POOR BLANCK'S SOUL.

A Sermon on the Life and Death of the Desperado.

THE REV. CLARK DAVIS HISSED.

His Remarks Not Appreciated at an A. P. A. Meeting—The Good Templars' Anniversary—Yatman Revivals.

Ecclesiastes x:8: "Whoso breaketh an hedge, a serpent shall bite him."

Dr. Alison said: "Poor Blanck. Everybody seems to be rejoicing that the poor fellow is dead. How many of us have thought seriously of the unfortunate man's fate. He has gone down to death without apparently a thought of the life to come. We cannot believe he is out of existence. We believe he is still a living soul. He died as he had lived, evidently without the fear of God in his heart or any regard for man. He was manifestly a desperado. He bid defiance to all law, both Divine and human. And yet he was a son of God. Have we any hope for his future felicity? How can we have? Judged by the equities of the laws both of God and man, he has earned death, for the instruction which God gave to Noah after he came out of the ark was: 'Whoso sheddeth man's blood, by man shall his blood be shed.' This law is older than the Mosaic, and was not, therefore, abrogated by the end of the Jewish dispensation.

"But, while admitting the justice of his death, and, therefore, its propriety, and the advantage to society which the removal of such a criminal from the land of the livng procures, we must still remember with a shudder of regret the terrible end this brother man has reached, and the fate that must await him in the world of spirits, for it must be obvious that having died as he lived, he went all unprepared to meet his God.

"What reflections should we have in this connection? I answer, first, he was somebody's boy. He had a father and a mother. He lay on his mother's breast as lovingly and guileless as any other babe that was ever ushered into life. We canot tell just where the cross-roads in his life met. The broad mantle of charity should not be forgotten. Let us remember that many a child goes to the devil because of his lack of proper training or his environments. It may be that Blanck inherited tendencies of a vicious character, and that his environment was such that these tendencies, instead of being checked, had full play to mature along the diabolical lines which have discovered an end so disastrous to himself and so injurious to society.

"Surely, we may learn from the fate of Blanck in the second place the awfulness of sin; an unbridled surrender of the whole man to the service of iniquity. Sin, like the Canada thistle, is self-propogative. It germinates and grows at lightning speed. What is total depravity? It is not meant when we say that all men are totally depraved that they are as bad as they can be. But, it is meant that all men are born with a sinful bias, with a tendency to grow worse unless they are brought under the counteracting effects of God's grace directly or indirectly. By grace indirectly, I mean inherited piety, for I believe that all men who live a moral life and are not professing Christians owe more to a pious ancestry than they frequently admit. It takes a long time for piety to get out of the blood; I mean the effects of it. The second commandment teaches this: 'Showing mercy unto thousands of them (i. e., generations of them) that love me and keep my commandments.'

"The other side is also true: 'Visiting the iniquity of the father upon the children unto the third and fourth generation of them that hate me.' We do not know, however, how much a man owes to his circumstances. While circumstances do not form, they always confirm the character. Blanck's circumstances may have had much to do with his desperate wickedness. How much living in the West, where law is so frequently evaded and justice is so meagerly dealt out, he may have been tempted more and more to excess in sin. It is not unlikely that such a man had been much less villainous in a community like Pennsylvania, where it is so very difficult for a law breaker to escape his deserts. Given a commonwealth such as we meet with in the West and the criminal gathers boldness in sin by the knowledge that he may be able to escape his deserts by the methods so well known and practiced by the members of the legal profession. It becomes, therefore, a serious question, as the Post-Intelligencer well expressed it the other day in an editorial, how far the counsel for a condemned criminal is justified in the effort to set aside the penalty of crime by recourse to the technicalities of the legal statutes, particularly when, as in this case, guilt was admitted by the prisoner at the bar."

Dr. Alison then urged his hearers to guard against the first suggestions of evil.

"We want more care in the training of the young. We want more care in the framing of our statutes. We want more care in seeking their enforcement. When we are sure a criminal is guilty, we should do what we can to see that he gets his deserts. Nothing short of good training, good laws, and the faithful enforcement of them, can bring about a wholesome check on crime. We may abuse the criminal and utter our anathemas at the law-breaker, but we should not fail also to include in our condemnation the prostitution of the grand profession of the law to the low business of seeking to exercise brain power and the wits in evading its manifest spirit. Laws are made for the protection of human society. We shall fail to reach the ideal platform until we have fully realized the guilt that lies at the door of the attorney who by legal acumen so manipulates technicalities that the bold desperado is given renewed opportunity of adding to his crimes. I believe that on the day of judgment many so-called respectable lawyers will be astonished to find themselves under the condemnation of the Most High for being particeps criminis in many a murder because the assassin was given his liberty through the desire for notoriety on the part of his counsel, which opened his prison door and sent him forth anew on his mission of blood.

