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 SALT LAKE CITY, - JUNE 1, 1901.

Y. M. & Y. L. M. I. A. CONFERENCE.

The General Conference of the Young Men's and Young Ladies' Mutual Improvement Associations of the Church of Jesus Christ of Latter-day Saints will be held in Salt Lake City on Sunday, Monday and Tuesday, June 2nd, 3rd and 4th, 1901.
 General public meetings will be held in the Tabernacle on Sunday, June 2nd, at 10 a. m. and 2 and 7:30 p. m., and business meetings will be held on the succeeding two days: for the Young Men, in the assembly hall of the new building of the Latter-day Saints' Business College; and for the Young Ladies, in the Fourteenth ward assembly room. All officers and members of the associations are requested to be present at all the meetings, and a cordial invitation is extended to all the Saints to attend the Tabernacle meetings.
 LORENZO SNOW,
 General Superintendent Y. M. M. I. A.
 THOMAS HULL,
 General Secretary Y. M. M. I. A.
 ELMINA S. TAYLOR,
 President Y. L. N. M. I. A.
 ANN M. CANNON,
 General Secretary Y. L. M. I. A.

JUSTICE COMES WITH TIME.

That "Time works wonders" has become an adage recognized as a truism, is exemplified in the sentiment of today respecting the late President Brigham Young, when contrasted with that of less than half a century ago. Then, as now, he was noted throughout the civilized world. But in what a different light he appeared! During most of his life he was reported to be a licentious, tyrannical impostor, holding thousands of people in bondage and bent only on projects of personal profit and ambition, advocating false doctrines and plotting against the government of this country.

In later years these erroneous notions were greatly modified, and after his decease the world began to consider his virtues, his great ability, his pre-eminent qualities as a colonizer and practical worker for the amelioration of mankind, and his valuable services in opening the great West of the forces of civilization. That which was formerly denounced by his opponents as wilful vice, is now regarded as simply error and like spots on the sun of his brilliant career. He is numbered now with the celebrities of the most wonderful of all centuries, "Mormons" and non-"Mormons" join in marked appreciation of the good he accomplished, and in noting the evidences, material and educational, of his far-seeing genius.

The celebration today of the one hundredth anniversary of his birth, attested the truth of these reflections, and emphasized on the minds and hearts of the people of this State, the fact that largely to him, under divine inspiration, we all owe the blessings we enjoy in these happy vales, to which he guided the pioneers, and which were redeemed from ages of sterility under his direction.

The Latter-day Saints will ever regard him as the instrument in the hands of Deity, for the realization of the plans revealed to the Prophet Joseph Smith, concerning the building up and redemption of Zion and the work of the last dispensation. He lived for the purpose of materializing those purposes, and he accomplished his mission fully.

These birthday celebrations should be continued, to perpetuate his memory among his co-religionists, to inspire energy, faith and courage against difficulties apparently insurmountable, and as evidence that time and justice go hand in hand, as God controls and overrules the events of the world and the acts of men and nations. Honor to the great pioneer! May he always live in the souls of the people, whom he guided in the path of prosperity and whom he taught eternal truths that will enlighten and elevate them and their posterity for ever!

THE STAR VALLEY TROUBLE.

We publish today another statement from Star Valley, in defense of the action of the settlers who forced some sheepmen and their flocks from the public domain. The reasons advanced in that and a former letter, for the attack, are sufficient to show that the people had a substantial grievance, and it appears as though the sheepmen ought to have made fair arrangements with them as to the place they should occupy, so as not to infringe upon others' rights.

We are informed that due notice of the meeting held, at which arrangements were made by the several parties interested—sheepmen, sheepmen and farmers, was served upon the parties who were subsequently driven from the grounds they were determined to occupy, but they failed to make appearance and proceeded to defy the settlers, who were only seeking to preserve the ranges absolutely necessary for their milk cows and young stock.

In the remarks we made on this subject when the news of the attack reached us, we put forward the grievance which farmers and stockmen have against the owners of sheep on the

ranges. We explained how the grass was ruined by the close cropping which bit off the crown of the roots, and left the ground, once green, as bare as a barn floor. We advocated the very kind of compromise which was sought to be effected in Star Valley.

