REMARKS

PREST. GEORGE Q. CANNON.

At the General Conference of the Church, Monday,

April 8, 1896.

heavenly feeling; it produces pure happiness and contentment. and our hearts are filled with joy. These are the evidences of God's favor: that He accepts of us and approves of our course. There has been a great deal of curiosity indulged in by different members of the Church as to the spirit of revelation and how it manifests itself. It is true that in the thurch the Lord has given, among other gifts of the ministering of angels, also the gift of visions and dreams, and some people imagine that the Church is led of God by the ministering of angels. Now, angels do administer unto men in our day, and we can testify to this. We can testify that Jesus, our Lord and Redeemer, has visjied the earth and has ministered untomen. Some can testify of this from known to be from God, that which comes, sometimes with power, sometimes with the still small voice of the Spirit? It is known by its fruits. Questions arise upon various matters; differences of views exist and are exfor the men whom God has chosen to lead the people are men of independent thought and of positive

character, and they do not consent without being convinced; but there is a which the truth and the right can always be known. Darkness is not manifestations of revelations the manifestations of reveations died; it is light—light removes darkness and from the human mind—that e evidence that a thing is or that it is revelation from God. I read what the Prophet Joseph evealed to him concerning Oliver connected with the work on, you will get a key to the Just as Brother B. H noted this morning, the Lord Church that they should re-words of His servant Joseph mine own mouth." It is in that the Church of Christ mine own mouth. it is this that constitutes its It is this that has given it its Men wonder at its success, but ould see how the Lord operates and how He brings things about to ac-complish certain ends they would understand it. Why, if it were not so we would be worried to death. We never uld stand up under the pressure if we had to care for this work, or if we had to indulge in fears concerning it; it would kill the strongest man that ever lived. But it is not necessary to worry or to take trouble; it is only necessary to do our part and leave the result with God. We will take care of His work. He has not gone to sleep; He has not gone on a journey; He has not forgot-Not in the darkest hour, not in the deepest dilemma does He forget us. We can go to bed and sleep without worrying over the work of God. And I do not believe that that keeps the servants of God awake. Financial troufar as the work itself is concerned, that does not disturb the servants of God. They know that He is taking care of it: ind when the burden appears heavy bask God to make it light and to lift the burden, and He never falls to do to the His own time and way. There is no reason in the would why we

the iffe. I was going to say if I live then I will be very old; for I am y fond of life. There are so many portunities to labor, I would like to nd work; and I suppose we all We have had a good time at this observed, and I want to say a few words that are in my heart. I want you, my brethren and sisters, to bear with the First Presidency. Think us monest men. Think us true men. Tink is men that are not schemers, and designers, and full of tricks. Do not think of us as bad men-men that are ever ready to take advantage. What right have you to entertain such a the about any of us? What right man or woman in this congreor in the Church, to have such mate about Wilford Woodruff orge Q. Cannon or Joseph F. Smith? furnish the least foundation a view of our characters? I you in the presence of the Almighty and all the holy hosts be have never done anything it s to justify any suspicion of racter. Go through our entire secret and in public, and in sections with the children of ou cannot put your finger on we have done intentional wrong, t say this to boast, but because has occurred in the past At the same time, in another onsibility and that honor has, in His wisdom, seen fit n us. Now, I want to say who are here—and I wish could hear my words—go om this conference carrying out a feeling of conti-and love in and for the residency of this Church,

at least, till we are all satisfied

as the Twelve Apostles, will do so God will bless you. not do it, I will not say what quence will be. I do not want t evil; but I say that God you if you love the men whom and whom He has chosen out el for these stations. They hosen themselves; they have the offices themselves. The lows this; and many of you know it. It is bad enough to world to fight. I have been brough my life to battle and to and take all that men would me that did not belong to the but I have been wounded to soul when my brothers and take all the soul when my brothers and the but I have been wounded to soul when my brothers and but I have been wounded to soul when my brethren and is have said things that were according me, and concerning me, and wounds; there is where it cuts; where it hurts. Why, I have wounds; there is where it cuts; where it hurts, Why, I have hough I could fight the whole I only did what God wanted I have suffered from mental very few men in the world I have not suffered from the Gr. I thank God for that; and him that the men who stand at, d are men whose knees have mbled, whose hands have never me in the hour of peril and The Lord has stood by them made them valient in the truth, lether you know it or not, I and I bear testimeny to it this it. We have not paltered with the enemy of the Church is but when peril has come we have not pready to need it and to force. but when peril has come we ready to meet it and to face stand all the consequences,