"There is no profession of a secular kind that I esteem more highly than that of the disciples of Blackstone. The truly noble lawyer will esteem it his mission to seek the enforcement of law. While he will ever recognize that ten guilty men should go free rather than one innocent man should be put to death, yet he will never seek to aid in acquitting from his deserved penalty the man who is clearly guilty of the crime with which he is charged. In the case of Blanck there was no doubt as to his guilt. If the law had been allowed to take its course the unfortunate man had at least had an opportunity of preparing for his end according to the merciful provisions of the statute. As it was, he was led to believe that he might yet escape his just deserts. As a consequence he has had an opportunity of going down to the grave without a serious or sober thought of the solemn change to come upon him. How can the statement of those who are loyal and law-abiding citizens be aught save shocked by the means which were used to produce this result? Then, too, our fair name as a city and a state have been dragged in the dust by reason of it, not to speak of the cost it has been to the county. I shall pray and preach that the day may not be far distant when in this region of the setting sun it shall be as impossible for such things to be as it now is in the older and more settled sections of the East and across the sea. Let criminals once know that justice is justice and that law and justice are synonymous terms and they will soon put brakes on themselves against the commission of such aggravated crimes as have culminated in the death as a desperado and a fugitive of the unfortunate child of Adam whose violent extinction is at present the talk of the town."

Mr. J. K. Fowler, secretary and treasurer of the Corinne Mill, Canal and Stock Co., of Corinne, Utah, in speaking of Chamberlain's Cough Remedy, says: "I consider it the best in the market."

REV. CLARK DAVIS HISSED.

Preacher's Remarks at A. P. A. Meeting Not Unanimously Appreciated.

Ranke's hall was crowded to overflowing again yesterday afternoon by the members and sympathizers of the American Protective Association, and the principal speaker of the day was Rev. Clark Davis, whose remarks, however, did not meet the unanimous approval of those present. Mr. Davis was not at all radical and while he contended for the life and property of the American public school system he held that the rank and file of the Catholic church were good people. When Mr. Davis had finished other minor speakers took the rostrum and denounced "milk and water" and "namby-pamby" doctrines relative to the issues of the day. A feature of the exercises was the musical programme which included a vocal quartette and a vocal solo by Miss Dolly Hawley.

Mr. Davis started in by saying his policy had always been to treat with respect all people whether they differed with him or not, and that he did not propose to alter his policy then or hereafter, and that fanaticism begat fanaticism; that religious fanaticism was bad and irreligious fanaticism was worse. He declared that the A. P. A. agitation, if kept within bounds, would result in good, but if allowed to assume the form of bigotry and persecution it would finally fail of its own weight. Some members of the A. P. A. see the pope in everything, while some profess to believe that the Catholics were directly responsible for the death of Abraham Lincoln; but Mr. Davis did not believe the Roman church had any thing to do with the president's assassination. The effort by some people to connect the pope and the Roman Catholic church with everything bad reminded the speaker of a Scotch covenanter preacher who bolted the pope and never lost an opportunity to score him in every sermon. Said he: It was pope in the exordium of the sermon; it was pope in the body of the sermon; and it was pope in the peroation of the sermon. Thus it was fifty-two Sabbaths every year. His preaching grew monotonous to the people, and they carried a complaint to the presbytery. The presbytery felt that the complaint was an exaggeration. As the complaint was, "No matter what text he may take the sermon is popery," the presbytery said they would give him a text and assemble in the church and hear him preach a sermon. They selected a text as far as possible from his accustomed line of thought. They gave him these three words from the book of Genesis as a text, the names of three men, viz.: Adam, Seth, Enos. The day of the preaching came, and it was a memorable day. The presbytery was there, and so was the congregation, and so was the minister. Solemnly he took his place in the pulpit and announced his text: Adam, Seth, Enos. His very first sentence was: "My dear brethren, these men lived in a day when there was no pope nor popery and consequently they had not to contend against gigantic evils which curse our age, viz.: First, the usurpation of the authority of Jesus by a fallible man; second, the denial of the rights of conscience to the people by a great system of iniquity."

