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SALT LAKE CITY, - MARCH 17, 1906

GENERAL CONFERENCE.

The seventy-sixth annual Conference of the Church of Jesus Christ of Latter-day Saints will convene at the Tabernacle, Salt Lake City, April 6, 1906, at 10 a. m. A full attendance of officers and members is requested.

JOSEPH F. SMITH,

JOHN R. WINDER,

ANTHONY H. LUND,

First Presidency.

SUNDAY SCHOOL UNION.

The annual conference of the Deseret Sunday School union will convene at the Tabernacle, Salt Lake City, Sunday, April 8, 1906, at 7 o'clock p. m. Officers and workers are requested to be present and all the Saints are invited. The subject of "Parents' Classes" will be considered.

JOSEPH F. SMITH,

JOSEPH REYNOLDS,

JOSEPH M. TANNER,

General Superintendency.

REAL RELIGION IS DIVINE.

The saint religion has a variety of interpretations in these latter times. Every form of faith and worship, whether Christian or Pagan, Jewish or Gentile, may come within the meaning of the word religion. But this can scarcely be applied to opinions that do not include belief in and obedience to a Supreme Being. The definition given by the Apostle James, though not complete, may be regarded as correct as far as it goes; that is "Pure and undefiled religion before God and the Father is this, to visit the fatherless and widows in their affliction and to keep himself unstained from the world." This recognizes both belief in God, even the Father, and practical righteousness.

The "Christian" religion, as commonly understood, comprehends all the different forms and sects and organizations which recognize Jesus of Nazareth as the Christ, the Savior of mankind, and receives the principles which He advocated as rules for human conduct. Any so-called "religion" that does not accept them cannot be rightly denominated Christian.

There is a tendency, however, among some people professing to be Christian, to regard the Savior of mankind as He proclaimed himself, only as a great teacher of philosophy and exemplar for human emulation. That is to say, He was no more than an uncommon man, the son of Joseph the carpenter, whose existence began with His birth at Bethlehem and whose death was simply an execution as if condemned malefactor, which was cruel and unjust, but bearing in it no vicarious offering or atonement for the sins of the world. With them religion does not inhere in a series of oral or written revelations from God the Father, adapted to conditions existing when made known from on high, but of a growth in human intelligence and a conception of right and wrong, thus making all religions of human origin and all ideas of Deity the thoughts and notions of mortal men.

If this modern definition of religion is right, then it is certain that the declarations made by Jesus Christ, as recorded in the New Testament, and those of His apostles who expounded the Christian faith, as well as the announcements of the Hebrew prophets found in the Old Testament scriptures, are false and delusive and to be rejected by rational persons in this more enlightened period. If there is no such actual personage as the God described in the Bible, who talked with chosen agents on earth and revealed Himself by the means described in holy writ, and of whom Jesus of Nazareth was the Only Begotten, from whom he came and to whom he returned and of whose image He was the express likeness, then that which has been relied upon for ages as the actual, positive truth, the very foundation of real religion is nothing but a fable, a deception and a snare.

All the sophistry, pre-fabricated logic, vain philosophy and so-called science, with which doubt is cast upon the records of Divine dealings with mankind and that enter into the modern theories of religious growth, are flat contradictions of the religious faith which has guided the most advanced religious thinkers and worshippers through all the centuries since the time of creation. They cannot be harmonized nor made to run together. They are infidel to Christianity and to Hebrewism.

We here quote from a sermon recently delivered by the pastor of a local "religious" society, as to the position of a "cultured and educated person" of the present day. He said:

"His idea of revelation should consist of a continuous process whereby the story of the divine immanence is read as an unfolding tale. It would be a story of God revealing himself in orderly sequences and not in the closed

canons of holy books or in miracles that transcend law. His Christ thought would seem logically to be that of a developing human ideal personalized in many inspired prophets and leaders. His church would be frankly considered a human institution, but one that expressed and cultivated the noblest aspirations and most sublime ideals of that humanity. Such would seem to be the logical deductions from the broad premises named. Some such religion as this logically deserves to possess the world. The facts of the case seem to make some such religious philosophy as this inevitable."

