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SALT LAKE CITY, - FEB. 10, 1906.

CHARGES MINUS PROOF.

The failure of the prosecution against a local physician whose conviction for malpractice was confidently anticipated, both by the attorneys against him and by the general public, affords an illustration of the wide difference between opinion and proof. In this case what appeared to be evidence of a convincing character, turned out on a legal test to be far short of that kind of evidence that is necessary to convict. The reputation of the defendant, while it had its effect upon the popular mind, cut no figure in the case before the court. It might have had some weight if there had been sufficient corroborating testimony to warrant its submission to a jury. But when the issue came, the evidence expected failed of appearance, and in spite of the general opinion and the suspicious circumstances made public, there was nothing left to do but acquit the accused, and the jury were therefore instructed by the judge to find a verdict of not guilty.

The offense charged against the defendant was one of the atrocious crimes of the period. It is clear that abortion is no uncommon evil. That there are professional abortionists in this country, who ply their nefarious business unwhipped of justice, needs no assertion or argument of ours. Their offense is nothing less than murder. It implicates at least two persons always. Often there are others who are accomplices in the horror. The fact that the destruction of life involved is prenatal does not lessen the offense in the sight of heaven or of just people on earth. It is both cowardly and cruel. It carries with it the very essence of assassination.

Although it is often resorted to for the purpose of preventing exposure of unlawful relations and indulgence in lust, it is sorrowful to add that married people in many instances are guilty of the abomination, and that its influence is spreading through the land and crushing out the finest feelings of the parental heart. The holy instincts of motherhood are stridled thereby, and it is one of the most insidious and deadly menaces to the American home, about which we hear so much from some people who ought to turn the light upon their own doings, before they accuse others.

A kindred evil, which may not be considered closely allied in enormity to the practice we here condemn, but really is of near kindred, is the prevention of increase adopted in many family circles and by ladies who move in what are called the highest ranks of select society. The open boast that is made by men and women who pose as "the best people," members of religious societies and advocates of culture and refinement, about the limitation of the number of their offspring, proclaims about the prevalence of a practice which should cause the blush of shame to mantle the cheeks of pure and lovely womanhood. The very fact that disgust is expressed when a natural woman who is a happy wife prides herself on having a large number of children, is additional testimony of the decadence of true womanhood and the triumph of the spirit of Moloch.

But the point we endeavor to make at the beginning of this article is the unwisdom of preferring charges that cannot be substantiated. Individuals are often condemned by the public because of rumors and actual circumstances that give color to them, and the assumption of guilt passes for proof and secures a popular verdict. But this is very unjust. "Why don't you handle so and so?" is a common query under circumstances like those we have mentioned. "Why don't you make a charge yourself?" is a proper question by way of reply. But this suggests the necessity of evidence, and those persons who are so anxious that parties against whom Dame Rumor has raised her voice shall be condemned, do not stop to think that proof is necessary before judgment can be rendered.

People should be slow to repeat accusations against others, and should refrain from uttering charges that cannot be substantiated by proof. This will apply to all classes of humanity, and if received according to the spirit and meaning thereof, would place a barrier in the path of slander and close the lips of many a scandal-monger. It is lamentable that guilty persons frequently escape, but it is still more sorrowful that the innocent often suffer from false accusation and false witness.

ABOUT SUGAR.

"Salt Lake City, Feb. 8th, 1906.
"Editor Deseret News:

"Will you kindly inform myself and other readers of the 'News' what the surplus of sugar for the world is at the present time; also what has been the effect on the sugar industry of the Hawaiian Islands by the removal of the United States tariff on that product, and what will be the effect on the Philippine Islands of like action by Congress at the present time?"

"Very truly yours,
"A. S. R."

Answering these inquiries in their order we will say:

First—The surplus of sugar in the world at the present time is approximately 2,600,000 tons.

Second—The removal of the tariff on

sugar from the Hawaiian Islands took place many years ago, before the beet sugar industry in the United States amounted to anything. At that time the consumption of the United States was only about one and a half million tons, and the tariff was in existence against Cuba, so that the Hawaiian product cut but little figure then or since.

Third—The effect of the proposed reduction of the tariff on Philippine sugar no one can as yet tell. The beet sugar states west of the Mississippi, however, do not wish to take any chances, and all are solidly arrayed in opposition to the project. If the production of the Philippines remained what it now is, the results would, of course, be insignificant, but if with the reduction of the tariff, American and other capital should go into the islands with a view to developing the sugar industry, the effect on American sugars would doubtless be serious.

