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SALT LAKE CITY, - JUNE 22, 1907.

WELCOME TO UTAH.

We take great pleasure in welcoming Secretary of the Interior James R. Garfield to this State and City. He is welcome as a distinguished member of a cabinet by whose wise counsel and co-operation with one of the strongest Chief Executives this Republic ever had, the United States has risen to eminence and is now in a position to lead the world in the pursuit of peace and universal good will. He is doubly welcome, because he comes here to learn to know the existing conditions and the needs of the State. The country needs men in responsible government positions, who know the various sections and understand the people, and therefore do not depend on hearsay for an opinion.

Utah has, from time to time, had the honor of being visited by the leading men of the nation, and among the visits that are remembered with great pleasure is that of General James A. Garfield in 1872, then a member of the House of Representatives. General Garfield remained a warm friend of Utah as long as he lived. When he was chosen to fill the exalted position of President of this country, the people of Utah rejoiced because they knew of no one worthier of that honor, and when the news of his martyrdom reached the Territory, nowhere was there more genuine sorrow or more deeply felt sympathy than here. General Garfield is always remembered for his kindly sentiments toward the people here. And that is another reason why the Secretary of the Interior is warmly welcomed to this State.

Utah has had the unenviable distinction of being represented as an octopus on the map, by people who seem to regard their personal interests as requiring a display of such ignominious display. The great majority of the people here are therefore pleased whenever influential citizens come and see for themselves what the conditions actually are. Utah, like every section of the West, has many undeveloped resources, and needs the investment of capital for their development. Water reservoirs are needed, to make vast areas that are still unproductive suitable for homes of industrious and loyal citizens. Rational co-operation for the full development of the possibilities of dry farming is also needed, and that requires capital. We have mineral wealth that is but waiting for capital to bring it to the light. We have mining camps that are, as yet, only in the beginning of their development. We need factories for the converting of the raw materials into the various articles needed for the comfort of life. We who love Utah seek for it a glorious future. And we desire that its possibilities and prospects shall be known to all the world.

We need, first of all, the influence of every good citizen to allay the prejudices that have come into existence by the constant agitation of disappointed office-seekers and their friends. We have the misfortune in this State of harboring a set of citizens who, without a blush of modesty on their faces, set up the claim that they are Americans par excellence, thus placing the brand of un-American upon every Republican and every Democrat loyal to their respective principles, and this while their leaders are under suspicion of being in league with corrupt officials. The State is, naturally, suffering, to some extent, under such conditions, as any organization is hindered in its growth by the introduction into it of foreign substances. But we look forward to the day when such anomalous conditions, for which there is no possible excuse, shall cease, and the State make rapid progress, under the united efforts of all its citizens, no matter what may be their creed.

In the meantime we welcome all to Utah, who come to learn of our needs and aspirations. Friends and homes are open to all, and especially to those whose duty it is to represent the country's interests in the council chambers of the nation.

ILLEGAL RAISE OF PRICES.

A recent number of the Fourth Estate notes that representatives from Chicago papers have been arrested accused of having entered into a conspiracy to raise the price of their Sunday editions from five to seven cents. In May, according to the story, the papers in question agreed to add a cent and a half to the price of the Sunday issues, with the understanding that the dealers were to add two cents, to the public. It is also claimed that papers which refused to enter into the agreement were threatened with boycott.

The law under which the charges are brought forbids agreements to establish blacklists and boycotts with intent to injure the person, character or business of any person. Pools or trusts to fix or regulate the price of any commodity are also prohibited. In the case of a corporation the penalties are fine ranging from \$50 to \$35,000. Individuals may, in addition to being fined, be imprisoned for a term not exceeding five years.

