posite corner. How much will you take?"

The druggist, offended at this species
of browbeating, said he would sleep on
it and report the next morning. At
the appointed hour the aspirant was
in the store and a large price was named.
The bargain was bound. The druggist
who had been thus ousted from a cor-
ner which he had fitted up with a view
to years of peace and profit sought the
owners of the opposite corner which
had been held out to him as a threat,
secured from them a long lease, worked
night and day, and now has a drug
store in which any community might
take satisfaction and repose confidence.
What is more, he is doing a better busi-
ness than he did in the former locality.
—Boston Saturday Gazette.

A la Mother Goose.

The Nawab Vear ul Omrah recently
tendered a breakfast at his magnificent
new palace near Hyderabad to the En-
glish viceroy of India and his staff.
Whether he borrowed an idea from
Mother Goose or his imagination was
inspired by the same muse that inspired
her we cannot know, but certainly ap-
preciation is due him for making "a
true story" of that fascinating rhyme
about the "four and twenty blackbirds
baked in a pie." It all happened at
his breakfast.

"Large, but not suspiciously large,
cakes were handed around," writes one
of the guests. "As they were opened a
little amandun, or wax bill, flew chirp-
ing out of each and alighted on the
flowers and shrubs with which the table
was covered or flew about the room."
"There were sixty guests, so that
when the pies were opened no less than
sixty birds began to sing."

Changes in the "Big Dipper."

One of the most notable examples of
the constant and yet almost imper-
ceptible changes taking place in the
heavens is to be found in the motion of
the seven bright stars collectively
known as the big dipper. Huggins,
the noted astronomer, is now engaged
in proving that five of these stars are
moving in the same direction, while
the other two are moving in a direction
directly opposite. Prof. Flammarion
has reduced Huggins' calculations to a
system, arranging them upon charts.
These ingeniously constructed heavenly
outlines show that 100,000 years ago
the "Dipper" stars were arranged in
the outline of a large and irregular
shaped cross; and that 100,000 years
hence they will have assumed the form
of an elongated diamond, stretching
over three or four times the extent of
sky now occupied.—St. Louis Republic.

An Ancient Bank Note.

Mr. Barber, an antiquarian of West
Chester, Pa., has recently come into
the possession of a Chinese bank note
of the Fourteenth century. It is a note
of the Ming dynasty, made of fibrous
paper of a grayish color, covered with
Chinese characters. The owner says
there are but two other specimens of
these early bank notes in existence, one
being in the Imperial museum at St.
Petersburg, Russia.—St. Louis Republic.

A Split Ear.

The curious case is mentioned by a
German doctor of a man who experi-
enced unpleasant crackling noises in
the left ear during a period of a year
and a half. These occurred every few
seconds, and could be heard by any
person at a distance of a foot. There
was no deafness or inflammation, but
the drum was found to have a split in
it through which air was forced by the
act of swallowing.—Arkansas Traveler.

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