Jenson's Travels.

LETTER NO. XIV.

Monday, August 12th. I accompanied Mr. Henry T. Moltke, the manager of the Nausori plantation, on a horse back ride through the sugar cane fields, by which means I obtained a better knowledge of cane raising than I ever had before. Hundreds of people were at work doing the various kinds of labor associated with the cane culture. Several small incidents occurred. One man was slapped by the manager for not doing his work properly. A woman laborer, who claimed to be sick and unable to work was ordered sent to the hospital; and another one who claimed to have been troubled by the foreman and came running after the manager crying and telling a strange tale of woe, was ordered back to work as her story was not believed. Mr. Moltke told me that incidents of that kind happened more frequently on Mondays than any other day of the week, as many of the people, after having rested on the Sunday, were loath to return to their work again. Well, taking everything into consideration I can not say that I admire contract labor. The question naturally arises, what are these people but slaves during the five years of their indenture? Their bodies are certainly not their own during that length of time. They are also subjected to harsh treatment, the only excuse given for which is that they could not be controlled without it; that they are incapable of appreciating kindness, and would become absolutely useless as laborers on plantation, if they were treated with that consideration which is generally extended to white people. Their intelligence, I was informed, could not be appealed to successfully, as all they feared was corporal punishment, which by the way, is not allowed by law. I took dinner with Mr. Moltke, whose wife is a New Zealand colonist, born of English parents.

Tuesday, August 13th. I spent the day writing and conversing with my friends at the Nausori mills about Utah and the "Mormons." Both Mr. Thiele and Mr. Wilson, whose guest I was during my sojourn on the Rewa river, are both intelligent men. Mr. Thiele's family is in Sydney, and Mr. Wilson is unmarried.

Wednesday, August 14th. I felt weak from a violent bilious attack from which I had suffered during the night, in consequence of which I gave up a walk of twelve miles which I had contemplated across the country from the mills to Suva; and I hired a boat instead to take me by water. We tied the boat to a steam launch, which sailed ten miles down to the Lamrale bay, from where my hired Indian rowed me two miles across the bay to the peninsula upon which Suva is situated, leaving me to walk about three miles to the town. On my arrival at Suva I was disappointed at finding that a circus had just arrived, which had broken into an arrangement made for me to lecture that evening at the Mechanics Hall.

Thursday, August 15th. The steamer Ovalau, one of the Union Steamship company's boats, arrived at Suva from Samoa en-route for New Zealand, via Tonga. As a number of our Elders are laboring on the Tongan group at the present time, I decided to take passage for New Zealand via Tonga and Samoa, instead of going to Samoa first, which would have been a more direct route. I spent most of the day perusing literature on Fiji and writing. I also paid another visit to the Fijian quarters occupied by native officers and employees of the government, where I had been once before and renewed my acquaintance with some of the leading chiefs and prominent men to whom I briefly explained the principles of the Gospel as we believed them. I especially interested myself in Kadavu Levu, the grandson of king Hakobau, previously mentioned, who promised me that if any of our Elders should be sent to Fiji, he would be kind to them and endeavor to pave the way for them to the native population. The white inhabitants in Suva as a rule are not religiously inclined like the whites in Honolulu, their sole object in life seems to be wealth of this world, nor can I give them credit for much hospitality.

In perusing a "handbook on Fiji," published by the government, I find that the Fijian Archipelago was discovered on the 9th of March, 1643, by Abel Jansen Tasman, who, however, does not appear to have found anchorage. More than a century later Captain Cook sighted the southeastern part of the group. He was followed by Captain Bligh, who passed through the group in the Bounty's launch (1789,) and Captain Wilson, of the Duff, in 1797.

