

POOR HEALTH OF NEGROES

ARE RAPIDLY FALLING VICTIMS OF TUBERCULOSIS.

One Out of Every Three Persons in This Country Who Die of Consumption Is a Negro and Yet the Malady Was Almost Unknown Among the Colored Race in Slavery Days—One Devoted Negro Physician's Effective Work in Behalf of the Physical Welfare of His People.

Special Correspondence of The Tribune. Southern Pines, N. C., March 17. MONG the surprises that awaited us on our southern tour none impressed us so much as the physical condition of the southern negro, explained to us by Dr. L. A. Scruggs, founder and manager of the Pickford Colored Sanitarium of Southern Pines.

Here is an astounding statement, nevertheless true, that one out of every three persons in this country who die from consumption is a negro. Think of it! In one city here in the south (Charleston) the number of deaths from consumption in ten years was 3,119, of which 611 were white people and 2,508 were colored, showing a death rate of about 100 per cent. of the latter. While the negro makes up only about one-eighth of the population of this great country, yet of the 300,000 or more persons who die annually from consumption in the United States, the negro furnishes more than thirty per cent. Here in the south, where negroes as given me by Dr. Scruggs, and endorsed by the secretary of the board of health of Charleston, S. C., in his report for 1900:

United States, 23 per cent.; Charleston, 10 per cent.; Savannah, 23 per cent.; New Orleans, 33 per cent.; Norfolk and Portsmouth, 50 per cent. Also from statistics Dr. George L. Still estimates that about one-third of the deaths in childhood are due to tuberculosis in one form or other.

There is no class of sick people who truly need and deserve the help and sympathy of their more fortunate neighbors and the public than consumptive negroes. Sanitary institutions have been established in various parts of the country and have proved a most efficacious source of relief to a great many of this class of human sufferers, and yet it is a sad fact that for two reasons at least these humane institutions are of little or no practical benefit to the increasing negro consumptives, as no special provision has been made for the negroes who thus suffer in such great numbers.

The long established medical customs and laws positively exclude the negro from any and all of these institutions in the south, and those in the north to which he might gain admission are so far removed from him as to make the cost entirely out of the question, while at the same time the climate is too severe for the average negro who is accustomed to a milder climate than can be found in the far north or northwest.

Many of those who now go north to labor return not only to infect their neighbors here in the south with consumption, but themselves soon to die of that same terrible malady, and many others do not live even to return alive.

The remedy, therefore, is to be found only in the establishment of a sanitarium, separate and distinct from negro consumptives, at some suitable spot in the south, and that point is Southern Pines, N. C., selected some four years ago by Dr. Scruggs, whose institution has proved a wonderful success and a God-send to all who have been admitted to it.

A MODEL CHARITY. The Pickford sanitarium is a charitable institution for the care and treatment of consumptive negroes of both sexes. It is the only institution of the kind in the country. It is a Christian institution in the broadest and most liberal sense, under no special religious belief or denomination, and no politics dominate its management. It is a national institution, open to all parts of this country, for the unfortunate negro. It was founded in 1897 by Dr. L. A. Scruggs, A. M., M. D., a former slave, but now a highly educated and able physician, who is well equipped by nature and training among his race, for his position as secretary and general manager.

Dr. Scruggs was educated by Deacon Charles J. Pickford, of Lynn, Mass., who afterwards contributed largely to the establishment of the sanitarium, which bears the name of that prominent Massachusetts family. While there are many prominent colored people in the south who have risen from slavery to places of position and trust—among them, Booker T. Washington, already famous here is a good second in the work of love and mercy, and devotion to the cause of afflicted humanity, in the person of Dr. Scruggs, of Raleigh, N. C., who has given up his private practice in that city and is devoting his entire time to the interests of this sanitarium, without pay. He has made a study of the causes and treatment of consumption and its relations to other diseases, and in searching the records of this institution for the last four years we find sixty-six per cent. of his patients, by arresting the disease, have either been cured or so improved as to return year by year to their former occupation and are self-supporting. Where is there a better record? Show it.

THE CAUSES OF CONSUMPTION AMONG NEGROES. Dr. Scruggs gives some probable causes of the very rapid spread of consumption among the negroes, in these words: "Sudden transition from slavery to freedom.

From a once active life out of doors to an inactive life in the entire time. Wanting without his entire time he had while in slavery, and inability to provide them.