As to "closed canons of holy books, and miracles that transcend law," there may be some difference of opinion. The idea of a closed canon of scripture is in our view erroneous. If God did ever speak to man by means of prophecy and holy writ, there is no good reason and no known revelation that He has ceased, or will cease, to communicate further light, knowledge and commandment.

That which is called a "miracle" need not be a violation of law. Gravitation can be measurably overcome by force that is as much in accord with natural law as is that of attraction. The remarkable healings and restorations to life recorded in the Old and New Testaments, and repeated in living experiences in the present age, are not necessarily in opposition to natural law, although they may appear to be "transcend" it. Water can be made to run up hill, although its natural course is to find its level, and the force that propels it upward is just as natural as the gravitation which carries it onward toward the sea.

The vital force in human bodies is not comprehended by the most studious physician, and experience demonstrates that it can be accelerated by the operation of faith, so that healings and restorations that appear to be marvelous may be effected, and yet all that is done is in accord with eternal laws. The manifestations that are called miracles and that are as well attested as anything in history, will no doubt be found to be the result of the operations of forces that are just as natural as those which commonly appear and about which we know a little, but only a little.

Leaving these points, however, is the idea of "revelation" and that of the "Christ thought" set forth in the paragraph we have quoted, to be received by any believer in the revelations contained in the Old or the New Testament? And are we not really dependent for all the ideas we have of the "Divine Immanence," upon that which is believed to be the actual communication from God through chosen men to His children on earth?

Is not the "Christ thought" thus communicated that of a Divine being incarnate, who bore our sins on the cross and died that we might live? Is it not that "He was in the beginning with God and was God," and added in the organization of the worlds? Is it not that as death came into the world through the sin of Adam, so life by the resurrection shall come to all of Adam's race through the atonement of Christ as the world's Redeemer? If this "Christ thought" is pure fiction, a myth, a nebulous notion, dissipated by the "logic" of modern reasoning and so-called science, then the whole biblical idea of religion is a lie and the doctrine of salvation by Christ may be ranked with the fairy tales and legends of childhood or of the dark ages.

Is the Church of Christ "a human institution?" Or is it an organization set up by divine revelation? The history of the Christian religion establishes the fact that it was set up by Christ Himself under direct commandment from the Father. The human institutions which have succeeded it are not to be regarded as that which He Himself built up. They each contain, however, something of the doctrine and form of the Christ religion and the Christ church, and it is that which gives any degree of color to the claim that they are Christian.

A purely human institution cannot be the Church of Christ in any sense of the term, nor can it be made universal, no matter how much of alleged science and so-called philosophy may enter into its theories and formalities. True religion comes from God to man, not merely from man to God. The Church of Christ is one which He establishes, owns and guides. Revelation from God is that which He actually communicates, whether by His own voice, the ministrations of angels or the inspiration of the Holy Ghost.

The reasonings, reflections and conclusions of men are necessarily various, if not conflicting, and they are not revelation in any real religious sense. The drift of modern thought that is dubbed "religious" is away from true religion, away from God, away from Christ and away from the path which leads to the Divine presence. It may do for people who cannot or will not lay hold upon the great truths of an actual living God who is the Father of our spirits, of His Son Jesus Christ who is the Savior of the world, of the Holy Ghost as the Revealer of the Father and the Son, and of the plan of salvation instituted by Deity for the redemption of the world, and who prefer human conceits and hypotheses and imaginations, but they fall far short of the glorious Gospel of the Redeemer and of that communion with Deity which forms the reality of the true Christian religion.

ST. PATRICK.

One great lesson modern missionaries in foreign lands who come in contact with strange civilizations, could learn from St. Patrick and other standard-bearers of Christianity of the early ages.

When the great apostle of Ireland, as he has been called, came to that country, he found a people already in possession of a well developed civilization, as evidenced in the laws, as well as their arts and ethics. He did not try to uproot everything that he had not planted, but his endeavor was to build upon the foundation already laid, to retain all that was good, and to discard only that which was incompatible with the doctrines of Christianity.