The spirit that is enjoyed in this when he loves her; but if he does not love, he is apt to be suspicious of her, and perhaps unkind and hard towards her. So, on the other hand, when a woman becomes allenated from her husband, and her affections are drawn from him, how wonderfully suspicious she grows and how she distorts and misconstrues her husband's words and acts, because of jealousy. Her mind becomes so filled with jealousy that she illustrates the truth of the words of Shakespear, "Trifes light as air, are to the jea-

fous confirmations strong as proofs Yes, trifles that would not be noticed ordinarily, to a fealous person, and especially where there is no love, or where love is not strong enough to

overcome jealousy, becomes as strong as proofs of holy writ. I have seen this illustrated many times. Now, if you love us you will not be joalous of us, you will not suspect our acts, you will not attribute false motives to us, you will not distort our

words and put a wrong construction on them; but you will have confidence in their personal experience. But the Church is led by the gift of revelation through the Holy Ghost, And how is it known to be from God, that which day is of no use. It would be useless if you are going to rise up and say, "Oh don't you see how they favor that man?" "Don't you see how they dis-criminate against that other man?" man to do this, and they will restrain that other man? That is a Republican and this man is a Democrat, or that man is a Democrat and this man is a Republican." Thus they would attribute false motives to us, and color our conduct, and look at us with suspicious eyes, watching for some evidence of unfairness on our part. Let me warn you today, in the presence of the Lord and in the name of our Lord and Master, against that, and be careful; for Satan will strive to instil these ideas and thoughts into your minds to weaken the influence of the Priesthood of the Son of God. It is most unfair to us, it is most unjust, bemost unfair to us, it is most unjust, be-cause we can see what others cannot see always; we can see reasons for a see always; we can see reasons for a certain course of conduct that others cannot see. You men that have large families understand this. One child may think, Father is not fair; he lets my brother or sister do such a thing or have such a thing, and why cannot I do the same or have the same? Now, the enough. The Lord blesses some men in various ways, and others do not receive those blessings, although apparently they are just as worthy. And infidely impugn the justice of the eternal Father because of this—as they see it—discrimination in His treatment of His children, and they scout the idea of there being a God, because, measured by their puny, fallible standard. He does not come up to the mark that they think He ought to reach.

Reindeer lake to make his annual report to Bishop Pascal there, to receive instructions from his superior, and to gather his supplies for another twelve-month in the wilderness. At that time he outlined his plans to the bishop, after telling the interesting story of Nyrimayok.

One day last spring. Father Turquetil reported, just before the caribou began their northward migration, the Eskimo chief went to the mission and with some often that they think He ought to reach.

think He ought to reach.

As I say to you again, have confidence in us, believe that we are honest, and say, "No: I cannot understand that; it is not altogether clear to me; but I know that there is nothing wrong. If I understood it, I know it would be all right." That is the way we should talk. Do you think that I would doubt a man whom I knew? No. I always believe good about him. If I cannot understand some of his actions. I think, well, If I knew the reason I would understand it and it would be reconcilable with my ideas of the justice of his character. That is the of his character. That is the way I feel towards all my friends. I am loth to believe that they are acting from improper motives or with improper feelings. For this reason I nev-er want to hear a one-sided statement,

er want to hear a one-sided statement, nothing ex parte, because it is impossible to come to a correct conclusion without hearing both sides.

