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PUBLISHED EVERY WEDNESDAY BY

ELGIN C. HURLBERT Editor and Proprietor

Subscription, \$1.00 a Year in Advance Advertising Rates, 50c. an Inch per month
Locals, 5c a line each insertion. Resolutions of respect and condolences, 5c a line.
Cards of thanks, 5c. Notices of entertainments, where a charge is made, 5c a line.

Entered as second-class matter September 30, 1901, at the Postoffice at Campbell, California, under the Act of Congress of March 3, 1879

The "Black Hand" And Its Methods.

By Lieutenant JOSEPH PETROSINO, Italian Specialist of the New York Police Department.

THE UNITED STATES HAS BECOME THE DUMPING GROUND FOR ALL THE CRIMINALS AND BANDITTI OF ITALY, SICILY, SARDINIA AND CALABRIA.

First, it must be understood that there is NO BIG CENTRAL ORGANIZATION OF CRIMINALS CALLED THE BLACK HAND. What we call the Black Hand is simply an organization of IGNORANT AND UNSCRUPULOUS immigrants who have put themselves under the leadership of a man who is a little more intelligent than they are and was probably a bandit or criminal in Italy or Sicily. There may be five and there may be a dozen in the band, and there may be a dozen different bands working in the city at the same time. They have NO CONNECTION WITH EACH OTHER and are in all probability bitter enemies.

The system under which these gangs work is PECULIAR. They select some Italian who has come to this country and become prosperous, but he is almost always some one against whom they have a grudge for something that happened in Italy. Then many of the crimes are committed against former members of the gang who have fallen out with their partners for some reason or other.

One of the plans which I advocate to abolish these crimes is the establishment of a SPECIAL BUREAU OF INSPECTORS by the government for the examination of all Italian immigrants.

IT WOULD BE AN EASY THING TO OBTAIN FROM THE ITALIAN GOVERNMENT A DESCRIPTION AND RECORD OF ALL CRIMINALS WHO ARE SUSPECTED OF HAVING LEFT FOR AMERICA, AND WITH THE AID OF THIS THE INSPECTORS COULD PREVENT A GREAT MANY OF THESE MEN FROM EVER ENTERING THE COUNTRY.

Then that part of the Italian population that is LAW ABIDING AND HONEST could do a great deal of good if it wanted to. It is not that the law abiding Italians are AFRAID, but there is no concerted action. They could give the police much information if they wished which would aid them greatly in running down the criminals. The trouble is that every one is waiting for every one else to act first.

A Fable of the Future.



In 1920 A. D. the Stingiest Man in Stringtown carted his Household Goods to the Depot and bought a ticket for Millionville, the Metropolis.

"Why are you moving to Millionville?" inquired a Citizen.

"To save postage," replied the Stingiest Man. Whereat the Citizen marveled mightily.

Now, be it known that the Stingiest Man in Stringtown was wise in his Day and Generation, for along back in 1907 A. D. or thereabout it became the Settled Habit of the Stringtown people to purchase Large Sheets of Little Stickers bearing portraits of G. Washington, B. Franklin, W. McKinley and other Late Illustrious Ones, which Specimens of Art they straightway stuck on envelopes and sent to a Large and Luring Mail Order Concern in Millionville. Wherefore it came about that the Seven Stores in Stringtown Shut up Shop, one after the other, until along in 1919 A. D. the Stingiest Man found it incumbent upon him to begin purchasing these Small Specimens of Art to present to the Maw of the Monster in Millionville, and the Aforesaid was Simply too Stingy to stand for the Same.

MORAL: If you can't see the Moral without being Missouriified, look up the Ad. of an Oculist in this Paper and purchase a Pair of Specs.

Dual.... Government The Nation's Safeguard.



By Senator AUGUSTUS O. BACON of Georgia.

ANY of the people do not stop to think that THE DUAL SYSTEM OF GOVERNMENT IS ONE MAIN SECRET OF OUR PROSPERITY; that to it are due the lack of friction among our widely scattered centers and the absence of the political dissensions that produce revolutions.

The fact is not to be concealed that the strong tendency is toward a great central power, BENEVOLENT PERHAPS AND EVEN AGREEABLE AT FIRST to the people who always are happy to be relieved of INDIVIDUAL responsibility and ready at any cost to avail themselves of the benefits and favors which can be extended by so great a power with its vast revenues and expenditures. They give no thought to the ULTIMATE CONSEQUENCES involved in the surrender of the powers of their local governments.

It is possible to conceive of an unrestricted rule of law in a very widely extended country that would be in some instances MORE OPPRESSIVE than the sway of an autocrat. It would be easier to get relief from an autocrat than from an UNFRIENDLY majority.

Some of those now high in power have no more idea of the DISTINCTION between powers of the general government and powers of a state than I have of the Sanskrit language.

I RECOGNIZE THAT IT IS DIFFICULT TO ENTUSE THE PEOPLE ON SUCH AN ABSTRACT QUESTION. THEY DO NOT UNDERSTAND WHAT A GREAT EVIL IT WOULD BE FOR THE NATION TO ABANDON OUR DUAL FORM OF GOVERNMENT, ALTHOUGH IF ONCE THEY SHOULD LOSE ITS GREAT BENEFITS THEY WOULD WADE THROUGH BLOOD TO REGAIN THEM.

Our Jails Are Not For Men of Influence.

By Dr. WOODROW WILSON, President of Princeton University.

IT IS NEXT TO IMPOSSIBLE TO IMPRISON ANY MAN OF INFLUENCE IN THIS COUNTRY. THE FAULT IS NOT WITH THE JUDGES, WHOM I BELIEVE ARE ESSENTIALLY HONEST AND ABOVE CRITICISM, BUT WITH OUR SYSTEM OF JURIES. A JURY IS SUSCEPTIBLE AND UNABLE TO UNDERSTAND THE ETHICS OF LAW.

Of course the difficulty of obtaining a clear definition of anything so COMPLEX as the transactions of corporate power is very great, but I believe if the corporations would explain their business methods to the public that A DIFFERENT IMPRESSION WOULD ENSUE. At present there is only a mild clamor against the PREDATORY INSTINCT OF THE TRUSTS without any definite knowledge of just how these tremendous operations are possible.

My view of the attitude of the corporation lawyers, STANDING, as they do at present, BETWEEN PUBLIC OPINION AND THE PRIVATE TRANSACTIONS OF THEIR CLIENTS, is that, by insisting upon a passive indifference to the public demand for information, they seriously injure their clients' cases.

The reason that there is just now, and there will be to a much larger extent, an almost universal AGGRESSIVE legislation against trusts is because the people are kept in ignorance of their business affairs. It is quite possible that there are corporations conducting business on lines that are the LEGITIMATELY COMPETITIVE issues in trade and that if the public were informed in detail of these transactions the impression would be less violent against them than it is.

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Remember the Sale Begins Saturday, Mar. 28

THE PRINCE OF PEACE

An Address Delivered by Hon. William Jennings Bryan

[The following brilliant address has been delivered by Mr. Bryan on various occasions and was published by request in the *Commoner*, a copy of which was placed in the hands of Rev. Thornton A. Mills, D. D., who was then residing in San Jose, by Attorney Wm. H. Rogers. Rev. Dr. Mills had heard Mr. Bryan deliver the address in Des Moines, Iowa, and he was delighted to receive a printed copy of the address to read. He took it with him to Rochester, N. Y., several months ago and the editor of the *Post* chanced to be in Mr. Rogers' office a few days ago when he received from Rev. Dr. Mills the copy of the address and a letter in praise of same. We are glad to be able to present to our readers this week this great address. At a time when our country is feeling the affects of strife, graft and corruption, it is a pleasure to read such an address from such a prominent man.]—EDITOR.

I offer no apology for speaking upon a religious theme for it is the most universal of all themes. If I addressed you upon the subject of law I might interest the lawyers; if I discussed the science of medicine I might interest the physicians; in like manner merchants might be interested in a talk on commerce, and farmers in a discussion of agriculture; but none of these subjects appeal to all. Even the science of government though broader than any profession or occupation does not embrace the whole sum of life, and those who think upon it differ so among themselves that I could not speak upon the subject so as to please a part without offending others. While to me the science of government is intensely absorbing I recognize that the most important things in life lie outside of the realm of government and that more depends upon what the individual does for himself than upon what the government does or can do for him. Men can be miserable under the best government and they can be happy under the worst government.

Government touches but a part of the life which we live here and does not touch at all the life beyond, while religion affects the infinite circle of existence as well as the small arc of that circle which we spend on earth. No greater theme, therefore, can engage our attention.

Man is a religious being; the heart instinctively seeks for a God. Whether he worships on the banks of the Ganges, prays with his face towards the sun, kneels toward Mecca or, regarding all space as a temple, communes with the Heavenly Father according to the Christian creed, man is essentially devout.

Some regard religion as a superstition, pardonable in the ignorant but unworthy of the educated—a mental state which one can and should outgrow. Those who hold this view look down with mild contempt upon such as give to religion a definite place in their thoughts and lives. They assume an intellectual superiority and

conceal the pains of a conscience under the assumption of Tolstoy admires to the "cultured crowd" (the words quoted are his) a severe rebuke when he declares that the religious sentiment rests not upon a superstitious fear of the invisible forces of nature, but upon man's consciousness of his finiteness amid an infinite universe and of his sinfulness; and this consciousness, the great philosopher adds, man can never outgrow. Tolstoy is right; man recognizes how limited are his own powers and how vast is the universe, and he leans upon the arm that is stronger than his. Man feels the weight of his sins and looks for One who is sinless.

