DESERET EVENING NEWS

Corner of South Temple and East Temple Streets, Salt Lake City, Utah.

Horace G. Whitney - Business Manager.

SUBSCRIPTION PRICES:
(In Advance).

By Mail, per year.....$6.00
By Carriers, per year.....9.00
Semi-Weekly, per year.....2.00
Saturday News, per year.....2.00

Address all business communications and all remittances,
THE DESERET NEWS,
Salt Lake City, Utah.

Correspondence and other reading matter for publication should be addressed to the EDITOR.

Eastern Representatives—New York, Franklin P. Alcorn, Flat Iron Building. Chicago—A. W. Wolf, Security Building.

Entered at the postoffice of Salt Lake City as second class matter according to Act of Congress March 3, 1879.

SALT LAKE CITY, - JUNE 18, 1910.

THE SABBATH.

We have been asked to devote space to the question of the Sabbath, with special reference to the controversy of Seventh-day Adventists. As is well known, these hold that Saturday is the Sabbath appointed by divine command, and that not to observe the Saturday as such is a crime comparable to that of breaking any other commandment of the Decalogue.

It should be observed, to begin with, that the Lord has not sanctified Saturday in distinction from Sunday, or any other day. The Law promulgated from Sinai was: "Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work." This law is given on another occasion (Ex. 35: 2) as follows: "Six days shall work be done, but on the seventh day there shall be to you an holy day, a sabbath of rest of the Lord: whosoever doeth work therein shall be put to death."

Not a word is said of Saturday, but of the seventh day. The Law institutes a week of seven days, of which six are work days and one a day of rest and devotion. To work six days and to rest on the seventh, whether this be Saturday, or Sunday, or Monday, is to observe this law; to institute a week of ten days, for instance, as has been suggested sometimes, would be to violate it. To maintain that the observance of Saturday as sabbath is enjoined by the Decalogue is simply to put into that sacred code something that is not there.

Anyone who will reflect on the fact that time differs and varies on earth, with different longitudes, will understand the impossibility of giving a sabbath law enjoining the observance of one and the same day all over the earth. What is Sunday in one place is Saturday in another. By reference to time tables giving difference in time, it will be seen that when it is 12 o'clock noon on any Saturday in Salt Lake City, it is 2:37 Sunday morning at Hong Kong, 3:4 at the Philippine Islands, 4:40 at Melbourne, and 4:19 at Yokohama. Sunday at these longitudes begins long before Saturday has expired in the United States. What is Saturday to some of the children of men is Sunday to others.

If this needs further illustration, let anyone travel from Salt Lake City around the world eastward. When he returns he will find that he has lost a day, and that his Saturday is Sunday at home. In the same way if he travels westward, he will gain a day, and his Sunday will be Saturday at the starting point. It will be apparent to anyone who reflects on the form of the earth, of which the Creator, and Author of the Decalogue, was fully aware that no special day could be made a universal Sabbath, while at the same time, it was perfectly well understood that man needed just what the Law says, six days of work and one day of rest.

In Egypt they had a week of seven days, but it began with the day devoted to Saturn, the Bel of the ancient Assyrians, and ended with the day of Venus, or the Assyrian Mylitta. The Hebrews began a new reckoning with the exodus, and they made the Egyptian first day of the week their last. That was perfectly feasible as long as their faith was confined to one small locality of the globe, but as we have seen, there could be no universal application of that rule.

Nor is it absolutely certain that the Sabbath of the Hebrews always occurred on the same day. The question has been raised with some reason whether it was not a moveable holiday that would come on different days in the cycle of seven years, just as our own national holidays fall sometimes on Sunday, sometimes on Monday, and then on Tuesday, and so on. If this should be proved to have been the case, the entire controversy on the Sabbath day would be settled.

But the question whether we have apostolic authority for the observance of the first day of the week as the Christian Sabbath is one that is held to be the main one in this discussion. We certainly have. There can be no doubt about that.

