### SHALL WE HAVE A CHURCH UNIVERSITY?

Address of Prof. N. L. NELSON on the Occasion of the 32nd Anniversary of the Founding of the Brigham Young Academy at Provo, October 17, 1907.

as this question is bound to in Importance, not only from the centloned that of the exigencies salonery service—but also from neral fact that salvation is conrelated to intelligence, (2) uni-training as related to mission-k, and (3) the practical question t, t. c., how to build up the kind ersity needed for Latter-day

that highest truth in our reli-z. The story of God in intelli-and the next highest truth, that are existed in the degree that we ame perfect as dod is perfect," it was that we are saved, in other is, that we take upon us the glory od, only as we gain intelligence. In thought is reinforced by some mant sayings of the Prophet Jo-

A man is saved no faster than

necessary, first of all, to realize

potato fields, neat pyramids of fertilizer to be scattered before the day of planting. Suppose they should forget this latter operation, would the mere juxtaposition of these heaps of manure improve the growing crop? It is precisely so with knowledge. The mind may be richly leaded with it, but unless it is reworked in such a way as to be appercived—to use the phrase of psychology; unless it is so finely divided and distributed throughout the intellect, the feelings and the will, that the fibers of the woul can absorb it and transmute he soul can absorb it and transmute throcharacter, into power—it remains here knowledge: that is, it does not ecome intelligence.

CHARACTER IS POWER.

A man gains intelligence therefore in the direct ratio that he changes his knowledge into character. Knowing a knowledge into character. Knowing a truth does not secure him intelligence; but knowing it and doing it does. Knowledge—the lesser because the easier half—might be called the seed of intelligence; the other half, the habit of righteousness, is the seed become tree and fruit. It is time the world were changing its time-honored saying, "Knowledge is power." This maxim is true only of knowledge distributed, knowledge apperceived. A truer maxim is this: "Character is power."

In the second place, it is necessary to realize that intelligence covers a much wider range of power than mere intellectuality. Indeed, wherever knowledge of truth may be followed by habits of righteousness, there intelligence—the

of truth may be followed by habits of righteousness, there intelligence—the glory of God-may accrue to man,

INTELLIGENCE THE GLORY OF

happens first of all on the phys- ! incident with physical health, physical purity, and physical power, all of which depend upon knowing the laws of nature and obeying them. Its supreme law is expressed in terms of physical

Intelligence is next found on the in-ileginal plane. Intellectual intellitelleginal plane. Intersection gence is, however, not merely the power to accumulate knowledge; it is rather the power to conceive, to project, to invent, to control, to execute: Its susent, to control, to execute: Its su-eme law is best expressed in terms of dellectual virility, in one word, the

power to think.

This supreme spiritual essence, intelligence, is capable of accruing to man also on the social plane; but social intelligence means something more than being fitted to shine in social intelligence.

In the sense that social intelligence. In the sense that social intelligence forms part of the glory of God, it is first of all social cleanliness—a keeping pure of the fountain of life. In its widest meaning, social intelligence stands for knowing the laws of God governing a true society (in other words, the Church of Christ), and conforming our Rvis to them; in short, fitting ourselves to live harmoniously in the highest society of which intelligent beings are capable—the society of heaven. Its supreme law is seen in self-sacrifice, the law of service, the universal law of w of service, the universal law of

Moral intelligence is moral perception of right—the perception of what is fitting between man and man, between man and the animal world, between man and the plant world—in the thousand carrying relations of life. But perceiving moral right is only half of moral intelligence. Coupled with such knowledge must be the power to do the right. The supreme law of moral intelit. The supreme law of moral intel-nce, is justice, as expressed in the len rule: "Do ye unto others as ye ild have others do unto ye." spiritual intelligence is the power by

# A Fortune Spent.

ndiana Woman Gives Thousands of Dellars to Aid Suffering Women,

past few years Mrs. Cora B.

mas spent \$125,00.00 in glying
to arflicted women
time ago we announced in the
of this paper that she would
women who suffered from fearases another liboned worth
mencions thaving ruffilled this
and as she is said receiving refrom thousands of women from
a of the world, who have not yet
as remedy, she has decided to
able 10,00.00 more to those who
from and unable to find relief.
the simple mild treatment is
the remedies failed.

