

# RECORD CROWD OF REVIVAL CAMPAIGN HEARS LOWRY SPEAK ON AMUSEMENTS

## Evangelist Keeps His Promise to Not Handle the Question With Gloves--Cards, the Theater and Dancing He Declares Subterfuges of the Devil--Argument Punctuated With Considerable Applause From Audience and a Ready Response Follows Double Invitation--Another Week of Meetings.

### LOWRYISMS

"You say it makes one graceful to dance--well, I would rather my daughter would get grace in her heart than in her heels."

"There is entirely too much immorality in real life to make it desirable to reproduce it on the stage."

"You say, I let my children play cards at home so that they will not play elsewhere. Well, I had just as soon send my boy to the saloon to teach him society, or my girl to the brothel to teach her purity as to teach my boy cards and then hope that he would not turn out bad."

"The round dance is simply hugging set to music."

"Every man that sits down to a gambling table and wins another man's money is a thief--the man who loses his money over cards is a fool--so every gambler is either a thief or a fool."

"Dear me, fathers and mothers--I would rather see my three daughters in their coffins than to see them in the embrace of one of these vile-hearted dancing masters."

"Thackeray says the man who dances is an ass--now, I didn't say that--Thackeray said it--I have too much respect for the honk-eared donkey."

"Some wives say, 'Well, I play cards with my husband to keep him from going to the saloon or gambling rooms.' Well, all I have to say is, 'What did you marry the old fox for, anyway?'"

"Oh, a husband may dance with his wife the first round to take the curse off, then he turns her over to some one else. Why a man would just as soon saw wood all night in the moonlight as to dance an evening with his wife!"

"Some of you church members have been running off to dances, card parties and theaters during this revival and special opportunity of winning souls to Christ. Do you know you could buy all that kind of church members you want in hell for 15 cents a dozen and even then the devil would apologize for cheating you."

"There were fully 2,500 people in the tabernacle last evening when the song service was concluded and Evangelist Lowry opened his sermon on popular amusements. Not another foot of space could be found inside the building; the storm shed in front was filled besides and many more were turned away. Several days ago Evangelist Lowry announced that he did not intend to handle the subject with gloves. He kept his promise to the letter, and his attack on cards, theaters and dancing was keen and straight from the shoulder. Especially was this true of what he had to say against dancing, and he backed each of his arguments with scripture. "These are not my opinions or yours," said the evangelist, "but the word of God. Here in the Old Book I take my stand against these things, and it is here that every Christian must take his stand."

With all of his directness, Mr. Lowry did not offend in anything that he had to say last night. He pointed out the true conditions of the evils as he knew they existed and as other men say they exist, and then pleaded earnestly and eloquently for Christian influence to be directed against the practices, showing how it was impossible for them to enter into consistent Christian living.

The crowd at the tabernacle last night proved an appreciative audience, and from the beginning to the end of the sermon there was close attention from every quarter of the house. At the close of the sermon there was no rushing to get out of the house, but rather a lingering throng, while countless persons went forward and shook hands with Mr. Lowry, following his double invitation to those who wished to take a public stand against continuing to participate in cards, dancing or theaters and by those who wished to publicly acknowledge Christ.

A silver offering was taken last evening, the first collection since last Sunday, and the count showed a generous contribution--\$137.33.

### Here Another Week.

It was announced last night that the revival meetings would be continued another week at the tabernacle, Evangelist Lowry and his corps of workers to remain. The continued good attendance at the nightly meetings has demonstrated the deep interest that has been aroused in Missoula, and the ministerial association and the church people generally are very happy to be able to continue the meetings another week. Mr. Lowry and his assistants will then go to Kalspell, where a tabernacle is being prepared for a series of meetings similar to those being held here.

Mr. Lowry chose for his text: (Gal. 6:14) "Be not deceived, God is not mocked for who sows a man's seed, that shall he also reap. For he that sows to his flesh, shall of the flesh reap corruption, but he that sows to the Spirit shall of the Spirit reap life everlasting."

"We all know that this text is true not simply because it is in the Bible, but it is in the Bible because it is true."

Following the announcement of this text Mr. Lowry spoke upon what he considers, after years of study and investigation, to be three of the greatest evils of our day, cards, the theater and the dance.

### Three Great Evils.

He said in part: "Tonight I expect to call your attention to this text as it applies to three great evils of our land, the card table, the theater and the dance. I have no apology to offer for the plain things I have to say here tonight."