It is possible that some of the navigators of the seventeenth century, who sailed from South America and were never heard of again, may have visited the group, and during the eighteenth century there must have been occasional intercourse between the natives and the Spanish; but the islands remained practically unknown until 1804, when a party of escaped convicts from New South Wales settled down among the natives. These were followed by traders. In 1813, a small settlement of whites was established at Levuka on the island of Ovalau; and others settled down among the natives in various parts of the group. In 1853, the American government having passed a claim for 20,000 against the chief Cakobau, (Tuikoombau,) which he was quite unable to meet, and the justice of which he never admitted, the leading chiefs offered to cede the islands to England, on condition that the claim should be assumed. The commissioners reported unfavorably, and the offer was refused (1858.) In 1871 a Constitutional Government was established by the Europeans for the "Kingdom of Fiji" under Cakobau as king, but it broke down in 1873, owing to the opposition of the settlers in outlying districts; and in 1874 the chiefs formally offered to cede the islands to Great Britain, and sovereignty was proclaimed by Sir Hercules Robinson, G. C. M. G., Governor of New South Wales, on the 10th of September, 1874. A year later the administration was assumed by Sir Arthur Gordon, the first Governor.

Under letters patent dated 17th of December, 1886, the island of Rotumah, lying between 12° and 12° S. latitude, was, on the petition of the chiefs, annexed to the Colony of Fiji.

Friday, August 16th. The Ovalau did not sail today, but will leave tomorrow. Mr. A. M. T. Duncan, agent of the Union Steamship company, kindly presented me with a free first-class passage from Suva, via Tonga and Samoa, to Auckland, New Zealand.

Saturday, August 17th. I boarded the steamer Ovalau and sailed from Suva, Fiji, at 11:45 a. m. The ship taking a southeasterly course, we were soon out of sight of land. The wind blowed hard and directly against us, and the sea rolled high; hence the unpleasant sensation which to me meant the next thing to sea-sickness. There were a large number of passengers on board, most of whom were excursionists from New Zealand on a pleasure trip to the tropics. During the night we passed the island of Matuku on our right, and Totova on our left, both belonging to the Fijian group.

Sunday, August 18th. I arose from a somewhat disturbed night's rest, at 7:30 a. m., just as we were passing the island of Kaioro on our left or larboard side. At 11 a. m. we were sailing opposite the island of Vilaga; and a little later we passed the islands of Ogealevu and Ogea Doki, all on our left, which were the last of the Fiji Islands we saw on this voyage. At noon the ships log read as follows: Latitude 19° 19.00' S., longitude 178° 28' 00' E. Distance from Suva 201 and to Vavau 380 nautical miles. The wind blowed heavily against us all day, and most of the passengers failed to show up on deck.

Monday, August 19th. During the day I made the acquaintance of the captain and several of the ship's officers, as well as a number of the passengers, with whom I conversed freely about the "Saints and their doctrines." At 11 o'clock we could see land ahead which proved to be the well known volcano island Latt, which on account of its height (1700 feet) is a noted landmark for navigators. The island is about ten miles in circumference and the mountain sides are clad in a beautiful green, the tropical forest covering the slopes from the steep and rocky coast to the summit of the crater. The island is situated in latitude 18° 19' S., and longitude 175° 16' E. Early in 1854 a new volcano suddenly broke out with great violence on this island. On the night of the eruption the loud roaring was heard by the people at Lifuka, sixty miles distant. From the shores of Nayau, thirty miles away, an immense pillar of smoke was seen during the day; and at night the fire of the volcano was distinctly visible. The fall of dust and ashes was so immense that the light of the sun was thoroughly obscured for several days. The fine dust penetrated even into the closed houses which were from thirty to forty miles away to such an extent as to spoil the meals that the people were eating. Although frequented often by sailors, who go there to gather cocoa-nuts, there were no people on the island at the time of the eruption; hence no lives were lost.