Specially prepared for the speedy
manent sure of leucorrhose or
discharges; utceration displaces
failing of the womb profime.
To build periods utering or vamore or growths, also pains in

NE of the vital questions which the Latter-day Saints will be called upon to settle in a practicular dupon to the dupon to th

ly from the purely spiritual point of view. Its supreme law is expressed in revelation—the communion of man with his Maker.

If then we have a clear idea of intelligence—that it is knowledge wrougth into character: if we realize that character is five-fold: physical, intellectual, moral, social, spiritual; if we bear in mind that the glory of God has come to Him from the knowledge so transmitted into character (and therefore into power); also that the ONLY glory which can come to man is character—all other glories, as come from wealth, ancestry, or place, being in fact shams.—if, I repeat, these things are clerely borne in mind, let us proceed to consider next, how intelligence is acquired; in other words, how we may best gain knowledge, and how this knowledge may best be wrought into the fibre of our lives.

REAL LIFE THE SCHOOL OF

REAL LIFE THE SCHOOL OF CHARACTER.

Real life,-the coming into contest with all the varieties of earthly be-ing.—is the best school of character did we but have the industry and cour-age to take its lessons, and the wisin making real men and women only as it makes use of real life—bringing bits of real life into its classrooms—for experience purposes. Real life is, moreover, God's university—the only

moreover, God's university—the only institution fully covering the meaning of that word.

But, in spite of what it might mean, real life actually signifies, to 99 out of every 100, a narrow, humdrum existence—the mere following of a furrow, nose earthward, or handling a yard-stick in front of a commercial smile. When during recent history, God for his own purpose wished to produce, among Latter-day Saints, a class of superior intelligencies, he decreed a breaking up of these habits of contented ease. I refer to the mobbings and drivings before and after Nauvoo, which left no time to get into ruts, but compelled men and women ruts, but compelled men and women to face and learn by heart the lessons

Unfortunately for our greatness as a people, we cannot have such upheavals during every generation; We have therefore resort to other means of calling into activity the powers of mind and soul. What are the other means left to us?

Out of the answer to this question has grown man's system of schools—the next best means of creating intelligence. As, however, the ultimate purpose of life—becoming perfect as God is perfect—is rarely understood by educators, save in a vague way it is only natural that our schools should be but imperfect means toward that end. Such as they are, however, they be but imperfect means toward that end. Such as they are, however, they are better than schools have ever been before in the world's history; and they grow better rapidly, as soon as the ideals of the teacher improve. How then do these schools stand as respects true education—the making of char-acter?

POWER THE OBJECT OF MENTAL

TRAINING. Let it be granted that the best sec-ular schools of today are beginning to recognize that power, not mere knowledge, is the supreme object of mental training; in other words, pour-ing facts from one vessel (a book) into another (a brain), no longer deserves the name education. When then? The

another (a brain), no longer deserves the name education. When then? The idea has not been practically worked out save in one direction—that of intellectuality; and even here, judging by the impractical nonentities that often enter the ranks of the world's work from colleges, one may well pause. In the other essentials of intelligence, the moral, the social, and the spiritual, scarcely anything is accomplished. Indeed, most secondary schools deny that it is the province of the college to attempt anything of the kind.

Against such a conception of education, our church schools have been struggling and have still to struggle. In the lower schools, the grades, this narrow view is practically enforced by law. The kind of facts a child shall know is prescribed by statute. Only the intellect may legally be fed: and such is the quantity of food provided—so out of porportion is the relative attention given to knowledge—on the one hand and to character-forming—on the other that if even intellectual intelligence results from the process, (as it does occasionally), it is accidental. During these eight years of impressionable life, what might not be done toward developing the altruistic or gospel-spreading tendencies, were but the training broad enough to cover the whole nature of man! Graduates from the district school should, if properly educated, be glowing in high resolve to work for the good of mankind. But what is the fact? Starved during these years, so far as true social, meral, and spiritual intelligence is concerned, if they have are thing—it is the far as true social, moral, and spiritual intelligence is concerned, if they have ambition at all—a rare thing—it is the old race ambition, to push self forward and upward, even though it be by treading on the necks of their fel-low men.