"Some will curl up the lip and turn up their nose at the speaker and go right on in their sins. That I cannot prevent. I am responsible to God and not to you for a faithful delivery of the truth."

"Some of you will doubtless profit by tonight's sermon and have cause to praise God throughout an endless eternity that you heard it."

"Of course, I know that the devil and his crowd won't like it, but if I only succeed in saving one young man or woman from his grasp, I will be well repaid for the effort made tonight, and for all the curses and damns I will get from the devil's gang."

"The difference between the devil and the penitentiary is simply this, the penitentiary works you hard and holds and clothes you, but the devil puts you to all the meanest, dirtiest low-down jobs in the world and makes you hard yourself."

"The devil with all his power cannot do anything unless he can get some one to help him. But he seems to find it easy to get all the help he wants in this town."

"The devil never made a gallon of liquor--he gets some fiend to make it for him; he doesn't sell the stuff either, but he finds plenty of rascals in this town ready to sell it for him; he doesn't make gamblers, he has some of you church members sit down and teach your children at home and make gamblers that way."

"He doesn't make harlots, he simply leads silly professing Christian mothers to send their girls to the dancing schools, and there some hooked-nose French dancing master gives them their first lesson in impurity, and there three-fourths of the fallen girls take their first step toward perdition."

"I know I have been preaching the truth here in your town, and it has stirred up the devil's crowd; but I have this to say about the liquor business, the man who will drink it is a fool, and the man who will sell it is an infamous scoundrel, and the church members who will vote for it and who will rent their stores for saloons, are bigger scoundrels than the red-nosed devil that drinks it."

"Many of you are stronger physically and might knock me down, or you might set the coward and shoot me down, but even then you cannot crush out the honest sentiment in my heart, and the desire to save your homes."

"How can we be silent while these great evils continue to rob every fifth home of a boy and every eighth home of a girl. It is in the interest of your sons and daughters that I preach you the truth tonight concerning these three other great evils of our land."

### The Card Table.

"Sow the card table in your home and help fill the gambler's hell. We are told on good authority and by those who have spent years searching this thing out, that nine-tenths of all professional gamblers in this country learned of their own families and close friends. You say, I can't see any more harm in playing a social game of cards than in playing authors, checkers or some other social game. Did you ever hear of people gambling over authors?"

"Ever since the deck of cards was made to entertain an idiotic king (probably many of you didn't know that the deck of cards was made in the first place to entertain an idiotic king, and they have been entertaining a great many idiotic people ever since.) I say ever since the deck of cards was made to entertain an idiotic king they have been used as the gambler's tool."

"Most of the gambling that is done is done with the deck of cards and there is abundant testimony to the fact that most of the professional gamblers in the social game. A converted gambler and ex-saloon keeper made the following statement in a religious meeting a short time ago: 'I have been in the saloon business with a gambling room attached for the last four years and claim to know something about what I am going to tell you.'

"I do not believe that the gambling den is near so dangerous to young men, nor does it do anything like the same amount of harm as the social party in the home. I give this as my reason: In the gambling room the windows are closed tight, the curtains are pulled down, everything must be conducted secretly for fear of detection, and none but gamblers, as a rule enter them, while in the parlor all have access to the same--children are permitted to watch it, young people are invited to partake in it."

"Perhaps you have never thought of it, but where do all the gamblers come from? They are not taught in the gambling dens. A 'greener' unless he is a fool never enters a gambling hell, because he knows that he will be fleeced out of everything he possesses in less than 15 minutes. He has learned somewhere else. What does a young man care for a game of parlor cards any more after he learns to play once? He wants to go where it is made in-

teresting because there is money at stake."

"After John Quinn, the converted gambler, had spent an hour in the Tremont temple, Boston, exposing the foolishness of trying to beat a gambler at his own game, he leaned over the pulpit, pointed his finger at the large audience, and said: 'And now after all these years of experience and acquaintances with all the professional gamblers in the country I can truly say that the parlor card game is the kindergarten of the gamblers' hell.'

"This man had run a gambling den for 25 years and that is the verdict of the whole matter, and then hear some foolish father or simpering old woman say, I can't see any harm in a social game of cards. You old simpleton, you ought to be in the insane asylum."