We passed Latt at 4 o'clock p. m. and even afterwards the outlines of the islands known as the Vavau group could be seen toward the eastern horizon. At 5 o'clock p. m. we entered the channel leading to the harbor of Neiafu, passing between two precipitous rocky islets that seem to stand as sentinels over the sea gates. We skirted the Vavau coast, having the towering cliffs of Mounga Lafa on our left, and the island of Hunga on our right. Upon doubling the headland of the former the natural formation and exquisite beauty of the harbor began to unfold to our view, I have seldom if ever seen a more beautiful coast than this one. Behind lay the small islands of Hunga and Nauabalu or Napapa, shutting out from sight the distant and lofty peak of Latt, while at the same time, effectually protecting the harbor from the heavy swell of the sea, from the west and southwest. On the right lay the bay of Niuafoha, formed by the eastern shore of that island and the western side of Falevai or Kopa. Several small islands lie in the bay, and its southern extremity is bounded by a shoal reef, extending across the strait between the two islands just named. The northern extremities of Niuafoha and Falevai consists of high and perpendicular cliffs, crowned by thick woods and groves of cocoa palms. The sloping highlands of Hihifo, on the main island (Vavau) on the left are also covered with dense and rich vegetation to within a few feet of the sea. Leaving Niuafoha and Falevai behind, the channel becomes narrower and seems to be terminated by the high hill of Talau (perhaps ten feet high.) But after passing the beautiful sandy shores of the island of Utungai, the bay of Talau opens out to view on the left. Passing on the steamer sails through a narrow but deep channel lying between the hill Talau on the left and the sandy point of Utuleu on the right, into the beautiful harbor, and at 5:30 p. m. we were lying at the wharf at Neiafu, the principal town of the Vavau group. Soon afterwards the wharf and deck of the steamer swarmed with natives of both sexes, who chattered and laughed as if they had never known anything but pleasure. I was the first of the passengers to land and soon found myself in the centre of the town and to the midst of beautiful cocoa nut and orange groves. I left a liberal supply of the latter, I always prepared, into a native church, where a number of the people were assembled for evening prayer, and called at the post office to be informed that there were none of our missionaries at Vavau, but that I would find some at the other two main groups of the Tongan Archipelago, namely Tongatabu and Haapai. Neiafu contains about 400 inhabitants of whom forty are whites, mostly German traders.

Tuesday, August 20th. The ship having cast off the wharf all night, I arose early in the morning and took a long walk all alone to the hill Talau, from the top of which (two miles distant from the town of Neiafu) I obtained a magnificent view of the harbor, bays, straits, and the different islands of the Vavau group. Feeling myself in so solitary and lonely a place, I also sought the Lord in secret and earnest prayer, and returned to the ship happy and glad, but somewhat tired and hungry, as I had started without breakfast. After eating oranges to my heart's content, and chatting with some of the natives who could talk a little English, I soon more boarded the Ovalau, which, (after taking on board a cargo of oranges, cocoa nut, and a large number of native passengers bound for Tongatabu) cleared off from Neiafu at 12 o'clock noon. We had stopped at the Neiafu wharf about eighteen hours. We left the Vavau group the same way that we had come in, viz: through the narrow opening across we stood off in the ocean and had a fine voyage, the sea being smooth and the wind easy. In the evening we passed on our right the two mountainous islands of Kao and Tofua, of the Haapai group. Kao is 3,000 feet and Tofua 3,800 feet high. The latter is the island on which John Norton, one of Captain Bligh's men was killed by the natives in 1789. The readers of the News will no doubt remember the circumstances connected with the mutiny on board the British ship, Bounty. Captain Bligh, how the captain and some of his men were forced into a small boat by the mutineers, and after a most extraordinary and perilous voyage reached the Dutch settlements in New Guinea, after losing one of their number (Mr. Norton) on the Friendly Islands; and how the mutineers headed by Fletcher Christian afterwards settled on Pitcairn's Islands, where a number of their descendants still reside.

Until a late hour of the evening the native passengers on board the Ovalau, entertained us with singing, dancing and athletic sports. They are a fine race of people, and resemble in color, build, habits and movements the Hawaiians very much.

