

St. Johnsbury Caledonian

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OUT OF TOWN AGENTS

Boston—Eagle News Co., 57 Washington and 76 Summer Streets. Lyndonville—Campbell & Blodgett.

The California Muddle

Much attention has been given the past few weeks to the attempt of California to pass a law refusing the Japanese right to hold land in that state for agricultural purposes.

Aliens eligible to citizenship may acquire and hold land to the same extent as citizens; all other aliens are limited to specific rights conferred upon them by existing treaties between the United States and the nations, of which such aliens are citizens or subjects; in the case of Japanese the bill prohibits ownership of farming or agricultural lands while permitting them to own residences and factories, manufacturing and shops; leases of agricultural land by such aliens is permitted for three year periods; Aliens ineligible to citizenship cannot inherit land.

The act is hardly creditable to California. First it seems to be a great turmoil about a small matter. Figures by the state statistician shows that only about ten per cent of the farmers of California are Japanese and such a small proportion can hardly expect to ruin or seriously damage the rest. We have seen no charge that the Japanese are not good farmers, in fact the evidence seems to show that they are practicing the intensive methods taught them at home and are very successful in these methods. So the law aims to crush a really progressive move in agriculture, one that might aid the cause of cheaper production.

Then the state has come perilously near to violating the provisions of a treaty made between United States and Japan, thus involving the nation in an act of bad faith. They feel they have avoided it in the second draft of the bill but it still is an unfriendly act on the part of an American state toward the Japanese nation. Foreign countries do not appreciate that it is only one of forty-eight states that has done this but consider it an American act and so the whole of America is discredited by it.

When the incident is closed and viewed from a dispassionate standpoint it will be found this turmoil and blotching of the record of America was simply an attempt on the part of Gov. Johnson and his progressive conferees to make political capital out of an emotional outburst of "the people."

College Bred Employes

The season of graduation being so near the remarks of Howard Elting, president of the Chicago Association of Commerce, in an address at the University of Illinois has special interest. In striking a trial balance he gives the following negative traits of character:

- Impatience to succeed. Lacking in persistence. Tendency to snobishness. Lacking in industry. Lacking in thrift. Lacking in technical training—(has more than old college type.) Lacking in appreciation of time. Easily discouraged. Set off against this list there were these "positive" traits: Has more concentration. Knows where and how to look for information. Reasons from one step to another. Is more conscientious. Has keener appreciation of the duties of life and its responsibilities. Able to solve more difficult problems.

Has higher ethical and moral standards. Has larger view of life. President Elting's trial balance is: "The new college boy is adaptable to the place he seeks, and his problem of adjustment is on the way to solution." In the list of negative traits are named only personal traits which exist outside as well as inside college. The question is does the college tend to develop these traits in young men? They do to some extent.

The present system of athletics and the club life that have such strong holds on college students encourage the development of every one of the negative traits named above.

Turning to the positive traits we find characteristics that are more surely developed in college than elsewhere. The proper development of them is a great asset to any person's life. They must be developed in college because no young person can neglect college work or ignore college opportunities and begin business life with the necessary characteristics to make him a success. Summed up then, we would say that college training is a help and advantage to a young person determined to make proper use of their time while in college and unless they take a college course in a serious spirit for preparation for better service through life they need not expect much benefit from it.

Speaking of boys and colleges the Burlington Free Press says:

It is the place in which to develop tastes and acquire that acquaintance with the intellectual viewpoint of the day which is the "open sesame" to the world of educated men. It is likely that the men worth while in college do take themselves and their opportunities seriously. Certainly they should be encouraged to do so.

The popular conception of a college student as a "college boy" is capable of doing harm. He is too likely to think himself a "boy," and waste his time in what our late lamented President Buckham condemned to call "kiddishness."

As an actual fact the great majority of college students are not in any true sense "boys;" they are men at the starting place. Many of them are past the age at which the major part of the world's poetry was written. Men younger than they have in many instances been passable businessmen or administrators. It is important that the start be made in earnest. If it be true that the "kiddish" element which writers of short stories, editors of sporting pages and others would have us take as typical, is only the froth on the surface of college life, while the inconspicuous majority go quietly on their way with men's interests, men's tastes, and men's occupations, it may be better for all concerned. If the contrary be the case the outlook is less encouraging.