The only strictures we made upon the action of the settlers, was the mobocracy which rendered necessary the masking to which they resorted, and which has not been denied by anyone who has taken up the defense for the settlers. That we still deplore and consider improper, especially for men who should be the last to commit an unlawful act, or to encourage others in its perpetration. The very fact that masks, or "lady's veils," if that is the more appropriate term, were used by the armed men who removed the herds and herds-men by force, is evidence that they understood they were violating the law. It is that which we denounced and which we regard as contrary to the counsels that have invariably been given to our people.

It is right for everybody to stand up for his lawful rights, and to defend himself when they are assailed. In doing so he need not break the law or be ashamed or afraid of making open resistance. Mobs with faces blackened or disguised are usually defiant of law and fearful of detection. We cannot concede the rightfulness of such proceedings though we see the extent of the provocation which led to them. We greatly regret the seeming necessity for such extreme measures, and hope the parties will come to some amicable settlement of the trouble.

Plockmasters cannot be blind to the injury which sheep do to the ranges where they feed. They must have some regard for the rights of settlers and also of the cattlemen. If they will not compromise on fair terms as to the places they may occupy without trespassing on other's grounds, they may prefer for difficulty and pecuniary loss. Human nature can only endure so much. When the limit is passed there will be an outbreak, and a trial of might will come if the right is not conceded.

There should be a mutual agreement between the parties to this quarrel, by which they may each seek the welfare of others, and all come to terms without further conflict either in the courts or by physical force. Both sides of the story have been told in our columns, and the dispute should now be ended, and efforts be made towards conciliation and mutual benefit. It is a case in which the golden rule will apply, and all parties concerned will find it to their advantage to carry it out, according to its true spirit and significance.

"WHOM SAY YE THAT I AM?"

In the Literary Digest are found extracts from an appendix to a new edition of Croly's novel Salathiel, in which a number of Jewish scholars and rabbis express their views in reply to the question: "What is the Jewish Thought Today?" of Jesus of Nazareth? A study of the several answers makes it clear that a wonderful change of sentiment has taken place among the followers of the Mosiac faith on this, to Judaism vital question. Long centuries have passed since the darkness of blindness fell over the people, and the Nazarene was delivered up to a cruel death as a blasphemer and conspirator. New light is dawning, and the divine mission of the Crucified One is, at least in part, acknowledged.

The subjoined paragraphs give a good idea of the present Jewish estimation of the Founder of the Christian religion. Dr. Isidore Singer says:
 "The great change in Jewish thought concerning Jesus of Nazareth I can not better illustrate than by this fact: When I was a boy, had my father, who was a very pious man, heard the name of Jesus uttered from the pulpit of our synagogue, he and every other man in the congregation would have left the building, and the rabbi would have been dismissed at once. Now, it is not strange, in many synagogues, to hear sermons preached eulogistic of this Jesus, and nobody thinks of protesting 'in God's name' to claim Jesus as one of our people."

Dr. Kaufman Kohler, a New York rabbi, is quoted thus:

"His name as helper of the poor, as sympathizing friend of the fallen, as lover of every fellow sufferer, as lover of man and redeemer of woman, has become the inspiration, the symbol, and the watchword for the world's great achievements in the field of benevolence. While continuing the work of the synagogue, the Christian church with the larger means at her disposal created those institutions of charity and redeeming love that accomplished wondrous things. The very sign of the cross has lent a new meaning, a holier pathos to suffering, sickness, and sin, so as to offer new practical solutions for the great problems of evil which fill the human heart with new joys of self-sacrificing love. All this modern Judaism gladly acknowledges, reclaiming Jesus as one of its greatest sons. But it denies that one single man or one church, however broad, holds the key to many-sided truth. It waits for the time when all life's deepest mysteries will have been spelled and to the ideals of our saint that of the seeker of truth is good, beautiful, and true will have been joined; when Jew and Gentile synagogue and church, will merge into the church universal, into the great city of humanity whose name is God in there."

Cesare Lombroso, who is known all over the world for his researches in criminology, has this to say of Jesus:
 "In my eyes Jesus is one of the greatest geniuses the world has produced; but he was, like all geniuses, somewhat unbalanced, anticipating by ten centuries the emancipation of the slave, and by twenty centuries socialism and the emancipation of woman. He did not proceed by a precise, systematic demonstration, but through short sentences and by leaps and bounds, so that without the downfall of the Temple, and without the persecutions of the Christians under Nero, his work would have been lost."

