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## The Seminary Echo, February 1896

Seattle Seminary

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# THE SEMINARY ECHO.

VOL. 1.

ROSS, SEATTLE, WASH., FEBRUARY, 1896.

NO. 4.

## INDUSTRIAL NIAGARA.

The Niagara Falls are situated west of the state of New York. They have a larger volume of water than any other falls in the world.

The use of the Niagara for some commercial purpose has been an engineering dream for two hundred years; but it was not until within the last five years that attempts were made, to realize this dream.

The Cataract Construction Company are engaged in making a large electric power house in which the machinery is to be run by a part of the water of the falls. It is supposed that they can get ten thousand horse power in this way and have transmission lines run to distant cities, even as far as Chicago.

The power house is situated above the falls about one thousand seven hundred feet from the river. A canal twelve feet deep and two hundred and fifty feet wide is dug from the river to the power-house.

In order to place the wheels at the level of the bottom of the falls, a tunnel has been dug downward one hundred and seventy eight feet. From the bottom of this pit a tunnel extends seven hundred feet entirely around the falls, opening at the bottom of the falls.

The wheels are placed one hundred and thirty-six feet below the water level of the canal. The water is carried to them by penstocks consisting of steel tubes, some seven and one half feet in diameter.

After passing the wheels, the water finds its way from the bottom of the pit, through the tunnel, into the river below the falls. To each wheel is attached a steel tube, thirty-six inches in diameter, and extending to a large dynamo placed on the floor of the station.

The present station is designed for ten motors, each of which will produce five thousand horse-power of electrical energy, with arrangements for doubling this capacity as soon as it is needed.

It is not quite certain that power can be transmitted to distant cities, but if it is found that it can be thus transmitted, many such power houses will spring into existence, where there is sufficient water power.

With coal varying from two to two and one half dollars a ton, a large steam station, with a daily average of fifteen thousand to twenty thousand horse-power could produce elec-

tricity at the rate of, forty-five to fifty five dollars per horse-power for one year. The Niagara company has offered to sell electricity at eighteen dollars per horse-power. The great difference in the price would, in fact, give the Niagara company more trade, and at last make them very prosperous. The more hopeful engineers say that it will not be long, before New York, and even Chicago, will be thus supplied; but steam experts, possibly a little jealous, declare one hundred and fifty or one hundred and seventy-five miles to be the limit of power transmission.

Scientific experiments prove the old saying true, that it is the unexpected that occurs. So in the future it is not impossible that transmission plants may, by the power of water, furnish an overflowing supply of energy, thus forever setting at rest, the minds of those who fear an exhaustion of the coal fields.

HENRY PETERSON.

## WHAT HAS CHRISTIANITY DONE FOR WOMAN?

What has christianity done for woman? The general answer would be that it has given to her all the liberties and privileges which she enjoys. The question should rather be, What has not christianity done for woman? But there are some women in this land of ours, who deny the fact that the Bible or christianity has done anything for women. It seems almost impossible that such should be the case, when we think of our ancestors before christianity came into their homes. Then woman was despised and illtreated, now she is respected and looked up to. Then when we think of what is being done in heathen lands when

the gospel is accepted, the immediate changes which take place, can we doubt the power of christianity?

Let us look back a few minutes at the condition of women in ancient times before anything was known of christianity. In Greece her main duties were to cook and spin, and to overlook the domestic slaves of whom she herself was practically one. She was seldom allowed to appear in public, or to meet, even in her own house, the male friends of her husband. She received no education at all.

The English, hundreds of years ago, were not any better and even

when they came to settle America they had many superstitions about women. If anything wrong happened or some one became sick, a woman must have sinned and she was therefor called a witch.

Let me go into a home in India today. Here we find a little girl five or six years old, already engaged to be married. She is not permitted to see her future husband until she is married, at the age of ten or twelve. She is taken to her house, which is only a little room six feet square, with no furniture at all, but her husband's room may have all kinds of furniture. She must now take upon her shoulders all the burdon of preparing her husband's food and becomes a kind of a slave to his family. When her husband eats, she must retire to a corner of the room, and, with her face to the wall, sit in absolute silence. After he is through she gathers up the cold fragments and eats them.