I trust that the Lord will impress these thoughts on all our hearts that we may feel and realize the truth of these things.

we may feel these things. There is another subject that I would like to allude to, if time will permit. It is this: You have heard of our entering into enterprises and striving to do something to furnish employment for the people and to cause the people of this state to assume that position which we think they are entitled to. We have endeavored to seek the mind and will of God concerning this; and we have endeavored to be careful about every step, that there should be no misstep, no wrong conclusion, no wrong action. If ever men sought this, I be-lieve I am justified in saying that we have. Now, we are entering into these enterprises for wise purposes. First, speaking for the Latter-day Saints, it does not seem right that the people should gather to Zion, and then scatter throughout the land. This is the gathering dispensation. We have feit that ering dispensation. We have felt that God has entrusted you to us as a flock is entrusted to a shepherd. The eyes of the Latter-day Saints naturally turn for counsel and help to the authorities of their Church in the hours of distress and affliction. It is therefore a cause of unfeigned sorrow to us to see men and women, either Latter-day Saints or others—idle in our land, being without employment, and dependent upon the Church or upon Individual charity for Church or upon individual charity for that which is necessary to sustain life. that which is necessary to sustain life. According to the report read at this conference there are too many dependent upon the Church for assistance. We should lessen this number by every means in our power, and place within every person's reach—not only the Latter-day Saints, but every citizen of Utah—the opportunity of earning his or her own bread. I can scarcely conceive of anything in human affairs that is so painful to men and women who have been energetic and industrious to be reduced to penury and to a condihave been energetic and industrious to be reduced to penury and to a condition of dependence; and we should be merciful to those who are in this condition. Some people become helpless, and they have to be sustained. When help is extended to such, it should be done in the most delicate manner, not to wound the susceptibilities of the scent I believe there are men and wo-

to wound the susceptibilities of the poor. I believe there are men and women that would almost rather starve than to go about and make their wants known. They feel what we call proud. Well, it is a proper pride to feel independent; and it is contrary to all our practises in the past to do anything that would have the effect to reduce people to pauperism. Residents of this state should earn their own living, by some honorable means of emsome honorable means of em-These reasons have had great weight with us, and we have talked and counscled about them a great deal, as well as prayed about them. Now, the Lord in His goodness seems to be opening the in His goodness seems to be opening the way for us to obtain employment. We have, as you know, a large enterprise at Ogden. Some of the brethren who went up there, I understand, have become dissatisfied and come away because the conditions did not altogether suit them. We are doing everything in our power to make employment for our own people. We do not want people afar to come in and take the bread that ought to be earned by the residents of this state. But some have said they are not suited with the conditions. This is unfortunate. The contractor is desirous of employing resis with the Lord to help us. Now, we should esteem these men. We are unterested in the blesisness of God if we do be to it. I have had some experience of the state in the best of the state. He says he likes our citizens, he has had them work for him before, and they have given him entire satisfaction, as they residency, in traveling with President roung, and listening to complaints from married people. It is surprising how lenient a man will be with his wife

"Well, a good many of us have come back." asked him for the reason. He said, "We did not like the man"—a sort of subcontractor I think he was. I agement. We want to reap the benefits asked him whether he required of th men anything that was improper. "No: but we did not like him." Therefore he and others had quit work. I think that is a very unreasonable thing. If work is there, it seems to me that we should embrace the opportunity to work. We pressed; we do not want any tyranny exercised over them; but this contractor can get the men without drawing them from our settlements. There are many coming here who will gladly take employment. They may not stay long; they may give dissatisfaction in some respects; but they can be obtained.

I wanted to say this much to this conference before we adjourned. Our brethren ought to look at this in the light that we design they shall view it in-look at it a little from our stand-

having a credit that is unexampled fo integrity and honesty and good man agement. We want to reap the benefit of this character and this credit, which President Young commenced, and wh has been carefully built up during 4 years. We want the citizens of Utahthe entire community, to have the bene fit of this credit, and not see strangers come from afar and do that which we ought to do. And if you will take held and have the union that has been shown in our proceedings at this conference and be determined to be united, it wil give us power and influence in the

A Dandy for Burns.

ins—look at it a little from our stand-point. We want employment furnished to the people. We want business re-vived. We want to control that which we should control. We want to obtain

CARRIES RELIGION TO FROZEN NORTH

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Homan Catholic Priest Hopes to Convert Eskimo Tribe After Long Journey.