Dr. Max Nordau has these striking sentences:
 "Jesus is soul of our soul, as he is flesh of our flesh. Who, then, could be of excluding him from the people of Israel? St. Peter will remain the only Jew who said of the son of David, 'I know not the man.' If the Jews up to the present time have not publicly rendered homage to the sublime moral beauty of the figure of Jesus, it is because their tormentors have always persecuted, tortured, assassinated them in his name. The Jews have drawn their conclusions from the disciples as the Master, which was a wrong, a wrong pardonable in the eternal times of the implacable, cruel hatred of those who call themselves Christians. Every time that a Jew mounted to the sources and contemplated Christ alone, without his pretended faithful, he cried, with tenderness and admiration: 'Put-

ting aside the Messianic mission, this man is ours. He honors our race and we claim him as we claim the Gospels—flowers of Jewish literature, and only Jewish."

And, finally, Dr. Emil G. Hirsch, a Chicago professor, says:
 "The Jews of every shade of religious belief do not regard Jesus in the light of Paul's theology. But the gospel Jesus, the Jesus who teaches so superbly the principles of Jewish ethics is revered by all the liberal exponents of Judaism. His words are studied; the New Testament forms a part of Jewish literature. Among the great preceptors that have worded the truths of which Judaism is the historical guardian, none, in our estimation, and esteem, takes precedence of the rabbi of Nazareth. To impute to us suspicious sentiments concerning him does us gross injustice. We know him to be among our greatest and purest."

Through all these quotations there is a perceptible vein of apology for past prejudices, and hatred. It is pointed out that "Christian" intolerance is responsible for these. There is also a frank acknowledgement of the immense greatness, the incomparable genius, the prophetic mission, and the world-renewing work of Jesus. And further, there is a proud reminder of the fact that He was a Jew of the Jews, and that His teachings had their root in the Mosiac faith. And not only do these representative Jews claim the divine Nazarene as "soul of our soul," and "flesh of our flesh," but they also, more or less directly, lay hold of the New Testament as Jewish literature. A mighty change has indeed come over Judaism. It may not yet have affected the mass of the people, but the day is dawning upon the mountain tops, and its rays will in time penetrate to the valleys and the narrowest passages. From the acknowledgment of Jesus as a Prophet of God, there is not a very long step to accepting Him as the Messiah, for if He was a true Prophet, His claim to the Messiahship must be accepted as true, too. If He was not the Messiah, He was a false pretender; if He was not a pretender, He was indeed the Messiah, the deliverer of Israel, the Son of God, and the Savior of mankind. From one or the other of these conclusions, there is no logical escape.

We are aware that our brethren of Judah do not think much of the Pauline theology; yet we would remind them that no New Testament writer has more clearly foretold the glorious future mission of the covenant people. Through him we know that the temporary "casting away" of Israel was necessary for the "reconciliation of the world," but that the "receiving of the world" shall be "life from the dead." Judaism is the root; Christianity is the branches. The renewal of life in the root is visible in every branch. This is Pauline doctrine. Accordingly, everyone who believes in the truth of Pauline teachings, prays and labors for the restoration of both Israel and Judah. For through this chosen people, the world shall finally be redeemed.

FALSE NEWSPAPER WORK.

Under the above headline the Ogden Standard has the following, which will strike a great many people as hitting the nail squarely on the head:

"The Salt Lake Tribune, under the guise of newspapers in general, tells how its reporters 'report' a speech. Here are its own words, referring to a speech made by the Emperor of Germany:
 "If he would accept a little advice from us, we would suggest to him that he try the American statesman's plan—get in with the boys that report; get to see his speeches before they go into type, and when one is particularly shabby, get the reporters to write up a good speech for him."
 "If this is the policy pursued on the Tribune, and we have reason to believe it is, then much of the misrepresentation of public men which appears in that sheet is accounted for. The Tribune reporters fix up speeches to suit themselves. If the man reported is a toady to the Tribune he gets a 'send-off,' if the speaker is not of that clique, he is represented as saying ridiculous things or passed by without notice. That is false newspaper work which is not tolerated on any paper where a sense of right and wrong prevails."

M. I. A. Conference in the Tabernacle tomorrow. Three meetings.

Yes, that amendment is something more than a mere Platitude.

The constitutional veriform appendix must go, says Uncle Sam to Miss Cuba.

Our first summer day was cool and pleasant, a happy augury for a cool summer.

Those South African Boers die hard, as hard or harder than a cat with nine lives.

Don't forget the concert in the Tabernacle Monday eve, for the benefit of the Japan mission.