It takes an occasional law suit to remind the public that agreements between corporations or individual business men to raise the price of a commodity offered for sale, without regard

for the natural operation of the law of supply and demand, is a criminal offense. It is done all the time with impunity, perhaps in secret meetings, and many are, no doubt, of the opinion that that mode of robbery is perfectly legitimate. It is not. It is violation of law. The Utah statute covering cases of that kind reads:

"Any person or association of persons who shall create, enter into, become a member of, or a party to, any pool, trust, agreement, combination, confederation, or understanding with any other person or persons, to regulate or fix the price of any article of merchandise or commodity, or shall enter into, become a member of, or a party to any pool, trust, agreement, contract, combination, or confederation to fix or limit the amount or quantity of any article, commodity, or merchandise to be manufactured, mined, produced, or sold in this state, shall be deemed and adjudged guilty of a conspiracy to defraud, and be subject to punishment as hereinafter provided."

As long as the public goodnaturedly pays whatever is demanded and asks no questions, such conspiracies go unpunished. But it is not always safe to rely on the patience of the public.

"MORMONS" ARE FREE.

The local anti-"Mormon" sheet continues its futile efforts at proving that members of the Church are not absolutely free, politically. It is perfectly aware of the fact that it is deliberately falsifying, but its purpose is, of course, to create suspicion in the minds of persons who can be influenced by repetition, even against reason. So strong is the love of liberty in the hearts of the people of Utah that it is hoped that the mere assertion of somebody that liberty is in danger will have some effect. The serpent in the Garden of Eden also relied on assertion for the effect he desired to produce.

This time we are told that the controversy with Mr. Moses Thatcher is proof positive that there is no freedom in the Church. "Within the Mormon Church," so runs the indictment, "there is no such thing as political liberty. The members of that organization are the veriest slaves of their cruel masters." Now, think of that, you members of the "Mormon" Church! You are "slaves," and your "masters" are "cruel," and you did not know it!

Was folly ever more foolish than when it turned to the Thatcher episode for proof that "Mormons" are deprived of political liberty? That argument was used for all it was worth, and more, by the anti-"Mormons" in the crusade before the Senate Committee on Privileges and Elections. And after it had been duly investigated it was found to be entirely untenable. It was exploded and so badly shattered that no sane man will ever again use it as a covering for his repulsive anti-"Mormonism."

Mr. Thatcher, in his testimony before that committee emphatically declared that he was free as an Apostle as well as a member of the Church. To quote:

"Mr. Van Cott. Did you or not consider yourself a free American citizen while you were a member of the quorum of apostles?"

"Mr. Thatcher. I am glad you asked the question, as perhaps my former answer would be misleading. I have never experienced a moment in my life since I reached mature years, when I did not feel that I would be free for, while my allegiance to God is very high, I hold that a man must give his allegiance as well to his country. That before the committee on Privileges and Elections, Vol. I, page 1050.)

In the statement made by the minority of the committee, which statement was adopted by the Senate by an overwhelming majority, the controversy referred to was fully considered. The minority said:

"It is claimed, however, that the Church, by an instrument called the 'political rule' has required of its members holding office in the Church, that before they shall become candidates for any political position they shall receive the consent of the Church authorities; and that by this device the Church has controlled the election of Senators of the United States."

"This political rule will be found on pages 168 to 171, Volume I, of the printed report of the testimony of the committee. The meaning and effect of this instrument were very fully considered in the case of Moses Thatcher, who in 1896 was a candidate before the Legislature of Utah for election as Senator of the United States."

"The upshot of it all is that the political rule, as construed by these proceedings, left Thatcher, to use his own words, absolutely free as an American citizen, to exercise his rights as such, and left all the officers of the Church absolutely free. In his acceptance of the decision of the council Thatcher expressly stipulated that in his acceptance of the decision of the engagements theretofore entered into by him, 'under the requirements of party pledges respecting the political independence of the citizen who remains untrammelled, as contemplated in the State constitution.'"