Religion has been defined as the relation which man fixes between himself and his God, morality being the outward manifestation of this relation. Every one, by the time he reaches maturity, has fixed some relation between himself and God and no material change in this relation can take place without a revolution in the man, for this relation is the supreme thing in his life.

Religion is the basis of morality in the individual and in the group of individuals. Materialists have attempted to build up a system of morality upon the basis of enlightened self-interest. They would have man figure out to abstain from wrong doing; they even inject an element of selfishness into altruism, but the moral system elaborated by the materialists has several defects. First, its virtues are borrowed from moral systems based upon religion; second, as it rests upon argument rather than upon authority, it does not appeal to the young and by the time the young are able to follow their reason, they have already become set in their ways; and third, one whose morality is based upon a mere calculation of benefits to be secured spends time on mathematics that he should spend in action. Those who keep a book account of their good deeds seldom do enough good to justify their keeping books.

Morality is the power of endurance in man; and a religion which teaches personal responsibility to God gives an unyielding strength to morality. There is a powerful restraining influence in the belief that an all-seeing eye scrutinizes every act of the individual.

I passed through a period of skepticism when I was in college; the theories of the scientists concerning the creation confused me. But I examined these theories and found that they all begin with an assumption. The materialist assumes matter and force as pre-existing and he assumes force working on matter and upon these assumptions builds a solar system. I have a right to assume as well as he, and I prefer to assume a Designer back of the design—a Creator back of creation. No matter how long-drawn-out the period of creation, so long as God stands behind it my faith in Jehovah cannot be shaken. In Genesis it is said that God created the heaven and the earth, and I shall stand on that proposition until some one presents a theory that gives a more reasonable beginning.

The miracles also disturbed me and I am inclined to think that the miracle is the test question with the Chris-

tian. Christ cannot be separated from the miraculous; His birth, His ministrations, and His resurrection, all involve the miraculous, and the change which His religion works in the human heart is a continuing miracle. Eliminate the miracles and Christ becomes merely a human being and His gospel is stripped of divine authority.

The miracle raises two questions. Can God perform a miracle? and, Would He want to? The first is easy to answer. A God who can make a world can do anything He wants to do with it. The power to perform miracles is necessarily implied in the power to create. But would God want to perform a miracle?—this is the question which has given most of the trouble. The more I have considered it the less inclined I am to answer in the negative. To say that God would not perform a miracle is to assume a more intimate knowledge with God's plans and purposes than I can claim to have. I will not deny that God does perform a miracle or may perform one merely because I do not know how or why He does it. The fact that we are constantly learning of the existence of new forces suggests the possibility that God may operate through forces yet unknown to us, and the mysteries with which we deal every day warn me that faith is as necessary as sight. Who would have credited a century ago the stories that are now told of the wonder working electricity? For ages man had known the lightning, but only to fear it; now, this invisible current is generated by a man-made machine, imprisoned in a man-made wire and made to do the bidding of man. We are even able to dispense with the wire and hurl words through space, and the X-ray has enabled us to look through substances which were supposed, until recently, to exclude all light. The miracle is not more mysterious than many of the things with which man now deals—it is simply different. The immaculate conception is not more mysterious than any other conception—it is simply unlike; nor is the resurrection of Christ more mysterious than the myriad resurrections which mark each annual seed-time.

It is sometimes said that God could not suspend one of His laws without stopping the Universe, but do we not suspend or overcome the law of gravitation every day? Every time we move a foot or lift a weight, we temporarily interfere with the operation of the most universal of natural laws and yet the world is not disturbed. Science has taught us so many things that we are tempted to conclude that we know everything, but there is really a great unknown which is still unexplored and that which we have learned ought to increase our reverence rather than our egotism. Science has disclosed some of the machinery of the universe, but science has not yet revealed to us the great secret—the secret of life. It is to be found in every blade of grass, in every insect, in every bird and in every animal, as well as in man. Six thousand years of recorded history and yet we know no more about the secret of life than they knew in the beginning. We live, we plan; we have our hopes, our fears; and yet in a moment a change may come over any one of us and then this body will become a mass of lifeless clay. What is it that, having, we live, and, having not, we are as the clod? We know not and yet the progress of the race and the civilization which we now behold are the work of men and women who have not solved the mystery of their own lives.

And our food, must we understand it before we eat it? If we refused to eat anything until we could understand the mystery of its growth, we would die of starvation. But mystery does not bother us in the dining room; it is only in the church that it is an obstacle.

I was eating a piece of watermelon some months ago and was struck with its beauty. I took some of the seed and weighed them, and found that it would require some five thousand seed to weigh a pound. And then I applied mathematics to a forty pound melon. One of these seeds, put into the ground, when warmed by the sun and moistened by the rain goes to work; it gathers from somewhere two hundred thousand times its own weight and, forcing this raw material through a tiny stem, constructs a watermelon. It covers the outside with a coating of green; inside of the green it puts a layer of white, and within the white, a core of red, and all through the red it scatters seeds each one capable of continuing the work of reproduction. I cannot explain the watermelon but I eat it and enjoy it. Everything that grows tells a like story of infinite power. Why should I deny that a divine hand fed a multitude with a few loaves and fishes when I see hundreds of millions fed every year by a hand which converts the seeds scattered over the field into an abundant harvest? We know that food can be multiplied in a few months' time, shall we deny the power of the Creator to eliminate the element of time, when we have gone so far in eliminating the element of space?

Those who question the miracle also question the theory of atonement; they assert that it does not accord with their idea of justice for one to die for others. Let each one bear his own sins and the punishments due for them, they

say. The doctrine of vicarious suffering is not a new one; it is as old as the race. That one should suffer for others is one of the most familiar of principles and we see the principle illustrated every day of our lives. Take the family for instance; from the day the first child is born for twenty-five or thirty years the mother's time is devoted to her offspring, she sacrifices for them, she surrenders herself to them. Is it because she expects them to pay her back? Fortunate for the parent and fortunate for the child if the latter has an opportunity to repay in part the debt it owes. But no child can compensate a parent for a parent's care. In the course of nature the debt is paid, not to the parent, but to the next generation, each generation suffering and sacrificing for the one following.

Nor is this confined to the family. Every step in advance has been made possible by those who have been willing to sacrifice for posterity. Freedom of speech, freedom of the press, freedom of conscience and free government have all been won for the world by those who were willing to make sacrifices for their fellows. So well established is this doctrine that we do not regard any one as great unless he recognizes how unimportant his life is in comparison with the problems with which he is connected. The seeming paradox; he that saveth his life shall lose it and he that loseth his life for my sake shall find it has an application wider than that usually given to it; it is an epitome of history. Those who live only for themselves live little lives, but those who give themselves for the advancement of things greater than themselves find a larger life than the one surrendered. Wendell Phillips gave expression to the same idea when he said, "How prudently most men sink into nameless graves, while now and then a few forget themselves into immortality."

Instead of being an unnatural plan, the plan of salvation is in perfect harmony with human nature as we understand it. Sacrifice is the language of love and Christ, in suffering for the world, adopted the only means of reaching the heart, and this can be demonstrated, not only by theory but by experience, for the story of His life, His teachings, His sufferings and His death has been translated into every language and everywhere it has touched the heart.

But if I were going to present an argument in favor of the divinity of Christ, I would not begin with miracles or theory of atonement. I would begin as Carnegie Simpson begins in his book entitled, "The Fact of Christ." Commencing with the fact that Christ lived he points out that one cannot contemplate this undisputed fact without feeling that in some way this fact is related to those now living. As he studies the character of Christ he becomes conscious of certain virtues which stand out in bold relief, purity, humility, a forgiving spirit and unfathomable love. The author is correct. Christ presents an example of purity in thought and life and man, conscious of his own imperfections and grieved over his shortcomings finds inspiration in One who was tempted in all points like as we are, and yet without sin. I am not sure but that we can find just here a way of determining whether one possesses the true spirit of a Christian. If he finds in the sinfulness of Christ a stimulus to greater effort and higher living he is indeed a follower; if, on the other hand, he resents the reproach which the purity of Christ offers he is likely to question the divinity of Christ in order to excuse himself for not being a follower.

Humility is a rare virtue. If one is rich he is apt to be proud of his riches; if he has distinguished ancestry, he is apt to be proud of his lineage; if he is well educated, he is apt to be proud of his learning. Some one has suggested that if one becomes humble, he soon becomes proud of his humility. Christ was the very personification of humility. The most difficult of all the virtues to cultivate is the forgiving spirit. Revenge seems to be natural to the human heart; to want to get even with an enemy is a common sin. It has even been popular to boast of vindictiveness; it was once inscribed on a monument of a hero that he had repaid both friends and enemies more than he had received. This was not the spirit of Christ. He taught forgiveness and in that incomparable prayer which he left as a model for our petitions He measured our forgiveness by our willingness to forgive. He not only taught forgiveness but He exemplified His teachings in His life. When those who persecuted him brought Him to the most disgraceful of all deaths, His spirit of forgiveness rose above His sufferings and He prayed, Father, forgive them for they know not what they do.