Mr. Davis said the hostile attitude toward the public schools of the Catholic church could not be denied, for it was evidenced in Catholic publications, policy and teachings; that in this regard the popist church was against the policy of America and American institutions; that the life of the republic depended upon the maintenance of the public schools, for it is here that the American spirit is instilled. The parochial schools, he said, were maintained for the purpose of seizing the young men, for if the young men are secured the church can secure the control of the republic.

Mr. Davis said that religion was the strongest factor in human life, as is evidenced in the life and growth of the Catholic church. The benevolence of the members of that order in maintaining schools and hospitals for the benefit of the poor and the orphans has of itself saved the system from oblivion. Religion is to man not only bread and meat, but the atmosphere from which man receives life. While the speaker did not believe in the union of state and church, he declared the state could no more get along without religion than it can without intelligence.

He said that the opposition to the Catholics will not save souls; nothing but faith in the Lord Jesus Christ can do that. He did not believe religion should be taught in the public schools, that should be done in the free churches and Sunday schools. The speaker said that many of those present did not go to church and did not send their children. He said:

"Some of you lay in bed on Sunday until noon and then get up in time to attend the A. P. A. meetings. There is no church or Sunday school for yourself and children. Who will teach the children the truth if that continues to be your programme? The Catholics will beat you all hollow if you don't make a change. They say, 'Give me the religious instruction of your children and I'll rule the nation.'"

The minister's remarks did not meet with the approval of some and at one time he was hissed, but Mr. Davis went right along and immediately after he had finished left the hall. Other speakers made forcible speeches, declaring Mr. Davis' policy was not in line with theirs and that he could never win unless he changed. After the meeting there was a good deal of discussion concerning the speech and many declared the minister was entirely too mild.

KRISHNA, THE HINDU SAVIOR.

Ancient Evidences of His Divinity and Immortality.

At the rooms of the Theosophical society last evening a paper was presented by Miss Ida Wright, of the Tacoma branch, entitled, "Krishna, the Hindu Savior." Among other things, Miss Wright said: "The personal history of Krishna is so similar to that of the Christian Savior, I will not use the time in dealing with that phase of the subject.

"The Bhagarad Gita is really an analysis of the nature of man and God. In it is the wisdom of the ages. In this book the causal independence of the soul from the body is uncompromisingly declared, and this idea is the basic one of his philosophy in regard to man, as it is that of every other religious teacher. If a man have not a soul independent from the perishable body, what is the use of a set of teachings for its instruction in immortality. The Bhagarad Gita is called the 'Book of the Logos,' and its whole burden is to point out to man the following facts: That he is a soul possessed of a mortal body; that this soul is one in essence with the Logos or the God made manifest; in more familiar terminology, that he and his father are one, and only in the complete absorption of the soul into its parent essence—the Logos—is the possibility of immortality made actual.

"In point of fact, the whole purpose of every system of initiation, as well as every exoteric religion, has this one aim in view, the realization of the jewel in the lotus, a knowledge that man has within him the possibility of Godhood, and the means by which he can make the consciousness of the Logos his own.

"To this teacher there existed no soulless creature, not even the pebble on the seashore, but all things were pervaded by the same divine essence, which, with proper differentiation, would become soul of different grades.

"The teachings that we have under consideration constantly assert the divinity of man. Instead of making much of his inborn sin, 'In Adam's fall we sinned all,' as was customary among the Christian priests and clergymen; of everlastingly harping upon the utter worthlessness of man, and unceasingly throwing into his face that he is a poor, miserable sinner, accursed of God and deserving eternal damnation, this book is unsparing of its praise of man, and constantly magnifies and lauds his higher nature and his glorious possibilities, treating only as incidentals the attributes that ally him to the animal, showing his baser qualities as stepping stones to higher and ever higher conditions of being.

"We are further told in this book that we grow like what we meditate upon, and therefore we should hold ever before us the idea of the Supreme, incarnated in us, and so we will not destroy the soul by constant thought upon the lower self or the animal instincts of our nature.

"Thus the teaching of this book in regard to man is a declaration of his divinity and immortality."

THE YATMAN REVIVALS.

A Fruitful Sabbath at the First Methodist Episcopal Church.