A FEW LEAVES OF HISTORY.

Anyone desirous of knowing whether the first settlers of these valleys were loyal American citizens, should study their history in the light of truth, not the caricatures offered by persons who are best described in the words of the Apostle Peter: "—some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other Scriptures, unto their own destruction." Individuals who sacrilegiously "wrest" the Scriptures, are no guides to history, nor to doctrine.

Brigham Young, it has been alleged, aimed at the establishment of an independent kingdom. It is therefore of interest to recall that Gov. Ford suggested this plan to Brigham Young, after the murder of the Prophet and Patriarch. Under date of April 8, 1845, he advised the Saints to go to California, and added:

"Why should it not be a pretty operation for your people to go out there, take possession of, and conquer a portion of the vacant country, and establish an independent government of your own, subject only to the laws of nations?"

That governor with the heart of a coward suggested that the Saints sneak out of the United States, like thieves in the night, and steal a portion of Mexico, and hold it against all comers. But the Saints were no traitors. They were loyal citizens. They refused to go into the trap. In a petition to President Polk, asking for assistance against their cruel enemies, they declared: "We are members of the same great confederacy. Our fathers, yea, some of us, have fought and bled for our country, and we love her Constitution dearly."

In a circular issued by the High Council, Jan. 29, 1846, the same loyalty was expressed: "After stating the intention of locating in the Rocky Mountain valleys, it says:

"We also further declare, for the satisfaction of some who have concluded that our grievances have alienated us from our country, that our patriotism has not been overcome by fire, by sword, by daylight nor by midnight assassination which we have endured, neither have they alienated us from the institutions of our country."

The anti-"Mormon" at that time set up the cry that the "Mormon" intention was to join the enemy against the United States. This was a cruel charge after they had expelled the Saints from the confines of civilization, hoping that they would perish in the desert. A more complete refutation of this false accusation cannot be imagined than the entry in the diary of President Young shortly before the departure from Sugar Creek:

"Our homes, gardens, orchards, farms, streets, bridges, wells, public halls, magnificent temple, and other public improvements we leave as a monument of our patriotism, industry, economy, uprightness of purpose, and integrity of heart, and leave living testimony of the falsehood and wickedness of those who charge us with disloyalty to the Constitution of our country, idleness and dishonesty."

This was President Brigham Young's entry in a diary, not intended for the public. It expressed his true sentiments, and those of the exiled Saints with him.

Colonel Kane testifies to the loyalty of the Saints. In a letter of introduction he says of Elder Little:

"This gentleman visits Washington, with no other object than the laudable one of desiring aid of government for his people, who, forced by persecution to forsake their commonwealth in the Sacramento valley, still retain American hearts, and would not willingly sell themselves to the foreigner, or forget the old commonwealth they leave behind."

This testimony was fully justified. When the "Mormon Battalion" was being formed—an evidence of patriotism seldom, if ever, equalled in history—President Brigham Young said in a public address:

"I want to say to every man, the Constitution of the United States as framed by our fathers, was dictated, was revealed, was put into their hearts by the Almighty, who sits enthroned in the midst of the heavens; although unknown to them it was dictated by the revelations of Jesus Christ, and I tell you, in the name of Jesus Christ, it is as good as ever I could ask for, I say unto you, magnify the laws. There is no law in the United States, or in the Constitution, but I am ready to make honorable."

These were the eloquent words of President Brigham Young, when an exile and leader of exiles. Do they express the sentiments of a traitor?

Less than two years after the arrival in these valleys, the Pioneers proved their loyalty and love for the country by petitioning for admission into the Union. This was in March, 1849. On the 24th of July the same year, a public celebration was held. There were music, firing of guns, processions and public addresses. One of the features of this celebration was the presentation to President Young of a copy of the Declaration of Independence and of the Constitution of the United States. This was done while the assembly cheered and shouted. "May it live forever!" Such were the sentiments of the Pioneers—the same sentiment that is entertained by every true "Mormon" today.

"Mormons" and non-"Mormons" met in those days on friendly terms. In July, 1851, four federal officers arrived in Salt Lake City. President Young called a special conference of the

members of the Church, to which these officers were invited in order that they might meet the people. Chief Justice Brandebury, Secretary Harris, and Asst. State Justice Brochus were on the "and. It was, clearly, the intention of the Church leaders to foster cordial relations between the federal officials and the people. Unfortunately, one of the officers, Justice Brochus, took occasion to insult the people, and especially the ladies, when given an opportunity to speak. What he said can only be judged from the correspondence between President Young and him on the subject, since his address is not on record. But it appears that he reflected on the character of the ladies present, and when President Young courteously asked him to apologize, in order to promote good feelings, he flatly refused. Some time later these officers left Utah, carrying with them \$24,000 appropriated by Congress for expenses of the legislature, and in a report to the government they stated that "polygamy monopolized all the women, which made it very inconvenient for the federal officers to reside there."—History of Salt Lake by Edward W. Tulledge, page 82.

