BRUFF WINS THIRD SUIT

Jury in Case of Attorney Against Fire Insurance Company Only Out an Hour

ATTORNEY BOUNDS SERVES AS EXAMPLE

Snively Says Associate Has More Fancy Vests Than Bruff Demonstrating It Not Improbable for Man to Own So Many

After two trials, which resulted in his favor but were reversed or sent back for retrial by the supreme court, John H. Bruff, the well known attorney, was given a verdict for $500 against the Northwestern Fire Insurance company, of Seattle, by a jury in the superior court. The amount was for insurance on the plaintiff's household goods and clothing. In addition are the costs of the three trials, which will have to be paid by the case to the supreme court, if a new trial is not granted.

The jury, which received the case Saturday evening at 11 o'clock, was out only one hour, returning a sealed verdict, which was opened by Judge Preble Monday morning, at the request of Judge Kauffman, before whom the trial was had.

WANTS RANCHERS TO OBSERVE WEATHER

Government Official Here Says the Data Will Prove to Be of Great Value Hereafter

There is every reason why ranchers who are interested in the government frost service should enter into communication with Thomas Roger Reed, the weather bureau official, at the Commercial club, as he can point out excellent reasons why those interested in smudge pots and frost protection should take temperature observations in their orchards and report them. It may be that there is a difference of three degrees of temperature between the weather office sub station and some orchard half a mile distant. This difference is one of the facts that the observer wants to know, and it may prove of vital importance to the orchard owner.

By accumulating the weather statistics this year and succeeding years the time will soon come when the observer here will be able to tell the individual orchardist just what the conditions will be in his particular area.

Already a number of the orchard owners have communicated with Mr. Reed to have their thermometers tested and have received from him instructions as to the character of the data he is desirous of obtaining from them.

HAVE NOT A DEATH ON HARRIMAN LINES

Company Operating in North Yakima Carried Millions of People Last Year Without a Loss

Yakima valley people who propose to use the Harriman railway in and out and up and down this section of the state will be interested in its record as to safety from the point of view of the passengers.

Installation of safety devices and the block signal system are cited for the record of the Harriman railroads in carrying 49,491,000 passengers in 1910 without sacrificing a single life.

The report was compiled in the office of Julius Kruttschnitt, director of maintenance and operation, Chicago. It covers the business of the Union Pacific, South and affiliated roads, a total of 17,960 miles. The total number of passengers carried on a mile basis is 3,000,000,000.

The Harriman system carried 10 per cent of the estimated 1910 passenger traffic. The figures for most of the other railroads have not yet been compiled by the government, but in 1909 the number of passengers carried was 29,000,000,000. The figures for 1910, it is said, will not exceed a billion more.

General Record Is Good

Many other railroads have gone through a year without a fatality to any of its passengers, but it is said that no system has made this record for such a large total of passengers.

Results on the Harriman lines are ascribed to a campaign waged by the management for years to reduce accidents. The Harriman system now has more miles of automatic block signal protection than any other system in the world. Mr. Kruttschnitt has directed special attention to the accident problem, and began several years ago to bring about a reduction by giving complete publicity to all forms of accidents and their investigation, which, it is believed, spurred officers and employes to greater efforts to safeguard lives

In 1903-1904 the number of accidents on the Union Pacific was 20 for 1,000,000 locomotive miles. On the Pacific system of the Southern Pacific the number of accidents per 1,000,000 locomotive miles was reduced from 29.5 to 10.5 in the same time.

A pain in the side or back that catches you when you straighten up calls for a rubbing application of BALLARD'S SNOW LINIMENT. It relaxes the contracted muscles and permits ordinary bodily motion without suffering or inconvenience. Price 25c, 50c and $1.00 per bottle. Sold by D. H. Fry, 10 Yakima ave., and C. W. Camp, West Side Druggist.

LICENSE FOR HAREM SKIRT

Permit Issued for Girl to Parade Streets in Bifurcated Garment

TRAVERSE CITY, Mich., March 27.—A harem skirt worn in the streets of the downtown section by Miss Marie Schmaltz, a saleswoman, created a furor among passersby, and the girl had to appeal to police headquarters for permission to wear the garment unmolested. She was given police license to wear the skirt. The permit was like a license to parade. Thereafter she went abount under police protection.