HE Rev. Father Arsene Turquetil, an Oblate, has begun a remarkable journey to keep a remarkable typest with a fourney," is the way he spoke of the remarkable tryst with a journey. He made the same statement remarkable Eskimo named Nyrimayok, He left St. Peter's mission, at the northmost point of Reindeer lake. in Athabasca, on or about Jan. 1 and expects to reach Lake Garry, between Mackenzie and Keewatin, 66° north latitude, carly in March, says the Cht-cago Tribune. There a conference will take place upon which depends the Christianization of one of the largest tribes of Eskimos in the world—a tribe whose uncounted thousands roam the wlids of the frozen north from Hud-

son's bay to the Beaufort sea.
Over these strange people Chief Nyrimayok reigns as powerful as any
other earthly king, and his conversion other earthly king, and his conversion of the Christianity means the conversion of all his people. Bishop Pascal of the Roman Catholic church, under whose direction Father Turquetil is working, considers the task which he has undertaken as important as any which has ever come before the missionary branch of the church.

Chief Nyrimayok's conversion, it is believed, is assured. Last summer father knows the reasons for doing as he does. We may as well impugn the providence of our heavenly Father on the same principle, if we carry it far enough. The Lord blesses some men in Reindeer lake to make his annual records.

usual chieftain dignity altered by his apparent sincerity, asked Father Turquetil to visit his camp, 1,000 miles north as the crow flies. Furthermore, the father reported, Nyromayok asked

PRIESUS STRUGGLE AGAINST DISBELLEF. This was but another of several actions of the Eskimo chieftain which il-lustrated his friendly disposition toself-sacrificing priests who are devoting their lives to missionary work in the far north, For many years Nyrimayok, with the reserve and suspicion characteristic of his race, had scowled at every mention of Christianity; at no time showing open antagonism toward the fathers, but always refusing doggedly to follow their suggestions. For hours, at times, he would sit and listen to their refer. would sit and listen to their patient explanations. Then he would grunt and stalk off into the woods with no ap-pearance of having been at all affect-

ed by the lesson story.

But it is probable that in his long But it is probable that in his long walks in the forests when in search of game, and in his long rides across the prairies and frozen lakes and seas of the north the chieftain pondered much and deeply, for he is a thinking man, possessing and unusual amount of intelligence for an Fskimo, as well as an unusual amount of skill as a hunter and fighter, which qualities had caused him to be proclaimed chief. Father Alphonse Gaste, Father Tur-

rather Alphonse Gaste, Father Turquetil's predecessor at the Reindeer lake mission, who has done much work among the Eskimos, and who knew Nyrimayok well, says that it is likely that he, like the Eskimos' neighbors to the south, the Montagnais Indians, was impressed with the autherical which

the south, the Montagnals Indians, was impressed with the suffering which the priests underwent for the sake of the different people among whom they had voluntarily cast their lot—for endurance of physical pain is the test of superiority among the uneducated, unchristianized red men.

Father Turquetil, elated over this evidence of the friendliness of the powerful leader of so large a race, and glad of the unprecedented opportunity to preach the gospel of Christ among those pagans, accepted the invitation extended by Nyromayok, and told him that he would meet him some time in the month of March at a designated place, near Lake Gerry. Now he has set out to keep the tryst.

GOES INTO WILDS RARELY

GOES INTO WILDS RARELY VISITED.

VISITED.

Father Gaste, now Vicar general of the vircariato of Prince Albert, who for more than forty years was in charge of the mission on the bleak, rocky shores of Reindeer lake, once made a trip into the territory into which Father Turquetil is going. That was in 1888. He went 700 miles north of the mission, and was the first white man to traverse that country. Since then parties of surveyores are the only whites known to have ventured into whites known to have ventured into the trip with the whole tribe of Mon-tagnais Indians, which followed the reindeer when they began their northvard run at spring time, killing them

priest said, briefly:
"I shall go to meet the chief, father." Nine hundred miles is a short dis-tance in the states; but 900 miles from Prince Albert to the mission on Rein-deer lake is different. The first 200 miles are easy—a quick, four days' paddle down the broad, swift running Sas-katchewan river, Across Cumberland lake the passage isn't hard, save that it is the first stretch of the long, long row against stream, for from Reindeer lake down through a series of rivers and little lakes the water rushes rapidly on its way to the Saskatchewan Lake Winnigar and little lakes the water rushes rapidly on its way to the Saskatchewan Lake Winnigar and Lake an, Lake Winnigep, and Hudson's

bay, But once out of Cumberland lake and the real work and perils of the voyage to the mission begin. The description is given by Father Gaste, who made the trip twice in the forty-five years he spent in the work in the northern