She must be veiled all the time. She is as wretched as we do. We would think that we could scarcely live if we did not have this privilege. If she is to be taken anywhere, she is carried in a closely covered conveyance, so that no one may see her.

She is hated and despised from the time of her birth. She must keep out of the way. Her position in the house is inferior to that of ours, she is considered soulless. Her husband has complete authority over her, beating her for little or no cause. We see the mother very unhappy. Her sons are taught to despise her, and when a boy is old enough to use vile and abusive terms to his mother, the father is delighted, and speaks of it to his friends.

When disease comes, the woman is regarded with suspicion as having incurred the displeasure of the gods. No one will care for her, not even her husband. But the life of a widow is most terrible. When the husband dies, his wife suffers as much or more than as if the dark angel had come for her also. The ear and nose rings are pulled off often tearing the cartilage, and many other things too horrible to mention does she suffer. She must walk for six miles or more, all the way to the burning ghat, in the burning sun or icy cold wind. If she dies no one cares, they rather

rejoice. If she reaches home not only is she deprived of comfort, but her friends add to her misery. No one is allowed to comfort her, and she cannot speak to any one.

Such phrases as this ring in her ears constantly: "Unhappy creature." "The horrid viper."

Many other things could be mentioned, but such is the life of a woman in India, not of women only, but of little girls who do not understand what it means. How miserable must this life be!

Now we will leave India and enter the home of a Chinese woman. Her house is a narrow alley way, a wretched little room, with a few chairs, a table, and a bed. In this place she has to pass all the time, for she is of the higher class her feet are bound and she cannot walk. If she goes out she must have a sedan chair. This is rather expensive, so she has only three or four outings a year. We find her on the floor smoking tobacco or opium to while away the time, for she cannot read books as she has never attended school, nor does she have any other amusement.

The boys look quite well, but are cared for, but the girls are treated worse than we would treat a dog. They are starved and many of them are killed. If we go to the banks of a river, we may see a baby girl floating down the stream. She screams for help, there are plenty of boats around, but they say she is only a girl, it is her fate.

If we enter a house again we find a girl five or six years old lying on a hard bench with her feet bound and suffering intensely. No one can describe the suffering. One of the saddest sights is to see a poor laboring woman, who submitted to this cruel custom, in the hope of being a lady and who now has to toil for a living, and drag herself about on these stumps of feet, while her husband is spending his time in the opium den.

But all this that we may see is not the worst. The forms of worship are most sickening in both China and India. The girls are often given to the gods by drowning and by other methods. They have priests in whom they have so much faith, that they will do anything he bids them, no matter how unreasonable. A woman was brought to a hospital, suffering greatly; she had walked over red hot coals with bare feet, because the priest told

Continued on third page.

# THE SEMINARY ECHO.

PUBLISHED MONTHLY.

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## EDITORIAL.

### PUBLIC OPINION.

Public opinion is a mighty factor in government. If it is rightly directed its power is for good, but if not it is capable of doing much evil. A few smart men are able to control the minds of many others. Far too many of these are base and unprincipled. By their intelligence and influence they find it possible to do a vast amount of evil in the world.

The power exercised by the press over public opinion is even greater than that of individuals, but it is largely in the control of corrupt corporations and money kings. The press would make a success of his work in a financial way is obliged to court the favor of the money power to some extent. The great Monte Carlo Casino gambling house finds it necessary to pay out nearly \$300,000 every year as hush money to the newspapers in its vicinity. The managers know very well the power that is in the hands of these papers. If they stood out fearlessly against the establishment such a spirit of indignation would be aroused among the people that it would soon be forced to suspend operations.

In the midst of such corruption there are a few men and papers that dare to take the stand for the right regardless of financial consequences. Owing to their faithful and fearless efforts the tone of public opinion is slowly but surely improving. This is manifested in various ways. All reform movements are gaining in power and popularity. People are becoming more tolerant than they were a few years ago. They no longer think of attacking with brickbats and rotten eggs those whose opinions differ from their own. War is now looked upon as almost unnecessary, and as a measure to be resorted to only when all others have failed. Sports that were once considered honorable and legitimate have come into disfavor, and in some places, even under the ban of law.