"Every woman playing for a prize is a gambler. Just recently Judge A. W. Fitz of Dalton, Ga., charged the grand jury to indict society women who play bridge whist and other card games for prizes."

According to a recent decision received from the postoffice department at Washington, it is illegal to send invitations through the mail to bridge parties where prizes are to be given."

"For the life of me I have never been able to see the difference between playing for a piece of silver or gold in the shape of money and silver molded in the shape of a cup. The principle is the same. What is the difference whether you gamble for a cut glass dish, or your boy gambles for money to buy one with? Every man that sits down to the gambler's table and wins money over the cards is a thief, he has not given a fair compensation for the money--the man who loses his money is a fool--so then every gambler is either a thief or a fool."

"Children Playing. 'One night a mother labored hard in a social game to win a cut glass dish. She lost by only two points, but that defeat caused her to be sick for four days. One day before her recovery her boy returned home and laid in her hand a \$20 gold piece that he had won at the gambling table. He said: 'Mother, you know at that store where they bought that cut glass dish there were two just alike, and you can take this money which I won at the gambling room, and buy the other one.' The mother was horrified to think that her boy had been gambling, but she said: 'Mother what is the difference whether you play for a cut glass dish or whether you play for money and then go buy one? And it would be like for some of you society gamblers to show where there is any difference--it is gambling wherever anything changes hands at the neck of the cards.'

"Oh, you say, we let our children play at home so that they will not want to play away from home. You might just as well talk about feeding your pigs corn at home so that they wouldn't eat corn when they get over into the neighbors' pastures. I had just as soon send my boy to the saloon to teach him temperance, or my girls to a den of harlots to teach her purity as to teach my boy to play cards and then hope that he would not turn out a gambler."

"Dr. Talmage could not be accused of being a bigot or a crank, yet he said: 'Cards are, in my mind, so associated with the temporal and carnal domination of splendid young men, that I should no sooner say to my family, come, let us have a game of cards, than I would go into a menagerie and say, come let us have a game of rattlesnakes.'

"But," says the wife, "I play cards with my husband at home so that he won't want to go off to the saloon or gambling rooms." My only answer to that is, 'What did you marry that old fox for, anyway?'"

"Every man of the world knows that these things are not proper for Christians and it certainly kills their influence for good."

"During a revival meeting in a certain town a lady who was a member of the church came and knelt at the side with the penitents. The pastor with a surprised look asked her why she had come, and she said: 'Well, yesterday I asked my husband to come with me to church and he said, 'No thank you, I am not accustomed to going to church with gamblers.' He knew I had been playing whist for prizes. His answer startled me, and I have made up my mind that if I ever see my husband converted I must get right myself. And what that woman did is just what many of you church members will have to do if you ever expect to lead your loved ones to Jesus Christ. You say what shall we do if we give up cards? Well, that is a hard question, for you have so emptied your brain of all serious thought, and crippled yourself for higher and better things, it is really hard question to know what to do with you, as the late Sam Jones said, 'there is less brains to the square inch in high "sanasity," than anywhere else outside the lunatic asylums.'

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men and women, and make public exhibitions of themselves as they do, in such circumstances, with such surroundings and with such speech as would often be on their lips to such positions as they must assume--how can they do this without moral contamination? That some few do come from the stage without loss of virtue and purity does not disprove the law of the theater. The theater claims to be a school of morals why is it that the teachers so seldom learn their own lessons? The theater claims to be a school of morals, but to multitudes it has been the door of perdition.

"Hear the following testimony of 17 years' experience on the stage of this country."

"In a conversation with Dr. Peifer of Denver, Colo., he said: 'You good people may know what a play is but you know nothing about the conditions of the stage or about the private inner life of the players. The rule is, virtue is not and cannot be kept unscathed on the stage. The players are huddled together behind the scenes in little dressing rooms in dress or undress with costumes or without between the acts. A few well-built theaters have private dressing rooms separately for men and women. But these are exceptions. One dressing room for all is common, and often just the corner is the dressing room. No actor or actress need hesitate on grounds of modesty. That would unfit one for the business. Modesty and virtue, too, for that matter is waived under the pressure of the performance. The audience is waiting breathless. The manager urges quick action. He gets mad. He swears and curses at everyone he threatens to discharge any who loiter behind time. The players under this pressure simply yield. They put modesty aside for the time being and the play goes on. Some leave the stage rather than sacrifice virtue, but those who stay decide to pay the price.' But," said he, continuing, 'you would be shocked into a fit because of the bad language, smutty, foul and always mixed with profanity. 'How long have you been on the stage?' 'Seventeen years, sir; just 17 years too long.' 'Would you go on the stage again if you had your life to live over again?' 'Never! I would not. It would be better to commit suicide. I have thrown my life away and it is too late to amend.'