But love is the foundation of Christ's creed. The world had known love before, parents had loved children and children, parents; husband had loved wife and wife, husband; and friend had loved friend; but Jesus gave a new definition of love. His love was as boundless as the sea; its limits were so far-flung that even an enemy could not travel beyond it. Other teachers sought to regulate the lives of their

followers by rule and formula, but Christ's plan was, first to purify the heart and then to leave love to direct the footsteps.

What conclusion is to be drawn from the life, the teachings and the death of this historic figure? Reared in a carpenter shop; with no knowledge of literature, save Bible literature; with no acquaintance with philosophers living or with the writings of sages dead, this young man gathered disciples about Him, promulgated a higher code of morals than the world had ever known before, and proclaimed Himself the Messiah. He taught and performed miracles for a few brief months and then was crucified; His disciples were scattered and many of them put to death; His claims were disputed, His resurrection denied and His followers persecuted and yet from this beginning His religion has spread until millions take His name with reverence upon their lips and thousands have been willing to die rather than surrender the faith which He put into their hearts. How shall we account for Him? What think ye of Christ? It is easier to believe Him divine than to explain in any other way what He said and did and was.

I was thinking a few years ago of the Christmas which was approaching and of Him in whose honor the day is celebrated. I recalled the message, Peace on earth, good will to men, and then my thoughts ran back to the prophecy uttered centuries before His birth, in which He was described as the Prince of Peace. To re-inforce my memory I re-read the prophecy and found immediately following the verse which I had forgotten—a verse which declares that of the increase of His peace and government there shall be no end, for, adds Isaiah, He shall judge His people with justice and with judgment. Thinking of the prophecy I have selected this theme that I may present some of the reasons which lead me to believe that Christ has fully earned the title, The Prince of Peace and that in the years to come it will be more and more applied to Him. Faith in Him brings peace to the heart and His teachings when applied will bring peace between man and man.

All the world is in search of peace; every heart that ever beat has sought peace and many have been the methods employed to find it. Some have thought to purchase it with riches and they have labored to secure wealth, hoping to find peace when they were able to go where they pleased and buy what they liked. Of those who have endeavored to purchase peace with money, the large majority have failed to secure the money. But what has been the experience of those who have been successful in accumulating money? They all tell the same story, viz., that they spent the first half of their lives trying to get money from others and the last half, trying to keep others from getting their money and that they found peace in neither half. Some have even reached the point where they find difficulty in getting people to accept their money; and I know of no better indication of the ethical awakening in this country than the increasing tendency to scrutinize the methods of money making. A long step in advance will have been taken when religious, educational and charitable institutions refuse to condone immoral methods in business and leave the possessor of ill-gotten gains to learn the loneliness of life when one prefers money to morals.

Some have sought peace in social distinction, but whether they have been within the charmed circle and fearful lest they might fall out, or outside and hopeful that they might get in, they have not found peace. Some have thought, vain thought! to find peace in political prominence, but whether office comes by birth as in monarchies or by election as in republics, it does not satisfy a selfish ambition. An office is conspicuous only when few can occupy it. But few in a generation can hope to be the chief executive of their city, state or nation. I am glad that our Heavenly Father did not make the peace of the human heart depend upon the accumulation of wealth, or upon the securing of social or political distinction, for in either case but few could have enjoyed it, but when He made peace the reward of a conscience void of offense toward God and man, He put it within the reach of all. The poor can secure it as easily as the rich, the social outcast as freely as the leader of society and the humblest citizen equally with those who wield political power.

To those who have grown gray in the faith I need not speak of the comfort to be found in the belief in an over-ruling Providence. The Bible is full of assurances that our lives are precious in the sight of God, and poets have taken up the theme and woven it into immortal verse. No uninspired writer has expressed the idea more beautifully than William Cullen Bryant in the Ode to a Waterfall. After following the wanderings of the bird of passage as it seeks first its northern and then its southern home, he concludes:

Thou art gone; the abyss of heaven Hath swallowed up thy form, but on my heart Deeply hath sunk the lesson thou hast given, And shall not soon depart.

He who from zone to zone Guides through the boundless sky thy certain flight, In the long way that I must tread alone, Will lead my steps aright.

He has brought peace by giving us assurance that a line of communication can be established between the Father above and the child below. And who will measure the consolation that has been brought to troubled hearts by the hour of prayer?

And immortality! Who will estimate the peace which a belief in a future life has brought to the sorrowing? You may talk to the young about death ending all, for life is full and hope is strong but preach not this doctrine to the mother who stands by the death bed of her babe or to one who is within the shadow of a great affliction. When I was a young man I wrote to Colonel Ingersoll and asked him for his views on God and immortality.

His secretary answered that the great infidel was not at home, but enclosed a copy of a speech which covered my question. I scanned it with eagerness and found that he had expressed himself about as follows: "I do not say there is no God, I simply say I do not know. I do not say that there is no life beyond the grave, I simply say I do not know." And from that day to this I have not been able to understand how any one can find pleasure in taking from any human heart a living faith and substituting therefor the cold and cheerless doctrine, "I do not know."

Christ gave us proof of immortality and yet it would hardly seem necessary that one should rise from the dead to convince us that the grave is not the end. To every created thing God has given a tongue that proclaims a resurrection.

If the Father deigns to touch with divine power the cold and pulseless heart of the buried acorn and to make it burst forth into a new life, will He leave neglected in the earth the soul of man, made in the image of His creator? If He stoops to give to the rose bush whose withered blossoms float upon the autumn breeze, the sweet assurance of another springtime, will He refuse the words of hope to the sons of men when the frosts of winter come? If matter, mute and inanimate, though changed by the forces of nature into a multitude of forms can never die, will the spirit of man suffer annihilation when it has paid a brief visit like a royal guest to this tenement of clay? No, I am sure that there is another life as I am that I live today! I am sure that, as the grain of wheat contains within an invisible germ which can discard its body and build a new one from earth and air, so this body contains a soul which can clothe itself anew when this poor frame crumbles into dust.

A belief in immortality but only consoles the individual but it exerts a powerful influence in bringing peace between individuals. If one really thinks that man dies as the brute dies, he may yield to the temptation to do injustice to his neighbor when the circumstances are such as to promise security from detection. But if one really expects to meet again, and live eternally with those whom he loves today, he is restrained from evil deeds by the fear of endless remorse. We do not know what rewards are in store for us or what punishments may be reserved, but if there were no other punishment it would be enough for one who deliberately and consciously wrongs another to have to live forever in the company of the person wronged and have his littleness and selfishness laid bare. I repeat, a belief in immortality must exert a powerful influence in establishing justice between men and thus in laying the foundation for peace.

Christ has given us a measure of greatness which eliminates conflicts. When His disciples disputed among themselves as to which should be greatest in the Kingdom of Heaven, He rebuked them and said, Let him who would be chief among you be the servant of all. Service is the measure of greatness; it always has been, it is true today, and it always will be, that he is greatest who does the most of good. And yet, that a revolution will work in this old world of every life. Nearly all of our controversies and combats arise from the fact that we are trying to get something from each other—there will be peace when our aim is to do something for each other. Our enmities and animosities arise from our efforts to get as much as possible out of the world—there will be peace when our endeavor is to put as much as possible into the world. Society will have taken an immeasurable step toward peace when it estimates a citizen by his output rather than by his income and gives the crown of its approval to the one who makes the largest contribution to the welfare of all.

Christ has also led the way to peace by giving us a formula for the propagation of good. Not all of those who have really desired to do good have employed the Christian method—not all Christians even. In all the history of the human race, but two methods have been employed. The first is the forcible method. A man has an idea which he thinks is good; he tells his neighbors about it and they do not like it. This makes him angry and seizing a club he attempts to make them like it. One trouble about this rule is that it works both ways; when a man starts out to compel his neighbors to think as he does, he generally finds them willing to accept the challenge and they spend so much time in trying to coerce each other that they have no time left to be of service to each other.

The other is the Bible plan—he not overcome evil but overcome evil with good. And there is no other way of overcoming evil. I am not much of a farmer—I get more credit for my farming than I deserve, and my little farm receives more advertising than it is entitled to. But I am farmer enough to know that if I cut down weeds they will spring up again, but I know that if I plant something there which has more vitality than the weeds I shall not only get rid of the constant cutting but have the benefit of the crop besides.

In order that there might be no mistake about His plan of propagating good, Christ went into detail and laid emphasis upon the value of example—so live that others seeing your good works may be constrained to glorify your Father which is in Heaven. There is no human influence so potent for good as that which goes out from an upright life. A sermon may be answered; the arguments presented in a speech may be disputed, but no one can answer a Christian life—it is the unanswerable argument.

It may be a slow process—the silent conversion of the world by this influence of a noble example, but it is the only sure one, and the doctrine applies to nations as well as to individuals. The Gospel of the Prince of Peace gives us the only hope that the world has—and it is an increasing hope—the substitution of reason for the arbitrament of force in the settlement of international disputes.