In the Acts of the Apostles we find (chapter 20:7) the church gathered for worship on the first day. And this day is in the Revelation (chapter 1:10) designated as the day of the Lord, thereby clearly indicating that it had been set apart for His service. This is corroborated by the early literature of the church. In the epistle ascribed to Barnabas the first day of the week is referred to as the day on which the Christians contemplated the resurrection of Christ and His ascension, and the new creation founded on these events; and in the letters of Ignatius it is presupposed that even the converts of the Jews observed Sunday instead of Saturday. Sunday became to the followers of Jesus the symbol of His life and work just as the Sabbath was the symbol of the Mosaic covenant. It was to the Christians a day of joy. They did not fast on that day. They prayed erect on that day and not kneeling as on other days. They prepared themselves for the observance of Sunday by contemplation of the sufferings and death of the Lord, on Wednesdays and Fridays, which were days of devotion and penitence in the early days of the church.

Some of the Seventh-day Adventists have tried to make it appear that the Emperor Constantine is responsible for the introduction of the new practice in the observance of the Sabbath. Nothing is further from the truth. Constantine found that the Christians, or a majority of them, observed Sunday as their day of worship. He was anxious to make the Christians his friends, for political reasons, and his Sunday laws were issued to please the Christians. In 321 he ordained that there should be no court proceedings on Sunday, except that slaves might be given their freedom on that day as on other days. He also prohibited all military practice on that day. This is proof positive that the Christians in this early age had adopted Sunday as their Sabbath. And if it had not been done by apostolic sanction, and, we may say, revelation, then it is utterly impossible to account for the origin of the change.

The universal application of Christianity made it necessary to abolish all limitations that prevented it from becoming universal. This became particularly necessary in the observance of holidays. In the view of the gospel of the Redeemer the entire life of the believer was set apart and sanctified to His service. So was every day in the week. It followed that the observance of the festivals of the Old Covenant was regarded as a return to the elements of the world. This was the error of the Galatians, to whom the Apostle wrote: "Ye observe days and months and times, and years; I am afraid of you, lest I have bestowed upon you labor in vain" (Gal. 4:10, 11). To the Colossians also the Apostle writes: "Let no man therefore judge you in meat, or in drink, or in respect of an holiday, or of the new moon, or of the Sabbath: which are a shadow of things to come; but the body is Christ." (Col. 2: 15, 17.) The Christian freedom is thus set forth in the letter to the Romans: "One man esteemeth one day above another; another esteemeth every day. Let every man be fully persuaded in his own mind. He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doeth not regard it." (Rom. 14: 4-12.) The controversy, then, is entirely irrelevant.

As we have said before, the law is fulfilled in the observance of one day out of seven as the Sabbath, and this is amply supported by both ancient and modern revelations.

EIGHTEENTH PEACE CONGRESS.

The friends of humanity are laboring incessantly for the furtherance of the cause of peace and good will among men; they are doing some of the preparatory work necessary for the establishment of the Millennial era.

We are reminded of this by the receipt of an official notice, signed by Dr. J. Bergman, of Stockholm, that the Eighteenth Universal Peace congress will be held in that city, this year, the first week of August; also a letter upon the same subject, by James L. Tryon, Assistant Secretary of the American Peace Society, Boston. The letter will be found elsewhere on this page.

The work for peace is not in vain. The opposing forces are strong, but a vast change has come over the civilized portion of mankind since the peace friends first united in organized efforts for arbitration. Not only is it universally admitted that the goal is within reach, but even militarism tries to justify its existence and fearful exactions on the plea that these are necessary for the maintenance of peace. Militarism itself has become a peace advocate, which is the highest tribute possible paid to the cause of the peace friends. When, as is now actually the fact, even militarism admits the main point in controversy, that peace is the great desideratum, in fact the normal condition of society and the only one under which it can advance and prosper, the means by which this condition can be established and maintained will be found. On this point there is still difference of opinion. Says militarism: "Give me armies and navies, and I will guarantee peace." To which the peace friends reply: "They are too costly and too dangerous; give us international laws and international courts, and there will be peace."

The contention at present turns on the best method of securing the end all admit to be desirable. That simplifies the discussion. The result of the peace agitation, so far, is this general agreement on the main point. So it has not been in vain.

Utah was well represented at the Seventeenth congress in London, in 1908. We hope some of our friends will find it convenient to be present at the Eighteenth congress to be held this year in Stockholm.

THE PLEASURE PROBLEM.

People who live at altitudes of 5,000 feet and upwards develop characteristics that differentiate them from those who dwell, as the majority of mankind do, at or near the sea-level.

The various problems of life take on a different aspect for mountaineers from that which the same problems present to people who dwell in the lowlands.