Without a care, while in slavery; on a long set free, had suddenly, with a difficult intellect, to grapple with a new situation.

Mixing or crossing of the races. Marrying without his regard to health and family history.

Want of familiarity with the early history and symptoms of disease.

The sanitarium is located outside of Southern Pines nearly midway to Pinehurst, on a plot of ground containing at present four acres, reached by the Pinehurst electric railway. Upon it has been erected four modest and neat buildings, all paid for. It has a capacity for twenty-four patients. It is proposed to erect twelve additional new cottages and one central building, which will be erected as soon as funds are donated for that purpose. Dr. Scruggs informs me that he started without a dollar of his own and depends on subscriptions to erect the buildings and furnish means of support. His first donation was \$500, from Deacon Pickford. He borrowed \$1,000, which he has since repaid, and to-day there is no indebtedness. The last generous gift, Mrs. S. H. Fingley, (\$2,000) was for a building, now completed, to be devoted especially to the care and treatment of negro women. It is called Edward Everett Cottage and is a handsome and well finished modern building sixty-four feet long, divided into three apartments, containing twelve cosy beds.

The negro race in this country, especially negro womanhood, should feel deeply thankful for this generous gift.

INDUSTRIAL AID. As no industry will be encouraged in the sanitarium an industrial department, with sufficient garden land, will be provided, so that patients, when able, may take moderate out of door exercise, and in this way help to feed themselves; also a well ventilated, suitable building in which carpenters, shoemakers and other practical workers of the industrial arts may find welcome, home-like employment.

The sanitarium has refused 131 applications this last season, all for the want of accommodation. It is opened from November 1st to May 1st yearly. Fifteen dollars per month in advance will provide for one patient. This includes medical attention, nursing, board, lodging and medicine—everything but laundry. One hundred dollars will care for one patient the entire season, and one hundred dollars will pay for a farm of ten acres, for the growing of supplies for the institution.

This sanitarium is endorsed by the legislature of North Carolina, the chamber of commerce of the city of Raleigh, and by a score of the prominent citizens of the Capital City. It also has the support of both the religious and secular press of the state, besides the commendation of men of national reputation of both races, among them Booker T. Washington and Rev. Dr. Edward Everett Hale, of Boston, Mass., in these words to the Boston Transcript, June 16, 1898: "In the various efforts to relieve invalids by sending them to the south, none is more practically carried out than the colored sanitarium which Dr. L. A. Scruggs has established at Southern Pines. He is a well educated negro physician and has opened this convenient and well equipped home for invalids of his own race. It sweeps wide in its hospitalities. Dr. Scruggs is low in Boston, hoping to find people of public spirit who will help him in an enterprise which to him means hard work, with few thanks. I am glad to recommend him to my friends."

A WORTHY BENEVOLENCE. The Northern people have graciously given nearly \$30,000,000 since 1865 for the education and Christian development of the negro, and yet until the establishment of the Pickford sanitarium, three and a half years ago, practically nothing had been done to insure the health and life of those negroes who in such great numbers have been the recipients of that large and generous gift.

The poor unfortunate negro seems to be a wanderer and a stranger in a weary land," more despised and rejected, than any other element in our country to-day. The whole civilized world has its eye upon the black race, who are often compared to the children of Israel in their journey through the wilderness.

Who, then, can refuse assistance to such a worthy and charitable institution as Pickford sanitarium? To my mind, it is the noblest investment any good, benevolent man or woman can make in the cause of down-trodden and afflicted humanity, and will give the largest and most gratifying returns.

J. E. Richmond.

SHOOTING AT DURYEA.

Sailor Crawley Shot and Perhaps Fatally Injured Last Night by Joseph Yescavitz.

Martin Crawley, known as the "Sailor," was shot last evening and seriously, perhaps fatally injured by Joseph Yescavitz, proprietor of a saloon at the corner of Main avenue and Stephenson streets, Duryea.

Crawley was in the saloon in the afternoon with a crowd of young men, who left the place without paying for their drinks, and who proceeded to tear things up around the rest of the town. They left Crawley behind them and when they returned to the saloon in the early evening they found him lying on the floor with two bullets in his body.

Yescavitz admitted having shot Crawley, but said he did it in self-defense. He says that Crawley insulted both his wife and daughter and that when he remonstrated with him he threw a beer glass at him (Yescavitz), cutting open his head.