Wednesday, August 21st. At sunrise the Ovalau was sailing abreast of the little beautiful and green island Atata, lying a few miles from the island of Tongatabu, and at 8 o'clock a. m. we arrived at Nukualofa, the capital of the Tongan kingdom. The fine white-washed lumber houses which line the coast give the town a most beautiful and attractive appearance from the sea, and the extensive cocoa-nut and orange groves, and the many other varieties of tropical trees, as well as plants, shrubs, flowers, etc., surrounding the dwellings and standing immediately back of the town produces a picture upon which the eye never tires of resting. Among the public and private dwellings which are strung along the beach, the king's palace, a fine two-story building with a lofty tower, and the royal church by its side, are the most conspicuous.

While eating breakfast on the vessel, the ship's purser, Mr. A. C. Walker entered the saloon and introduced me to two of our Elders, who are laboring on the island of Tongatabu. They were Alfred M. Durham, of Corinne, Utah, and James R. Walker, of Layton, Arizona. The meeting with these brethren was most opportune and desirable, as I was about to leave the vessel to search for the mission house, which I had already been informed was several miles away from the capital. I soon joined the two Elders, and sending my valises by boat, the three of us started for Mua, the name of the village where the Tongan missionary headquarters are located. A two-mile walk through the cocoa nut and orange groves brought us to a lagoon or an inland bay, where the missionary boat, a little craft about twenty feet long was anchored, and after boarding her we set sail for Mua about four miles distant. The tide being out and the wind being somewhat contrary, we had to row a part of the way, as our course was winding and we had to make a point from which a lagoon ran out into the lagoon. On landing immediately in rear of the mission premises, I was introduced to our other missionaries from Utah, namely, Charles E. Jensen, of Riverton, Utah; Amos A. Gibbons, of Lyman, Idaho; George W. Sold, of Lehi, Arizona; and George M. Leonard, of Farmington, Utah. The six Elders now named are all laboring on Tongatabu and adjacent islands, and there are four others engaged in missionary work on the Haapai group.

The Tongan mission was established four years ago or in 1891. Since that time seventeen missionaries (among them two sisters) have labored on the group, but only fifteen persons have been baptized so far, of whom three on the Tongatabu part of the mission and twelve in the Haapai group. Two of those baptized on Tongatabu have been excommunicated for apostacy which leaves only one member at present on that island. But the brethren tell me that they have made quite a number of friends, many of whom have acknowledged a full belief in the principles advocated by the Elders, but who nevertheless lack courage to obey.

The brethren made me welcome to their quite comfortable home, and I ate a hearty supper with them, consisting of "taro" (the main native food) cocoa-nut sauce, rice bread and oranges. After supper I read Tongan scripture together with the Elders, and found that my little introduction to the Hawaiian language while on the Sandwich Islands enabled me to pronounce Tongan words quite correctly, the vowels having the same sound as in that language, as also most of the consonants. After conversing with the brethren till a late hour, I retired to enjoy my first night's rest on the island of Tongatabu.

The distance from Suva, Fiji to Neiafu, Vavau, is 380 nautical miles; from Neiafu to Nukualofa, Tongatabu it is 124 miles.

ANDREW JENSON.

Suva, Tongatabu, Tonga, August 22nd 1895.

IN OLD VIRGINIA.

Hopeful Opening of the Work in Caroline County.

GOLANSVILLE, VA., Nov. 18, 1895.

To the Editor:

I thought a few lines from this part of the Lord's vineyard would be interesting and also instructive to the many intelligent readers of your valuable paper. This brief article comes from Old Virginia, and from that particular part known as Caroline county, which lieth along the borders of Spotsylvania, high unto where was fought the great battle of the Wilderness, during the Rebellion. It was in this county, too, where I was first marshalled in the cause of truth and sent out as an ambassador for Christ, with Elder D. M. Gillies. My active labors began in this county on the 14th of January, 1894. We made a good many friends, as we canvassed the county from house to house, and finally closed the county without reaping any of the fruits of our labors. But the seed had been sown, some on good ground and most take root and bring forth fruit.