"Indeed, in the political rule itself, it is expressly stated that if any officer of the Church wishes to become a candidate for a political office, or to enter into any other engagement which will interfere with the duties of his church office, he may do so without soliciting or obtaining the consent of the Church or its authorities, by resigning his ecclesiastical position. The whole support and effect of the rule seems to be that high Church officials, filling positions which require them to give their time to their ecclesiastical duties, shall not enter into engagements of any kind, political or otherwise, which require them to abandon or neglect such ecclesiastical duties, without first obtaining the consent of the authorities of the Church." (Proceedings before the Committee on Privileges and Elections, Vol. IV, page 524.)

According to the views expressed by the minority of the Committee, and which were endorsed by the Senate, there is absolutely nothing in the so-called political rule which interferes with the liberty of any officer, or member, of the Church. Mr. Thatcher himself so declared. And his word was not disputed in the Senate. The assertion by the anti-"Mormon" sheet that that "rule" proves that the members of the Church are "slaves" is a reflection on the truthfulness of a gentleman who is far above suspicion in that respect. It is a challenge to the Senators who, after a searching investigation in the broad daylight, declared they could find nothing objectionable in the rule. It is an anarchistic attempt to set aside as contrary to facts the decision of the highest legislative body of the land. It is rebellion in spirit.

The principles laid down by the Church in its recent Address to the World are these:

"The absolute separation of church

and state; no domination of the state by the church; no church interference with the functions of the state; no state interference with the functions of the church; or with the free exercise of religion; the absolute freedom of the individual from the domination of ecclesiastical authority in political affairs; the equality of all churches before the law."

"That is the doctrine the Latter-day Saints preach, believe in and practice, and they have a right to be judged by them and not by the false interpretations of persecutors."

JOSEPH H. FELT.

Death has claimed many a prominent citizen lately. It has taken them from the business desk, from important matters that seemed to need attention, from the circle of fond friends, where they seemed to be high in need; from the heights of success, where only one more step seemed to be lacking in the achievement of life's highest ambition. The daily regards have brought to the public many an unexpected message of the departure of men and women prominent in public view.

Among those who have recently ended a career of usefulness, as far as this earth is concerned, is Elder Joseph H. Felt, of whose death the "News" told its readers a few days ago. His departure was, perhaps, not quite unexpected. He accomplished a good work in the various activities in which he engaged during a long life of service, and his health commenced to fail. Yet he was not an old man, as age now is counted. He might have had many more years to spend in the family circle, in the business in which he was engaged, and in religious work to which he was devoted. But he who doeth all things well, called him home, to another sphere of usefulness and happiness. Brother Felt lived a life for others. He loved the Gospel and lived in accordance with its precepts, as he knew them.

The ancient Romans pictured death as the termination of a voyage. In Pompeii has been found a tombstone representing a ship just anchored, and the sailors furling the sails. That is meant to represent that life's voyage is ended and that a haven of rest has been reached. This is a true conception of death. It does not end existence. It only ends the dangerous voyage over a stormy sea where so many have suffered shipwreck. There is no occasion to mourn when the traveler reaches harbor in safety, can drop his anchor and furl his sails, never more to return to the perils of the deep. It is a day of joy and satisfaction, even if the voyage terminates earlier than expected. "Blessed are the dead in the Lord."

THE JAMESTOWN FAIR.

The Jamestown exposition is said to be very disappointing so far, in every way. The attendance has not been up to expectations, and the finances are therefore not in an encouraging condition.

There are many reasons for this. The exceptional spring weather must have been detrimental to tourist travel. Then the exposition was rendered rather unpopular by the advertisements that represented it as a great naval show. Protests were made against the idea of celebrating an historical anniversary of this Republic by a military exposition, as if this feature were its chief glory. The suggestion that a great popular peace congress be made another feature of the fair was ignored, and the American public, we believe, took due notice of the character of the exposition.