But Christ has given us a platform more fundamental than any political party has ever written. We are in-

terested in platforms; we attend conventions, sometimes traveling long distances; we have wordy wars over the philology of various campaigns to secure the endorsement of these platforms at the polls. But the Nazarene is more far-reaching and more comprehensive than any platform ever written by the convention of any party in any country. When He condensed into one commandment those of the ten which relate of man's duty toward his fellows and enjoined upon us the rule Thou shalt love thy neighbor as thyself, He presented a plan for the solution of all the problems that now vex society or may hereafter arise. Other remedies may palliate or postpone the day of settlement but this is all-sufficient and the reconciliation which it effects is a permanent one.

If I were to attempt to apply this thought to various questions which are at issue, I might be accused of entering the domain of partisan politics, but I may safely apply it to two great problems. First, let us consider the question of capital and labor. This is not a transient issue or a local one. It engages the attention of the people of all countries and has appeared in every age. The immediate need in this country is arbitration, for neither side to the controversy can be trusted to deal with absolute justice, if allowed undisputed control; but arbitration, like a court, is a last resort. It would be better if the relations between employer and employee were such as to make arbitration unnecessary. Just in proportion as men recognize their kinship to each other and deal with each other in the spirit of brotherhood will friendship and harmony be secured. Both employer and employee need to cultivate the spirit which follows from obedience to the great commandment.

The second problem to which I would apply this platform of peace is that which relates to the accumulation of wealth. We cannot much longer delay consideration of the ethics of money-making. That many of the enormous fortunes which have been accumulated in the last quarter of a century are now held by men who have given to society no adequate service in return for the money secured is now generally recognized. While legislation can and should protect the public from predatory wealth, a more effective remedy will be found in the cultivation of a public opinion which will substitute a higher ideal than the one which tolerates the enjoyment of unearned gains. No man who really knows what brotherly love is will desire to take advantage of his neighbor, and the conscience when not seared will admonish against injustice. My faith in the future rests upon the belief that Christ's teachings are being more studied today than ever before and that with this larger study will come an application of those teachings to the every day life of the world. In former times men read that Christ came to bring life and immortality to light and placed the emphasis upon immortality; now they are studying Christ's relation to human life. In former years many thought to prepare themselves for future bliss by a life of seclusion here; now they are learning that they cannot follow in the footsteps of the Master unless they go about doing good.

But this Prince of Peace promises not only peace but strength. Some have thought His teachings fit only for the weak and the timid and unsuited to men of vigor, energy and ambition. Nothing could be farther from the truth. Only the man of faith can be courageous. Confident that he fights on the side of Jehovah he doubts not the triumph of his cause. What matters it whether he shares in this victory? If every word spoken in behalf of truth has its influence and every deed done for the right weighs in the final account it is immaterial to the Christian whether his eyes behold victory or whether he dies in the midst of the conflict.

Only those who believe attempt the seemingly impossible, and, by attempting, prove that one with God can chase a thousand and two can put ten thousand to flight. I can imagine that the early Christians who were carried into the arena to make a spectacle for those more savage than the beasts, were entreated by their doubting companions not to endanger their lives. But, kneeling in the center of the arena, they prayed and sang until they were devoured. How helpless they seemed and, measured by every human rule, how hopeless was their cause! And yet within a few decades the power which they invoked proved mightier than the legions of the Roman emperor and the faith in which they died was triumphant over all that land. It is said that those who went to mock at their sufferings returned asking themselves, What is it that can enter into the heart of man and make him die as these die? They were greater conquerors in their death than they could have been had they purchased life by a surrender of their faith.

What would have been the fate of the church if the early Christians had had as little faith as many of our Christians now have? And on the other hand, if the Christians of today had the faith of the martyrs, how long would it be before the fulfillment of the prophecy that every knee shall bow and every tongue confess?

Our faith should be even stronger than the faith of those who lived two thousand years ago for we see our religion spreading and supplanting the philosophies and creeds of the Orient.

As the Christian grows older he appreciates more and more the completeness with which Christ fills the requirements of the heart and, grateful for the peace which he enjoys and for the strength which he has received, he repeats the words of the great scholar, Sir William Jones:

"Before thy mystic altar, heavenly truth, I kneel in manhood, as I knelt in youth. Thus let me kneel, till this dull form decay, And life's last shade be brightened by thy ray. Then shall my soul, now lost in clouds below, Soar without bound, without consuming glow."

Shall We Have a Great Central Bank?

By WILLIAM A. NASH, President of the Corn Exchange Bank, New York.

THE MAGNETIC NEEDLE DOES NOT POINT MORE UNERRINGLY TO THE POLE THAN THE CLEARING HOUSE CERTIFICATE POINTS TO A GREAT CENTRAL BANK, AND, DODGE THIS AS WE MAY AND AS PROBABLY WE WILL, FINALLY WE SHALL COME BACK TO IT AND HAIL IT AS THE SOLUTION OF ALL OUR DIFFICULTIES.

But such a bank must be organized properly or it will never gain public confidence. THE GOVERNMENT MUST BE REPRESENTED IN IT, but the dominant power must reside in a board of directors to which the most eminent bankers and business men shall be chosen.

Let the clearing houses of the great central reserve cities NOMINATE THOSE DIRECTORS, and you will have a governing body as INFLUENTIAL AND AS RESPECTED as the supreme court of the United States.

By GEORGE B. CORTELYOU, Secretary of the Treasury.

THE EXCELLENCE OF THE SYSTEM OF ALEXANDER HAMILTON WAS THAT, WHILE IT CREATED A BANK WHOSE OPERATIONS EXTENDED TO EVERY PART OF THE COUNTRY AND BY MEANS OF WHICH THE REVENUES WERE COLLECTED AND DISBURSED, IT ALLOWED THE CREATION OF STATE OR LOCAL BANKS, BY MEANS OF WHOSE ISSUES THE GREATER PART OF THE EXCHANGES MUST ALWAYS BE AFFECTED. THE SYSTEM WAS IDEALLY AS WELL AS PRACTICALLY PERFECT IN ALL ITS PARTS.

It is a tribute to his financial ability and foresight that after the lapse of so many years, with a largely expanded national domain and a greatly increased population, many of our MOST THOUGHTFUL STUDENTS OF FINANCE believe that eventually we shall have to adopt again SOME SIMILAR SYSTEM.

Labor Law Restriction Better Than Freedom of Contract.

By RICHARD T. ELY, Professor of Political Economy, University of Wisconsin.

AN examination of MODERN theories of population and wages reveals the existence of no doctrine which in itself is antagonistic to labor legislation in itself, and as a matter of fact it would be difficult to find such antagonism among the leading economists of the world today. Undoubtedly these economists would hold most of the proposals for labor legislation IMPRACTICABLE AND EVEN VISIONARY; that, on the other hand, they agree with substantial unanimity upon a large number of proposed labor laws.

The economic grounds for labor legislation are revealed best when the subject is approached from the viewpoint of CONTRACT OR THE ECONOMIC BARGAIN.

UNTIL RECENTLY ECONOMISTS WERE INCLINED TO LIMIT REGULATION OF LABOR CONDITIONS, AND ESPECIALLY HOURS OF TOIL, TO CHILDREN, YOUNG PERSONS AND WOMEN, LEAVING ADULT MEN FREE TO MAKE THEIR OWN CONTRACTS. BUT EXPERIENCE HAS SHOWN CONCLUSIVELY THAT WHILE ADULT MALES, AS A RULE, ARE IN A FAR BETTER POSITION IN THE LABOR CONTRACT THAN THE OTHER CLASSES MENTIONED, UNREGULATED CONTRACT DOES NOT ALWAYS CONDUCE TO FREEDOM AND FAIR OPPORTUNITY, BUT FREQUENTLY MEANS BONDAGE AND DEGRADATION.

We must not take the view of the state as something EXTERNAL, stepping in and interfering with liberty. Its action is rather the result of the co-operative efforts of men to DETERMINE THE CONDITIONS OF TOIL and to enlarge their sphere of economic action.

Science can draw no arbitrary line between labor legislation for adults and labor legislation for women and children. Cases must be judged as they arise ON THEIR MERITS. Efficiency must be an ever present test.

By LESLIE M. SHAW, Former Secretary of the Treasury.

THE American people DO NOT WANT A CENTRAL BANK, and therefore they will never have one. It is idle to discuss the merits of a proposition which the American people do not want and to which they will not give audience.

ONE OF THE PRINCIPAL OBJECTIONS TO THE CENTRAL BANK SCHEME IS THAT IF IT ENGAGED IN COMMERCIAL BANKING WHAT WOULD BECOME OF THE EXISTING BANKS, AND, IF IT DID NOT, WHAT WOULD IT DO NINE MONTHS OUT OF THE YEAR? THEN THINK OF THE VOLUME OF MONEY IT WOULD HAVE TO HAVE, THE SIZE OF THE CAPITAL AND THE VOLUME OF THE RESERVE.

The chief trouble with the establishing of currency based on municipal and railroad bonds is the time that would have to be consumed in INVESTIGATING them before the government could allow notes to be issued on them. THE BANKS COULD NOT GET THE MONEY QUICKLY ENOUGH.

By VICTOR MORAWETZ, Chairman of the Executive Board of the Atchison, Topeka and Santa Fe Railway.

I believe that the establishment of a large central bank clothed with the necessary DUTIES AND POWERS to supervise and control the credit situation would not be practicable or desirable in the United States.