GOD'S KINGDOM

NO COMMON LEVEL THERE

"As Star Differeth From Star." "Greatest and Least In the Kingdom"

JOHN THE BAPTIST'S HUMBLE POSITION

PASTOR RUSSELL

Berlin, Germany, March 26.—Pastor Russell delivered three addresses here today—one of them to the Jews on "Zionism In Prophecy," another on "Hereafter" and the third, which we report, from the text, "Of those born of women there is not a greater Prophet than John the Baptist, but the least in the Kingdom of Heaven is greater than he" (Luke vii, 28). Large and interested audiences attended. He leaves tonight for Copenhagen and Stockholm. Crowds of Jews are reported to have heard him during the last three days in Vienna, Budapest, Lemberg and Krakow.

There can be no better illustration of the sharp line of distinction between the earthly and the heavenly classes and their calling than is shown by our text, said Pastor Russell. The great Teacher freely attested to the loyalty and courage and saintliness of His cousin John, as evidenced by the words of our text. But if so great and honorable a Prophet, why could not John be a member of the Bride class? Why could he not be numbered with the disciples of Jesus and be an Apostle, or at least a footstep follower? The answer is that he was not called to the heavenly plane, but to the earthly. He was honored of God in being made one of the Prophets of the Jewish Age—the last of them. Although a different honor from that conferred upon the Apostles, John's was a great honor and we have reason to believe that, under Divine providence when perfected in the resurrection, he will appreciate the earthly blessings and privileges which will be his, more than the spiritual and heavenly privileges bestowed upon the Apostles and the less prominent members of the Church.

The Lord "will choose our inheritance for us," we read (Psalm xlvii, 4). Happy are those who repose implicit confidence in Divine goodness and who seek to obtain whatever may be God's choice for them. If we have been called with the heavenly calling, let us not shrink back and declare ourselves unworthy and decline to accept the favors of God and to choose an inferior position. Let us, rather, be glad to say, Thy will be done in my heart, in my life, in all my future. "Order Thou my steps in Thy Word."

A Friend of the Bridegroom.

Jesus had a two-fold mission:—

(1) He came "that the world through Him might be saved"—that He might give Himself "a ransom for all, to be testified in due time" (I Timothy ii, 6).

(2) Incidentally His mission was to proclaim the acceptable year of the Lord—the time in which God is willing to *accept the sacrifices* of such as desire to walk in the Redeemer's footsteps, and to constitute these the Bride and Joint-heir of Messiah.

John the Baptist referred to the latter feature of our Lord's work, saying, He that hath the Bride is the Bridegroom, but the *friend* of the Bridegroom heareth His voice and rejoiceth greatly. This, my joy, therefore, is fulfilled (John iii, 29). It was not for him to be a member of the Bride, but he rejoiced to be a friend of the Bridegroom. As our Lord's forerunner he announced the Bridegroom; he called upon the nation of Israel to turn from sin, to purify their hearts, to come back into harmony with God and thus to be prepared to receive the Bridegroom and to become the Bride. So far as the nation was concerned John's mission was a failure, as God had foreknown and foretold. But so far as the Bride class was concerned John's mission was a success, for, as the Scriptures intimate, those who believed John's testimony accepted Jesus and He accepted them.

Greatest In the Kingdom.

We must remember that the Church is the Kingdom of God—now in a formative or embryotic state, but in the end, by "*the* resurrection," to be spirit beings and partakers with Jesus, their Bridegroom, in His wonderful glory, honor, immortality and Kingdom work. This Kingdom class is not reigning now, but merely forming. It is joined "on probation," after the Methodist style. If the probationary period of the present life be faithfully used, the full induction into the Kingdom, its glories, honors and immortality, will surely follow—by participation in the First Resurrection.

Amongst the faithful followers of the Master there will be differences, as St. Paul explains, "as one star differeth from another star in glory" (I Corinthians xv, 41). We cannot know, and it is not necessary for us to guess, who shall occupy the chief places in the Kingdom. These shall be given to those whom the Father prefers, as the Redeemer explained to the woman who asked that her two sons might sit, one on His right hand and the other on His left hand in the Kingdom (Matthew xx, 21).