Another factor must, perhaps, also be considered. The changed relations between the railroads and the press, due to the interpretation of the law relating to interstate traffic, according to which advertisements cannot be paid for by interstate transportation, has undoubtedly had its effect on the support of the fair by the press. No great enterprise of that kind can prosper without the public interest the press alone can create. A great many newspaper men, in all parts of the country, expected to go to the St. Louis fair, for instance, and they took pleasure in doing all they could to make it a success, by keeping public interest on the "quill vive" all the time. This has so far been notably absent in the case of the Jamestown show. The consequence is smaller attendance at the fair and less railroad traffic than anticipated.

We hope that the attendance will increase. The birth of the Republic, as the settlement at Jamestown may be called, is well worth celebrating. A trip to the South will be interesting and instructive. There will be a Utah day, and we hope its observance will be a credit to the State.

UNION A CHRISTIAN DUTY.

For years there has been a tendency among the various religious denominations of the world toward organized union, although very little actual progress, so far, has been made, in that direction. Lately there have been rumors of an intended amalgamation of Congregationalists with either Baptists or Presbyterians, or in case difficulties should arise preventing this, with Methodists or United Brethren.

But, at least one prominent minister now comes out and speaks openly against the proposed union. Dr. Charles Jefferson, pastor of the Broadway Tabernacle, in a magazine article says, in part:

"We do not admit that it is our duty to unite with anybody. We are doing the Lord's work, and we are, in doing it, in our own way we are breaking no commandment and committing no sin. We are endeavoring to keep the unity of the spirit in the bond of peace, and are glad to fellowship with all who will fellowship with us. Why should we feel driven to sink our denomination in the life of other denominations is to our mind a mystery. When we suggest that when the time for union came it would most naturally be with the Baptists or Presbyterians, we did not for a moment imagine that the time for such union is at hand. It is far, far in the future. Present union with either of these denominations, even if possible, would be calamitous. The very fact is that the time for organic union has not yet arrived."

It may be true that the time for an amalgamation of churches has not yet arrived, but the same cannot be said of the proposition that it is not a duty to unite. It is a duty of vast importance. The status of the Christian

world, is so far from the New Testament standard of the Christian church, as to suggest some fearful catastrophe by which what was once a beautiful organic whole has been broken up into fragments and scattered about in every direction. It is certainly the duty of every true Christian to work for union. The church of the Redeemer is not only an "invisible" body, as some contend. It is not only a "mystical" entity, comprising the departed Saints and the living true believers. It is, as far as its earthly existence is concerned, an organized society, the division of which by discordant policies is contrary to the plan of the divine Head of the church.

It is evident from both the Scriptures and from reason that the external aspect of the church is of great importance and sacredness. As an organized society it has offices and officers, divinely instituted and sanctioned, and also ordinances on the observance of which membership depends. We find, therefore, repeated warnings in the Scriptures against division and schisms, and appeals to avoid all that may lead to disunion. The existing division into rival groups is a contradiction of the Scriptural idea of one, visible church, and it is one of the gravest obstacles to the success of its mission. One who fully understands that mission will not look upon the existing chaos as the correct thing. He will deplore the apostasy that made chaos possible, and will labor for re-union of visible Christendom.

It is true that Christ died in order to gather into one the scattered children of the Eternal Father. It is equally true that He appointed certain officers, such as those of apostles, prophets, evangelists, pastors, teachers, for the purpose of perfecting the saints, "till we all come in the unity of the faith, and of the knowledge of the Son of God." This indicates the means by which unity is to be obtained. The time may not have come for the amalgamation of all existing churches, but the time has come for honest men and women everywhere to give heed to the testimony brought to the world through the Prophet, Joseph and his successors, concerning the restoration by the Lord Himself of the offices He instituted for the perfecting of the Saints in knowledge and their unification in faith, hope, and charity.