With each increase in altitude the heart beats faster, more blood rises to the brain, the respiration becomes deeper and more frequent, the nervous system is stimulated, the mind more active, the thought quicker in action, the physical power of the body diminished. The general effect is a stimulation of the nervous system and an increase in the degree of wakefulness, restlessness and ambition.

These well-known physiological facts are caused by the increased altitude, and are due, in a strictly physical sense, to the diminished pressure, or weight, of the atmosphere. There is mystery, imagination, or sentiment in forming their conditions; they are actual physical facts. People are different when living at high altitudes than when living at or near sea level. They simply cannot help it; they cannot change the facts; and there is no reason why they should desire to do so.

The physiological changes referred to upon going to higher altitudes are altogether beneficial in a human sense; people who become in any degree mountaineers, are gainers by the change.

Thought is the highest form of human activity—"the measure of man is mind"—and whatever conduces to its more successful exercise is to be regarded as a distinct gain to the individual and to the race. The mountain and plateau region supply precisely the conditions necessary for the stimulation of the mental faculties. Such conditions though an advantage in a general way, nevertheless have effects that may become detrimental. Overwork, over-excitement, nervous breakdown, and restlessness in general, are the conditions that always menace the dwellers in high places.

It especially follows that rational pleasures for a mountain-dwelling people are not precisely similar to those which might be wholly suitable for people who live at lower altitudes. For the latter, more excitement is necessary; for the former, more quietness, calmness, and relaxation should be sought.

Ordinary pleasuring methods, such as induce nervousness and produce excitement, are to be avoided by people living on the plateaus and in the mountain valleys. Horse-racing, betting, card-playing, guessing contests, etc., are likely to be distinctly harmful, since they excite and fatigue the already tense nerves, in place of soothing and resting them. On the other hand, slow traveling in an open vehicle, leisurely boating, quiet bathing in lake or river, walks in groves or canyons, retirement from the city to the fields or mountains—all these, if accompanied by moderate physical exertion, are ideal pleasure methods for mountain dwellers. The physical exercise may be prolonged indefinitely, but should not be sudden and violent. Endurance is cultivated by regular and continuous exercise, but is diminished by spasmodic over-exertion.

It follows that so-called scenic railways, shoot-the-chutes, and other similar devices that put the nerves on a tension, are the worst possible forms of recreation for the overstrained nerves of children of the high altitudes. They increase the tendency to nervousness; while chorea, St. Vitus's dance, and other forms of nervous trouble, often leading to physical collapse, are correspondingly augmented among the children. It is our judgment that these forms of folly and menace to the health of children should be excluded from the parks over which the city has exclusive jurisdiction. Liberty Park, for example, should remain a park, and not be converted into a secondary circus sideshow by the imposition of freaks that pander to the taste for excitement and whirl.

Our people have come here from various lowland countries, and they tend to follow the ways of those lands. In all matters of pleasure-seeking, the former methods should be either reversed or strongly kept in check, and those suited to our own environment substituted for them. Children must, of course, be kept interested, but games in the open, not too violent in the hot season, with more rational excursions and outings, leading to the pleasures of the field and grove as such, and to the more-nature interest in field and meadow, in brook, river, and lake—these are excellent substitutes for the mad whirl of excitement cultivated by the cheap and trashy devices that add to nervousness and produce additional excitement.

UNITY OF EFFORT.

The World's Missionary conference at Edinburgh, Scotland, has received two notable communications, one from Roosevelt, and one from Bishop Bonomelli, of Cremona, Italy. The latter is a Catholic prelate.

In both these letters the hope is expressed that the churches of the world may arrive at unity. Roosevelt says it is necessary to remember, in missionary work, that a divided Christendom can only imperfectly bear witness to the essential unity of Christianity. He adds: "I believe that without compromise of belief, without loss of the positive good contained in the recognition of diversities of gifts and differences of administration the Christian churches may yet find a way to cordial co-operation and friendship as regards the great underlying essentials on which, as a foundation all Christian churches are built."

The Italian bishop says: "From the various churches and religious denominations into which you Christians are divided there arises a new unifying element, a noble aspiration, restraining too great impulsiveness, leveling dividing barriers and working for the realizing of the one holy church through all the children of redemption." He concludes:

"May truth be as a shining light, illuminating your consciences and making you all of one heart and one mind. My desire for you is but the echo of Christ's words which have resounded through the centuries. Let there be one flock and one shepherd."