YOU COULD NEVER CONVINCE THE PEOPLE OF THE UNITED STATES THAT IT WOULD BE DESIRABLE OR SAFE TO VEST IN ANY MAN OR SET OF MEN THE VAST POWER OF DIRECTING THE OPERATIONS OF SUCH A BANK AND OF CONTROLLING THE FINANCES OF THE WHOLE COUNTRY.

Such a bank could not be established in the United States because IT WOULD NOT BE IN HARMONY WITH OUR POLITICAL METHODS AND OUR BUSINESS HABITS.

The Stone Fireplace.

By TEMPLE BAILEY.

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As far as the eye could see stretched the limitless expanse of snow. Miss Frazier, pacing from window to window of her little cottage, felt imprisoned.

"Oh, pussy cat, pussy cat," she said to the cat curled up on the window seat. "I shall die of loneliness."

The cat gave sleepy attention, and Miss Frazier shook her gently. "Of course you don't care," she said, "but who could have believed that snow and cold weather would have come so early! And all the other cottagers have gone back to town. But I can't. My rent is paid for six months, and I can't afford to lose it."

Once more she began her excited walk across the floor, while the cat went to sleep, and deadily quiet reigned. At last Miss Frazier could stand it no longer. She put on her hat and coat and a pair of rubbers. Pausing on the threshold as she went out, she addressed the cat theatrically.

"Sleep on," she said. "I go to seek my fortune." And she floundered through the snow to the gate.

The road, deep with drifts, offered new discouragements. Miss Frazier's long skirts dragged and grew heavy, and at last she stopped and sobbed aloud, "I can't go on!"

Help came in the person of a little man in high boots, who appeared from the other side of the drift.

"Got stuck, did ye?" he asked cheerily. "Well, you ought ter stayed at home. 'Tain't weather fer whinnin to be out."

Miss Frazier looked at him haughtily. In her code there was no place for bad grammar, and besides, as a splinter of spirit, his reproof grated on her. "Women can't stay in and die of loneliness," she told him stiffly.

The little man looked at her with sympathetic gray eyes. "Lonesome, was ye?" he said. "Well, now, that's too bad."

His sympathy warmed the cockles of Miss Frazier's heart. It was so long since any one had cared. The last of her family, she had taught school in a big city until ill health had forced her to resign. Then she had rented the little cottage at the unfashionable resort and had prepared to live there for six months, hoping for the benefits of fresh air and a free life. There had been other cottagers near, but they had their own interests, so that even in the warmer months Miss Frazier had been lonely, and now that snow had come her situation seemed unbearable.

There were tears in her eyes as she stood there, forlorn and cold in the drift, and the little man said again: "Well, now, that's too bad. You'd better git into the house. You'll ketch cold."

"I hate the house," said Miss Frazier fiercely. "There isn't a soul there but the pussy cat."

"I live up at the farm," he informed her. "I'm the new manager, and there ain't nobody there but a lot of men and a colored woman to cook for us. There's a good deal of work, you know."

Miss Frazier didn't know, but she found herself listening eagerly to his talk of Guernsey cattle and of blue ribbon horses, with all the rest of the homely farm details.

The little man helped her up the path and landed her on her own doorstep safely. In spite of the biting air he jerked his cap off as he bade her goodbye.

"Come in," she urged. "Oh, please come in. I don't think I can stand it to face the pussy cat all alone."

His kindly blue eyes smiled at her. "I'd like to come," he said. "'Tain't very sociable up at the farm."

The little room was cheerless enough. Miss Frazier's ginger jars and Mexican hats had been artistic summer accessories, but in the gray light of the snowy day they merely served to emphasize the bleakness. In the stone fireplace was a bunch of goldenrod gone to seed. The only warmth came feebly from a rickety stove in the summer kitchen.

"Why ain't you got a fire in the fireplace?" the little man demanded as he surveyed the cavernous structure.

"I haven't any wood," shivered Miss Frazier. "I-I couldn't get any."

Perhaps he read in her hesitation a confession of poverty, but he did not ask any more questions.

"I'll be back in a minute," he said presently and went out, and when he returned he was bending Atlas-like under the weight of a great log that had lain for days by the roadside.

"There," he said as he deposited it in the fireplace, "if you will take out them wild flowers we'll have a fire."

Miss Frazier obeyed meekly.

"How strong you are," she breathed.

"Oh, law, yes," said the little man; "I kin lift most anything."

He made several trips after that, finding enough dry wood in the shed to start the fire, and soon it was roaring gloriously.

The black cat came and curled up on the hearth, looking at the flames with fathomless eyes.

"Oh, it's lovely, lovely!" said Miss Frazier. "It is like something alive."

"I allus did like a fire," said the little man. "I came from down south, and we don't think much of stoves there. Not fer bein' sociable. You've got to see the flames to be real friendly."

"I am going to make you a cup of tea," Miss Frazier said flutteringly,

and when it was ready she brought it in on a dainty tray, flanked by half a dozen stale crackers. "I wish I had something nicer to offer," she said, "but it is so hard to get things."

The little man smiled, and as he took in the details of the poor room some knowledge of her plight seemed to come to him, and he found a way to help her.

"I bet you don't know what good things you kin cook over a fireplace," he said eagerly.

"I never heard of such a thing," she said. "What could I cook?"

"Well, Brunswick stew is fine. It's got squirrels and corn and onions and tomatoes. You jus' let me show you!"

"But I can't get those things!" Her face flamed.

"Of course you can't. 'Tain't to be expected that a woman kin kill a squirrel. But I'm goin' huntin' tomorrow, and I'll bring the things!"

He left her later, and when he had gone Miss Frazier stood for a long time looking into the glowing coals. "Oh, pussy cat, pussy cat," she said when at last the two of them were curled up for the night, "he uses dreadful grammar, but he is the kindest man I have ever known."

The little man came the next day and made the stew, and all that afternoon the savory food simmered and bubbled, and the black cat watched it with eager eyes. Miss Frazier in her best blue gown set the table for two, sitting from one room to the other with all the gayety of a young girl.

The little man's table manners proved to be much better than his grammar, and it was at the end of the feast that he told Miss Frazier the story of his life, and as he talked his hostess weighed his dignity, his manliness, against his defects and found grammar losing its relative importance.

He came often after that, and the black cat learned to know his footstep and to meet him at the door and to curl up on his knee as he sat in front of the fireplace while the two good friends basked and chatted in the golden glow.

And then came the beginning of the new quarter and with it Miss Frazier's remittance.

"And next week I must go," she told the little man when he came that evening.

He looked at her calmly. "You ain't goin'," he said.

Miss Frazier, thrilling at his masterfulness, asked faintly, "Why not?"

"Because I can't git along without you," said he. "I can't, Annabel."

"How did you know my first name?" Miss Frazier demanded.

"I seen it in one of your books," he said, "and it's a mighty pretty name."

Then he reached out and took her hands in his. "You're such a lonely little thing," he said, "and I jes' can't live without you. I think it's settlin' around this hearthstone that gave me the feelin' that I wanted to marry you. And you'll never want for nothin', honey, not so long as I kin give it."

With a little impulsive movement, she slipped on her knees beside his chair and hid her face against the roughness of his coat. "I've been so loney all my life," she sobbed.

"There, there, honey," he whispered, with his kindly hand against her cheek. "You ain't goin' to be lonesome any more." And with that vista of rest and peace and happiness poor, tired Miss Frazier was content.

"Fond"—Its Two Meanings.

The older meaning of this word was, as is well known, equivalent to foolish. Now it has the meaning of affectionate. The following instance of the use of the word in both senses on the same page of the same work marks the period of transition, when the old sense still lingered while the new sense was coming into use. In Dr. Watts on "The Improvement of the Mind," first edition, 1751, in chapter 15, section 5, on page 119, I find:

"Some are so fond to know a great deal at once and love to talk of things with freedom and boldness before they truly understand them that they scarcely ever allow themselves attention enough to search the matter through and through."

And lower down on the page, in section 7, is:

"A soul inspired with the fondest love of truth and the warmest aspirations after sincere felicity and celestial beatitude will keep all its powers attentive to the incessant pursuit of them."

Also in Coles' English-Latin Dictionary, fifteenth edition, 1749, both meanings are given as follows: "Fond, indulgent," and lower down, "Fond (foolish), stultus."—London Notes and Queries.

Singular Coincidence.

In 1884, just after Commodore Schley returned from rescuing the survivors of the Greely arctic expedition, the Massachusetts Humane society presented him with a handsome medal for his achievement, and Benjamin W. Crowninfield, one of the Bay State's great orators, was sent to Washington to make the presentation speech.

On the way to the capital Mr. Crowninfield fell in with an old and prominent resident of Boston, who took the privilege of asking the orator what his mission in Washington was. In reply the old gentleman was shown the medal and told what was to be done with it.

"Strange coincidence," mused the venerable gentleman from the Hub. "Forty-four years ago, in 1840, I rode over this same line and met General Winfield Scott. I was as inquisitive then as now and asked him where he was going. He said that a son of his friend, Mr. Schley, had been named for him and that he was going to Maryland to see the baby. Nearly half a century is past, and now I find you going to Washington to carry a medal to the man that General Scott visited when the man was an infant."