The American colleges have given too much attention to the quantity of their students. They would be increasing their value to the country at large and raise the standard of their product if they would turn their attention more to the quality and confine their work as much as practical to the education of young people who can develop the positive qualities named by Pres. Elting.

The Income Tax

Before the passage of the income tax amendment to the constitution of the United States we stated we did not like the principle of taxing only a part of the people for revenues to be expended by vote of all the people, including those who had no part in furnishing the revenue. If the other fellow is obliged to furnish the money the average voter will have little thought about the justice and necessity of an expenditure or tax levy to supply the revenues.

The income tax which promises to be made a law along with the democratic tariff bill seems especially open to this criticism as it does not tax an income below \$4,000 per year. It is estimated there are 425,000 in the United States whose income exceeds that amount and about 95,000,000 whose income is below that figure. So only one person in about 225 will be taxed. That there can be such a proportion untouched by a tax who will judicially demand the levy seems most improbable. That unjust demands will be made upon those who must furnish the revenue is equally probable. It looks to us as though a dangerous power had been placed in irresponsible hands, especially where so small a proportion of the people are compelled to furnish the revenue.

The probability that the income tax will be increased is well expressed by the Randolph Herald and News which says:—"Things always grow in this country. With an income tax started at \$70,000,000, we may expect to see it \$170,000,000 in five years and \$700,000,000 in fifteen—especially if only one out of 225 help pay it. The 224 will find plausible reasons for advancing it step by step and will always be able to outvote the one unfortunate who pays the shot."

A Girlish Article

Bennington has the most good looking and well dressed girls of any town in Vermont.—Bennington Banner. Frank is a pretty good judge but he seems to have forgotten the Capital where he found his ideal.—Montpelier Argus. Stop off at Rutland.—Rutland Herald.

On this issue Bellows Falls will never yield the palm to Bennington on a mere newspaper statement. Further and more conclusive evidence must be forthcoming.—Bellows Falls Times. Have you seen the Springfield girls with their new spring hats, or without?—Springfield Reporter.

All of which goes to show that Vermont is still well supplied with attractive women. May they long remain a moral force and a valuable asset to the Green Mountain State.

The Bennington Banner says:—"Several savings banks and trust companies in the state have started loaning money at five per cent on real estate security. This is the fruit of the new tax law and mighty desirable fruit at that." That was one of the prime objects of the law and the other was to tax all tangible property so less real property could evade taxation and by increasing the amount of property taxed reduce the rate of taxation. It is not impossible that people will find more justice than they expect in the new tax law. It is certain an untaxable loan on desirable Vermont property that nets the owner of the money five per cent is one of the safest and most desirable investments a capitalist can find and five per cent money to the business interests of the state is a distinct benefit.

The charters of thirty-nine Vermont corporations were revoked on April 1 for failure to file returns or pay the annual license tax assessed by the state. Most of them were corporations which have never done any real business and some were corporations that have sold their property and gone out of business. It is well the state has a law that cleans the corporation slate in this way as it tends to discourage the granting of charters to alleged corporations for simply speculative purposes.

STUDENTS PRIZE CONTESTS Prize Speaking and Spelling Match—Central Caledonia Supervision Union. The annual contests in the towns of Central Caledonia Supervision union which were postponed because of the prevalence of contagious diseases will be held as follows: Walden Heights, May 14; Peacham Corner, May 15; North Danville, May 16; Barnet, May 17. The teachers and superintendent will hold a conference from 10 to 11 o'clock. The spelling will begin at 11 o'clock and the speaking at 2 o'clock. An intermission for dinner will be taken at 12 o'clock. On the day of a town contest, all schools of the town will be closed and teachers and pupils will attend the contest. Each school in Barnet and Danville will have two speakers and in Peacham and Walden three. All pupils may enter the spelling contests. The winners in the town contests will meet in the hall of St. Johnsbury Academy on Saturday, May 31 at 12 o'clock for the Union contests.

The annual graduation exercises in the several towns will be held as follows: Barnet, June 14; Danville, June 18; Peacham, June 19; Walden, June 20. All are cordially invited to attend these and all other school gatherings.