If we were to guess who shall be closest in position to the Master we would suppose that St. Paul would be first, with St. John, St. Peter and St. James near by in glorious excellence. And yet we know not how nearly up to the Apostolic standard some may be who have lived very humble and obscure lives, have fought a good fight and finished their course with joy. Indeed, the twelve Apostles seem to occupy, by Divine decision in advance, the very highest stations in the Kingdom, next to that of the Redeemer, Who said of them, "Ye who have followed Me, *in the regeneration * * * shall sit upon twelve thrones* judging the twelve tribes of Israel" (Matthew xix, 28). Again, they are pictured to us as the "crown of twelve stars" to the Church (Revelation xii, 1), and yet again they are pictured to us as the twelve precious foundation stones of the Church in her future glory, as the New Jerusalem (Revelation xxi, 14).

Those called of God to this high salvation, as members of the spiritual Kingdom which shall bless natural Israel and through her all the nations, are required to demonstrate their loyalty to God by *faithfulness even unto death*—in the narrow way of self-sacrifice. As there is no other Name than that of Jesus whereby any may be saved to eternal life, so, likewise, there is no other path whereby any may reach the Kingdom except the narrow way, "and few there be that find it." All who attain to the Kingdom must be overcomers of the world to the extent of self-sacrifice. The gradations of glory will be because of special manifestations of zeal for the Lord and His cause of righteousness and Truth against sin and error.

A Lesser Spiritual Salvation.

The Scriptures clearly show another class in process of salvation during this Gospel Age, quite separate and distinct from the Bride class. These are referred to in various parts of the Scriptures. They will all be loyal, to the extent that they would not *deny* the Lord nor wilfully practise sin. Their failure to reach the status of the Bride is indicated in an insufficiency of zeal in connection with their loyalty. This class is described in Revelation vii, 14. They are represented as having failed to keep their garments unspotted from the world—failed to live circumspectly, carefully enough.

Hence in a great time of trouble in the end of this Age these are represented as washing their robes and making them white in the blood of the Lamb and then coming up through that tribulation to glory and honor, but not to immortality, nor to the same degree of glory and honor as the Church, the Bride. The distinction in their glory is indicated in that instead of being *in* the Throne they are *before* it; instead of being the Bride, they will serve; instead of wearing the crown, they will bear palm branches; instead of being the Temple, they will be servants in the Temple.

This same class is referred to by the Apostle in his declaration respecting the end of this Age. He intimates that some will have an abundant entrance (II Peter i, 11) into the Kingdom, while others will be "saved so as by fire" (I Corinthians iii, 15). The fire of this Day will test every man's work of what sort it is. Some will be proved to be gold, silver, precious stones. These the "fire" will not consume. Others will be proved to be an admixture of hay and stubble, which will be consumed, though themselves will be saved from the fire (I Corinthians iii, 12, 13).

The tribe of Levi pictured the entire "Church of the First-born," but it contained two classes—the "little flock" of priests and the "great company" of Levites—the Bride class and the servant class, none of whom have any inheritance in the earth, all of whom have the heavenly inheritance.

As Isaac typified our Lord, the Redeemer, and as Rebecca typified the Bride class, so Rebecca's *maidens typified this "great company"* class. This same thought is brought to our attention in Psalm xlv, where the Bride class is pictured as being presented to Jehovah in the end of this Age in glory, honor and immortality, illustrated by raiment of fine needlework and gold. Following the Bride come "the virgins, her companions, who follow her." These also will be greatly honored, greatly blessed, though theirs will be a less honor. This "great company" will not constitute the Kingdom, although they will be identified with it and its wonderful salvation and blessing for mankind.

Keeping or Breaking Commandments.

The Great Teacher's declaration that they who break God's commandments and teach others so to do shall be called "least in the Kingdom" has caused considerable perplexity in the past. The question has been, How could anyone be fit at all for the Kingdom who breaks God's commandments and teaches others so to do? The answer is that many of God's people have labored under more or less of blindness and have done things which they ought not to have done and left undone the things which they ought to have done. As an illustration, John Calvin, noble man as he was, burned his Christian brother, Servetus. Such violation of the Divine commands and such wrong teaching must, according to our human judgment, assign Brother Calvin to a lesser place in the Kingdom than if he had more carefully, more earnestly sought the will and Spirit of God. However, it is not for us to judge. We are merely seeking to ascertain the spirit of our Lord's words.