On the same principle Augustus labored in the northern countries of Europe in the fifth century. In fact, Paul, the greatest missionary the world ever

had, always strove to become "all things to all men, that he might by all means save some."

Many missionaries to-day fail in this respect. They have no feeling but contempt for the people they want to civilize. They ridicule their past history. They do not consider if they will not, all at once, break off from the tree in which they have developed and consent to being grafted into another tree. They magnify their own superiority until it becomes a gulf between them and their intended converts, and when they are in danger they call upon the foreign governments to protect them. Instances have even occurred of missionaries having demanded government aid for purposes of graft.

Missionaries of early ages were devoted men, who loved God and their fellowmen, and who considered it a blessing to be permitted to sacrifice all, even their lives, upon the altar of truth. The missionary field then was not an "opening" for a young man with the chief ambition of making a living. It was more generally an opportunity of glorious service and a martyr's reward. We have much to learn from the early missionaries.

A HEART-RENDING DISASTER.

The railroad disaster near Pueblo, Col., is one of the worst in the history of the intermountain region, considering the loss of life and the number of injured. Fortunately, serious railroad accidents in this region are not frequent, owing to the splendid management, and the vigilance of the employees. When they do occur, they are all the more conspicuous.

Several circumstances combined, it appears, to cause this exceedingly sad accident. The heavy snowfall had delayed the trains, both of which were running at full speed to make up for lost time. A blinding snowstorm made it at the time impossible to see far ahead. But the chief cause was that an operator slept on his post and failed to deliver an order. The consequence was the collision, and the sudden extinction of so many precious lives.

The sympathy for the injured and families of the dead and injured, as well as for the latter who will be sufferers for a longer or shorter time, is general. Some lost their loved ones under particularly pathetic and heart-rending circumstances. As usually is the case, the wreckage caught fire, and some of the victims, plucked under the debris, were incinerated in view of their fellow-men unable to extricate them. But it is best to draw the curtain upon such scenes.

It is more pleasant to contemplate the deeds of heroism that form a part of the record. Members of the crew, when aware of the impending danger, met death as bravely as any soldier on the field of battle. Two engineers still clasped the brakes, when their dead bodies were recovered. All did their duty, in the face of death. Such unselfishness inspires faith in man, notwithstanding the many imperfections that are manifest.

Undoubtedly the responsibility for the disaster will be determined and the guilty party, or parties, be made to face the consequences. Accidents can never be prevented, but possibly their number can be reduced by strict and impartial administration of justice.

A PHILOSOPHER'S ERROR.

Count Tolstoi has again issued a statement to the world, which is meant to be an epitome of what the Russian philosopher conceives to be true religion. He lays down five commandments which, in his opinion, every human being must obey, in order to obtain life and happiness. These are:

"The first commandment: To offend no one; and by no act excite evil in others; for out of evil comes evil."
"The second commandment: To be in all things chaste, and not to take the wife whom we have taken; for the abandonment of wives and the changing of them is the cause of all loose living in the world."

"The fifth commandment: Never to take an oath, because we can promise nothing; for man is altogether in the hands of the Father, and oaths are imposed for wicked ends."

"The fourth commandment: Not to resist evil; to bear with offenses, and to do yet more than what is demanded of us; neither to judge nor go to law, for every man is himself full of faults and cannot teach. By seeking revenge upon only reach others to do the same."

"The fifth commandment: To make no distinction between our own countrymen and foreigners; for all men are the children of one Father."

We cannot but compare this poor synopsis of human duties to that laid down by the Scriptures: "Thou shalt love the Lord, thy God, with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." These latter are positive commandments, which comprise all divine law, and even all human law as far as it conforms to the divine pattern. How far superior is the philosophy of the Master to that of the great Russian!

This is still more apparent in the further teachings of Leo Tolstoi. He says that the five commandments he has framed are to be observed, in order to obtain happiness, and that, therefore, prayer is not necessary. "The Father," he says, "knows all we need. So we have nothing to ask Him for, but only strive to do His will. The will of the Father is this, we should have no malice in our hearts to anyone."