WEST DANVILLE The New England order members are especially invited to attend the services at the Methodist church Sunday afternoon. Clayton Farrington has purchased the Crane lot from Sanborn and Carpenter. Charles Brooks has moved to East Cabot. William Moore has returned here and is keeping house in the tenement over the store. Mrs. Emily Colby has gone to Sheffield to visit her daughter, Mrs. Willard. Miss Marion Farrington of Peacham has been visiting her sister, Mrs. Carl Woods. Wayne Emory visited at A. J. Goss' recently. Mr. and Mrs. Emory Clifford of East Hardwick visited his mother, Mrs. Mary Clifford Sunday. Mr. and Mrs. George Gile spent Sunday at Walden. George and Henry Willey have moved into Mrs. Oliver McCosco's tenement. Mrs. John Brickett spent Friday at St. Johnsbury.

The latest and best dictionary printed.

MORAL CONDITIONS

Rev. Paul D. Moody Gives Strong Picture of What Churches Should Do In This Community.

The Rev. Paul D. Moody preached a sermon on local conditions that awakened much interest and presented a plain picture of some things that should not be on Sunday, April 27. The comment on it seemed to warrant a wider hearing than it received and at the editor's request Mr. Moody furnished a copy of his sermon that such parts of it as we desired might be published. We regret that space does not allow a fuller reproduction of it. He took as his text the parable of the Good Samaritan and said in part:

The Priest, The Levite and the Samaritan. But notice this—the priest and the Levite passed by. They were as they went good men. They were the leaders of the people in things religious. But they were concerned with other matters. One was, it has been said, on his way to a religious convention to read a paper on "How to reach the masses." The other was upon the road of duty, perhaps to rebuke a man for violation of the Sabbath or raise his subscription for an addition to the Temple. So they passed by the wounded man in the gutter—each thinking how lamentable it was that such conditions existed in St. Johnsbury, Jericho I mean, and that they ought to report the matter to the proper authorities and some one ought to do something about it. They hoped so. It was a very terrible thing to see. So they went on. Then came the poor Samaritan and he didn't seem to have any plans in his head. He didn't seem to see that he was really encouraging the robbers to rob men or foolish men to go down over this some road.

"Now said Jesus in concluding this story "Who was neighbor to this man?" "Who was it who wanted us to see from this story is simply this,—who our neighbor is, that we have a responsibility, for the man upon whom the robbers have fallen and have left a terrible sight by the side of the road. Who is our neighbor, we ask, and Jesus tells us that it is really more to the point to ask who isn't our neighbor. Dismiss then from your mind the idea that this story is told primarily as a working plan of charitable behavior. It is an answer to a question of who is the neighbor. A clearer, plainer answer I do not think it would be possible to find.

Lack of Brotherhood. Now the present-day tendency is to deny this quite vigorously. We say every man lives for himself; we are free moral agents; we may have a certain degree of benevolent feeling toward mankind but do not feel personally responsible. "I am not keeping books for you," a man says. "I am not responsible for the conduct of this or that man and the parable of the good Samaritan was told just to show the utter incorrectness of this position. You are responsible. All men are brothers and the horrible part about it is that we have a limited conception of brotherhood. Those people we are pleased to consider good according to our own miserable and narrow standards. The first words recorded of the first man born are these "Am I my brother's keeper?" and when we like Cain commence to question this fact, we become his murderer. It is because there is in our hearts that we challenge this very fact.

Failure of the Churches. Now this fact more than anything else accounts for these things,—the condition which exists in St. Johnsbury, the powerlessness of the churches to cope with them, and the indifference to the churches on the one hand and that on the other, Jesus Christ unavowedly says "Love thy neighbor" and we have started out to, but our conception of our neighbor has been so limited that we haven't loved him raising the foolish question, who is our neighbor. And not loving our neighbor we have been cold in our love of God. And this will be acted out until things are where they are religiously and, while we hear of conversions elsewhere, we are untouched here, and while we hear of showers of blessings, we are dry and unwatered here. And, the consequence is, from our famine we cry "More love to Thee, more love to Thee, oh God!" and we do not cry more love to our neighbors, men and women who pass under the shadow of our steeple, but who are untouched by the utterances of Christ or his church in their daily lives and who, in a Christian town with noble traditions, live and die like dumb beasts. At Home I would like to speak of some of these conditions. Here is one. There was needed only 46 votes last March to swing this town to the license column. And we should remember that while many did not vote at all, there were many whose presence at the town meeting was due to the peculiar interest attaching to the school building vote at that time. That is a significant and dreadful thing,—that a difference of only 46 votes was needed, and that when there is so close a margin the liquor interests are ready and willing to step in and expend money to bring this town over into another kind of place. Then there is the illegal sale of liquor here. I do not know where it is sold. I only know that I see men drunk upon the streets here and that it is a matter of common report to which too much attention perhaps should