Yescavitz says that Crawley then drew a revolver and fired at him. He says he pulled the gun away from him and fired twice. Both bullets entered the body and one pierced Crawley's lungs. His condition was reported to be seriously critical early this morning.

Yescavitz was arrested and will be given a hearing to-day.

THE TYPEWRITER.

Does the typewriter affect literary style? A writer in the Boston Transcript thinks it does. He says: "As a general rule the typewriter produces a sort of staccato, disconnected, jerky style; to change the metaphor, a fleshless and bonny style and awkward without. What is written with the machine seldom has the ease and expressiveness that the same author's handwriting might have possessed. The special word-by-word planning that goes with it, be it ever so slight and even unconscious, does get in the way of free expression, and there is a tendency in the writer to think out his sentence thoroughly; although to use stereotyped expressions, which fall in more conveniently with one's practice." It might require generations, he adds, for typewriting to become instinctive with civilized people, as hand-writing is.

STRANGE FATE OF FATHER PHILLIPS

(Continued from Page 1.)

had been away from Hazleton about two weeks. During his absence he is said to have attended the ceremonies incident to the elevation of Mr. Martinell to the rank of cardinal.

Father Phillips was pastor of St. Gabriel's church, this city. He was born in 1851 at Hawley, Wayne county, Pa. where his father worked in the mines. He attended the public school at Pittston, Pa., and finished his studies at St. Charles theological seminary, Philadelphia. He was ordained to the priesthood in 1875. He was located in various parts of the Scranton diocese, coming to Hazleton four years ago. Recently the twenty-fifth anniversary of his elevation to the priesthood was celebrated here by a large number of priests and Catholic dignitaries from the surrounding towns came to Hazleton to do him honor.

Father Phillips was a prominent member of the Ancient Order of Hibernians and the Elks' lodge of this city. He took an active part in acting the A. O. H. difficulties a few years ago. He was a strong temperance advocate and his influence with the men of all nationalities who make up the population of the anthracite region was recognized by miners and mine owners alike. His participation in the settlement of the miners' strike of last year is still fresh in the minds of the public.

Father Fitzmaurice, curate at St. Gabriel's church, gave out the following statement: "Father Phillips left here at 6 o'clock Wednesday evening, April 24, for New York. The following day I received a message from him telling of his safe arrival. That is the last I heard of him. His mission to New York was in reference to the stations of the cross."

WAS WELL KNOWN HERE.

Father Phillips Was at One Time an Assistant at Cathedral.

Rev. E. S. Phillips was well known in this city, and when the startling news of the death of the recently composed body was received here yesterday it was the sole topic of conversation.

Those who knew Father Phillips intimately were loath to credit the sensational story told by Dr. Stanley, the man who is being held on suspicion of having caused the priest's death, and when the later dispatches brought the announcement of the police authorities that Stanley had contradicted his first story and was giving conflicting versions of the affair, there were many brought to believe that the effort of the doctor to connect others with the responsibility for the death was a concoction, suggested, very likely, by reading of the Riegel murder case, which has been before the Philadelphia courts all week.

Bishop Hoban, who has been associated with Father Phillips in ecclesiastical, charitable and sociological work for many years, said to a Tribune reporter last night: "I have known Father Phillips intimately since he was a seminarian and I have formed such a high estimate of his character that I cannot bring myself to believe the sensational stories being told of the manner of his death."

As to the funeral, the bishop could give no definite information. He had been in communication with the relatives of Father Phillips concerning this matter, but no decision had been reached. The members of Father Phillips' congregation are anxious to have the services held there, and probably their wishes will be accorded to.

INTERMENT AT PITTSBURGH.

The interment will likely take place in Pittston. Father Phillips had on several occasions expressed a desire to be buried with his father and mother in the family plot in the Pittston Catholic cemetery, and it is proposed to carry out this wish. The probabilities are that the body will be brought from New York to Hazleton for the services, and thence to Pittston for interment.

Father Phillips came into particular prominence by his work towards mediation in the miners' strike last fall, and the threatened strike this spring, but he was known very generally before that by his having succeeded, when hundreds of others had failed, in bringing about a reconciliation between the two factions of the Ancient Order of Hibernians. As a token of its appreciation of Father Phillips' work, the national convention of the order made up a large purse of gold and presented it to him with an engrossed testimonial. It also unanimously elected him as its representative to the International convention of Irish societies in Dublin.