This doctrine of no-prayer is contrary to the teachings of the Master, and it is marvelous that the great Russian, who claims to be a disciple, does not perceive that fact. Jesus taught His disciples to pray, and promised them that their prayers of faith would be answered. He taught this by example as well as by precept. In the Gospels we find many records of His "hours of prayer." He prayed at the beginning of a busy day, and when the labors were finished, He again sought communion in prayer with the Father. He prayed in order to obtain power over evil influences. He prayed when he was about to send His apostles out on a mission; he prayed

to derive strength to withstand temptations, and to conquer death. That is the example the Master left for His followers.

Prayer is the Christian's vital breath. The Christian's native air. His watchword at the gates of death. He enters heaven with prayer.

Tolstoi has missed one of the fundamental truths of the Christian religion. He has failed to comprehend our relationship to the Father. That is, no doubt, the reason why he fails to understand the philosophy of prayer.

The cold snap has been a snap for the coal men.

If the trusts were as rapacious as the plumbers, where!

Is Justice Brown's seat on the United States supreme bench to go begging?

"Is larceny a crime?" asks the Boston Herald. Read the Ten Commandments.

Although of Irish descent James J. Corbett never feels like celebrating St. Patrick's day.

It is generally quite safe to make a gift on the condition that the beneficiary raise a like sum.

The United States still leads the world in the frequency, extent and number killed in railroad accidents.

The Nelson-McGovern "mill" waked Philadelphia up as nothing has since the Declaration of Independence.

Not content with the blizzard that has been sweeping over Nebraska, a mob in Omaha has been storming the jail.

Possibly Secretary Taft thinks that to go on the supreme bench would be to shelve as a presidential candidate.

The Wickliffe brothers are leading a very strenuous life just now, and U. S. Marshal Darrough isn't very far behind.

According to Secretary Bonaparte the "middles" while upholding the flag believe in lowering the standard of scholarship.

General Wood says that he assumes all the responsibility for the battle of Mount Dajo. And the Moros assume all the damages.

Anyone desiring to see the sights of Salt Lake has but to walk along South Temple east from the Eagle Gate in the evening.

It is said that the general staff has made plans for the invasion of China. It may be, but it is safe to say there will be no need for them.

Ogden wants to limit the speed of automobiles to four miles an hour. Including stops to see what's the matter," few automobiles exceed that limit.

Now that Andy Hamilton has broken loose and is telling it all, the New York Life trustees are most anxious to have it understood that they were "negligible quantities."

The House has included in the army appropriation bill an item of five thousand dollars for the preservation of Bull's Bluff. There will always be plenty of bluff if it isn't Bull's.

And now it is reported that a snake has been found in Ireland. The specimen is said to have been killed by one James Moran, but it was only four feet long, although described as "a long, sinuous object, wriggling in the grass." If this is true, what becomes of the St. Patrick legend according to which snakes were banished from the Green Isle?

Judge Parker denies an interview credited to him in which he was made to say that President Roosevelt would seek a nomination for a third term. The report that Judge Parker has made such a statement was astonishing and was incredible, as it would have been in the very worst of taste. But what a despicable creature is he who would start such a report! He is a disgrace to a most honorable profession.

The president of the National Institute of Immigration predicts a falling off in the immigration this year, as compared to 1905. He thinks that about 300,000 laborers have had work this winter, on account of the unusual mild weather. As a consequence much work has already been performed which, under normal conditions, would have been postponed till the summer months. And, then, the prospect of a coal strike will affect the immigration.

Pity the man who has no enemies. One who is dead is almost always praised, since the old maxim, "about the dead nothing but good," is generally accepted as correct. One who is inactive and inert is therefore not likely to have enemies. But one who is valiant in the cause of truth is sure to stir up the whole camp of those who "love and make a lie." An idiot is not likely to have any enemies. Those who are ahead of their age, pioneers in the field of intelligence, are always the marks of the poisoned shafts of the adversary. "Be a simpleton," was the sarcastic advice of Soeren Kjerkegaard, to those who desired a life of perfect ease. Pity the man who has no enemies among the wicked!