Begotten of the Holy Spirit and privileged of the Lord to be disciples and to be guided of the Holy Spirit, we should be so faithful in the study of the Scriptures as not to be mistaken in respect to the general application of their meaning. Wrong practice and false teachings do not always represent disloyalty to God, but they surely do always represent slackness or inattention to the Divine message; though we may be sure of the Lord's faithfulness in enlightening all who are of the proper, teachable spirit.

John the Baptist's Class.

To what class does John the Baptist belong, and what will be his share in the Kingdom, according to our text?

Since the call of God began with the call of the Church, and since the Church began at the First Advent of Jesus, it follows that no one was called of God to salvation prior to Jesus' time—none for forty-one hundred and fifty years after sin entered the world.

God did, however, recognize the loyalty of heart of His Prophet Enoch and communed with him and blessed him, etc. God also recognized Abraham's faith and spirit of obedience, and Isaac's and Jacob's, and that of Moses and Aaron and numerous prophets and other faithful ones less notable.

Did he not call these? We answer that he did not call them to salvation for no salvation could be positively offered until the Redeemer had sacrificed; nor were they called to the Kingdom, for the same reason. God did tell them that in due time He would bless all the world. He did tell them that in due time the great Ruler of the world would come forth from Abraham's posterity in the line of Isaac and Jacob and the nation of Israel. But telling them of a *coming* blessing and giving them eternal life are different matters. St. Paul declares that none of them got everlasting life, and that "by the deeds of the Law no flesh can be justified before God."

Israel's Law Covenant served to instruct the Chosen People. It was a call to do right, and a promise of eternal life if they would keep the Law. "He that doeth these things shall live." Israel learned the lesson that a perfect Law *could not be kept* by imperfect beings. Some of ther and some of the Gentiles in due time heard of Jesus and how God has provided justification through His sacrificial death.

God Provides Some Better Thing For the Church Than For Ancient Worthies.

St. Paul tells us the status of those noble characters, of whom John the Baptist was the last. They were volunteer servants of God, so to speak. Those of them who were born under the Law Covenant, by their faith lived above it and will be fully rewarded, although they lived before any specific call or offer of eternal life was made. Their faith and obedience were pleasing to God; as St. Paul relates, "All these died in faith, not having received the things promised (them), God having provided some better thing for us (the Gospel Church), that they without us should not be made perfect" (Hebrews xi, 13, 40).

"The Church of the First-born" is to be perfected first, and on the spirit plane, "partakers of the divine nature" (II Peter i, 4). In due time those Ancient Worthies will come forth from the tomb to receive the blessing which God declares shall be the reward of their loyalty. As the Church will have the "better resurrection" on the spirit plane, so those Ancient Worthies will have the "better resurrection" on the earthly plane. They will come forth from the tomb actually perfect, while the remainder of mankind will be obliged to attain perfection by the slow process of faith, works, obedience, during the thousand years of the Kingdom.

Ancient Worthies Will Be Princes In All the Earth.

Moreover, those Ancient Worthies, while not members of the Kingdom, *per se*, which will be spiritual, will be members of that Kingdom in its *earthly phase*. They will be the Kingdom's earthly representatives, princes or rulers, in all the earth, as the Scriptures declare (Psalm xlv, 16). We remember the words of Jesus to this effect: "Ye shall see Abraham, Isaac and Jacob and all the Prophets in the Kingdom," but He said not a word about Himself or His disciples being seen; properly so, because they, as spirit beings, will be invisible to men.

The Scriptures still further intimate that during the thousand years of Messiah's reign, all the faithful of mankind, all the obedient, will be privileged to come into relationship with the King. This is figuratively represented in the statement that the great ones of earth "will bring their glory and honor into the New Jerusalem."