"Then, certainly what cannot be done without a tendency to moral harm, cannot be seen without a tendency to moral harm. Coarse tales are formed at the theater. False views of life are inculcated. Coarse epithets, profanity, ridicule at religion, loud hits, and suggestions are freely scattered from the lips of the actors and actresses. There is entirely too much immorality in real life to make it desirable to reproduce it upon the stage. We find some of the strongest denunciations of the theater have come from the actors or actresses themselves. Some time ago an actor in New York City said to a friend of Doctor Cuyler's as they were passing a theater, 'Behind those doors, lies Sodom itself.' McCready, the great actor, said: 'None of my children shall ever, with my consent, enter a theater or have any visiting connections with actors or actresses.' Mr. Dumas, the playwright, wrote to a friend: 'You do not take your daughter to see my play. You are right. Let me say, once for all, you must not take your daughter to the theater.' It is not mainly the work that is immoral. It is the place. Richard Mansfield, the great actor, who died in 1907, never permitted his own son to witness a play. The boy never saw his father on the stage. It would seem as though Christian people would be influenced by these things and also keep their children from the theater. If it is not a good place for a player's child, why should it be a good place for other folks' children? Certainly there is something radically wrong with the theater when great actors view it in the light of the Old Puritans."

"It certainly kills the influence of any Christian who patronizes the theater."

"A young lady, who was a Christian worker, was speaking to another girl at a revival meeting, trying hard to bring her to Christ. Some few evenings later this young lady worker was in a theater, and happening to turn around, whom should she see but the very girl to whom she had spoken at the meeting. That girl's eyes had a triumphant, mocking look in them.

"Ah, ha," she exclaimed, 'what are you doing here?' 'Well,' responded the young Christian, 'I heard it was a nice, respectable sort of a play, so I thought I would come and see it.' 'You did, did you?' said the other scornfully. 'You are a pretty sort to be speaking to me about my soul, you ought to go back to that meeting and get right down on your knees in the sweat among the sinners!' The world keeps a sharp eye on Christians, and it knows, if we do not do what is consistent, I would not give five cents for your profession of religion if you can go down to the theater and giggle over fallen men and women."

### The Dance.

"Sow the dance in your parlor, and you may help to fill the brothel."

"These three evils we find associated very closely together. We usually find the patrons of one to be the patrons of the other."

"One of the first things argued in favor of the dance is that young people must have amusements. And they say if they are denied the dance that religion will be presented to them in such a way as to repel them. Now, if the pursuit of amusements is the end for which they are created, if they are under no obligation to remember their Creator in the days of their youth, if it is right for them to put off all serious thought about God, eternity and salvation until they are old, or until death lays his sudden hand upon their career of gaiety and frivolity, then, there might be some force in that apology. But, if, on the other hand, it is the chief end of man to seek first, the kingdom of God, and His righteousness this reason is utterly worthless. And it is a fact, that the dance has such a fascination over the young people who indulge in it, that it is impossible to reach them for Christ. This is especially true of the young ladies. Doubtless as many of them are kept from coming to Christ because of the dance as any one thing. With young men liquor, harlotry, profanity and many other things have much to do with keeping them from taking a stand for Christ."

"Others say if we ask them to give up the dance, they will not come into the churches. I would answer this by saying that if the dance is going to keep anyone out of the church they ought to keep out. Joining the church will save no one, and if a man or woman is not willing to give up sin, it is no benefit to them to belong to the church. Others say you cannot stop the dance, anyway, so you might as well lay down your sword and quit. I read in 1 Tim. 3:15, 'But evil men and seducers shall wax worse, deceiving and being deceived.'

"The bible clearly teaches us that as we approach the end of this age that men will grow more and more licentious. But it is my business to preach the truth, some will accept it and be saved, others will reject it and be damned. So I haven't any apology for the plain things I expect to say on this subject of the dance, and if you can't stand the truth you had better skidoo right now."