Father Phillips was also a prominent worker in the Catholic Total Abstinence union and an active part in its annual conventions. He recently organized a Father Mathew Cadets' society in his parish and at the diocesan convention held in Scranton this week its delegates reported a membership of 455 and made claims for the banner offered for the society showing the greatest growth during the year.

In addition to all his activities as a priest and humanitarian, Father Phillips was to be found in the front rank of every good public movement in the city in which he lived and was generally beloved. He interested himself in local politics, was a leading member of the board of trade, and at the present session of the legislature was chairman of the committee of citizens which went to Harrisburg to lobby in behalf of the Haworth bill that would make Hazleton the seat of a new county.

TOURISTS WHERE THEY WILL FIND

Humphreys' Specifics

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Dr. Humphreys' Specific Manual, a pocket edition of the Domestic Practice of Medicine, mailed for the asking. Humphreys' Homeopathic Medicine Co., Cor. William and John Sts., New York.

Father Phillips was born in Hawley, Wayne county, in 1851. He received his early education in the schools at that place and his classical training at St. Charles college, Elkton City, Md. He took his theological course in St. Charles seminary, at Overbrook, near Philadelphia, and Sept. 29, 1875, was ordained to the priesthood by Right Rev. Bishop O'Hara. Very Rev. T. F. Coffey, V. G., of Carbondale; Rev. E. J. Melley, of South Scranton; Rev. P. McNally, of Georgetown, Wilkes-Barre, and Rev. M. E. Lynett, of Jersey, were ordained with him, and each celebrated his silver jubilee last year. Immediately after his ordination Father Phillips served as an assistant pastor at St. Patrick's cathedral and later at Holy Rosary church, North Scranton. He was then assigned to Friendsville, Susquehanna county, and after a few years work there was transferred to Hazleton as assistant to Rev. Father Cummins. His first pastorate was at Pittston, where he continued until three years ago when he was made pastor of St. Gabriel's church at Hazleton, to succeed Father Cummins, who went to Rome to enter a monastery.

Old Penn's Exhibit at Pan-American

Special Correspondence of The Tribune. Philadelphia, May 11. THE UNIVERSITY of Pennsylvania is the only educational institution in the United States which has an exhibit at the Pan-American exposition at Buffalo. The time and attention of the university museum has been occupied for some months past in the preparation of this exhibit. It has just been installed under the direction of the ethnological department of the exposition. This exhibit is of two-fold character, consisting of sports illustrating games played by the American Indians and the various of the Philippine Islands, representing the material which Mr. Culin has collected during the course of many years in the University museum. The Pennsylvania exhibit is housed in the Anthropological building, and one of the largest single exhibits at the exposition. It was arranged at the invitation of the exposition managers, and is one of the most important parts of the display.

The collection of Indian games at the University museum from which the specimens of the exhibition were taken is by far the best in America. The specimens at Buffalo are intended to illustrate the most popular games of the Indians. Originally all these games appear to have been sacred and divinitory and to have had a common source in the arid region of the Southwestern United States. The implements employed especially the universally derived bow and a few simple weapons such as arrows, spears and shafts. The Indian games in the exhibit are classified as games of chance and games of dexterity. Some of them are of great interest, but when arranged in a series as in the exhibit those curious and heterogeneous objects become perfectly intelligible. One of the games most commonly known among the Indian tribes is known to the whites as "Hand." It is usually played with two, one plain and the other marked in the middle with a black band. One player holds a bone in each hand and the other player guesses which hand contains the bone. The Indians used to stake everything they possessed on these games, but they have been discouraged by the Indian agents and are now supplanted by the playing cards of civilization.

Forever among the games of dexterity was the ball game. This was frequently an inter-tribal contest and was played by the men with a racket having an elastic head, the ball being the lacrosse ball, an exaggerated example of which the lacrosse ball is. Each tribe had its peculiar racket, the object being to strike the ball into the goal. The Indians used to stake everything they possessed on these games, but they have been discouraged by the Indian agents and are now supplanted by the playing cards of civilization.

The Filipino games shown in the exhibit throw an interesting sidelight on the character of our new colonies. These games are in many respects analogous to our own and those of the European nations. A large number of them are of Spanish origin. Others can be traced to Chinese, Malay and Hindu sources. The Filipino games in the exhibit were obtained at Manila and are considered as specimens of the most common and popular is a gambling game played by the natives living in the towns and villages and is known by the euphonious name of "puli-puli." Groups of both sexes, many of them are professional gamblers, may be seen in the market places at any hour of the day betting their wares upon it. This game is probably of Arab origin, and is found widely in the Philippines, India, Java, wherever Arab influence has penetrated. In Ceylon it is called "channa," and in the Straits Settlements, "chengkang," being played in both places the same as in the Philippine Islands.