It has been said, lately, that nothing new has been contributed to the ethics or practices of the Christian world, by the addition of the Gospel. That, curiously enough, is the very observation recently made by advocates of the Moslem faith against the doctrines of Christianity. Jesus, they say, did not teach anything new. Ignaz Ziegler has recently asserted that Jesus was neither more nor less than a pious and law-abiding Jew. "The ideals of Jesus," he says, "were the common property of Jewish intellectual life and prophetic teaching. There is no distinctively Christian morality. The ethics of Christianity are from beginning to end Jewish." In the view of this author it was Paul who, by his attacks on the Jewish law, began the conflict. The breach was widened, he thinks, by the Fathers, who proceeded from partly pagan premises. Judaism still clings to its primitive monotheism, and this adherence is enduring because the Jews believe that theirs is a national God. The Christian Church, he says, is now reverting to the earlier monotheism. When the return is complete, "then the Jewish minority will declare: I have accomplished that for which I was created, for all mankind will be one Israel."

It is no valid objection to "Mormonism" that it has not brought forth something new, something in conflict with the Scriptures. It is its glory, and its boast, that it stands firm on Scripture ground—that it is the logical development of former dispensations. And yet, the churches have learned many truths from the "Mormons." Their testimony has not been in vain. The truth is gradually enlightening the world, and will continue to do so, as long as those who have been entrusted with the duty of taking care of the lighthouse, will do their duty faithfully.

A YEAR OF DISASTER.

According to the Chicago Tribune, the record of casualties of the present year, though half of it has not yet passed, already exceeds the record of the entire last year. This year's horrors include 28 railroad accidents of more than the ordinary magnitude, in which 373 persons have been killed and 925 injured. Twenty-three steamers have been wrecked, involving the loss of 960 lives. There have been 13 mine accidents in which 355 persons have perished.

Fatalities owing to the activity of the destructive forces of nature have also been numerous this year. Tidal waves have swept away 2,340 lives, earthquakes 5,100, hurricanes 530, but cyclones this year have been comparatively merciful, unless their shall prove to have been great loss of life by the time at Kurrachi, India. In other cyclones about seventy have been killed. When to these totals is added the sum of smaller casualties there can be little doubt, says the Chronicle, that 1907 will be known in history as the year of disaster.

A grand old party—the old folks' excursion.

Orchard's fame is secure no matter what his future may be.

The French wine growers seem to be growing nothing but trouble these days.

Indiana, once noted for its misanthropy, is now famous for its literary atmosphere.

Just what the Public Lands convention accomplished probably never will be known.

The Japanese jingoes have learned one thing: It is that they cannot bluff Uncle Sam.

Idaho has ruled in the Haywood trial, but there is no repose for the state's attorney.

What San Francisco has to fear is not orientalization but a continuance of the "occidentalization" from which

Gathered On The Battlefield of Thought.

Desire for Votes. One of the evidences of our imperfect civilization is the desire for votes. The immediate cause of the strike is as much the desire for votes as it is the fact that the traveling public—importers of goods and exporters of foreign currency—have not only been inconvenienced, but have suffered serious loss by the disturbance of business due to the embroilment of employers and employees over a private matter concerning their own relations with each other. Every one will admit that the law should prevent the evil results to innocent third parties, but the effective legal solution of the perplexing problem has been worked out by those to whom we trust the making and the execution of laws. As often as the experiment has been tried, the government has not succeeded in accomplishing any but temporary good by bringing about a compromise between the principal parties. We seem to forget that there is law enough, if enforced, to protect all who are willing to work, but that those who are not willing to be confronted with the sad fact that those who are working for various governments are thinking more of "how many votes there are in it" than of how to do justice and bring about the peaceful reign of law over all classes, rich as well as poor, and employer as well as employee.—Harper's Weekly.

Prince of Peace. Christ's mission on earth was to establish a triple peace in the hearts of men.