"You say it makes one graceful to dance. Well I would rather my girl would have grace in her heart than in her heels. You say, 'Wouldn't you send your daughter to a dancing school to make her graceful?' No, but if I wanted to make her a harlot I would send her to one of your hooked-nose French dancing masters. Hear me, fathers and mothers, I would rather see my three girls in their coffins than to see them in the arms of one of these vile hearted dancing masters."

### Bible Against the Dance.

"Other people argued that they danced in the Bible times. But anyone that brings up that argument at once exposes ignorance of the teachings of the Bible. The dancing of the Bible times had no resemblance to the present promiscuous gatherings. There is no record in scripture of men and women dancing together. People danced in the Bible times as an act of worship. We find David dancing to the glory of God, but it was out in the open air and alone. Others say they do not disapprove of it. Your individual church may permit it, but it is not because the denomination in its teachings is not against the dance."

In the next place Mr. Lowry showed that the scripture teaching was against the dance. At this point he quoted several passages of scripture to verify his statement, and said: "When you

face the teaching of God's word, many professed Christians must do one of two things, either give up the dance or give up the deceptive hope that they had ever been born again.

"Dancing is dangerous to morals: 'First, because it requires the sexes to make it interesting. If dancing is such a wonderful, fascinating and recreating amusement, why don't men dance alone and women alone? Did you ever hear of such a thing as a lot of men getting together and dancing until 3 o'clock in the morning? If this dancing is such a necessary thing to make us graceful and beautiful, why is it that husbands don't dance with their wives at home? Why, men would as soon saw wood all night in the moonlight as to dance with their wives. If men had to dance alone and women alone you would never see another dance in this town. The whole thing turns on sex passions."

### Suggestive of Impurity.

"It is dangerous to morals because of the position assumed in the waltz. The every pose of the partner in the waltz is suggestive of impurity. 'Someone has said that the round dance is simply hugging set to music. The position of men and women in the waltz is nowhere else tolerated in decent society. Thackeray says: 'The man who dances is an ass.' I didn't say that; I have too much respect for the long-eared donkey."

"Statistics prove that the dance is dangerous to morals." Here Mr. Lowry gave many illustrations and facts to show that dancing is ruinous to spiritual and moral life, speaking for about one hour on the subject of the dance.

Archbishop Spaulding of New York makes the startling statement that the work of the confessional reveals the fact that 39 out of every 20 women who fall and are lost can trace the beginning of their downward career to the modern dance.

"The late chief of police of New York City said that 75 per cent of the abandoned girls of that city were ruined by dancing."

"T. A. Foulkner, a converted dancing master says: 'The most accomplished and most perfect dancers are to be found among abandoned women. Why? Because they are graduates of dancing schools.'

"If any should wish to ascertain the truth of this, let him ask the girls themselves. I have for several months been working where I have now had ample opportunity of seeing the effect, and I have often heard some of these unfortunate ones cry out in bitter anguish: 'Would to God I had never entered a dancing school. I talked personally with 200 girls who were inmates of the brothel, and out of the 200 I learned that 163 had been led to their downfall through the dance. I know of a select dancing school where in the course of three months 11 of its victims are brothel inmates today.'"

### TABERNACLE FIGURES.

|                               |            |
|-------------------------------|------------|
| Attendance.                   |            |
| Previously reported           | 40,700     |
| Friday evening                | 2,500      |
| Total                         | 43,200     |
| Collection                    |            |
| Previously reported           | \$3,211.20 |
| Friday evening                | 197.22     |
| Total                         | \$3,408.42 |
| Converts.                     |            |
| Previously reported           | 558        |
| No count made Friday evening. |            |

### ANNOUNCEMENTS.

The following announcements were made of services to be held Sunday, Saturday to remain a day of rest with the evangelistic workers:

Sunday morning at 10:15 will be the union service at the tabernacle, Mr. Lowry's subject being, "The Baptism of the Holy Spirit."

At 2 p. m. Mr. Lowry will hold a meeting for women only. Girls under 11 will not be admitted and between the ages of 11 and 13 only when accompanied by their parents. At the same hour there will be a special meeting of high school and commercial college boys and their companions at the Baptist church.

At 7 p. m. Mr. Lowry will preach at the tabernacle, his subject being, "The Judgment Day."

Monday evening the sermon will be a continuation of that of Friday evening, the theme being, "The Pleasures of Sin or the Gospel Side of the Amusement Question."

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