SOCIETIES.

Masonic Notice
Charity Lodge, No. 362, F. & A. M., Campbell, Cal. Stated meetings held on the second Monday of each month.
S. R. WADE, Master.
GEORGE S. ROBSON, Secretary.

Independent Order of Odd Fellows
Morning Light Lodge, No. 42, meets every Thursday evening in Odd Fellows Hall. Sojourning brothers are cordially invited to attend the lodge meetings.
Wm. BEATTIE, Noble Grand.
R. E. GATES, Secretary.

Rebekahs
Ada Rebekah Lodge, No. 223, I. O. F., meets the first and third Tuesday evenings at Odd Fellows Hall. Sojourning sisters and brothers are cordially invited to attend.
Mrs. W. W. DUNHAM, Noble Grand
Miss ETHEL HILLS, Secretary.

Patrons of Husbandry
Orchard City Grange, No. 333, meets on the second and fourth Tuesday evenings at Odd Fellows Hall. Sojourning members are cordially invited to attend.
A. C. KEISLING, Worthy Master.
Mrs. O. A. PUTNAM, Worthy Secretary.

Woodmen of the World
Camp Moorpark, No. 671, meets on the first and third Saturday evenings of each month in Odd Fellows Hall. All sojourning neighbors are invited to attend.
ALFRED BULLMORE, Council Com.
L. W. HUTCHINS, Clerk.

Fraternit Association
Palm Leaf Council, No. 560, meets on the second and fourth Saturday evenings at Odd Fellows Hall. Sojourning members are cordially invited to attend.
Mrs. M. J. WILSON, President
Mrs. H. E. BRANDENBURG, Secretary.

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NOTICE TO CREDITORS.
ESTATE OF JAMES R. GARVEY, DECEASED. Notice is hereby given by the undersigned Administratrix of the Estate of James R. Garvey, deceased, to the creditors of and all persons having claims against the said deceased, to exhibit the same, with the necessary vouchers, within four months after the first publication of this Notice, to the said Administratrix at his place of business for all matters pertaining to said estate, to the law office of George W. Waldorf, Rooms 45 and 46, in the Rea Building, in the City of San Jose, in the County of Santa Clara, State of California.
San Jose, this 14th day of January, A. D. 1908.
B. E. KELL,
Administratrix of the Estate of James R. Garvey, deceased.

NOTICE TO CREDITORS.
ESTATE OF MILTON H. MYRICK, DECEASED. Notice is hereby given by the undersigned Administratrix of the estate of Milton H. Myrick, deceased, to the creditors of and all persons having claims against the said deceased, to exhibit the same, with the necessary vouchers, within four months after the first publication of this Notice, to the said Administratrix at the office of E. L. Rhodes, Rooms 30-31, Theater Building, San Jose, in the County of Santa Clara, State of California, the same being the place for the transaction of the business of said estate in the County of Santa Clara.
San Jose, this 17th day of February, A. D. 1908.
EMMA A. MYRICK,
Administratrix of the Estate of Milton H. Myrick, deceased.

NOTICE TO CREDITORS.
ESTATE OF MINNIE SHESLER, DECEASED. Notice is hereby given by the undersigned Administratrix of the estate of Minnie Shesler, deceased, to the creditors of and all persons having claims against the said deceased, to exhibit the same, with the necessary vouchers, within four months after the first publication of this Notice, to the said Administratrix at the law office of Karns & Whitehurst, Room 108, Ryland Building, San Jose, California, the same being the place for the transaction of all the business of said estate, in the County of Santa Clara.
San Jose, this 5th day of February, A. D. 1908.
ELIZABETH SHESLER,
Administratrix of the Estate of Minnie Shesler, deceased.

NOTICE TO CREDITORS.
ESTATE OF SAMUEL F. COOPER, DECEASED. Notice is hereby given by the undersigned Executors of the last Will and Testament of Samuel F. Cooper, deceased, to the creditors of and all persons having claims against the said deceased, to exhibit the same, with the necessary vouchers, within ten months after the first publication of this Notice, to the said Executors at the Bank of Campbell, Campbell, Santa Clara County, California, that being the place for the transaction of the business of said estate. Dated at Campbell, this 23d day of March, A. D. 1908.
CHARLES N. COOPER,
AND JOHN F. DUNCAN,
Executors of the last Will and Testament of Samuel F. Cooper, deceased.
L. D. BOHNETT,
Attorney for said Executors.

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RAILROAD TIME TABLE.
TOWARD SAN FRANCISCO
6:32 a. m., Daily (including Sunday) to San Francisco, via Oakland.
7:10 a. m., Daily (except Sunday) to San Francisco, via Palo Alto.
7:30 a. m., New Almaden to San Jose, Mixed.
2:45 p. m., Freight.
3:10 p. m., Daily (including Sunday) to San Francisco, via Oakland.

FROM SAN FRANCISCO
8:26 a. m., Freight.
Leave S. F. 8:20 a. m. Daily, via Oakland, including Sunday, arrive Campbell 11:00.
5:08 p. m., New Almaden Mixed, Daily.
Leave S. F. 5:00 p. m., Daily, except Sunday, via Palo Alto, arrive Campbell 6:55.
Leave S. F. 5:00 p. m., Daily, including Sunday, via Oakland, arrive Campbell 7:30.

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TESTIMONY OF WINTERS.

A "DRY" BUT PROSPEROUS LITTLE CITY.

Business Men in All Lines Tell What Has Resulted from Four Years of No Saloons.

On the fifteenth of February of this year the Healdsburg Tribune sent a reporter to Winters to study the effect of having no saloons upon the business of that town. The reporter went through the town and talked with all the business men, and we give herewith some of the testimonials to the beneficial effects of putting out and keeping out the saloons.

J. Rummelsburg's Experience.

"Soon after the town went dry J. Rummelsburg purchased a block of 75 feet frontage in the center of the town and remodeled the building into the finest department store in Yolo county. The wisdom of his investment has proved itself, for despite the fact that he formerly occupied one of the best business sites in town, his trade has steadily increased, and he carries a stock of goods unusual in a town of this size. Then to accentuate the fact that business was increasing, the Anderson-Baker Company was installed in its spacious quarters in the Masonic building and the trade has grown in less than two years to such an extent that their store room, which is 25x30 feet, is already too small for their accommodation, and they are now building a substantial structure alongside of it."

Other Big Enterprises.

Just at the time Winters outlawed the six saloons, the Bank of Winters finished its handsome new building containing three new store rooms, which made nine store rooms for rent, and before one year was out every one was filled with legitimate business enterprises; rents had not declined a particle and everybody was prosperous beyond the largest stores have enlarged their floor space, while six new stores have been built, and prominent business men assure me that since the town went dry it has almost doubled its capacity for business purposes.

The Winters Canning Company has been organized by local capital, and last year cleared \$12,000 on an investment of \$17,000. That is a large statement, but it is vouched for by the president of the largest bank in Winters. This canning company last year canned 36,231 cases of fruit, and dried 60 tons of peaches, 150 tons of peaches, and 125 tons of prunes. About 2000 gallons of olives have been put up and a large quantity of olive oil. To handle this quantity of fruit required a large amount of help during the season, and the wages thus paid out have been a no inconsiderable item in the income of Winters' working people. The wage account amounted to more than \$21,000, most of which was paid out to the residents of Winters.

The Western Yolo Creamery and Ice Company also was organized by home industry, and has a hundred stockholders who to an individual live in the community.

There is no reason why East San Jose should not have some such experience in the near future if the saloons are kept out and the progress of the past two years continued.

The Winters Banks.

"Would the Healdsburg bankers like to know how it affects their business? How is this? In 1900 there was but one bank in Winters and its deposits during the busy season did not exceed \$300,000, speaking in round numbers. Now there are two banks here and the deposits in both of them during the busy season of 1907 aggregated more than \$315,000.

"One of the cashiers said to me, 'That's argument enough.'"

"In addition to these various improvements that I have enumerated, the citizens have installed a town water plant at an expense of \$17,000, and intend this spring election to vote bonds for a \$30,000 new High School building. They are also agitating a \$5000 court house. Street improvement is rapidly progressing and I have noticed a number of splendid sidewalks being laid in different parts of the town, gutters are being laid and crossings put in.

An Editor's Testimony.

"Mr. Frank H. Owen, editor of the Winters Express and also postmaster of the town, said: 'When I came to Winters ten years ago it was a dead town. Now, after four years of prohibition, there is no better town of its size in Northern California. When the saloon men and their following left town it was like sticking your thumb down in the water. As long as your thumb is there you have a hole in the water, but withdraw it and the hole closes up. So their places were taken by legitimate businesses. A year ago four stores burned down; they have all been rebuilt and rented. Business property has advanced 50 per cent, and residence property 25 per cent. Before the saloons were voted out I couldn't make my paper pay, but since the town became dry my advertising has doubled and my subscription list has increased 50 per cent. I consider my paper worth three times what it was before, in spite of the fact that another paper has started here.'"

"Pretty good for a dead town, and Mr. Owen during the temperance fight was neutral."