This is a truly remarkable movement. And it may be the beginning of an era of Christian unity in essentials, such as the world has never seen since the day of Pentecost. The conference is called to consult, not to dictate terms to anyone. It recognizes the need in the world of a better understanding among the many divisions of Christendom. The spirit of peace is gently descending.

For the realization of this grand plan it is only necessary that men recognize in their fellow-men the children of the Eternal Father, and that they understand that the plan of salvation is so comprehensive that very few of them will get lost eternally. The trouble with many in the past has been that they have seen in their own particular denomination the only true church and held to the idea that there is no salvation outside that church. From these errors all bigotry, all strife, all bitterness, and many religious wars have come.

The prophet predicts a time when "all people will walk every one in the name of his God, and we will walk in the name of the Lord our God." (Micah 4: 5), and yet there will be peace and happiness on earth. When the errors of bigotry are removed, this state of perfect liberty is possible, and who knows but that the missionary conference at Edinburgh will in the Divine providence, aid in the realization of this prophetic vision?

AN EXAMPLE TO EMULATE.

The Vatican has done the correct thing in the matter of the encyclical to which the Prussian Chancelor objected. As will be remembered, the document referred to the Reformers and the Reformation in terms not agreeable to the German Protestants. In reply to the representations of the Chancelor the Roman curia expressed regret over the whole affair; repeated the assurance that the encyclical was not intended to insult neither the German people nor German Protestants; instructed the bishops not alone of Prussia, but of all Germany not to make the encyclical known in the dioceses, and, authorized the publication of the correspondence.

This is a complete withdrawal of the offensive document, and amounts to an apology to the Protestants. It shows that Rome does not deliberately insult opponents, even if she believes they are heretics, but that she recognizes their right to the enjoyment of courtesy and consideration. There are papers in this free country, controlled by men under the spiritual jurisdiction of the Vatican, which might profit by imitating this worthy example of a Christian spirit.

TO RESTORE THE PARTHENON.

The report that the Parthenon and other famous buildings upon the Acropolis at Athens are about to be restored, is interesting. And particularly so because the intention is to place every fragment that can be found and identified in the place it originally occupied, and to use new material only when necessary. A number of old buildings in Europe have been restored with new material, which means, practically, that they have been built anew. The antiquity is lost. But these buildings are to be actually restored, as far as possible, to all their antique glory. The director of the Greek Archaeological society explains:

"Fallen stones and architectural members are replaced in their original position, and any intervening pieces, which may be missing, are supplied, in order to render possible the replacing of existing stones. Thus, if a fair number of the drums of a column exist, those lacking are supplied, in order that the former may be re-erected. Two points are thus gained: The column is restored, and the parts preserved, being put back in their original positions, are protected from further damage."

The Parthenon is a Greek temple founded by Pericles, the great Athenian statesman. It was completed in 438, B. C., and was destroyed in 1687 of our era, by Venetians. It is one of the most beautiful buildings of antiquity.

No anarchist was ever an optimist.

It thunders all right enough but why in thunder doesn't it rain?

A workman is known not by his chips but by his union card.

It is Mayor Gaynor's policy to save at the bung and spend at the spigot.

A girl learns flirting in the twinkling of an eye but it takes a boy longer.

Falling in love is as easy as falling off a log but much more dangerous.

Everybody says that second thoughts are best. But who has ever told why?

Arizona and New Mexico will be the last states but they will not be the least.

The reception to Lafayette wasn't a circumstance to the reception to the Colonel.

There were many big guns in New York today but the Cannon was not among them.

The house-wife usually traces the hand writing on the wall to the small boy.

In California the promoter of the Lanford-Kaufman fight is the Blot on the 'scutcheon.

The Parr value of sugar underweighing frauds information is one hundred thousand dollars.

Goldfield gets the Jeffries-Johnson fight, but Reno retains the divorce championship.

Everybody sees the same days yet there are people who say that they have seen better days.

Just now aviation seems to offer greater rewards than business, politics or sheriffs' offices.

Kansas wants forty thousand harvest hands. Here is a chance for the army of the unemployed to enlist.

The fight fans are calling Governor Gillett all sorts of names but no one of them has called him a mollycoddle.