An apology is due our subscribers for the long delay in issuing the January number of the Echo. In the future we hope to be able to issue the paper promptly. Much delay has been occasioned by difficulties in getting the paper in running order. An apology is also due for the many typographical errors in our last issue.

What polish is to a precious stone, education is to the human mind. Although the stone in its rough state may have value it is unsightly and of little use. So even a bright intellect is worth little to its possessor unless thoroughly cultured. He who neglects or is unable to obtain an education labors at a life-long disadvantage.

He who is rich in money may lose it and become a beggar, but the person who has stored his mind with knowledge has a possession which will be of service throughout his life.

### THE PRICE OF LIBERTY.

History is REplete with records of struggles for liberty. The desire to be free seems to be NATURAL and almost universal. All nations have thrown off the yoke of ARISTOCRACY and CHURCH SUPREMACY and are now hastening to make themselves free from OPPRESSIVE ROYALTY.

The new world has always taken the lead in struggling for liberty. The last empire on American soil toppled over, never to be reconstructed, when the emperor of Brazil, Dom Pedro, set sail as a fugitive for his native Portugal.

The desire for freedom greatly accelerated the settlement of our own country. For the privilege of governing themselves and worshiping as they thought right, people gave up homes, friends, and all the comforts of life in Europe for homes in America, exposed to disease and starvation or a worse death at the hands of the savages. But freedom was not yet purchased. They must yet expose their lives in a TERRIBLE struggle with a great nation before this blessing would be theirs. People who could sacrifice so much for liberty were not the ones to submit tamely to oppression. For eight long years, bearing all the hardships of war without a complaint, they toiled, they endured untold privations, they fought, bled, and died. At last they were rewarded by seeing the red coats embark for their native land and leave to Americans their country, their homes and their freedom.

Even now the full price had not been paid. American sailors were still oppressed by the proud "mistress of the seas" and two years of war was required to set them free.

This accomplished American patriotism, its muscles steeled by former wars, turned with knitted brow and drawn sword upon that child of despotism, slavery, and the wound of civil war was not staunch until the last vestige of thralldom had been cleansed from the land God meant to be free. Three great wars with all the resulting suffering and loss of life and property—THIS has been the price of liberty in our own country in less than a century and a quarter.

To other countries the cost of freedom has not been less. For its purchase France paid out in the bloodiest revolution of history the lives of thousands of her best citizens.

The brave Swiss patriots freed their country from Austrian oppression by great sacrifices. Here it was that Arnold of Winkelried with the courage to love freedom better than life made way for liberty and died. Scotland, after years of cruel war offered upon the altar of freedom the life of her beloved hero, William Wallace.

Religious liberty is as great a blessing as political liberty, and has been obtained at no less price.

Germany, to purchase freedom of worship, for thirty long years offered her bravest sons and the fruit of her labor, and expired as an empire with the cry for freedom.

Sweeden bade a LAST FAREWELL to her beloved king, Gustavus Adolphus, and sent him across the waters, not deeming the life of a king too precious to purchase freedom.

To secure liberty the Dutch republic waged a brave but terrible war against one of the strongest nations of Europe, and William of Orange dared to oppose the despotic Spanish king, and die for the cause he had so long supported.

It was not until the Huegenots had endured the most cruel slaughters and the horrors of St. Bartholomew's eve that they secured for France religious freedom.

For YEARS, Luther endured the bitterest persecution and the greatest hardship, but he said to the world that man may worship God according to the dictates of his own conscience.

Huss died at the stake, but the blaze that burned his devoted body burned the shackles from thousands of his countrymen.

Great as has been the cost of freedom to the people of the Netherlands, Sweeden, Germany, France, and our own cuntry, they have not thought it too dear at any price, and from thousands of homes in every land of liberty, glad freedom's song bears witness to happy hearts and joyful lives.

But if we would KEEP that precious boon we must not pause for exultation. A great statesman has well said, "Eternal vigilance is the price of freedom." Again we, the free people of America must awake to meet our enemies. A monied aristocracy is already grasping at the farmers acres and the tradesman's house and lot.

Contrary to the constitution of the United States thousands who owe allegiance to foreign powers are in the full rights of citizenship, and seek to betray us into the hands of a religious despotism.