not be paid, but to which it is impossible to pay no attention. This is not theory, this is fact. A statement was made in my hearing only this last week that it would be hard to find 100 families in this town who were absolute teetotalers and in whose houses there never was liquor. Please notice I say that the same man in my hearing and several of those in my presence endorsed it, I cannot think it is true, but, even should it be untrue, it is obvious wrong that such a statement can even find credence here.

A Low Moral Tone. Here is another. I dislike to mention it, but distasteful as it is, it is not as distasteful as it is dangerous. You cannot go on the streets at night here without being conscious that there is among a certain element in this town a low moral tone. If you question this, go to the jail and ask Mr. Worthen on what charges most of the inmates are held. If you question it, go to the police here and ask what they can tell you. I have heard a story of what took place here this very winter which is a matter of common knowledge in any city. New York with all its evil has nothing worse to tell than this story. Read even the papers here and while decency requires that much which you can pick up in the courts or on the street be withheld from the columns of The Caledonian or The Republican, nevertheless there is quite enough there to show that things are in a bad state. Is there any question about this? Is it not rather that those who do not know about it have lived in such a way that news of this has not reached them. May we not have buried our heads in the sand ostrich fashion and imagined that what we did not want to see was non-existent because we did not see it. These conditions are certainly serious enough, so serious that it is possible they even ultimately affect the name of the town abroad.

No Action by the Church. But what is the church doing to offset this? Nothing! The men who sell liquor are not in our number. Those who sell themselves do not dare open doors, nor do they come to listen if we try to take the gospel to them at the end of a long pole in the form of tracts or religious literature. The only time they hear a minister's voice is when they attend a funeral. The men who drink do not go to church because they do not want to, and if they do go are they apt to be set on fire by what they hear? Do the men and women in the jail this morning were sitting in the church here, would they be helped by our services? Does the church have any influence on these? See the ratio of church attendance to the population. The church will not say is falling, but we must do it, or we are not accomplishing anything. The church seems helpless. They will not come.

A Terrible Indifference. But more terrible is the indifference. The church does not seem to care. And they very certainly do not care for the church. There is absolute indifference on both sides. What per cent of the men who daily pass the church on their way to and from work ever enter a church door? How much are we concerned? The salesman who travels with a line of goods changes his line if he cannot sell. We have been unchanging in our methods in the church, preaching to people in the same manner that we have been for 2000 years and the people are indifferent to the church. And the church being indifferent to the people, they do not seem very greatly to care. So the thing goes on, we content and they content, we with services of say 180 in the morning and 50 at night, prayer meetings of 40 or 50 and a membership of 285! The scale works at the foot of the hill are making enlargements because of the new business, but the church of Jesus Christ at the top of the hill is at a standstill. Why? Well, because we are indifferent to the mass. And the mass is indifferent to the church. Let them come, we say, let them come and show us their distress. And what do they say? Let them come and show an interest. And that is the secret of it all. Let them come and show an interest. While we talk about the masses we can never hope to help them. Christ did not say neighbors but neighbor, and the question is not who are your neighbors, but who is your neighbor. In other words, let some down from the general to the particular. This is where the whole trouble has lain. The anxiety of the church, if she has had any, has been for the mass. The indifference of the mass has been for the church. But how change this? The individual in the church may care for this or that man in the mass and the man will respond. But how will the man know of the interest of such a one. That is the whole burden of this parable. The priest and the Levite were no doubt as patriotic Jews concerned over the conditions in Judea, but they did not stoop to individuals. The good Samaritan did. The mass of men doesn't need anything, but the individual man needs something. The great army does not need, but the individual soldier needs. And as long as we think of men in the mass in this way, we will continue to overlook our neighbor. And the trouble will go on. Who is your neighbor? Do not pray for the neighborhood, be specific. The church is getting what she aims at because she aims at nothing. The members are not praying for individuals but in a general way for the Lord's blessing on mankind at large. You do not know who your neighbor is? Neither did the priest or the Levite. Who is your neighbor? How about the servant in your house? How about the man at the bench beside you? How about the children in your home? I say, because in our concern about mankind the individual is lost. We do wrong to think of the mass as

we do. No wonder we are indifferent to it when we never consider it aright.