In the awful strain upon the people here, and more especially upon the leaders, when through the plottings of wicked men the United States government had been prevailed upon to send an army to Utah, their feelings may be imagined. But even then, the "Mormons" did not entertain any sentiments of disloyalty. During those times that truly tried men's souls, Brigham Young said:

"Lads have reported that this people have committed treason, and upon their misrepresentations the President has ordered out troops."

"We are the supporters of the Constitution of the United States, and we love that Constitution and respect the laws of the United States; but it is by the corrupt administration of those laws that we are made to suffer."

The stand taken by Brigham Young was worthy of the man and the cause he represented. The country soon realized that a fearful blunder had been made by the administration listening to slanderers. The "Mormons" were not in rebellion. They were ready to receive the appointed governor with loyalty, and to meet the peace commissioner with open arms.

The whole life of Brigham Young and the Pioneers testify to their loyalty to the American government and their love of the Constitution. Even Chairman Stansbury in his official report to the government, truthfully said of President Young:

"Certain it is that the most entire confidence is felt in his integrity, personal, official, and pecuniary, on the part of those to whom a long and intimate association, and in the most trying emergencies, have afforded every possible opportunity of forming a just and accurate judgment of his true character."

The constant charges of disloyalty made against the Latter-day Saints would be difficult to understand, but for the parallel offered in the history of the first Christians. They, too, were regarded as traitors. For centuries they were so characterized. The reason for this is apparent. Their teachings were misunderstood, and perverted, and thus the evil accusations were apparently supported. We cannot wonder, if history thus repeats itself.

The charge upon which Jesus, the Messiah, was sentenced to death by the representative of the Roman government at Jerusalem, was, as is well known, disloyalty to the emperor. Every other attempt at conviction failed. Even the false witnesses, who were at least as well paid as Judas, were unable to produce conclusive testimony. But the charge of disloyalty was effective.

"We found," the accusers cried in hoarse chorus, "this fellow perverting the nation, and forbidding to give tribute to Caesar, saying that He himself is Christ, a king." And again: "If thou let this man go, thou art not Caesar's friend; whosoever maketh himself a king, speaketh against Caesar." And on such clamor, the Redeemer of Mankind was condemned to the cross.

His followers, for centuries, endured the reputation of rebels against Rome, though the empire had no more loyal subjects of the Caesars than they. Often, when provincial governors who were under a cloud themselves, decided to disarm suspicion and demonstrate loyalty, they found it to their advantage to raise a storm against the Christians of their district, and send some into exile, others to dungeons, and to death. Their zeal in the prosecution of this work against the followers of Jesus, was made the evidence of their loyalty to Rome. For, was not Jesus a pretender to kingly power? Were not His followers proclaiming a new "kingdom?"

The curious fact about this is, that if the public utterances of Jesus and His Apostles, as well as those of the Prophets of old, are to be taken as they were construed by their accusers, the latter were right. The passages that could be quoted in proof of this are almost innumerable. The Prophet Daniel, speaking about the latter days, says:

"And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms; and it shall stand forever." Dan. 2: 44.

"That the living may know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever He will." Dan. 4: 17.

Another Bible Prophet says:

"And Saviors shall come up on Mount Zion to judge the Mount of Olives; and the kingdom shall be the Lord's." Obadiah 21.

In accordance with such other prophecies, John, the forerunner of Jesus, proclaimed: "The kingdom of heaven is at hand." Matt. 3: 2; and Christ Himself preached: "The kingdom of God is come unto you." Matt. 12: 28. "The kingdom of God is within you." Luke 17: 21.

The people who followed Jesus honored Him as a king, shortly before his death:

"On the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem, took branches of palm trees, and went forth to meet Him, and cried, Hosanna! Blessed is the king of Israel!" John 12: 13.

The terrorists of "holy Russia" surely are holy terrorists.

Yorkes' widow promises the executors

rael that cometh in the name of the Lord." John 12: 13.