T. H. Fenley's Testimony.

The reporter passed on to interview Mr. T. H. Fenley, president of the Fenley Mercantile Company, who said: "As a cold-blooded business proposition it has been most hopeful. Nearly every man in this town who was addicted to liquor has straightened up. Some who were on the down grade and making their families earn a living for them have straightened up, re-

gained their lost manliness and are now taking good care of their families. That is good for us. There is no question but what there has been more money for legitimate business since the saloons were driven out. The liquor men tried to boycott us, but it didn't work, and many of those who fought us the hardest are now numbered among our best customers. There is a great difference in our collections. Men who before you couldn't trust as far as the door, are now good pay."

Less Beer and More Beefsteak.

J. L. Jeans, proprietor of meat shop: "Our town is a much better business town than the saloon town of Vacaville. The drummers all say so. When the campaign was on I worked night and day against the saloon. It injured my business and so I fought it. They boycotted me and another butcher came in. Now I am selling \$15 a day more meat than when I was alone here, and he is also doing a good business. The meat business has almost doubled since the saloon went. My cash sales have doubled, for many more people pay cash for their meat."

E. P. Hendrick, meat man, said: "I came here since the saloons were closed out, but can say there has been a wonderful increase in business during the last three years. There is very little credit business. Property values have increased and three years ago I could have bought lots for one-half what one could buy them now."

Just a Few More for Good Measure.

R. L. Humphrey, harness man, said: "I am not a church man, in fact I am distinctly a worldly man, and always frequented saloons when I felt like 'it,' but you can say that the present conditions look good to me, and if we have an election tomorrow I would vote against the saloon coming back. The sentiment against the saloons ever coming back is growing stronger all the time."

J. A. Henderson, clothing store, said: "No saloons is a great advantage from any standpoint, and business is better than ever before. Taxes have not increased and all property is higher than ever before."

Lawrence Wilson, editor of the Yolo Citizen, said:

"A dry town eliminates the bummer and straightens up men so they pay their debts. Many men here that were on the verge of becoming drunkards have straightened up and become sober, hard-working men."

M. O. Wyatt, president of the Bank of Winters, and also the head of the largest real estate firm in Winters, and president of the Western Yolo Creamery and Ice Company, said to me when I approached him upon the subject: "You are a man after my own heart. It was the best thing that ever happened to Winters, and you can't put it too strong. Many new business enterprises have started here with local capital and property values increased wonderfully. There is not a vacant dwelling house in town for rent and we have mortgages every day. One piece of property sold for \$300 during the saloon regime and since they went it has sold for \$1200, and recently sold again for \$1700. One of the saloon-keepers owned a piece of property here and the day before election he said, 'tomorrow this town goes dry my property won't be worth fifty cents on the dollar.' Since then he has had many chances to sell his property for more than he had ever asked for it before, but says, 'no, its good enough for me.'"

F. Wyatt, proprietor of a large men's furnishing and tailoring business, said:

"The statement that prohibition makes a dead town is a delusion and a snare. Winters was never more prosperous than now."

C. E. Wyatt, proprietor of Winters' jewelry store, said:

"It has helped my business. I notice that many young men who before were always broke, now come in here and pay cash instead of always trying to stand me off. During the period of saloon domination I have seen as many as thirty drunken men congregated around a saloon opposite my store, but now we don't have one drunker brawl in a year. The saloon and gambling element give Winters a side berth and we are getting a better class of citizens."

H. A. Crane, proprietor of the Hotel Winters, the one hotel in town, said:

"This is a good business town. During the busy season of the year here I have more people than I can accommodate."

Case Against Interurban Dismissed.

An order was made by Judge Welch Monday that the case of Jessie B. Cloud and Laura Smith against the San Jose, Los Gatos Interurban Railway be dropped from the calendar. Mrs. Cloud in her complaint, stated that her husband, Samuel H. Cloud, on February 8, 1907, was walking along the sidewalk on Lumber street, Saratoga, when one of the defendants' cars left the track and struck him. Mr. Cloud was instantly killed and his widow alleged that his death was caused by the negligence of the railway company. She said that at the time the car left the track it was dark, but that there was no headlight burning. Furthermore, she claimed, the accident would not have occurred but for a faulty switch. Mrs. Cloud asked damages in the sum of \$25,000. Laura Smith, the co-plaintiff, is a child of the deceased.

The company and the plaintiffs have agreed to compromise the suit.

Samuel G. Tompkins is the attorney for the plaintiffs and Oneal and Richardson represent the defendant.

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NOTICE TO SUBSCRIBERS.

A recent ruling by the Postoffice Department, backed by an order of the Postmaster General, affects the newspapers in the whole country, and subscribers thereof as well. Here is the order by which publishers must be governed hereafter:

"A reasonable time will be allowed to publishers to secure renewals of subscriptions, but unless subscriptions are expressly renewed after the term for which they are paid (weeklies within one year) they shall not be counted in the legitimate list of subscribers, and copies mailed on account thereof shall not be accepted for mailing at the second-class postage rate of one cent a pound, but may be mailed at the transient second-class postage rate of one cent for each four ounces or fraction thereof, prepaid by stamps affixed."

This order went into effect on January 1st, but in order not to embarrass publishers who carry subscribers for longer periods, and enable them to get their subscription accounts settled up, postmasters, whose duty it is to enforce the order, are permitted to exercise discretionary judgment relative thereto till April 1st, after which the order must be rigidly enforced.

This ruling makes it absolutely necessary for all subscribers who are a year in arrears to pay up at once or subject themselves to pay a greater rate of postage—which in the case of this paper will be 50 cents per annum, or \$1.50 per annum instead of \$1.00.

Subscribers will govern themselves accordingly, promptly paying up all delinquencies, thereby avoiding the extra amount as penalty.

Senator Edward Barber Conklin.

Ex-State Senator Edward Barber Conklin died at 8.30 o'clock this morning at his home on Johnson avenue, aged 84 years, 4 months and 16 days. He was born on the 2nd day of November, 1823, in Washington County, New York, almost under the shadow of the Green Mountains. His boyhood days were spent on the farm, but he attended the Union Academy in his native county, and prepared himself for a teacher. In March, 1849, he was married to Miss Anna E. Moss. They afterwards moved to Belvidere, Illinois, where Professor Conklin had the superintendency of the public schools. He founded Marengo Academy at Marengo, Illinois in 1852, and successfully conducted it until 1860.

In 1861 Mr. and Mrs. Conklin came to California and resumed teaching in Placerville, where Prof. Conklin built up gradually a large and flourishing academy, of which Mrs. Conklin became preceptress; this school he carried on until 1882 when he sold the property and came to Santa Clara county, and purchased a fruit ranch four miles north of Los Gatos at the junction of the Los Gatos and San Jose road with the Dry Creek road. Three or four years ago they sold this ranch and purchased a home on Johnson avenue in this city. During the period of his teaching he served one term as Superintendent of Schools in Eldorado county. He served as State Senator from Santa Clara county in the 27th and 28th sessions—1889.

Senator Conklin was a member of the First Presbyterian Church of this city, and was an Elder at the time of his death.

Mrs. Conklin survives him. They had no children.—Los Gatos Mail, March 19th.

For many years Senator and Mrs. Conklin resided at their beautiful orchard home near here and Campbell was their home. The Senator had many sincere friends here who regret to learn of his taking off.

Did Any Temperance "Crank" Ever Say Harder Things of the Saloon?

The Wholesalers' and Retailers' Review, a liquor organ of San Francisco, says:

"A man who knows the saloons well can honestly say that most of them have forfeited their right to live.

"The model saloon exists chiefly in the minds of editors of liquor journals, in the imagination of a certain type of ministers, and in the mythical stories sometimes rehearsed at saloon-men's campfires.

"Unfortunately the average tipping house is a place of ill-fame, a place of shame and debauchery.

"With comparatively few exceptions, our saloons are houses of drunken men, profanity, and obscenity, of the vilest possible type.

"It is no wonder that even in the better towns of the Wild West, as well as of the elite East and the conservative South, the stranger who visits a saloon is at once invited, labeled, and damned.

"This growing disrespect for the saloons is the harvest of tares sown by the lurid glare of thousands of nights of hell-fire debauchery. It is no wonder that saloons in some localities are called hell-fire clubs."

JUDGE ARTMAN TO SPEAK IN SAN JOSE.

Noted Indiana Jurist is to Deliver an Address on the Saloon Question.

Judge Artman says the saloon is an outlaw. The people of San Jose who are interested in the temperance situation will be greatly pleased to learn that Judge Samuel R. Artman, of the Circuit Court of Indiana, will be in this city on Friday of this week. In the afternoon he will speak in the Congregational church to men and women alike. This meeting will be conversational and any one will be at liberty to ask questions. In the evening he will address men only in the same place. This action, limiting the audience to men in the evening, is necessary on account of the seating capacity of the church. Those who were fortunate enough to hear Judge Artman in the temperance assembly in San Francisco are unanimous in their opinion that his treatment of the subject is the most sane, most logical, and therefore unanswerable. He is one of the leading jurists before the American people today and his recent decision declaring the saloon an outlaw, has awakened considerable comment and gained for the Judge great popularity. Both his addresses in this city will be exceedingly helpful to the temperance crusade which has struck this state.—Morning Times.

ALMADEN STATION HAS BEEN CLOSED.

Slackness of Railroad Business Compels Closing.—Yasona Cutoff Is Now Completed.