SUSAN B. ANTHONY.

Cleveland Plain Dealer.

Miss Anthony has been so long identified with the woman suffrage movement that her work in the anti-slavery cause has been largely forgotten. She was a contemporary and coworker with Wendell Phillips, William Lloyd Garrison, Beecher and Giddings, and spoke side by side with Lucretia Mott in the days when it was not only deemed creditable in a woman to speak in public but when, as in the heat of the anti-slavery crusade, it was also so dangerous that most men shrank from it. She proved her possession of a good woman's conscience and a brave man's

courage. She fought her good fight side by side with Lucy Stone, Lucretia Mott, Elizabeth Cady Stanton, Mrs. Livermore, Abby Kelly, Mrs. Stowe, Mrs. Gage and Anna Dickinson, while Margaret Fuller Ossoli was her early guide, philosopher and friend. Of all that band of reformers Julia Ward Howe is still in the land of the living. How many others can be recalled?

Chicago Record-Herald.

When Miss Anthony realized that death was near she exclaimed: "To think that I have lived more than sixty years of hard struggle for a little liberty, and then to die without it—it seems so cruel." The feeling thus expressed was natural, but the words might lead to an erroneous view of a life that was in reality full of accomplishment. It is true that though Miss Anthony was not the first woman suffragist, her energies were concentrated on the suffrage cause. As far back as 1832 she made up her mind that the right of suffrage was fundamental that if women could secure it they would gain the power to force concessions on other points, while without it their influence would be relatively small. But she had begun her public work as a temperance advocate, and became interested in divers great reforms, and there can be no doubt that she had a liberal and far-reaching view of a life that was in reality full of accomplishment. It was an important factor in the opening up of a new world to the members of her sex.

Kansas City Star.

The stories of Susan B. Anthony include interesting references by herself to what are spoken of as her love affairs. That she was as severe to having it known that she had a liberal quota of suitors and plenty of chances to marry, only proved what a womanly woman she was, and how one touch of nature makes the whole sex kin—including the women who are classed as strong-minded.

Portland Oregonian.

The last entry has been made in the record of her long and busy life. There is no prophet told all the land to where dying we can trust in matters of national policy and growth. What we do know is that a host led by Susan B. Anthony have long worked earnestly for expansion of a political idea, believing it to be both just and expedient, and that the faithful leader has passed on, bequeathing hope of ultimate success to her followers.

JUST FOR FUN.

His Bluff Was Good.

Chicago News.

"But," protested the millionaire father, "you are hardly the man I would wish for a son-in-law."
"I'm not looking for a job as son-in-law, if any one should ask you," rejoined the poor but seemingly honest young man. "I propose to do the husband of my choice, and myself."
Whereupon the father was taken off his guard and neglected to call the young man's bluff.

"The Meenister's Glass."

London Tatler.

He was a young and smart-looking Scotch clergyman, and was to preach a "trial" sermon in a strange church. Fearing that his hair might be disarranged or that he might have a smudge on his face, he quietly and significantly said to the headie, there being no mirror in the vestry, "John, could you get me a glass?" John disappeared, and after a few minutes returned, with something under his coat, which, to the astonishment of the divine, he produced in the form of a box with a small of which in it, saying, "Ye mane, let on about it, meenister, for I got it as a special favor; and I wadno have got it aye if I hadn't told them it was for you."

Where There's No Latitude.

Bourke Cockran, apromos of St. Patrick's Day, told an Irish story. "There was an Irish school master," he said, "who was examining a class in geography one day."

"Now, my lad," he said to a clever little chap, "tell us what latitude is." "The clever little chap smiled and winked."

Safe.

Of Marshall Field, III, the richest child in the world, an amusing story was recently told at Lakewood. The boy, according to the story, approached an old lady in a Lakewood hotel, and said to her:

"Can you crack nuts?" the old lady replied, "I lost all my teeth years ago."
"Then," said the little boy, extending two hands full of walnuts, "please hold these while I go and get some more."

RECENT PUBLICATIONS.