The exhibit includes a number of other exceedingly interesting and novel Filipino games, among which may be mentioned football. This is not played in wadskin pants or with a pigskin on a gridiron, but it is football just the same. Instead, a rattan ball is used which is only four inches in diameter and hollow inside. The rules of the game are more nearly those of Rugby than American football. The game was introduced into the Philippines from Siam and Java, where the natives learned it from English traders. These latter were also responsible for the introduction of a sort of billiard game into the Philippines. It is played on tables with stone balls, but with wooden instead of ivory balls. This game is also used to gamble. In fact, it is said by Curator Culin that the Filipinos gamble more than the American Indians. They have invented one dice game in which twenty-five men play at one sitting.

This exhibit of the University of Pennsylvania at Buffalo will undoubtedly be a center of attraction to visitors and will be made a source of study by all ethnological students. W. H. B.

MUSICAL GOSSIP.

A packed house and an enthusiastic audience will greet Madam Schumann-Heink, Miss Maud Powell, Mr. Francon Davis and their brilliant accompanist, Mr. Isidore Luckstone, next Tuesday evening at the Elms Park. The program is highly interesting and will be given by artists whose triumphs are familiar to two continents and who are today in the prime and zenith of their careers. The program, which is highly meritorious, consisting as it does of compositions of the master musicians of the Nineteenth century. A glance at the diagram clearly demonstrates that we are aroused

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A nice quality duck and cheviot wash suits, light and dark patterns. The collars are large and nicely trimmed. 25 patterns to select from. Sizes 3 to 10 years. Saturday, each 69c.

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The White Dental Parlors

Without a corps of competent instructors it would have been impossible to have given such a revival as was given by the Conservatory in the Park House on Thursday evening. The Tribune is proud to offer two Conservatory scholarships in its educational content.

The following musical selections will be rendered tomorrow at the Elm Park church under the direction of Mr. J. Alfred Pennington, organist and choir master.

- Organ, Prelude in D. Calkin. Choir, "The Last Chord." Sullivan. Organ, Offertory in G. Hatton. Choir, Hymn Anthem, "Redemption." Bach. Organ, Postlude in E Minor. Bach. EVENING. Organ, Prelude in A Flat Major. Calcott. Choir, "I Came Not to Call the Righteous." Vincent. Organ, Offertory in F. Wesley. Soprano Solo. Selected. Choir, Hymn Anthem. Selected. Organ, Postlude in G. Bach. Elm Park Quartette—Miss Elizabeth Thomas, soprano; Mrs. Lenore Thompson, contralto; Mr. Aured Wooley, tenor; Mr. Phillip Warren, basso.

The Maud Daniel company, which is on the boards in New York, is an offshoot of the old Wilbur company, and still carries one or two of the people who were with the organization fifteen years ago.

The members of the congregation of Elm Park church are thoroughly delighted with their new contralto, Mrs. Lenore Thompson. Her work both in the quartette and solo is beyond criticism. She is unquestionably one of the finest singers ever heard in the city. Never in the history of the Elm Park quartette has the blessing of the stars been so satisfactory as it is now.

The music tomorrow at the First Presbyterian church will be of a very substantial character. The advent of the double quartette has much improved the music and is much appreciated. Anthem, "The Last Sleep." Soprano, Pastor. Solo, "The Day is Past and Over." Dukes Trio, "Oh How Each Living Soul Awaits." (From the Creation.) Soprano, Tenor and Bass. Duett, "O Lord We Adore Thee." Evans. Solo, "The Day is Past and Over." Dukes Trio, "Oh How Each Living Soul Awaits." (From the Creation.) Soprano, Tenor and Bass. Duett, "O Lord We Adore Thee." Evans. Anthem, "Psalms of Life." Crucifixion Choir.

One of the greatest "Hans Sachs" William Ludwig, of England, called on J. T. Watkins this week. The night before sailing for states Mr. Ludwig played the "Fingering Hand" at Manchester.

The Schubert quartette will participate in concert at Pleasant Mount in June.

New York Announcement.

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