ONE SIDED EDUCATION.

ONE SIDED EDUCATION.

I stated that young people came from the district schools starved in the altruistic tendencies which should characterize children of God. So far as these schools have the shaping of their characters, this is true: that it is not altogether true, is due to work supplementary to the school—the work of the home, the Sunday school, and other agencies. But this latter training is fragmentary in amount and desultory in application. It cannot therefore compete with the regular daily, systematic training of the intellect, in appropriating the mental energies of the child, and consequently the social, the moral, and the spiritual branches of the life-tree receive uncertain growth at hest. And if this is true where a conscious attempt is made to supplement the work of the made to supplement the work of the public school, what of the multitude of children whose parents make no supplementary efforts at all?

PLACE OF THE PUBLIC SCHOOLS. It is at this point that our church schools as now constituted rums in. Let us glaice a moment at the dif-ficultities they have to confront. In the first place, not over ten per cent of sales and some of levelorthees or Backargers, ulceration, displaced correcting, ever get our young people, whose one-sided intelligence needs correcting, ever get into church schools. This apathy to wards how introduces, creeping feeling up melancholy, desire to cry, had matter of how long standy will write Mrs. Miller now less of the soull. No remark is commoned to so can how of her simple will asset to find to so can how of her simple will asset to find to so can how of her simple will asset to find to all the soul. No remark is commoned to so can how of her simple will be considered at matter of the long of the intelligence, and special displaced in the first place, no lover ten per cent of the hold the soul. It is appears to so the soul of the soul. The soul is the most of the soul of

# DANGER IN DELAY

Kidney Diseases Are Too Dangerous for Salt Lake City People to Negtect.

The great dangers of kidney troubles is that they get a firm hold before the

sufferer reconlises them. Health is gradually undermined. Buckache, headache, nervousness, lameness, soreness, lumbago, urinary troubles, dropsy, diabetes and Bright's disease follow in merchess succession. Don't neglect your kidneys. Cure the kidneys with the certain and safe remedy, Doan's Kldney Pills, which has cured people right here in Salt Lake City. Mrs. E. A. Hoglin, living at 318 So. Eighth West St., Salt Lake City, Utah, says: "I am pleased to recomend Doan" Kidney Pills to the citizens of Salt Lake City, especially those suffering from kidney complaint in any form. I have used them in my family and the results received were very satisfactory, I honestly recommend them to others as a reliable remedy for kidney com-

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are the foremost drawbacks to church school education; that is, it is these which out down the attendance.

school education: that is, it is these which out down the attendance.

Inside the school, the latter difficulty, the dislike for social, moral, and spiritual education, is the main drawback. Let it first be noted that this antipathy is perfectly natural. Suppose a gardner, by pruning and other aris known to him, should systematically force the growth of a tree in one certain direction. Then after a number of years, another gardner, taking his place, should attempt to withdraw the life energy from the dominant branch, into the branches dwarfed through years of neglect. Would be succeed? That is precisely the problem before our Church schools. That they succeed in solving it as well as they do, only proves that life in human beings is more pliable than life in trees.

But their success rests always in a state of unstable equalibrium. The young man and the young woman may indeed leave these institutions filled full of the spirit of the gospel—which is the spirit of altruism, the desire to work for the betterment of the race. But that old dominant branch, self seeking, curtailed for a year or two, is not dead. Too often, after they leave the environment which gave them social, moral, and spiritual regeneration, it reasserts its supremacy; in other words, they become pursuers of the almighty dolar, utterly oblivious of the purpose of life, that of becoming perfect as God is perfect—and of its corollary, that a man can perfect his fellow men.