After conference in August of 1895, Elder N. W. Kimball Jr. and I were appointed to labor in this county with a view to holding meetings and revisiting some of our friends. Early in September we crossed the North Anna river, from Hanover county, and set foot once more on the well known soil of Caroline. We began a vigorous revisit, called on some of our old friends, and revived that latent spark of the Gospel which had been sown in their hearts. We made appointments to preach at different places, most of which were at private houses. One man who is worthy of special mention, for his kindness to the servants of God for giving them food and lodging and for spending his days that we might hold meetings, is Mr. Thomas Jones. Another such is our Brother Lewis and still another I must mention is Mr. John Carpenter, whose wife and daughter have just been baptized into the Church.

Dear reader, it would be impossible to mention in this brief article all of the manifestations of the power of God in our behalf, which convinces us that God does acknowledge us as His servants, and we do know that He does accept of our labor from day to day. We do testify that God has answered our prayers immediately and has guided us to those places where we could hold meetings. He has brought us off conquerors in every instance and we have spoken with such power that the people have listened in breathless silence. They have marvelled and have acknowledged that we spoke with authority and not as the scribes.

We have had, too, our share of persecution and opposition, all of which has helped to sweeten up spurred up to a sense of our duties and time added to the honor and glory of God. Wherever there is an honest soul there is where his majesty strikes the hardest blows and is victorious in stirring up opposition against and against those who seeking after truth.

During the month of September and part of October we held twelve meetings in one small neighborhood. By this time we had a number of earnest investigators and we were rejoicing over our labors and the bright prospects of the future, when we received an unexpected call to go to Hanover. We obeyed the summons, leaving all things to heed the call of our president. Elder Kimball and I were separated for a short time, I having been called to go to Gloucester county with Elder Thomas to see Elder Hollingsworth, who at that time was very sick. While we were in Gloucester county attending to the sick, Elders Kimball and Day returned to Caroline to continue the good work commenced by us. It was there that the first fruits of our labors in this county were enjoyed. Elder Kimball baptized Brother and Sister Lewis and blessed their three youngest children. The Elders held a few more meetings and returned to Hanover, according to previous arrangement.

In the meantime Elder Hollingsworth had recovered and, with Elder Thomas, went to Hanover via West Point and Richmond, while Elder H. M. Bishop and myself made our way on foot, visiting some of our dearest friends and the Saints as we proceeded, holding meetings and exhorting wherever an opportunity was afforded. On November 11th we reached Gelansville, Caroline county, and put up with one of our friends, Mr. John Carpenter, when, on the 13th inst., I had the privilege of baptizing Sister Carpenter and her eldest daughter, Leonora.

What a joy it is to be enlisted in the cause of truth! What a comfort to see the rejoicing of honest souls who have been in darkness and led therefrom into Gospel light and truth! What a great testimony it is to see the power of God made manifest in behalf of honest seekers after truth and to see the evil one give way and flee before the servants of God!

I must mention in connection with our labors with this family, a prediction made by Sister Carpenter about two weeks before she was baptized. She said her daughter were desirous to be baptized when Brother and Sister Lewis were, but her husband was opposed to it, and he, thinking that the Elders were going to leave this section and wanting to console his wife and daughter, made the following statement: "I think when you are baptized Elder Fife ought to do it." They remarked that nothing would suit them better and they prayed that Elder Fife might soon return. He had heard that the Elders were all going to leave the neighborhood, so he felt quite safe in making them the following promise, not thinking that it would be fulfilled this year, if ever. The promise was this, "If you will wait until Elder Fife comes back, I will make a dam in the creek that flows through the pasture back of the house and you can be baptized and come to the house and change your clothes by a nice warm fire." They were satisfied with the promise and began to rejoice, knowing that God would open up the way. Sister Carpenter then turned to her husband and said, "John you must have to make a dam, God will send rain so that it will be deep enough in the creek and He will also send Elder Fife back, in the proper time." Hardly two weeks had passed when there came a heavy rain, all one night and the following day. Sunday, On Monday, some time in the forenoon, Sister Carpenter, while on her way to one of her neighbors, crossed the creek, and remembering her prediction and the greatest desire of her heart (to be baptized) took particular pains to measure the water, and as she expected, in a hole where before the water was not knee deep, she now found it to be waist deep. Rejoicing that God had answered her prayers thus far, she went to the house with a full assurance that the other part of her prediction would come to pass. Only a few hours later, Elders Fife and Bohney stood at the door. You cannot imagine how delighted they were to see us. Sister Carpenter's eyes sparkled with delight and her countenance wore an inspired look. It was only a short time after our arrival that she related to me this prediction and we all witnessed the fulfillment of the same. Her husband again tried to put them off by saying, "It is too cold," and by making many other excuses, but they kept him to his promise, and by the power of God made manifest through His servants and by the persistent pleadings of his faithful wife and daughter, he was converted and the ceremony was performed as before stated.