Well may we rejoice that American slavery was abolished, but the SALOON POWER holds THOUSANDS in a more terrible bondage and its oppression causes the land to mourn today.

With these things before us it is evident that this generation must yet purchase its freedom. And shall we fail to pay the price? It may not be a price of warfare and bloodshed, but no less a courage than that of a Lincoln or a Luther can ever sustain us against our enemies. Has the mantel of liberty fallen from our departing forefathers upon our shoulders? Have we drunk deeply of the spirit of America? Does the blood of freemen course through our veins? Let us arise in our dignity and say we will not bow the knee, and our country shall not cease to be the land of the free and the home of the brave.

W. A. G.

### LIGHT.

At the close of the programme on January 17, the Alexandrian Literary Society was entertained by one of those interesting and always welcome speeches from Rev. Alexander Beers. His first words made all anxious to know the real object of this talk.

We were not left in darkness and uncertainty long, however, as he soon announced as his subject, LIGHT. The discussion was brief, but clearly showed the great value of light. But the conclusion was very convincing and eloquent as he suddenly turned and called our attention to a number of packages lying on the table in the corner of the room. Our feelings could not well be described as he presented the Society with a beautiful hanging lamp. A vote of thanks was then given to Mr. Beers. We thought the lamp a very fitting gift from the one for whom our Society is named especially as his life is truly so full of light. And it will be the more appreciated by each member when called upon to read his production and he finds no more the difficulty of distinguishing the words from lack of light.

**WHAT HAS CHRISTIANITY  
DONE FOR WOMEN?**

*Continued from First page.*

her the idols said if she would do so her husband would get well.

In Africa we find women in a pitiable condition. She is sold as a slave and has to do all the hard work as in all countries where Christianity is not known.

How is it in our own country? In the north among the Indians we find woman doing all the hard work. She has to hunt and fish, and then prepare the game while her husband is lying about smoking.

If a missionary comes among them and she wishes to hear him, often she is whipped, if that does not good she is tied to a tree and remains there for days without any food until she breaks the rope. If she has a baby girl she will go and dash out its brains, to save it from such a life of misery. When too old to work the women are left to die without any care whatever.

This is a brief account of the condition of women in some countries without the Gospel. We see that in none of these lands is she respected and loved, but she is despised and looked upon as an intruder. She is not educated in any way, consequently is ignorant of everything around her. She cannot be depended upon to be truthful or honest, nothing else would be expected from her under such conditions. It has been said that fine clauses describe the biography of a woman in heathen lands—Unwelcomed at birth, untaught in childhood, uncherished in widowhood, unprotected in old age, and unlamented when dead.

But now let us go back to any of these countries after the light of the Gospel has been brought by the missionary and accepted by the heathen. We find every thing changed. Woman is no longer despised, but is tenderly cared for by her husband and sons. She is no longer confined in her house, and she has all the privileges she wishes. The awful ceremonies connected with a widow are abandoned. The men take their share of the work. The Indian boy now, instead of leaving his old mother to die of starvation, cares for her tenderly, and carries her to meeting instead of tying her to a tree.

The missionaries teach the women how to keep the house clean and tidy, how to cook, and read and sing. She now feels life is worth living. No more suffering on account of trying to please the gods.

Schools are built and the girls have the privilege of attending them. Before the light of the Gos-

pel came, no bright looking girls could be seen beyond the age of twelve or even before that time. Now no happier faces can be found than those of the young ladies from eighteen to twenty four, who are attending the mission schools. This is what takes place in every heathen land. What has made this change? Surely it is the religion of the church of Jesus Christ. Every Christian land can trace the respect for woman and the high place that she holds to the adoption of Christianity. Is there then any doubt as to what Christianity has done for women? L. M. P.

**LITERARY SOCIETIES.**

Quite an interest has been manifested in literary work this year. Three societies have been organized and all are in a prosperous condition. They are the "Alexandrian," comprising all the members of the school in the Academic and Intermediate departments; the "Philopolemic," composed of young men in the Academic department, and the "Union Debating Society" composed of young men in the Intermediate department.