The Germans are making roads in Samoa. When they first went there they made inroads in Samoa.

To win a bet an Iowa man drank a bowl of yeast. The consequence is that he is now rising to fame.

Since the machinists' strike was inaugurated so general has become the strike that even the steam hammers are striking.

"Gossip is the sand in the sugar of speech," says a Chicago. Rather is it the salt that saves it from flatness and insipidity.

Gov. Mcweeney has refused to accept the resignations of Senators Tillman and McLaure. Will they now be resigned to their fate?

He should be called Admiral J. Pierpont Morgan, for he has captured more ships than has Admiral Dewey, and like him has done it without losing a man.

Gen. Funston has had a march dedicated to him. It is something, not much, the true brand of a great man being these days a cigar named after one.

Chicago is a great city in more ways than one, but she remains parochial in some regards. Her school board is still discussing whether her school children shall have free text books.

Down in far off Samoa they each year decorate the grave of Robert Louis Stevenson, thus keeping his memory green among the people he regarded so highly. He sleeps in a South Pacific isle but to millions of his fellow men he still lives in his incomparable books.

and will so long as people love good and delightful literature.

Anyone who wants to obtain works that explain the doctrines and relate the history of the "Mormons" can find them at the office of the Deseret News. Catalogues are furnished free to all callers. This will answer several inquiries.

"Why does it take bloodshed to make men conciliatory?" asks the Indianapolis News. Perhaps because it is the quickest and readiest way of getting rid of bad blood, which makes men unreasonable and irreconcilable.

The President and cabinet having rejected the Cuban constitutional convention's peculiar acceptance of the Platt amendment as not being a "substantial" compliance, immediate Cuban independence looks very much like an insubstantial pageant faded.

The evacuation of China by the foreign troops has begun. It was an unhappy day for China when they came, but their coming was her own fault. Their advent there, no matter what the cause, means the opening of country to the outside world. As an isolated country, a country living within itself and for itself alone, China will very soon be a thing of the past. To her west Russia is already opening up and making known to the world Central Asia. With the extension of railroads, telegraphs and steamship line what a little time becomes our great globe.

We made some comments on Friday on the remark by the New York World, that the ceremony which united Mr. Herron and Miss Rand, in Iowa, was "A strange wedding." This the Salt Lake Tribune attributes to the Deseret News, and proceeds to argue that there have been weddings in Utah that were not made public. Wonderful is it not? Suppose all that the Tribune says about them is true, is not the World right in calling that "a strange wedding," which was a mere announcement of an agreement between the parties that they intended to live together? What's the matter with the Tribune, anyhow? Is it "skeeters" or some other tritrit that agitates its editorial cuticle and sets it wild?

ON RELIGIOUS TOPICS.

New York Evening Post.
 These excellent people [the Presbyterians] should strengthen themselves in the assurance that, whatever may happen to the phraseology of their creed, which has the inevitable marks of its age upon it, the pulsating of its benevolence and enthusiasm which are the real life of their church cannot be taken away. They may bring themselves to confess with Carlyle that possibly the Westminster divines "did not get to the bottom of the Bottomless after all," and that "the Great God means something other and farther than they imagined," but that still the things which are lovely and of good report will continue to be the fragrance of the Christian church.

St. Paul Globe.
 If Calvin were only on earth again long enough to tell the Presbyterians just what he meant about the elect infants being saved, he would confer a great favor on the opponents of revision. The grave question is, "are all infants elect?" If so, how old must an infant be before he is supposed to be morally responsible, three, ten, fifteen or twenty-one years? Indeed this is serious.

Cleveland Plain Dealer.
 While the Presbyterians were considering changes in the formulation of the creed of their church, the Baptists assembled in Springfield, Mass., were debating a proposition to modify the principles of organization in that denomination. At the last May meeting a commission was appointed to consider the original mission of the Baptist plan of the better co-ordination of the benevolent work of the denomination. From the original mission and society of the body have been developed three societies, the American Baptist Home Mission society, the American Baptist Missionary union and the American Baptist Publication society. These have acted independently and for the annual meetings separate delegates are appointed to each. The proposition was to practically unite the control of the three societies and send the same delegates to each. This, while a radical departure from the Baptist plan of entire independence in church affairs, would bring that denomination more in line with other churches.

Kansas City Star.