What Shall be Done? Now what can we do? Well, there is first of all the direct appeal. You know the men who are on the highways of life in need of good Samaritanism, in need of help. It may mean slipping your arm around some man and taking him home and putting him to bed. It will be a new experience for you. It may mean interesting yourself in some poor lad in the jail, and there more because he never had a chance like you than because there is anything so very different. In fact, the difference may be only in this, that you didn't get caught. But you can do the work of the good Samaritan there. Our Lord wasn't figurative when he said "I was hungry and you fed me, I was naked and you clothed me, I was thirsty and you gave me drink." What he meant was that the test of willingness of service to him is the service that is offered to others. And one of the reproaches of the church is that there are some who are outside who reveal a greater willingness to befriend the poor and the outcast than do the members of the church themselves. But the need of the church and of the world is of men who think more of their fellowmen than of themselves.

Church Should Reach Outside. Excellent as is the individual effort, productive as it is of benefit, there is the organized effort of society. The church is set in a community for this very purpose, as being the medium through which the grace of the Lord may be extended to those without. It is not merely a gathering of saints, having no other end than gathering for their own enjoyment. The church is an army, or should be, an instrument in the hands of God to fling against the enemy. And while it is required of us that we individually work to do good, it is also required of us that we work not only individually but collectively as well.

Does your coming to church when you do not feel like it have any bearing on the poor outcast? Yes, it does, for it strengthens the church and establishes a tendency, or helps to establish a tendency. The community where it is the thing in the best sense of the word,—to go to church is better for it, for this tendency catches some driftwood even as the stream does and bears it along. Do you mean to say, you may ask, that my going to church has anything to do with helping some poor devil not to drink? What a far-fetched argument! It is not far-fetched and it is perfectly true. Your presence in church is helping to develop that tendency toward church and all the church stands for. It is adding strength to the church in the community. In other words it is sending force and power to the instrumentality which is God's chiefest aid in contending against evil. It does matter in the world of moral affairs whether you get up and go to church or whether you stay in bed, turning over for another nap. It influences you, your children, your associates in the community and, as good Samaritans, you owe it to the church and the community to do all you can to strengthen and develop the resources of the church.

Public Examinations. Examinations for students who wish free tuition in high schools or academies will be held on May 22 and 23, 1913, at Barnet, Danville, Peacham and Walden Four Corners. The work will begin at 9 o'clock. Yours respectfully, HARVEY BURBANK, Union Superintendent. Danville, Vt., May 1, 1913.

Vermont Municipal Bonds BOUGHT AND SOLD. The Hyde Park Savings Bank is always able to supply investors with gilt edged town, city and village (Vermont) bonds. Correspondence invited with parties desiring either to buy or sell.

Commissioners' Notice. STATE OF JAMES R. SYMES. The undersigned, having been appointed by the Honorable Probate Court for the District of Caledonia, commissioner, to receive, examine, and adjust the claims and demands of all persons against the estate of James R. Symes, late of Barnet, in said District, deceased, and all claims exhibited in offset thereto, hereby give notice that we will meet for the purpose aforesaid, at the store of Wm. Morrison, in the town of Barnet, in said District, on the 22nd day of May and 24th day of October next, from 10 o'clock a. m. until 4 o'clock p. m., on each of said days and that six months from the 24th day of April, A. D. 1913, is the time limited by said Court for said creditors to present their claims to us for examination and allowance. Dated at Barnet, this 30th day of April, A. D. 1913. S. J. HOLMES, W. J. MORRISON, Commissioners.