Business at the Southern Pacific yards is very dull at present, although there is a prospect of its picking up in a month or six weeks. At the present time there are no large shipments of any description being made.

The Almaden station, which has been running year in and year out for the past fifteen years, has been closed down recently on account of business being slack.

The last rail was laid Saturday on the Mayfield cut-off, which will be opened about April 19. This cut-off joins the Interurban railroad at Yasona.

Friend Berry is beginning to think that possibly his turn may come next, now that the S. P. is using the axe. It seems to a "man up a tree" that this wholesale cutting of expenses is foolish, but there is no doubt method in their madness.

East San Jose Election Likely.

Great interest is being manifested in the Good Government League Club meeting which is to be held in Bates Hall in East San Jose this evening. There will be brief addresses on the issues to be decided by the people at the municipal election to be held on April 13th, and in addition to these there will be a short program of general interest, a chief feature of which will be an address by Dr. David Starr Jordan, the president of Stanford University. Ladies have been especially invited to attend this meeting, and there is not the slightest doubt that the attendance will be limited only by the capacity of the hall.

The great register now indicates 476 voters in the town of East San Jose. Checking off for deaths and removals will reduce this somewhat, perhaps to 400 legal voters, but there will remain a notable increase over the number at the time of the incorporation election, when 302 votes only were polled.

The placing of the new voters is now occupying the attention of those who are concerned in the policy of the town government.

Mrs. Mary Van Dies.

A telegram received on Monday night by Charles DeSelle, brought the sad message that his mother, Mrs. Mary Van, had passed away in Boston the day before, she having suffered a second stroke of paralysis. Mrs. Van was a resident of Campbell for some time where she made many friends. Herbert Sault of Ben Lomond is also a son of deceased.

Real Estate Transfers.

Mary L. Campbell to J. H. Campbell—L 7, Campbell Tract; L 6 Campbell S W Addn, Town Campbell; also L 11, Campbell S W No. 2, Town Campbell; gift.

Mary L. Campbell to J. H. Campbell—L 2, Campbell Tract, L 5, Campbell S W Addn, L 2, Campbell S W Addn, No. 2, Town Campbell; gift.

Lena M. Rodeck et vir to J. H. Campbell—L 14, Campbell S W Addn; L 4 1/2, Campbell S W Addn No. 2, Town of Campbell; \$10.

Sarah J. Timothy to A. F. Timothy—L 7, Swope Tract; also N 60 ft. L 6, Campbell Tract, Town Campbell; \$10.

Sarah J. Timothy to S. R. Long—L 6, Campbell Tract; also L 24, B 1, Rucker Addn, Town Campbell; \$10.

T. H. Bourne to J. F. Duncan, Jr.—S 40 ft. L 2 and 3, Swope Tract; \$10.

Election Calendar for 1908.

The attention of voters is called to the following general election calendar for 1908:

Registration of voters commences January 1st and closes September 23rd. Transfers from one precinct to another cease on October 8th.

The last day to be naturalized in order to register is August 5th.

Time for filing nominations with the Secretary of State is: Party—Between September 4th and 24th. Independent—between September 4th and 29th. Time for filing with the County Clerk: Party—Between September 14th and October 3rd. Independent—Between September 24th and October 3rd. Time for filing with clerks of other counties where county is part of district for some offices, County Clerk must certify certificate with clerks of such other counties comprising district October 7.

County Clerk must send list of all nominations to chairman of County Committees of each party October 19.

The last day to fill vacancies on State and County Tickets is October 3.

The last day to withdraw from the ticket is October 3.

Appointment election officer and designate polling places not later than October 9th.

Publish names of election officers five times daily after October 27th, or twice weekly before day of election.

Before October 9th—Arrange registration affidavits for each precinct alphabetically, and bind the same.

October 14th—Prepare index to affidavits for each precinct and have same printed.

October 24th—Publish proclamation for five days before this date.

October 24th—Commence the mailing of sample ballots, instruction to voters and constitutional amendments.

October 30—Finish mailing same.

November 3, 1908—Election day; polls open at 6 a. m. and close at 9 p. m.

November 9th—Supervisors will commence canvass of returns and continue daily until completed.

On the completion of canvass by the Supervisors, the clerk must enter results on records of board, issue certificates of election, send necessary abstracts to other County Clerks and Secretary of State, etc.

The city election in San Jose takes place on May 18th, and registration closes April 7th.

The Gilroy City election is on May 4th, Santa Clara, April 6th, East San Jose, Morgan Hill, Mountain View, Mayfield, Palo Alto and Los Gatos April 13th. The registration for each of these elections closes twenty-five days prior to the election.

The primary election for delegates to the national convention will take place on May 5th. The primary for State and county conventions is August 11th. Registration for these elections closes twenty-five days before the election.

The general election this year will be November 3rd, registration closing forty days prior to that date.

Under the new law it is necessary when registering to state the party affiliation. No person who does not vote at the primaries the party ticket which he declares when he registers will be permitted to vote at all. The purpose of this law is to prevent the primaries of one party from being controlled by members of another party.

Why Don't They?

If saloons are such a "good thing" for a town or city why not "whoop them up? Why not try something like this: 'Attention of prospective home seekers is called to the fact that we have in this city an abundant supply of saloons of all grades to suit purchasers; this fact is an attraction, an advantage we can offer any one seeking a lively home city, and makes it an especially desirable place in which to rear children.' Or this: 'This town offers superior advantages as a home town from the fact that for every church and school house we have ten saloons; what more can you ask if you are looking for a model home town?'—Los Gatos Mail.

The W. C. T. U. will meet in the Coffee Club on Wednesday, April 1st, at 2.30 o'clock.

The Political Equality Club will hold the annual meeting and election of officers with Mrs. J. Gard on Tuesday, April 7th at 2.30.

At a recent meeting of the Bank of Campbell Dr. C. N. Cooper was elected president to take the place of the late Colonel Cooper; S. R. Wade was elected vice-president to take the place of the late B. Campbell; Harlow M. Plimpton was elected assistant cashier. J. L. Hagelin and W. H. Hinde are the two new members of the Board of Directors.

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See Pages 2 and 3.

See Pages 2 and 3.

See Pages 2 and 3.

See Pages 2 and 3.

See Pages 2 and 3.

See Pages 2 and 3.

PRESS NOTES

Dr. C. N. Cooper is at Pacific Grove.

Mr. Fablinger, of Nebraska, is visiting his brothers here.

The measles are around town, Elizabeth Duncan being a victim.

Byrona Bennett, a pupil in the High School, is ill with the small-pox.

A baby boy was born to Mr. and Mrs. Robert Holmes on last Saturday.

The High School has a vacation this week and three days of the next week.

The report of the W. C. T. U. Institute was received too late for publication in this issue.

Mrs. Henry French and Mrs. Bulmore of San Jose visited with Mrs. B. Campbell this week.

Mr. Norman Blaine and Mrs. Harriet Peck of San Jose visited the editor's family on Sunday.

Postmaster and Mrs. D. H. Coates gave a dinner to the teachers of the High and Grammar Schools Thursday evening.

J. C. Ainsley is in New York for a few weeks on business. Mrs. Ainsley accompanied him as far as San Francisco.

Mrs. S. R. Wade, of Johnson ave., gave her sister, Mrs. Hern, of Santa Cruz, a birthday dinner on Wednesday afternoon, with covers laid for twelve.

The ninth annual blossom festival at Saratoga takes place Saturday, March 28th. Doubtless, many of our people will attend this most pleasing function.

Mr. and Mrs. H. V. Archibald gave a farewell dinner to Mr. and Mrs. Charles Archibald and daughters, the Misses Letitia and Della. Covers were laid for eight.

Mrs. C. W. Thompson has begun an action in the Superior Court against C. L. Miracle, demanding the opening of the alley adjoining her property and for the removal of the lumber from the streets and walks.

A St. Patrick's Day party was given by Miss Ruth Hayes to her little friends. The decorations partook of the Shamrock design and were very pretty. Refreshments were served, and the young people had a very pleasant time.

Dr. David Starr Jordan's lecture on Mexico, Friday night, at the Congregational Church, was greatly appreciated by a large audience. It was given in behalf of the interests of the high school. The lantern slides used were intensely interesting.

Mr. and Mrs. Elwood Macy were run down by an automobile last Friday evening while driving on the Alameda. Their rig was smashed badly and Mr. Macy severely bruised. The driver of the automobile, a prominent physician of San Jose, rendered all assistance possible and offered payment for damages.

A reception was tendered Mr. and Mrs. Williams, of Campbell, by their many friends and neighbors. Mr. and Mrs. Williams have been visiting friends in the East for some time past and were glad to meet their California friends again. The evening was pleasantly passed with conversation and games. Suitable refreshments were served.

Funeral services were held at Oak Hill Cemetery Thursday over the remains of Walter Duncan, of San Juan, who accidentally shot himself Monday while hunting near his home. He was the 16-year old son of Mr. and Mrs. Gilmore Duncan, formerly of Campbell, and was more than ordinarily bright and manly for his years. Mrs. Edith Willett, of Modesto; Mr. and Mrs. Albert Fairfield and Mr. and Mrs. Cyndall, of San Juan, Edwin Willett and Edgar Duncan, of San Luis Obispo, all near relatives, accompanied the body from San Juan.

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