If, however, the growth of right-

as he works to perfect his fellow men.

If, however, the growth of rightcousness can be continued long 
erough, to pass from the tender shoot 
of first enthusiasm into the hardened 
wood of habit, a soul will really have 
been saved; which also means that 
humanity will have won another savior upon Mount Zion.

How long must it be continued? 
That depends upon the nature of the 
soul and the degree of its previous 
bias. While the time cannot be 
stated in years, it can be stated in 
effects. A young man should be 
kept under the influence of the gospel until the attitude. "Thy will be 
done," becomes the fixed star of his 
existence—until no worldly ambitions 
can cause him to swerve from it. This 
may generally be done by causing 
him to remain in a Church school 
throughout the high school and college curriculum, where he has the 
means and ambition to prosecute his 
studies; or by sending him on a mission, or otherwise calling him to labor for the love of his fellow men, in 
cases where he cannot continue his 
studies.

At this point it may be well to take 
note of a recent movement set going 
by certain promoters of exclusively 
secular education. Not content with 
devoting eight years of the child's 
life to the prevalent narrow ideal of 
education, these well-meaning but 
misguided educators demand (in effect) that the wider psychic life begun in the Church schools, shall be 
lopped off when it has attashed a 
certain degree of growth; in other 
words, that the social, moral and 
spiritual life may be suffered to grow 
through the high school period, but 
shall cease again at the college. That 
is what the movement really significes.

The argument that these powers, 
having bad such a start will go on

The argument that these powers,

The argument that these powers, having had such a start, will go on growing, in spite of the life blood's being absorbed by other interests, is in my judgment, a specious failacy. The movement is, in fact, an attempt to reinstate the old intellectual gardner. What though he promises not to use the pruning knife—forbears criticising the students religious ideals. The real danger lies in the fact that he will, in a still more proneunced way, once more force growth into his favorite branch, and treat the others with that condescending teleration which says more sneeringly than words: "Superstition! Pity its a man so intelligent as you cannot emancipate himself."

Here then is my conclusion respecting the first division of my theme, that of university training as related to intelligence: Intelligence being the end of existence, and knowledge adapted to comprehension, being a condition precedent to intelligence, we must have schools; for in schools mainly is knowledge so classified and graded as to lead to intelligence. Higher knowledge being necessary to higher intelligence, we must, for similar reasons, have universities. But, throughout the entire course of life, and especially in life's highest walk's—since from these the world is shaped and governed—intelligence should not be one-sided; hence the need of a university founded on correct (and complete) lines of education; in other words, a Church university. tion; in other words, a Church uni-

It may be argued that very few seek the higher intelligence which comes from working into character the knowledge given in a university. Granted. But if it is to be the polley to encorusage more to do so, the way to do it is not to take away the opportunity. Moreover, as the battle of the spiritual self for supremacy becomes increasingly difficilt, as the faith which questions not is progressively left behind,—it follows that a university, even more than a high school should be constructed on line which will assist, not retard the high-

epiritually.

EDUCATION FOR LIFE WORK. It follows, therefore, that our educa-tion should be such as will fit us fol-our life-work. Summed up this means making ourselves intelligent, then help ing to make others into ourselves, then others, ple so often stated by Dreannet give what you had may furthermore be at our usefulness in helping others, is telligenes, be it remembered, is than knowledge: It is character character is power. A sermen righteousness may avail little in those whose lives come in rout

uside for the present, let us get into close quarters with the actual difficul-les of missionary work, and see whether our present educational preparations When we began preaching nearly

bservation I appeal to the experien-

just preceding them—the blood of Is-rael having been nearly all gathered out—but is it common sense? We may further explain our failure to interest mankind by assuming that the gospel blame as near home as my vanity would let me. Would it not be a good rule for a whole people to follow, even if only for the sake of considering the question?

NEW PRESENTATION OF TRUTH.