On the 14th we departed leaving our peace and blessings with them; went to brother A. Lewis's and from there to Mr. Thomas Jones' where we had the privilege of holding another meeting to the honor and glory of God and to the edification of those who were present. At the close of the service we made another appointment at the house of Mr. Edward Carnahan, the next night. At the appointed hour we were there and spoke to an attentive audience of about forty souls. The Spirit of the Lord was with us and we addressed them for two hours.

The work of the Lord is progressing as it never did before. The Elders are gaining access to all classes, the rich and the poor alike and many of both classes are being brought to a knowledge of the truth, by the untiring efforts of the Elders of Israel.

Next day we went back to Sister Carpenter's, whereat 1 o'clock p.m. we had three more subjects down into the water in baptism. On the water's edge we held a short meeting, had the spirit of God with us and we spoke in power. We all went to the house and after the subjects had changed their clothing we assembled and attended to the ordinance of laying on of hands. This ordinance is a mystery to the people, having never heard of such doctrine. They were like the people (Paul found at Ephesus, who had never heard of the Holy Ghost.

Sunday in coming we administered to two of Sister Carpenter's children who are ill-fated. We all kept the feast we enjoyed the spirit of God to such an extent that we could hardly contain ourselves. Elder Bohney had to give vent to his feelings and he stood and bore a testimony to the members of the family. I followed, spoke about thirty minutes on the gifts and blessings. Then we blessed their youngest child and departed, journeying on to Mr. Jones' where we enjoyed another outpouring of the spirit; spoke to an interesting congregation of twenty-five souls and for two hours held them spell-bound. At the close of the services another subject applied for baptism and soon we were at the water's edge, singing, "Lo! on the water's brink we stand." After the ceremony was performed the congregation departed, some mocking, others rejoicing. Yours truly,

ELDER B. H. FIFE.

A cup of muddy coffee is not wholesome, neither is a bottle of muddy medicine. One way to know a reliable and skillfully-prepared blood-purifier is by its freedom from sediment. Ayer's Sarsaparilla is always bright and sparkling, because it is so extract and not a decoction.

"I accept being a confirmed dyspeptic by taking Ayer's Pills in time." This is the experience of many. Ayer's Pills, whether as an after-dinner pill or as a remedy for liver complaint, indigestion, biliousness, water brash, and nausea, are invaluable.

The use of Hall's Hair Renewer promotes the growth of the hair, and restores its natural color and beauty, keeps the scalp of dandruff, tetter, and all impurities.

Elixir of Life,
Leaves a dish sausage. Try some for breakfast.

Buy all your drugs and medicines at old reliable Godbe Pitts Drug Store.

See dental announcement of Dr Hummelbaugh, at 432 and 433 Atlas block, 36 West Second South Street.

You Can B'lieve
The testimonials published in behalf of Hood's Sarsaparilla. They are written by honest people, who have actually found in their own experience that Hood's Sarsaparilla purifies the blood, creates an appetite, strengthens the system and absolutely and permanently cures all diseases caused by impure or deficient blood.

Hood's Pills for the liver and bowels, act promptly, easily and effectively. 25

A loud ring of your doorbell in the dead hours of night is alarming. So is the first hollow sound of a cough from one's husband, wife, son, or daughter. It is disease knocking; with perhaps a certain silent visitor waiting not far away. Arrest that cough. Stop it. Stop it at the start. A few days use of Ely's Piney's Balsam and the danger is past. Relief is immediate; a cure certain. This remedy is rich in the curative principles of the balsams and also contains certain ingredients that are new.