The Redeemer claimed to be a king, though not over a kingdom "of this world." At the crucial moment, when a denial might have brought Him liberty, He affirmed His right to kingly authority and honors, though not in a worldly sense:

"Jesus answered, my kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence."

"Philip therefore said unto Him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end I am born, and for this cause came I into the world, that I should bear witness unto the truth." John 18: 36, 37.

The followers of Jesus were popularly supposed to preach sedition. Paul and Silas encountered this accusation at Thessalonica:

"But the Jews which believed not, moved with envy took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city on uproar, and assaulted the house of Jason, and sought to bring them out to the people, and when they found them not, they drew Jason and certain brethren unto the rulers of the city, crying, These that have turned the world upside down are come hither also; whom Jason has received. And these all do contrary to the decrees of Caesar, saying that there is another king, one Jesus. And they troubled the people, and the rulers of the city, when they heard these things."—Acts, 17: 5-8.

Public indignation was sometimes aroused by the fact that the disciples had to meet in secret, in order to escape the persecutors. Some of their teachings were imparted under the form of symbolic expressions, not understood outside their own circles, as is evident from the book of Revelation by John. And sometimes the Apostles did not care, or did not dare, to commit what they had to say to writing, as when the Apostle Paul, for instance, in his second letter to the Thessalonians, writing about the appearance of the anti-Christian power, refers to the secular government in these mysterious terms:

"And now ye know what withholdeth that he might be revealed in his time only he who now letteth will let, until he be taken out of the way."—II Thess. 2, 6, 7.

Those to whom the letter was addressed knew what the Apostle referred to. For he says: "Remember ye not, that, when I was yet with you, I told you these things?" But to the strangers his language was as mysterious as the number 666 of the Apocalypse. The very mystery with which some of the teachings of the Apostles necessarily were surrounded, lent color to the malicious charges of wicked men, and seemed to justify the agitation.

But such accusations and riots did not change the teachings of the Apostles. Paul says:

"Until the appearing of our Lord Jesus Christ, which in his time he shall show, who is blessed and only potentate, the King of kings and the Lord of lords." I Tim. 6: 14, 15.

"Then cometh the end, when He shall deliver up the kingdom to God, even the Father, when He shall have put down all rule, and all authority and power, for He must reign, till He hath put all enemies under His feet." I Cor. 15: 24, 25.

Jesus is in the Scriptures represented specially as the "King of Saints."

"Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of Saints. All nations shall come and worship before thee; for thy judgments are made manifest." Rev. 15: 3, 4.

As we have already remarked, there were no more loyal citizens than those men who proclaimed the coming of the kingdom of God among men, and Jesus as the King of glory; but when they were imposed upon, they did not hesitate to rebuke in flaming words the iniquity of their tormentors. Paul, when the high priest interrupted his defense before the court, with the suggestion that someone ought to smite the prisoner, turned indignantly upon him and said: "God shall smite thee, thou whitest wall; for sittest thou to judge me after the law, and command me to be smitten contrary to the law?"

In this he but followed the precedent set by the Master, who exclaimed:

"Ye serpents, ye generation of vipers! How can ye escape the damnation of hell? Wherefore, behold, I send unto thee serpents, and scorpions, and scorpions, and some of them ye shall kill, and crucify, and so will overthrow you, and you shall be destroyed." Matt. 23: 33-35.

It is easy to "wrest" the Scriptures and to support a charge of disloyalty to the state, from the texts quoted. It is, in fact, less difficult, by twisting the teachings of Jesus and His Apostles, to prove the former-day Saints traitors to Rome, than to prove the Latter-day Saints disloyal to the United States. But it will be found that those who engage in that kind of exegesis only prepare their own destruction.

Centuries have passed since the great German reformer lived and hurled his thunder-bolts against the corruption of his age. Millions revere and follow him, as a messenger from heaven. And yet, even at this late day, millions regard him as a man of exceedingly corrupt character, a glutton and a drunkard, a covenant-breaker and promoter of shameful immorality. Those who paint Luther's character in such dark colors, nearly always rely on his own utterances as proofs of their allegations. His "Table Talk" is especially made use of for the purpose of convicting him. Citations, some authentic, others forged, and all torn out of their proper connection, are the arguments in stock. Even at this late day, scholars appear with works that claim scientific accuracy and impartiality, endeavoring to establish the charges against Luther, by quoting his own sayings. We cannot wonder if similar, worn out tactics are employed against the Saints, although their utter impotency has been demonstrated repeatedly.