Rev. C. H. Yatman, who has commenced a most sucessful series of revival meetings at the First Methodist Episcopal church, had a busy day of it yesterday and his eloquence was rewarded with a large attendance of earnest listeners. The day's work commenced at 10 in the morning with a workers' conference, led by Mr. Yatman, in which he urged them to be faithful along the line of prevailing prayer. At 11 a. m. the regular Sunday morning sermon was given by Mr. Yatman, and a more earnest discourse has not been delivered in this city. He based his opening remarks upon the book of Romans as a whole. It is the book of doctrine and without doctrine we can have no strength in religion, which is the structure. Upon the life of each is written victory or defeat. The lives of many of you are made up of profit and loss, but the time will come when you will leave the world as you came into it (there are no pockets in shrouds) and when we pass over from this world and face God He will then be our judge instead of our friend. The preacher then took up the eight chapters of the book of Romans and illustrated the foundation story of the Christian character. The speaker carried his audience through the life of Paul, his scourging, stoning, shipwreck and martyr's death, in all of which Paul gloried.

After the preaching a Sunday school mass meting was held. Every available space in the auditorium was occupied. Mr. Yatman addressed the wee bit lassies and laddies first by giving them a short sermon on the "Be's." Be loving, be industrious, be kind, be educated, be joyful, be earnest, be sweet, be useful, be saved. All of which means, be like Jesus. The older young people were then addressed in an earnest manner upon the text, "Save Your Life as Well as Your Soul." Each one left the house benefited and stronger, and it was heard from all sides, even the smaller children, "Was it not good?"

At 3 p. m. a woman's mass meeting was held. Many volunteered to aid in anything to further the work of the coming week.

During the coming week Mr. Yatman will preach every afternoon at 3 p. m. and again at 7:45. Every one invited; nay, urged to come.

CHRISTIAN ENDEAVORERS.

Great Preparations for the State Convention to Be Held Here in May.

The Christian Endeavorers of this state are looking forward with great anticipations to the anual state convention to be held in Seattle May 16 to 19. Indications are that this convention will be the largest religious gathering ever held in Washington, as advices of large delegations are already coming in from various parts of the state.

The Seattle Endeavorers have undertaken considerable in promising free entertainment for all who come, but the Queen City has an excellent reputation for hospitality, and the prospect is that the doors of her homes will be opened wide to the young visitors.

The programme prepared for this occasion promises each delegate practical help and a spiritual uplifting that will many times repay any sacrifice of time and money made in order to attend the sessions of the convention.

Many of the leading Endeavorers, both ministers and lay workers, from various parts of the state have parts on the programme, but the convention is to be especially favored by the presence of President Clark, who organized the first Christian Endeavor society in 1881. During the last eight years his time has been entirely devoted to this work, and he has traveled over almost the entire civilized world assisting in organizing and building up Christian Endeavor societies. Under his care the organization has grown from one society with forty-seven members to 37,804 societies with 2,268,240 members.

Dr. Clark will give the address at one of the evening sessions, and will be in attendance at the day sessions—the working sessions—ready to give results of his experience as the various features of practical work are discussed.

Resigned to Go Into Business.

T. A. Davies, who has been connected with the business office of the Post-Intelligencer for the past four years in responsible positions, has resigned and will go into business in this city with C. A. Hughes, formerly business manager of the Post-Intelligencer, and some parties from the East. Mr. Davies is a thoroughly capable business man and has a large circle of friends in this city, all of whom will wish him every success possible in his new venture.

A LAKE WASHINGTON TRAGEDY.

The Chief Actor Died at the County Farm Yesterday.

Ten years two men stood together in the woods on the shore of Lake Washington, near Madison street. One of them called the other's attention to a little bird up in a tree, and as the unsuspecting man looked up his comrade stabbed him in the throat. It was an ugly, cruel wound, but after long suffering the man recovered, and his murderous assailant was sent to the penitentiary for a term of years.

Ten years rolled past, and one day the victim of the knife wound was drowned in the bay. Since then he has been forgotten, and even his name is a dead letter to people well versed in criminal history.

Yesterday afternoon, in room No. 9 at the county hospital, a tall, emaciated man lay, with set eyes and slowly heaving chest. Death was close at hand, and his father, mother, sister or brother, wherever they may be, knew naught of what was happening. At exactly 8 o'clock he drew his last breath.

The man was Adolph Cortez, alias George Folsom, and it was he who stabbed his comrade at Lake Washington ten years ago. He had been at the county hospital about ten days, but peritonitis had such a hold on him that recovery was impossible. He never talked of his past, and had it not been that Keeper A. A. Osborn knew him of old, he would have gone to his grave as George Folsom. It was supposed by some that Cortez did the stabbing simply to get his comrade's money, but as in all cases there is an unwritten history, one that on account of its nature alone cannot be given to the public through a newspaper.