DO YOU KNOW
That you can get the best candies in this city at the new Kolts Candy Kitchen, 60 South Main Street.

Buy all your medicines at Godbe Pitts Drug Co.

The direct line to Kansas City, St. Louis and Atlantic seaboard, is via the Missouri Pacific Railway, from Pueblo. Through sleeping and chair cars, and all connections made in Union depots in the day time. If you are going East and care for a daylight ride through the grandest scenery of the Rocky Mountains en route, see that your ticket reads via Missouri Pacific Railway. Elegant chair cars positively free to holders of regular train tickets.

H. B. KOONS, C. F. & P. A.,
21 Merlon Block, Salt Lake City.

Some states have passed laws prohibiting the sale of baking powders that contain alum or ammonia! Utah will do so before long. In the wise and use only Hewlett Bros. pure cream tartar new High Grade Three Crown Baking Powder.

DR. HUMMELBAUGH,

432 and 433 Atlas Block, 36 West Second South Street,

Is now prepared to give the best public dentistry that is lasting, that is painless, that is handsome and artistic, in other words just what you want and need most. This is all very good, but when you are charged two or three prices it turns these hard times. What Dr. Hummelbaugh proposes, is to give you Strictlass Dental work, guaranteed, and right up to date for so small a cost to you that it is within the reach of all. These are positively the prices that will be charged you there being no extras attached on.

Set of Teeth	$5.00
Set of Teeth (best)	8.00
Gold Filling	1.00 and up
Alloy or Amalgam Filling	.50 to $1
22 k Gold Crowns (best)	5.00
Porcelain Crowns (best)	5.00
Bridge Teeth (best)	5.00
Painless Extracting	.50

The Very Best $1.00 Corset.

Made in white and French drab with satent strips, also in black satteen.

No Brass Eyelets.

Sizes, 18 to 30.

$1.00

Equal to any and quality to any imported corset, costing twice the money.

Made by Chicago Corset Co.

For Sale by Walker Bros. and Pyler & Cohn Dry Goods Co.
Salt Lake City.

RELIABLE TAILOR-MADE

Suits, Overcoats and Ulsters,

AS FOUND ONLY AT

CONHAIM'S CLOTHING PARLORS,

205 Main and 10 E. Second South.

Men's Suits,

In stylish Cutaways and fashionable Sacks, cut both double and single breasted. For a really dressy suit for either every-day business or evening wear, $15 is not a large sum, but it represents in value about what you would pay a tailor $30 for. The line of patterns we give you to select from is larger than any merchant tailor in this city carries, and includes Blue and Brown Ribbed Serges, Fancy Tweeds, Cassimeres, Blue and Black Cheviots and Worsteds. You have your choice of fabrics, and the prices range

From $15 to $25

OVERCOATS AND ULSTERS.

What do you suppose any capable tailor would charge you for a fine Imported Colmchilla Overcoat or Ulster, lined with imported Clay Worsted and silk shoulder lining? Certainly not less than $50. If you know any one who has such a garment, get him to come with you to our store, and if we cannot prove to any unprejudiced mind that we can duplicate the $50 custom-made garment for $25 we will make you a present of one.

OVERCOATS, $15 to $38. ULSTERS, $15 to $40.

CONHAIM'S CLOTHING PARLORS,

205-207 South Main, and
10 East Second South, Wasatch Block.

A Contented Man

IS EASY TO FIND.

There are many who are so because they have bought some of our fine OVERCOATS or CLOTHING. Join the procession and be one yourself, or if you cannot afford a new suit of clothes, try one of our latest Ties to improve your appearance.

S. P. Teasdel Co.

132 MAIN STREET.

DON'T

Spoil your food with poor cooking.

YOU CAN'T if you use

ZCMI

CHARTER OAK STOVES

CHARTER OAK RANGES

No other cooking apparatus can compare with them.

ZCMI