Whatever else a reconstructed Biblical theology may add to or subtract from the current systems, three things must stand, or the new theology, whatever else it may be, will not be Biblical: (1) That God made man in his own image; (2) that man by sin marred the beauty and distorted the symmetry of the divine image; (3) that there is a way of recovery to God-likeness provided by the atoning sacrifice of Christ. These are the prime essentials of a Scriptural theology. They imply everything else—God's love, holiness, justice, power, and man's sinfulness and capacity for restoration to the divine image.

Boston Congregationalist.

How delusive, fallacious, and often senseless has been the perennial discussion of the Church's failure to reach the masses! It is not a problem of contact but of consecration. The churches, through their individual members, are already in the most actual and practical touch with the people. But the contact lacks vitalizing and spiritualizing energy, and fails in the manifestation and demonstration of the spirit of Christ.

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of his will a fight. Let them heed old man Wellers' advice.

Even a son of York would be well come these foggy days.

What is needed down on the isthmus is not more canal zone but more ozone.

The preliminary report on the Valencia disaster would indicate that the crew acted on the theory of "save who can."

With so many presents coming from Europe at this particular time, Miss Roosevelt must be glad that she is not a government official.

The solution of the Venezuelan trouble will go over until after the conclusion of the Moroccan conference. This will act as an indefinite reprieve for Castro.

Senator Sutherland's bill to permit Indians to cut timber on the Uintah reservation has been favorably reported. Using tomahawks for cutting down trees is a veritable turning of spears into pruning hooks.

If some of the midshipmen who have been found guilty of hazing and dismissed from the naval academy are to be pardoned and reinstated, then all should be. It isn't fair to make fish of some and fowl of the others.

"Australia has adopted the system of drying milk. The milk is evaporated between steam rollers and sold as a powder. As nothing but water has been abstracted, the addition of water makes wholesome, clean and sterile milk," says the London Express. Now why couldn't highly watered stocks be treated in the same way?

President Roosevelt will be asked to negotiate a treaty with Great Britain for the preservation of Niagara Falls. When Professor Tyndal visited them a generation ago he thought they would be destroyed in about thirty thousand years. But he looked upon the problem in a scientific spirit. The modern commercial spirit will destroy them in thirty years unless it is checked.

It appears that the leaders of the rioters in Paris who are resisting the government agents charged with the duty of looking over church property, are a hightoned lot. Among them are the following: The Duc de Rohan, Comte Christian de Brissac, four members of the French Academy—François Coppee, Marquis Costa de Beauregard, Paul Bourget and Emile Faguet—also the Prince de Broglie, the Duc de Mirepoix, Marquis MacMahon, Comte de Montebello, Comte de Segur, Comte de Noailles, Comte de Vallambrosa, Comte de Gondrec, Baron de Coubertin and numerous grandes dames, including the Duchess de Rohan, the Princess Lucien Murat, the Duchesse d'Harcourt, the Duchesse de la Roche Guyon and the Princesse de la Tour d'Auvergne. The outbreak is said to have been inspired by three of the most aristocratic women in France, the Marquise de MacMahon, the Marquise de Vogue and the Baroness Reille.

ON RELIGIOUS TOPICS.

New York Evening Post.

Opposition to the inventorying of church property in France was to be expected. Naturally, both priests and faithful resent even the provisional confiscation of their buildings and chattels. That this opposition should reach its most serious form in the Church of Ste-Clotilde at Paris is again natural but unfortunate. That parish includes many of the residences of the old noblesse; it is the appropriate center of reaction, and its barring out of the bailiffs will be laid not to religious zeal, but to anti-republican bigotry. The law will doubtless take its course.

Pueblo Chieftain.

The law that has caused the trouble is a part of the general movement to separate the affairs of church and state in France, and to deprive the Catholic church of the support that it has been receiving from the national treasury. As is usual in such cases, there has arisen a difference of opinion with regard to the ownership of some of the property held by the church for religious uses. So long as the church and the state were closely united the question of ownership was not a vital one, but under present conditions it is difficult to draw the line between public property in possession of the church, and church property.

New York World.

The situation as it exists cannot but be trying to devout adherents of the church. It was inevitable that the invasion of their altars by government agents should provoke resistance. The religious sentiment of a people is most dangerous of all to offend, and most difficult to calm when offended. Yet even if the French government was bound to execute the law, it is hard to understand how it could have been so brutally tactless. The abolition of the Concordat entailed radical changes, but violence on one side or the other was the last thing any prudent official should have desired. The charge of religious persecution is too easily raised not to be feared even by a government that is confident of its power to achieve its ends.

New York Examiner.

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