Out of the Mouths of Babes.

Chicago Tribune.

"What lessons should we learn, Wendell," asked the Sunday school teacher, "from this story of demoniacal possession?" "One of the lessons we should learn from it," replied the little Boston boy, "is that the word demoniacal is accented on the antepenultimate."

Reduced Rates.

The Great Northern railway has just placed on sale the following commutation tickets good in all cases for six rides: Between Fairhaven or New Whatcom and Seattle, $10; Mount Vernon and Seattle, $7.50; Seattle and Everett, $4. Tickets will be good for individual or firm use and limited to sixty days.

La Roche's latest New York success. Photos made at night. In order to introduce the electrograph cabinet I will make sittings from 7 to 10 each evening for two weeks at greatly reduced prices. Call and examine specimens. 709 Second street.

Children Cry for Pitcher's Castoria.

AMUSEMENTS.

The Pyke Opera Company.

The lovers of good music have a treat in store at the Seattle theater for every night this week, during which time the Pyke Opera Company, reorganized and with an excellent company of fifty people under the management of John Maguire, will render three of the best and most popular songs of the known light operas.

Opening with this, Monday, night, the company will present "The Black Mantles," a beautiful comic opera in three acts by Bucalossi, in which the full strength of the company will appear. This will introduce a lot of new faces, whose reputation as singers in light and comic opera is well established. Among these will be Miss Daisy Thorne, the prima donna, formerly of the Duff Opera Company; Miss Lena Salinger, an English artist of great talent, who made a great hit throughout Australia; Winfield Blake, a splendid basso of great promise; Moro del la Motta, baritone, and Arthur Boyce, tenor. Miss Louise Manfred, the pleasing soubrette, has been heard before and is well remembered. The comedian, Al Leech, also is a favorite here and will receive a warm welcome.

"The Black Mantle" will be given for two nights, namely, tonight and tomorrow night; for Wednesday, Thursday and Friday the popular comic opera "Falka" will occupy the boards, and the season will close Saturday afternoon and evening with "Prince Mathusalem."

Manager Maguire has spared no expense to make this engagement a success and grand scenery and rich costumes will form striking features of each performance. The chorus and ballet are made up of not only good voices, but handsome, shapely young girls, the whole being well trained. A number of specialties will be introduced on Monday night, namely, the Sappho dance by Lena Salinger, the latest fad in skirt dancing, and a beautiful Spanish dance by four handsome young girls.

In order to make these several operatic productions popular the management has reduced the prices of admission to 25, 35, 50 and 75 cents.

Reserved seats can now be secured at the box office for any night next week, also by telephone No. 900.

"The Black Mantle," the opera to be produced tonight and tomorrow night, has its scene laid in a Spanish village. The argument is as follows: Arrangements are being made for the marriage of Girola, niece of Nicholas Bodega, a farmer, to a miller named Dromez. As the wedding approaches surprise is occasioned by the arrival of Don Jose de Manille, grand chamberlain to Queen Isabella of Castile and King Consort Don Philip of Arragon. In the meantime Girola avows her dislike for her suitor and declares her love for a young officer whom she had never seen, but who rescued her one night from robbers and who, she declared, she would recognize on hearing his voice. The officer proves to be Don Luis de Rosamonte, and the queen has selected the chamberlain's own wife for him. But Luis is attached to Girola, whom he afterwards meets. Luis bribes Dromez on the day of the wedding to resign his place, and the hero, suitably disguised, leads Girola to the altar and the marriage is solemnized in the presence of the queen and courtiers.

As can easily be imagined, serious complications arise, and the poor bride, who really does not know whom she has married, is almost distracted, but in the last act Dromez explains everything and the brave officer and his pretty wife live happily ever afterward. The cast is as follows:

Don Luis.....Moro del la Motta
Don Jose.....Winfield Blake
Dromez.....Al Leech
Don Philip.....Arthur Boyce
Nicholas, a farmer.....George Bird
Lazarillo, a tailor's boy.....Henry Hanlon
Manuel, a tailor.....Harry James
Girola.....Louise Manfred Pyke
Isabella, queen of Castile....Daisy Thorne
Gomez, the queen's page...Millicent Locke
Bridesmaids.....
.....Rose Southern, Hortense Neilson

Stock Company at Seattle Theater

A season of society drama and standard plays will be inaugurated at the Seattle theater on next Monday evening, when the Frawley Stock Company, composed entirely of New York artists, will open an eight days' engagement in this city. The company will present "All the Comforts of Home," "Sweet Lavender," "London Assurance," "Moths" and other successes, having just closed a very successful five weeks' engagement at the Marquam Grand theater in Portland.