With such glorious hopes before us, with such appreciation of our Heavenly Father's glorious character and wonderful Plan, with such a grand view of our Savior's work, with such a hope of a share with Him in His Kingdom, what manner of persons ought we to be in holy living and godliness! Nor should it be thought strange that any of the spirit-begotten now, or the restored of the future, who would turn their backs upon the gracious provisions made for their salvation, would be considered unworthy of further favor or blessing at the hands of God and would die the Second Death—annihilation. As Paul says "they shall be punished with everlasting destruction from the presence of the Lord and the glory of his power" (II Thessalonians i, 9).

Soon the disciples of the Master will be one with Him beyond the veil, sharers of His glory and Kingdom. Then will come the time when the world will believe. The knowledge of the Lord will fill the earth and all the blinding and stumbling influences of the present will be at an end. The Savior will then exercise His power on behalf of the world, overthrowing evil and uplifting every good principle and all who love righteousness, and destroying those who would corrupt the earth.

FIGHT SALOON CHECK CASHING

Escanaba Manufacturing Company to Keep Men Out of Temptation

ESCANABA, Mich., March 27.—When the employes were paid today by the Escanaba Manufacturing company, the largest makers of butter dishes in the world, the checks bore the words, "Not to be cashed in saloons." Heretofore 85 per cent of the checks have been cashed in saloons.

SUPERVISORS BREAK JAIL

Accidentally Lock Themselves in Cell They Are Inspecting

ROCK ISLAND, Ill., March 27.—Three Rock Island county supervisors, who went to the jail this morning to inspect the cell from which a prisoner tried to escape several days ago, found themselves locked in when the key broke in the door. After several hours they got out by tearing up the floor and dropping to the room below the same way the prisoner tried to escape

POPULATION OF YAKIMA COUNTY

Statistics of the Various Precincts Are Issued From the National Capital

OLD TOWN AND RESERVE SEEM TO HAVE DECREASED

Practically All the Other Precincts Show in the Census Column for the First Time in Their History According to Report

Statistics of the population of Washington, in printed form, have been issued from the National capital and placed in circulation. They show that in 1910 Yakima county had a total population of 41,709, as compared with 13,462 in 1900, and 4429 in 1890. In the detailed statement but two places appear in the 1890 column. These are Yakima City and North Yakima. In 1890 Yakima City had a population of 196, which ten years later had grown to be 287, and which in 1910 was 263. This apparently is a loss. North Yakima was 1535 in 1890; then 3154 in the next decade census and finally 14,082. The Yakima reservation in 1900 had a population of 2219, which in 1910 was figured at 1830.

Population by Precincts.

Population of the county by precincts was as follows: Ahtanum, 481; Alfalfa, 81; Belma, including Grandview, 1771; Cowiche, 895; Grandview City, 320; Divide, 120; East Selah, 121; East Sunnyside, 1989; Sunnyside, City, 1041; and including West Sunnyside, 1379; Fairview, 1102; Fort Simcoe, 166; Fruitvale, 1275. Glade, 258; Granger precinct, 1261; Granger City, 453; Hopdale, 981; Lower Naches, 463; Mabton precinct, 902; Mabton City, 666; Mt. Adams, 41; Moxee, 1437; Nile, 177; Nob Hill, 1100; North Yakima, 1st ward, 2476; Second ward, 2153; Third ward, 2867; Fourth ward, 2546; Fifth ward, 1759; Sixth ward, 2281; Outlook, 683; Parker, 823; Selah, 1524; Tampico, 181; Toppenish precinct, 2594; Toppenish City, 1598; Upper Naches, 769; Wapato precinct, 1164; Wapato town, 400; Wenas, 454; West Sunnyside precinct, 1555; Wheatland, 137; Yakima City, 263; Zillah, 979; Indian reservation, 1830.

EAST SELAH

F. T. Carney has leased a portion of his bottom land to a number of Japs.

Tom Freeman and George Thornton have gone to Easton to work on the log drive for the Cascade Lumber Co.

Harry Reeks and bride came to the valley Sunday and expect to live on their homestead on Pomona Heights. They have the hearty congratulations and best wishes of their friends.

The school entertainment and shadow social that was held at the school house Friday evening was a success in every way. The proceeds amounted to $21.05.