FARM FOR SALE

One of the most desirable Farms in Caledonia County, beautifully situated in Ryegate, 1 1/2 miles from R. R. Station is offered for sale by its owner, W. T. McLam. Farm contains 165 acres—60 acres in high state of cultivation, the balance in pasture and woodland. Good buildings, large house with all modern improvements. Hot and cold water Bath Room, Furnace, Set tubs, etc. 14 foot barn—horse barn connecting—all conveniently arranged. This place has a commanding view of the White Mts., and also of Ryegate Pond, which beautiful sheet of water adjoins the farm. Abundant spring water in house and barns. Apple, Pear and Plum trees and small fruits. This farm winters 75 head of stock and is an ideal proposition for some one. For particulars call on or address

Lawrence P. Leach St. Johnsbury, Vt.

Lyndon Savings Bank

Notice to Depositors!

In accordance with the provisions of Section 25, of the Acts of 1910, requiring that all Savings Banks in Vermont shall call in the books of depositors for verification in the year 1913, depositors are hereby requested to present their books at this Bank during the month of May 1913 for verification.

I. S. PEARL, Treasurer, Lyndon Savings Bank, Lyndonville, Vt. April 26, 1913.

Bankruptcy Notice

PETITION FOR DISCHARGE. In the matter of Edgar Southworth, } In Bankruptcy. Bankrupt.

To the Hon. James L. Martin, Judge of the District Court for the District of Vermont: Edgar Southworth of Sutton in the County of Caledonia and State of Vermont in said District, respectfully represents: That on the 21st day of November last past, he was duly adjudged bankrupt under the Acts of Congress relating to bankruptcy, that he has duly surrendered all his property and rights of property, and has fully complied with all the requirements of said Acts and the orders of the Court touching his bankruptcy. Wherefore, he prays that he may be decreed by the Court to have a full discharge from all debts provable against his estate under said Bankrupt Acts, except such debts as are excepted by law from such discharge. Dated this 15th day of April, A. D. 1913. Edgar Southworth, Bankrupt.

ORDER OF NOTICE THERON.

United States District Court for the District of Vermont. In re Edgar Southworth, Bankrupt, Discharge.

Notice is hereby given that Edgar Southworth, Bankrupt, has filed his petition, dated April 15th, 1913, praying for a discharge from all his debts in bankruptcy, and that all creditors and other persons objecting to such discharge, may appear before me, at my office in St. Johnsbury aforesaid, on the 21st day of May, A. D. 1913, at nine o'clock in the forenoon, and then present their objections, if any, to such discharge, with their proofs thereon.

G. C. FRYE, Special Master. Dated at St. Johnsbury, Vt., this 6th day of May, A. D. 1913.

Commissioners' Notice.

STATE OF JAMES R. SYMES. The undersigned, having been appointed by the Honorable Probate Court for the District of Caledonia, commissioner, to receive, examine, and adjust the claims and demands of all persons against the estate of James R. Symes, late of Barnet, in said District, deceased, and all claims exhibited in offset thereto, hereby give notice that we will meet for the purpose aforesaid, at the store of Wm. Morrison, in the town of Barnet, in said District, on the 22nd day of May and 24th day of October next, from 10 o'clock a. m. until 4 o'clock p. m., on each of said days and that six months from the 24th day of April, A. D. 1913, is the time limited by said Court for said creditors to present their claims to us for examination and allowance. Dated at Barnet, this 30th day of April, A. D. 1913. S. J. HOLMES, W. J. MORRISON, Commissioners.

10 DAYS FREE OFFER KYANISZE FOR ALL FLOORS AND WOODWORK. It wears longer and looks better than other finishes. It will not crack, chip off or turn white. Water will not hurt it. It is easily applied, dries quick and hard, and is easily kept clean. When applied to a floor can be walked on in 14 hours. That every one may know the wonderful merits of Kyanisze, we are going to give away 100 cans free. HOW TO GET YOUR CAN FREE. Cut out this coupon and bring it to our store with 10 cents for a good brush to apply the Kyanisze, and we will give you free of charge a full quarter-pint can, enough to finish a good sized table, desk or chair (any color you want). After using the Kyanisze, if you are not pleased with the result, bring back the empty can and we will give you back the 10 cents you paid for the brush. FREE OFFER COUPON. Bring this coupon and 10 cents for a good brush and FREE CAN OF KYANISZE—any color. FREE SAMPLE CAN.

J. D. BLACKSHAW Hole in the Wall Diamonds, Watches, Bracelets, etc., for Graduation Gifts. SPECIAL DISCOUNT FOR BARGAIN DAY MAY 2 PHONE 9-4