Appreciated.

Chicago Record.

"That boy of yours, madam," remarked the conductor, as he punched the half-fare ticket, "looks remarkably well developed for a child under 12."

"Thank you," replied the lady, very calmly. "It is so gratifying for me to have any one notice Tommy's remarkable precocity."

Palpitation of the Heart

Shortness of Breath, Swelling of Legs and Feet.

"For about four years I was troubled with palpitation of the heart, shortness of breath and swelling of the legs and feet. At times I would faint. I was treated by the best physicians in Savannah, Ga., with no relief. I then tried various Springs without benefit. Finally, I tried

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also his Nerve and Liver Pills. *After beginning to take them I felt better!* I continued taking them and I am now in better health than for many years. Since my recovery I have gained fifty pounds in weight. I hope this statement may be of value to some poor sufferer."

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Dr. Miles Heart Cure is sold on a positive guarantee that the first bottle will benefit. All druggists sell it at $1. 6 bottles for $5, or it will be sent, prepaid, on receipt of price by the Dr. Miles Medical Co., Elkhart, Ind.

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Monday and Tuesday.....BLACK MANTLES
Wednesday, Thursday, Friday.....FALKA
Saturday.....PRINCE MATHUSALEM

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MIDDLE AGED & OLD MEN—There are thousands of you troubled with weak aching backs and kidneys, frequent painful urination and sediment in urine, impotency or weakness of sexual organs, and other unmistakable signs of nervous debility and premature decay. Many die of this difficulty, ignorant of the cause, which is the second stage of seminal weakness. The most obstinate cases of this character treated with unfailing success. Delay is dangerous.

PRIVATE Diseases—Gleet, Gonorrhœa, Inflammations, Discharges, Strictures, Weakness of Organs, Syphilis, Hydrocele, Varicocele and kindred troubles quickly cured without pain or detention from business.

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45c. All-Wool Plaid Fancy Fabrics, 40 inches wide, 45c; worth 65c.

$1.25. All-Wool Imported Plaids, 52 inches wide, $1.25; worth $1.75.

65c. All-Wool Crepons, the correct thing, 38 inches wide, 65c; worth $1.

75c. All-Wool Crepons, extremely handsome, 38 inches wide, 75c; worth $1.15.

85c. All-Wool Fancy Broken Checks, 40 inches wide, 85c; worth $1.25.

$1.25. All-Wool Fancy Mixtures, 46 inches wide, special value at $1.25.

$1.25. All-Wool Imported Checks, 50 inches wide, $1.25; worth $1.75.

35c. All-Wool Colored Serges, 38 inches wide, 35c a yard; worth 60c.

45c. All-Wool Foule Serges, 40 inches wide, 45c a yard; worth 70c.

50c. All-Wool Colored and Black Serges, 46 inches wide, 50c; worth 75c.

75c. All-Wool Estamene, in navy and black, 48 inches wide, special values at 75c, 85c, $1.35 and $1.50.

75c. All-Wool Storm Serges, all colors, 45 inches wide, at 75c; worth $1.

$1.00. All-Wool Storm Serges, in navy and black, 52 inches wide, at $1.00; formerly sold at $1.50.

$1.50. Heavy Imported Whipcords, all colors, 52 inches wide, extra special value at $1.50.

65c. All-Wool Crepons, all colors, 40 inches wide, at 65c; worth $1.

Silks.

20c. Figured India Silks, neat patterns, at 20c a yard.

25c. Figured India Silks, very special values, at 25c a yard.

45c. Fine Figured India Silks, very special values at 45c a yard.

50c. Checked Louisene Silks, special values at 50c a yard.

65c. Checked Taffeta Silks, special vaues at 65c a yard.

25c. Colored China Silks, all shades, special at 25c a yard.

35c. Colored India Silks, all shades, special at 35c a yard.

58c. Colored Japanese Silks, all shades, 27 inches wide, special at 58c a yard.

37½c. Very Handsome All-Silk Crepons, special values at 37 1-2c a yard.

$1.00. Crepe de Chine, 27 inches wide, special values at $1 a yard.

$1.00. New Figured Silks, in very latest effects, special values at $1 a yard.

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