The Associated Press can "lead" Colonel Roosevelt but it is the only institution or person in the country who can.

The Colonel landed this morning and yet the seismographs made no record of the fact. What's the matter with them?

Fish stories are beginning to come in, some of them being extremely large. Large or small, all should be taken with salt according to size.

A physician says that the best way to prevent baldness is to stop eating. No; the best way to prevent baldness is to stop the hair coming out.

The state of California compelled to have to rely on the last resources of civilization to stop a prize-fight. Shade of Offenbach! What material is here for an opera bouffe.

A hundred years hence the descendants of the people who came over in the Mayflower won't be in it with the descendants of the people who came over in the Kaiserin Auguste Victoria.

The Army and Naval Journal seriously advocates a military uniform for the President, one "consonant with his rank as commander-in-chief of the army and navy of the United States." That would be another step towards militarism, or martinetism.

The suggestion that those who travel in Pullman cars be charged an extra fare by the railroads, is not very bright. As a measure of retaliation because the shippers secured an injunction against concerted action for higher freight rates, it is not just. Why should the passengers suffer for the sins of the shippers? When a passenger pays, first, the same rate as any other passenger for transportation between two points, and, secondly, for accomodation on the Pullman car, what more is there to pay for? On what ground can anything more be asked?

Eighteenth World Peace Congress.

Written for The Deseret News by James L. Tryon, Assistant Secretary of the American Peace Society.

The Eighteenth Universal Peace congress will meet at Stockholm, July 30-Aug. 5. Though primarily a convention of delegates of the five hundred and more peace societies now in existence, it will enroll representatives from trade and labor associations, churches, philanthropic societies, civil clubs, educational and other institutions.

The peace congresses go back to 1843 when an international convention of the friends of peace, promoted by the American Peace society, was held in London. This was three years after the publication of William Ladd's Essay on a Congress of Nations, a work that anticipated the Hague conferences which the peace congresses of today support. Other congresses followed at Brussels 1848, Paris 1849, Frankfort 1850, and London 1851. Elihu Burritt, their inspiring genius, pleaded for a court and congress of nations, together with a code of international law.

In these congresses Richard Cobden and many British publicists took part. Victor Hugo, who championed them, electrified the convention at Paris by prophesying a federated world governed by ballots instead of bullets and placed under the arbitrament of a great sovereign senate. "A day will come," he said, "when a cannon will be exhibited in public museums, just as an instrument of torture is now, and people will be astonished how such a thing could have been." Filled with the eloquent speaker's enthusiasm for humanity men in his audience embraced each other, waved their hats and handkerchiefs to him and led by Cobden gave him rounds of hurrahs.

Organized peace work was seriously interfered with for a whole generation by the period of wars beginning with the Crimean war in Europe and the Civil war in America. Sentiment for it revived, however, partly as a reaction from these wars and, under the leadership of Hodgson Pratt of England and Frederic Passy of France, the latter of whom has received the Nobel prize, the universal peace congresses were resumed in Paris in 1889. They have since been held nearly every year in some old-world center, but two of them have met in the United States, one in Chicago in 1893 and the other in Boston in 1904. The peace movement, leaving the realm of theory and entering upon its practical constructive stage, witnessed in fifteen years the first of the Hague conferences, the establishment of an international court of arbitration and the beginning of the ninety or more arbitration treaties that bind together the nations under a regime of law.

The congress at London in 1908, the most memorable of the modern series, was notable for receiving public recognition by King Edward at Buckingham palace and for a banquet given it by the British cabinet with an address by Prime Minister Asquith.

The eighteenth congress, which was to have been held at Stockholm last year, was postponed because an extensive strike threatened to interfere with travel. But this year the way is clear. Many Americans who are members of the American Peace society or kindred associations will attend. The congress will be officially opened in the house of the nobility. A reception will be given to the delegates and generous local hospitality shown by Swedish citizens.