"What Trees to Plant" is the title of a series of articles running in *Indoors and Out* and useful to owners of estates and to architects for the reason that the author, J. Woodward Manning, considers only those species of trees which can be relied on for successful planting. "The Useful Oaks" are taken up and illustrated in the March number by beautiful examples found in the rural byways of America—Rogers and Wise Co., Boston.

The current number of *Charities and the Common Cause* contains an article by the author, which has been published in the *Indoors and Out* magazine, and which represents the constituents of no less than five publications previously in the same field. It is a magazine containing important information on all subjects pertaining to philanthropy. Among its special articles this month are, "Sources of Slave Emigration," and "Washington, a Model City." It is published by the Charity Organization Society of New York—105 West Twenty-second street, New York.

The following stories, among others, form the list of contents of *Wayward Tales* for March: "When Love Flies in at the Window," Florence Wilkinson; "Phrosyne's Sentence," Helen Whitney Clarke; "The Copper God," Allen Updegraff; "The Clock," William J. Lampton; "Bob Huntley's Scoop," Charles Henry Old; "Transplanting a Wall-Flower," Sarah Beaumont Kennedy; "The Prodigal Son," Marjorie Benet Cooke. Besides these, there are articles on "Some Beautiful Irish Women," "Beggars of the World," and "The Stars—How They Affect Our Temperament," and also several fine poems. The art feature consists of portraits of "Irish Beauties."—M. S. Co., Manhattan Building, Chicago.

Out West for March has a number of good articles and fine illustrations. Among them are the following: "Forest Endowments of the Pacific Slope," by J. G. Lemmon; "The Redwoods," a poem, by D. S. Richardson; "The Lone Trail," poem, by Nellie Snydman; "Ruhnamah," story, by Anna Beck Allen; "Three Short Words," poem, by Dr. Washington Matthews; "The Friend of the Little People," story, by Susan M. Hall; "Earning a Living at Stanford," by Karl A. Bickel; "A Ruffled Pacific," story, by Florence Nightingale Hamilton; "The First California Newspapers"—Larkin's account of his capture, imprisonment and release, selected and arranged by W. J. Handy; "The Sequoyia League, To Make Better Indians," and also several fine poems. The art feature consists of portraits of "Irish Beauties."—M. S. Co., Manhattan Building, Chicago.

At Z. C. M. I.

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SALE WILL END TONIGHT.

EXTRAORDINARY BARGAINS.

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HDKFS., EDGINGS AND GLOVES.

20c to 35c Handkerchiefs, 13c—Hemstitched and embroidered and scalloped embroidered handkerchiefs, worth from 20c to 35c each, special now for 15c.
Some Edgings at Half Price—A very pretty line of Hamburg Embroidery edgings to be sold at 5c, 7 1/2c, 10c, 12c, 15c, 20c, 25c and 30c a yard, every one of them worth double these prices.
\$1.35 Pique Gloves, \$1.00—Our regular \$1.35 stock of women's "Waldorf" Pique Gloves, in all colors and sizes, are being sold today at \$1.00 a pair. This is a most excellent glove for street wear.

ENTIRE STOCK HONEY COMB AND MARSEILLES BED SPREADS AT BIG REDUCTIONS.

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20c Grapline for only 15c a Yard. This is the new fabric now so popular for Kimonos and Dressing Scaques. It comes in all colors, with a variety of Oriental designs; noted particularly for their washing qualities. Have five cents on each yard by purchasing what you want during this sale.

1-3 OFF CARPET REMNANTS.

We have eight pieces of 2 1/2-inch borders and twelve pieces of 27-inch Carpet, in eight to twenty-five yard lengths. They include Axminsters, Wilton Velvets and Tapestry Brussels. ALL WILL GO AT 33 1/3 PER CENT REDUCTION. Going fast, so hurry.

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We are offering our entire stock of NOVELTY FISH NET CURTAINS at a reduction of 25 per cent. Plain centers with fancy edgings, some with motif in corners; an endless variety of patterns. Regular prices range from \$2.00 to \$5.00 a pair, but today you may have them at **ONE-FOURTH OFF**

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