—Peace with God by the observance of His commandments, peace with our fellow-men by the practice of charity and love, and peace within our own breasts by keeping our passions subject to reason, and our reason in harmony with the divine law. He came about a thousand years ago to break down the wall of partition that divided nation from nation, that alienated tribe from tribe, and people from people, and to make them all one family, acknowledging the fatherhood of God and the brotherhood of Christ. But, looking back and contemplating the wars that have ravaged the Christian world since the last two centuries, some persons might be tempted at first sight to exclaim in anguish of heart that the mission of Christ was a failure. That the Christian mission has not failed. The cause of peace has made decisive and reassuring progress, and the advances it has already made are an assurance of its ultimate success. Let us cherish the hope that the day is not far off when the reign of the Prince of Peace will be firmly established on the earth, and the spirit of the gospel will so far sway the minds and hearts of rulers and cabinets that international disputes will be decided, not by standing armies, but by permanent courts of arbitration—when they will be settled, not on the battlefield, but in the halls of conciliation, and will be adjusted, not by the sword, but by the pen, which is mightier than the sword.—Cardinal Gibbons in North American Review.

Immigrants. Among the immigrants in America are themselves Freier English. The process of Americanization is somewhat slow here, and the less gifted and the less well educated foreigner has an even stronger incentive to get out of his old world skin than the lazier. Boysen went to Minnesota to be surprised to find that his fellow-Scandinavians preferred to speak English even to him, and it was explained to him that the use of their native tongue would reveal their peasant origin, and thus testify to their social inferiority. He said that he was educated at the University of Upsala, whereas the use of English lifted them all to the lofty table land of American citizenship. The process of assimila-

tion, at work now under our own eyes, was visible also to our fathers and to our forefathers. Indeed, there is no stronger phenomenon in all the marvelous history of civilization than this very process—that this Americanization of countless aliens, generation after generation, with no violent mixing of races, and with the gradual adoption of American ideals. Three centuries ago, "men of sturdy English fiber began to come in search of mental, religious and economic freedom," as an acute student of social conditions has phrased it. "Daring men in search of new experiences came as adventurers and discoverers. Men of religious and civic freedom. Men of industrial and commercial daring came in search of larger opportunity. These men established in the United States, and created tendencies for a nation." These standards, these ideals, these tendencies still survive after almost three hundred years, modified, it is true, but developed only, not radically transformed and never renounced. The American of today, whatever his descent, has more of the American of yesterday. Ideals endure, and aspirations have not been blunted by time or turned aside by alien influences.—From "Meditations on the American of the future" in the Century.

Heavy Topics For Children. Not Suitable.

From a responsible source we have a list of subjects actually assigned to school children of this city, between 12 and 14 years, upon which they are to write essays, or get up "debates." Among them are the following: "The Influence of the United States Upon the World's Diplomacy." "Daniel Webster's Speeches." "The Constitution of the United States." "Resolved, That any infringement upon the dual interpretation of the Constitution of the United States should be regarded as a menace to the stability of the American institutions." "State Rights." "Something against National and State Sovereignty." "American Coinage." "Trade in the East During the Twentieth Century." "Liquidation of the National Debt." "The United States from the Civil War up to the Present Time." "Early Roman Law." "Was Brutus Justified in Killing Caesar?" It is difficult to believe that more stupidly accounts for the stability of the American institutions. Nor is it easy to accept the defense of certain teachers that they know the topics are beyond the grasp of their pupils, but that the children are morally, and to some extent intellectually, benefited by the effort to get from books some knowledge about them. The child who is conscientious enough to go to a library and try to puzzle out such subjects will come presently to hate the sight of all books. Moreover, the only way in which children are able to use books, is by permanent courts of arbitration—when they will be settled, not on the battlefield, but in the halls of conciliation, and will be adjusted, not by the sword, but by the pen, which is mightier than the sword.—Cardinal Gibbons in North American Review.

Good Word for Co-operative Housekeeping.