A universal peace congress is not given up simply to speeches on peace, but is a systematic means of getting a consensus of world opinion on peace measures. This is expressed in a platform of resolutions which is accompanied by an address to the rulers of the nations urging upon their attention the most important international reforms. There is no question from arbitration to the limitation of armaments, from the aggressions of the great powers upon minor peoples to the organization of the parliament of man, from a war scare in Morocco to a real war in South Africa or Manchuria, from an entente cordiale between France and Germany to the Federation of the world with a chief executive to administer its laws, but has been debated by these congresses. It is an inspiration to see publicists of the civilized nations meet on the same platform to exchange ideas. Though their debates are often animated they are always fraternal and have due regard for sensitive national feelings, a splendid ethical spirit and a broad international patriotism always prevailing. Among the eminent persons who participate in these discussions are Signor Moneta of Italy, the Baroness von Suttner of Austria, both recipients of the Nobel prize, Prof. Quidde of Germany, Joseph G. Alexander of England and Senator La Fontaine of Belgium. The languages used, besides that of the country in which the congress is held are English, French and German, but Esperanto has been authorized.

Recent developments bid fair to make the discussions at Stockholm among the most interesting ever heard. These are the probable establishment of the court of arbitral justice; the possibility of an international agreement for the limitation of armaments, which has been foreshadowed in President Roosevelt's Nobel address; the gradual change of public opinion in Great Britain in favor of the immunity from capture of enemy merchant ships at sea in time of war, a measure that if passed will do away with the necessity of naval protection for commerce and therefore greatly reduce armaments; the removal from the category of war of questions of national honor, for which the public mind has been prepared by Prest. Taft's recent speeches and the growing demand for treaty provisions pledging the nations not to take territory from each other by conquest, fear of annexation and of violation of sovereignty having hitherto been the chief cause of war preparations. Reports will be made on an international federation, a public international code, an international relief fund and new ideas for adoption by the third Hague conference.

Meeting in Sweden, the home of Alfred Nobel, founder of the institute which bears his name, and of King Oscar the arbitrator, in a country that, like its Scandinavian sisters, stands for a forward program, the eighteenth international peace congress is likely to make as much advance in world organization and justice as any of its predecessors.

JUST FOR FUN

What Is a Bore?

A Philadelphia veteran, apropos of Decoration day, said of Gen. Grant:

"He talked little, but his words were to the point. One night at a banquet here, a colonel wearied us with a two-hours' description of a minor cavalry charge, and Gen. Grant whispered to me:

"'The man's a bore.'

"Then he leaned back and puffed at his cigar, and, watching the smoke clouds, he said with his quiet smile:

"'But what is a bore, after all, but just a chap who keeps talking about himself when I want to talk about myself?'"—Detroit Free Press.

Stymied.

Mr. Isaacs (who has been hit by golf ball)—You 'ave 'urt me; you shall pay for thith, I vill 'ave 10 shillings damages.

Golfer—But, my good man, didn't you hear me shout "fore?"

Mr. Isaacs—No; but I vill accept it.—Tatler.

Optimist—"In this world one happy hour makes up for a heap of unhappy ones."

Pessimist—"Yes. It has to."—Puck.

Sad Future for James.

Teacher, Jimmy, correct this sentence: "Our teacher am in sight."

Jimmy, Our teacher am a sight.—Tit-Bits.

His Little Joke.

"These doctors are easily fooled."

"How's that?"

"My doctor tells me that I have a tobacco heart."

"Well, you smoke all the time."

"But I smoke cigarettes."—Houston Post.

Nature on the Job.

Lowit—That woman tried to make a fool of me, but she failed.

Hibrow—She might have succeeded but for one thing.

Lowit—What was that?

Hibrow—Nature beat her to it.—Chicago News.

Z.C.M.I

Ecru Pongee Silk

Regularly Sold at $1.00 a yard for 65c a yard

For three days only—Monday, Tuesday, Wednesday—an all Silk Ecru Pongee, 27 inches wide, suitable for almost every kind of ladies wearing apparel. This silk is an excellent value at the regular price and as there is only a limited number of pieces it will pay you to be in attendance early.

For three days—if the silk lasts that long—your choice at, a yard **65c**

Women's 12 and 16 Button Length Silk Gloves, in black only, at Half Price

$1.00 values 50c $1.25 values 65c $1.75 values 90c $2.00 values $1.00

A line of $1.00 and $1.25 Silks for 50c a yard

A nice variety of Louisine, Taffeta and Messaline Silks in solid colors, stripes, plaids and checks, a profusion of supple weaves and lustrous colorings. Regular $1.00 and $1.25 values, while they last your choice, a yard **50c**

Z C M I

OUR DRUG STORE IS AT 112-114 SOUTH MAIN ST.