Although the last two are not open to the public the Philopolemic Club held a special meeting on January 24, to which a number of friends were invited. All expressed themselves as highly pleased with the exercises. At the last meeting of the Alexandrian Literary Society a new feature was introduced. This was an extemporaneous debate on the question: "Resolved that the country is a better place for a university than the city." Winfred Grantham and Irving Griggs spoke on the affirmative, May Marston and Ethel Helm on the negative. It is needless to say that the speeches were very brief. Extemporaneous speaking forms an important part of every program.

Hiram Lester, supposed to have been the oldest man on earth, died January 27, at the poorhouse of Henry County, Georgia, at the age of 129 years. He had a distinct remembrance of many of the events of the struggles for American Independence and fought in the War of 1812.

**HONOR ROLL.**

The following is the Honor Roll for examination held in January, 1896. Those whose names appear under "Highest Honor" received a standing of not less than 95 per cent in every study; those whose names appear under "Honor" received 90 per cent or over.

**HIGHEST HONOR.**

May Marston, Winfred Grantham, Laura Millican, Anton

Hanson.

**HONOR.**

Archie Marston, Ida Pillman, Alfred Millican, Ruth Grantham, Fred Reid, Madge Blowers, Earl Millican, Emma Ogle.

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**ECHOINGS.**

The walls of the Seminary are beginning to echo and re-echo with the voices of those preparing for another contest. The contest is expected to be held at the close of this term.

Professor Shay has been wondering who would furnish music for the school after the A singing class had all been graduated, but the problem was solved a few nights ago when the B singing class furnished some excellent music for the Literary.

Miss Ada Buchanan of Baker City, Ore. who has been attending school here has been suddenly called home by the sickness of her mother. We sincerely regret having lost one of our brightest students, but trust that she will be able to return some time in the near future.

There is some talk of holding the Annual Conference in Ross, instead of at Seattle, as was first intended.

Some one has told us what an "extemporaneous speech" is. Now will they please tell us what is meant by an "extemporaneous headache"?

Professor Shay was unanimously re-elected as S. S. Sup't. at the annual society meeting Tuesday evening.

A joint debate is to take place soon in the Literary Society. The Young Men's academic rhetorical division have chosen Mr. Charles McKinley and Alfred Millican to represent them. The ones selected by the Young Ladies' division are Ida Pillman and May Marston. Enthusiastic preparations are being made by both sides.

The other evening a man quite badly hurt was found by the side of the rail-road track near the Seminary. He had evidently been drinking and had fallen from the train. He was taken to the hospital remaining unconscious until after arriving there.

A short time ago, the members of the S. S. were surprised on coming into the chapel one Sunday morning to find a large number of new song books there, evidently for their use. They soon found however that the books had been presented by our pastor and his wife, Bro. and Sister Beers. Fifty new hymn books were also added by the same benevolent hands.

Miss Phoebe Green has been spending a few days at her home in Newcastle. She was housekeeper during the absence of her mother, who was attending the wedding of Phoebe's brother, Will Green, of Roslyn.

The many friends of Professor

and Mrs. Shay were made happy a short time ago on learning that Professor Shay had purchased a house and lot of Mr. Canfield, expecting to make it their home. The lot is adjoining the Seminary ground, so it will be convenient for their work in the school.

Mrs E. C. Colson spent Feb. 1-3 at Green Lake attending the Quarterly meeting while there. She reports a very pleasant time and excellent meetings.

Ralston day was observed as usual by both teachers and students.

On account of ill health Miss Bishop has been compelled to resign her position as teacher in the Seminary. She does not expect to return home yet, however, but has decided to spend a few weeks with Mrs. J. C. Scott at Edgewater. We hope that rest and Washington weather will bring to her renewed vigor.

Teacher—What is an imperative sentence?

Pupil—An imperative sentence is one that tells what you done.

Monday evening, Feb. 3, Rev. J. C. Scott delivered a lecture in Seattle upon the subject of Masonry. Mr. Scott is a man who understands the secrets of masonry and delivers his lectures in a very interesting manner.

A very pleasant evening was spent by the Seminary family at the home of Mr. and Mrs. N. B. Peterson a few nights ago. After singing, instrumental music, and a good time in general, refreshments were served, and about ten o'clock the company retired. Both teachers and students were rested and refreshed after the hard work of the week.

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