ALFALFA

A. L. Bush, of Seattle, is in Alfalfa, at this writing.

The school meeting held at the school house March 22 for the purpose of voting for consolidation of the Alfalfa and Granger school districts was largely attended and carried for the consolidation.

Mrs. Coleman and daughter of Mabton were up to the ranch this week.

Miss Mary Tuttle was over from Granger and spent Sunday with her folks.

Miss Matie Johnson spent Saturday and Sunday with Miss Dolle Gelhart.

Polk's Oregon and Washington State Gazetteer and Business Directory.

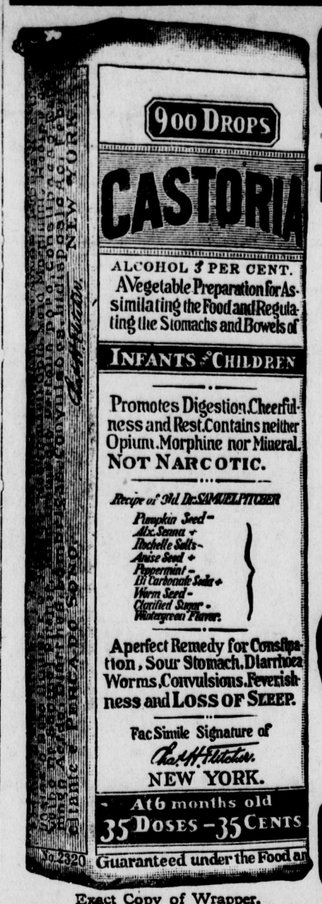
Just issued for 1911-12 is the most complete work of the kind published. It contains an accurate business directory of North Yakima, Ellensburg, Toppenish, Seattle, Spokane, Portland and every other city, town and village in Oregon and Washington, and the names and addresses of country merchants and professional men, lumbermen, etc., who are located adjacent to villages; also lists of government and county officers, commissioners of deeds, state boards, statutory provisions, terms of courts, names of the postmasters, express, telephone and telegraph offices, justices of the peace; hotels, daily and weekly newspapers; besides much other information useful to all classes of business and professional men. A descriptive sketch of each place is given, embracing various items of interest, such as the location, population, distances to different points, the most convenient shipping stations, the products that are marketed, stage communication, trade statistics, the nearest bank location, mineral interests, churches, schools, libraries and societies. An important feature is the classified directory, giving every business arranged under its special heading, thus enabling subscribers to obtain at a glance a list of all houses manufacturing or dealing in any particular line of goods. The work generally is compiled to meet the wants of the business community and is so thorough as to deserve their liberal patronage. Price $9.00.

R. L. POLK & CO.,
tf Seattle, Wash.

A Cold, LaGrippe, then Pneumonia.

Is too often the fatal sequences. Foley's Honey and Tar expels the cold, checks the lagrippe, and prevents pneumonia. It is a prompt and reliable cough medicine that contains no narcotics. "Foley's Honey and Tar is the best cough remedy I ever used as it quickly stopped a severe cough that had long troubled me," says J. W. Kuhn, Princeton, Nebr. Just so quickly and surely it acts in all cases of coughs, colds, lagrippe and lung trouble. It is as safe for your children as yourself, and should be used in all cases of croup, whooping cough and measles cough. Refuse substitutes. North Yakima Drug Store.

Tues-Thurs-Sat



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For Infants and Children.

The Kind You Have Always Bought

Bears the Signature of Chas. H. Fletcher.

In Use For Over Thirty Years

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THE CENTAUR COMPANY, NEW YORK CITY.

CORRUPTION AND POLITICS

Roosevelt Speaks in California of the Public Servant and the Eighth Commandment

CAPITAL AND LABOR TOLD TO CLEAN THEMSELVES

Corrupt Business Men Who Give Graft Are Treated as Severely as Are the Receivers of Corrupt Money

BERKELEY, March 27.—A crowd again taxed the resources of the capacious Greek theatre of the University of California to hear Theodore Roosevelt continue his lecture series today.