Now the priest with his Indian guides pass through a few miles of smooth running water, slowly, for pad-dling a light cance up stream is difficult even for expert Indian cancemen Now the nose of the little bark boat is poked against the shore and all clamber out, perhaps into a marsh where the mud squashes up around the ankles or knees. Each voyager takes his share of the goods and the Indians, in addition, pack the cance, and the trip of, maybe we, maybe sixty miles around rushing rapids is made. Then, perhaps, another spell of hard rowing on lake or river; then another portage. utoeVk-pl j (a rpwus ETAOINOI

TRAMP OF 500 MILES IN EIGHT WEEKS,

"When Athabasca and the Reindeer river are reached it is tramp, tramp, tramp nearly all the way to the lake— about 500 miles—for in that distance the stream rushes with a noisy roar in the father reported. Nyromayor association to make his home among his people and offered to build a hut for his a close series of cataracts among giant, cragged rocks, always half buried in the stream rushes with a noisy roar in the stream rushes with the foam into which the water is churned. This part of the trip takes between six and eight weeks.

"The trip into the waste lands north of Reinderr lake can be made out?"

will and great physical endurance. Newhite man whose life and soul are no white man whose life and soul are not voluntarily consecrated to the work could make a journey of that kind. There will be tramping day after day over the blinding snow, through calm and blow, either meaning a temperature of 50 degrees or more below zero, across a succession of dreary wastes broken here and there by great masses, almost mountains of rocks over which the traveler on foot must stumble and the sledges be overturned and battered; by forests whose faller tree trunks and tangled undergrowth, the accumulation of centuries, make traveling discouragingly difficulty, and again by streams rumbling violently, defy the cold to freeze them.

DEEP SNOWS GIVE NIGHT'S

SHELTER. And then there will be night after night in which the priest and his guides must dig deep down into the snow, in that way building a little shelter into which they can cuddle in their furs for the rest which the work of the day always makes their furs for the rest which the work of the day always makes so welcome. If the dogs are tame (few of them are) they will be taken into these little excavations so that the humans may injoy the warmth which their bodies give off. If they are wild the little faithful brutes will sneak off by themselves when night draws nigh and dig holes in the snow and make their own sleening places therein.

holes in the snow and make their own sleeping places therein.

Next morning, always, there will be a renewal of the long. Iong tramp across the white, always white stretchen, on into the far northland.

One of the most, important and cherished articles in the outfit which Father Turquetil has taken with him is a portable altar. Whenever in his travels the father should meet a human being who has become a Christian, he will erect his altar, and say mass, whether it be in a snow filled forest, out in the open, wind swept prairie, on the shore of an ice clad lake or river. And once each day, whethprairie, on the shore of an ice clad lake or river. And once each day, whether there be a congregation or Father Turquetil and his guides be alone, the ceremony will be performed. Father Gaste says that he has said mass out in the open when it was so cold the wine, heated by a fire until its use was demanded, from heated by the control of the contro demanded, froze before he could take a sip, and the cup became so cold that it clove his lips tearing the desh from them when he removed it. There is no variation, he says, out in the wilderness from the ceremony of the church, During the reading from the missal the priest keeps his hands exso intense that they take on that numb-ness which indicates no further abiliay



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114—For Bingham 8:00 p.m.

114—For Ogden and Local 5:50 p.m. A-For Denver and East... 8:05 p.m. 3-For Ogden and West 11:40 p.m.

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ints 9:50 a.m.

7. From Eureka and Provo 10:00 a.m.

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No. 2-From Ogden and the 306 p.m.
No. 101-From Park City ... 5115 p.m.
No. 103-From Heber, Provo and
Marysvala ... 6:00 p.m.
No. 113-From Bingham ... 10:50 a.m.
No. 115-From Bingham ... 5:40 p.m.
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