So we usually have the reverse of the picture: the men earn from one dollar and fifty cents to four or five dollars or more a day, a much-increased average income, and improved service—the men's service, that is. Now, these fifty women represent potential wealth as well as the men. While each of them works all day in the house for no wages, sharing the income of her husband, is it not possible that she might be working at some special labor she preferred? We continually forget that all women do not like home work nor all kinds of housework equally, and that education is often put up with inferior service in some particular. Some women have a special genius for general management; such might manage in the housekeeping

business, in this utopian future we are looking for, and be well paid for it. Some like to cook and can cook well. These could learn the beautiful art to its fullest, and cook for appreciative numbers. Some like to clean, and learn it all—and provide for each group of patrons beautiful laundry work, or keep the house antiseptically clean. Some have special talent with babies and children, and could undoubtedly develop that talent, to the probable advantage of our sometimes mis-handled infancy. By such division of labor the quality of her labor and add to its market value; she would serve more people, serve them better, and be paid more. But here we are pulled up short against a blank wall. Habits as old as history are not to be over-ridden in a day. Prejudices far older than history cannot be blown aside like feathers. We object to such change as this. We do not want it. We sternly disapprove of it. I honestly believe, however, that social progress along this line cannot be permanently stopped. We can have such change as this in like a sulky child, but Mother Nature drags us on relentlessly.—Woman's Home Companion.

A Fiery Cross. Historians inform us that the Emperor Constantine, when he was a young man, saw in a vision a large cross, and that after the victory he became a convert to Christianity, and adopted the sign of the cross as his badge. And probably from time to time this natural—probably electrical—phenomenon has been observed, though of course in these days of education and enlightenment the strange spectacle is not viewed with the same alarm and terror which it evoked in the days of heathendom, or in the dark ages of mediaeval superstition. A beautiful instance of this startling phenomenon, which the writer was fortunate in witnessing, occurred in the south of Ireland in the early nineties. He was driving along one of those lovely coastal roads which it would be difficult to match for natural beauty in any part of the world. On each side of the road was a high and picturesque irregular hedge, not trimmed down in a long straight line by the vandal hand of those who are despoiling the country of its beauty, and robbing the landscape of its greater charm, but a luxuriant, rounded and garlanded sylvan copse; here a tasseled, lathery spray of traveller's joy; here a wreathed chaplet of racemes of the brilliant and handsome scarlet berry of the black bryony; or here a tall bush of the striking and somewhat rare wild eunonymus, every bough loaded with its lovely rose-pink and orange triple berries. And now at a turn of the road the sparkling sea-spray bursts upon the view, the road soon skirting the seashore, the foam of the breaking waves and the rushing of the rocks protected border of the road. But far more beautiful, and far more wonderful, suspended over the sea at an elevation of not more than twenty feet, and suddenly starting into view, glows a large and gleaming cross, clear and distinct, though in full noon-day; not rectangular, but shaped somewhat like a St. Andrew's cross. And there it glows, blustering in a pale, lambent glow—though had it been night it would doubtless have shone with a brilliant, quite dazzling fire—until soon it faded away, leaving a memory never to be dimmed, never to be forgotten or obliterated. Aye, and what does the cross mean to the world? A condemnation from the cruelties and the horrors of heathendom; a free pardon to all who will accept the great atonement made by the Son of God hereon; and an eternal inheritance for all believers in a realm of surpassing joy, never ending pleasures, and inconceivable glories and felicities.—A banker.



Vudor Porch Shades



Exclude the hot sun, yet admit every cooling breeze. They are made of Linden Wood, fibre strips or slats, closely bound with strong Seine Twine, and stained in soft, harmonious weather-proof colors.

From within the Vudor-shaded porch you can clearly see every one passing, yet no one on the outside can look in. They are the only shades that shade; in sizes four, six, eight and ten feet wide, with a seven feet six inches drop, only

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Are built on the "made-to-wear" principle, and will wear twice as long as any other hammock on the market. They conform to every movement of the body, and can be adjusted to any angle. Simple in construction and may be instantly hung up on the

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