When the first church trust shall be organized and set in operation, it will be most instructive and edifying to witness the peaceful fusion of the Armenian and the Calvinist; it would seem quite like an optical illusion to see the adherents of foreordination joining hands with the champions of free grace; to behold Catholics sitting down together with Protestants; Methodists with Presbyterians; Baptists with the sticklers for infant baptism; Episcopalians with the religionists who repudiate ritualism and account it as a vain show. Over such a happy consummation the shades of Calvin and Cervetus might well join in celestial benediction.

Worcester Spy.

This metaphysical and somewhat abstruse poetry involves the spirit and principle of our modern faith. That faith is not an ultimate and final statement of religion. It is not a new creed. It is not a violent break with the past, nor a cheap and puny substitute for Christianity. It is a rich and deep and open religious spirit holding fast to all of good the past had, but ready to welcome and appropriate to human use every new revelation of the future and good God grants to His children. In one word the spirit and ideal of our modern faith are stated in these words:—

"He that feeds men serveth few. He serves all who dare be true."

Chicago Interior.

We have frequently said that we possess our souls in patience and peace over the question what the present assembly may or may not do in regard to the creed. It is simply impossible that the old misconceptions of God and of duty can long remain in our doctrinal standards, because they antagonize, and do so in an arbitrary way, the present faith of the church—the faith that is manifested in the splendid enthusiasm and liberality of our people in missions, home, foreign, and city. Our fathers did not believe in missions, hospitals, free education of the poor, and other of the higher and distinctive Christian benevolences, because they fully believed those fatalistic doctrines. The only organized survival of the old faith of those Calvinistic conceptions is the small sect called "Hardshell Baptists," who consistently deny that missionary work is needed, but assert that it is an impertinent and futile attempt to interfere with the operation of the divine decrees.

IRELAND'S POPULATION.

Springfield Republican.
 While Ireland continues to lose in population, Scotland, far less favored for human habitation, comes in to fill up. Its present population is given as 4,471,957, against 4,025,647 in 1891—a

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T. G. WEBBER, Supt.

ten-year increase of 11 per cent. One hundred years ago the inhabitants of Scotland numbered 1,608,420, or little more than one-fourth of the population of Ireland at that time. Now the population of the two countries is about equal.

New York World.
 The drain of emigration has gone on at accelerated pace. In Spain, in France, in Austria, in Chili, some of the proudest names are of Irish origin. Between 1841 and 1889 nearly four millions emigrated. Hundreds of thousands crossed to Canada; other swarms went to Australia and New Zealand. But the greatest portion came to this country, where they have become a prosperous and valuable element in the national life. There are now about two millions here of Irish birth—nearly half as many as remain on the old sod—besides four millions of Irish parentage. Why does Ireland decline? Is there a partial explanation in Lord Salisbury's confession that if home rule were granted to Ireland England would have first to conquer her in case of foreign war? Are freedom and self-government the prime requisites of content and prosperity?

Milwaukee Wisconsin.
 In 1801 the population of England and Wales was only 8,892,536—not much more than that of Ireland in 1841, just before the beginning of the heglira. Today England and Wales support nearly four times as many people as at the opening of the century, while Ireland's population is smaller by nearly one-fifth than it was in 1801. Wherever the Irish people have gone outside of Ireland, they have flourished. Ireland's plight has been due not to Irish unthrift, but to English misgovernment. What awaits her in the next one hundred years?

Chicago Record-Herald.
 Meanwhile the question of political power will be more and more affected. Ireland has already a much larger representation in parliament than she is entitled to on the score of population. Her members of the house of commons number 103, Scotland's only 72, and England and Wales 495. A fair division would leave England and Scotland about as they are and reduce Ireland to a representation no larger than Scotland's. The City of London has now a larger population than Ireland. But there are enough Irishmen in London to make a respectable Irish city, although it has never been the Mecca to them that it has been to the sons of Scotia.

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Boys' Provo All Wool Suits	4.00 up.
Men's Negligee Shirts	30c up.
Men's Blue Twill Flannel Shirts	75c up.
Men's Fine Black Sateen Shirts	1.25
Men's Silk Front and Madras Shirts	50 and 75c
Men's Balbriggan Undershirts	25c up.
Men's Balbriggan Drawers	25c up.
Men's Plain and Embroidered Socks	12c up.
Men's Black Wool Socks	20c up.
Men's L. D. S. Knit Garments	1.25, 1.50
Ladies' L. D. S. Knit Garments	1.00, 1.25

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