"The Public Servant and the Eighth Commandment," was the subject of today's preachment and there were many who read into Col. Roosevelt's stirring remarks a special reference to the conditions in San Francisco that resulted in the recent graft prosecutions. While excoriating the corrupt public servant, the speaker dwelt with like severity on the public, which he claimed was primarily responsible for corrupt officials and he devoted particular attention to graft givers as well as to graft receivers.

Graft Givers Scored

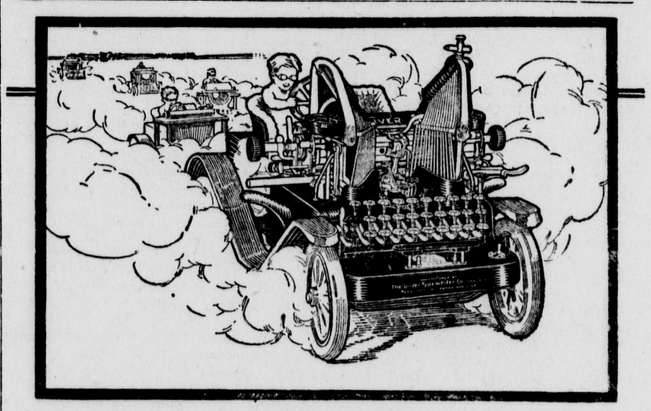
In speaking of corrupt capitalists he said that if business can't be run without submitting to blackmail or if business is of a kind that can't be done except in the dark, "I say get into some entirely different business."

After addressing himself to the capitalists and declaring the capitalits is his own arch enemy if he persisted in the business of corrupting and leagues with dishonest officials, Roosevelt turned to the laboring man, and declared that if he supports candidates that tolerate violence or other practices outside the pale of the law he is supporting the candidates that stand for corruption that will bring not alone his cause but the country to an end. Let both capitalits and laborer look to corruption in their own classes was his advice.

"Cleanup" day will come soon. Dr. Thomas Tetreau, city health officer, is heartily in favor of not only, making it cleanup "day," but would devote considerable portion of an additional part of the whole of next week to cleaning up. In his opinion the matter is one which here, as elsewhere, should be attended to with care and not slighted. He would like to have much of the cleaning done during the week preceding April 3, the official date, for the reason that there would undoubtedly be a congestion of the work if it were postponed and an attempt made to accomplish everything at once. By carting all the refuse possible to the city garbage dump during the week, the wagon and team capacity of the city would not be overtaxed.

The necessity for a thorough cleaning up of the rubbish of the city is apparent, and that notwithstanding the fact that North Yakima is perhaps in as good condition from a sanitary standpoint as any other city in the state at least.

A fight is to be made to keep the unclean housefly from getting too much of a foothold this spring, and that can only be done by taking the situation as it is, and not delaying. The health officer desires to impress upon all the necessity of cleaning up around the barns where stock of different kinds has been kept during the winter, and to have all rubbish of whatsoever kind cleaned up and hauled away.



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THROW the clumsy, complicated, "blind" and "lame" typewriters into the junk-heap of Yesterday. Clear the Highways of Business for the peerless Oliver.

Make way for the writing machine with the *speed* that equals the need of the rush-hours of Today;

—with the *staying qualities* that stand the strain of many strenuous years;

—with the *versatility* that easily masters the multitude of modern office requirements;

—with the up-to-date *visible writing;*

—with the *scientifically simplified mechanism*, stripped of all useless parts;

—with the *vim* and *responsiveness* and "go" that put it in the record-breaking class.

The Oliver wins the Efficiency Contest, on the fast track of Competition, by sheer force of *merit*.

And The Oliver is steadily increasing its lead over all competing machines.

It has an efficiency of 100 per cent every day in the week, and from one year's end to the other.

It meets the need for rapid work, with speed to spare.

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The Oliver Typewriter is original in design, perfect in construction, brilliant in performance.

It has overturned all typewriter traditions and precedents—broken all records in the typewriter world—set up a new standard of results.

Keep your eye on The OLIVER!

If your typewriting department is handicapped by back-number machines, it will be money in your pocket to get them out of the way.

The Oliver Typewriter will increase the efficiency of every operator in your employ.

The Oliver Book gives typewriter facts of *vital interest* to every wide-awake employer and stenographer. Send for a copy.

JOHN S. WERT, Local Agent

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