But I have no desire to suppress the powers of cyll in this discussion. I believe not only in one personal devil-but in millions—the sons of perdition but in millions—the sons of perdition—all, no doubt, arrayed in opposition to this system of truth. What then? They need not be feared on the score of intelligence, for did they not lose their second estate while we—mankind—kept ours? If it is they that have closed the hearts of men to our message, they have succeeded, in my opin-lon, not because of their superior wisdom, but because we cling to obsolete methods of presentation.

But while we may credit this army of devils with stirring up the unreason-

But while we may credit this army of devils with stirring up the unreasoning hatred and prejudice that exists against us as a people, we cannot, it seems to me, helieve they had the wisdom, singly or combined, to lead the world to its present attitude of truisseeking. Consider for a moment with love and charity these men and women who turn a deaf car to our elders. They are our brothers and slisters, as

## I Can Cure Cancer

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who wrife me and tail me about liner who wrife me and tail me about liner had a man fand weman). Hence there was no need of his evolution from the most of the mooth and throat. Doctors said, "no hope Mr Kasgan prote" "It is only a direction of a short time—in and he is well My marvelous sadies that of the well My marvelous sadies that of the well My marvelous sadies that of the well My marvelous sadies the flow of the mouse. His primacy in quine was quite accidental; the differentiation is not strength if you have cancer or any home or sore that you believe is cancer, write note; and sare how others have been cyred quickly and safely and at very small expense. No matter what your condition may be do not hesitate to write and tell me shout it, I will asswer your letter promptly giving you absolutely that and refer had controlled purely to the advantage of his psychic life. Nay, that he was even present and abouted for joy on the morn of many remarkable curves. Adapted for many remarkable curves.

TRUTH UNWELCOME BECAUSE OF ITS GARB.

It is here they are trying to learn the remaind of life—its, duties and obliga-tions. Naturally enough they are at all Amid a multitude of truths on very page, they lack truth—the one entral truth which shall correlate all mins. The truth we are trying to all them; but we incle on reading it.

The things of God are fair for naught,

All this, I repeat, must come, and come soon if, in my opinion, we are to live up to the commission we have received from heaven to regenerate the world.

MUST HAVE SCHOOLS.

What then? We must have schools It is time the reader will say, that I came back to my theme. Ultimately we must have the best schools, schools ranging from the kindergarten to the university, and constructed on lines intended to develop the whole manischools in which the new truth shall inevitably be followed by the new habit of righteousness; schools which shall make use of haveledge only as

district school period, and a similal se has prevented carrying it very beyond the high school period, and so it happens that ever and anon

far beyond the high school period.

And so it happens that ever and anon the question bobs up of giving up the idea of carrying our educational work past the high school period; of relegating exclusively to secular supervision the higher or university course. All such schemes cusht to fall. As set forth in the foregoing discussion, one of the prime jurposes of university training for Latter-day Saints would he to fit men to present the gospel to the world, from the world's chosen point of view. The two qualifications requisite for success would be (i) a scholar-ship deep and broad enough to meet scientists and thinkers an their own ground, and (2) a disposition to give one's life to missionary work. Now if by the proposed change, the first of these regulators, viz., proper Scholar-ship, could be obtained in securiar universities the missionary purpose to re-

these regulators, viz., proper schoatship, could be obtained in securiar universities the missionary purpose to reinferce this scholarship would attil be
frustrated—the second requisite, that
of altruism, would, in nine cases out of
ten, fail. No secular university of today makes any special effort at fortering the spirit of altruism. Least of
all then would any of them strive to
keep alive the poculiar altruism purpose of the Latter-day Saints.

But even the first regulsire, proper
scholarship, would fail in most cases;
not perhaps as respects range of information, but in paint of view. The
gospel of Jesus Christ can make the of
all the truths of science, but must reject some of its hypothesiss. Now as
untily seems in be a necessity of
thought, the troths of science have naturally been arranged in the perspective of the most plansible hypothesis;
consequently the student following the
science courses as now afforced in sectlar netwersities, by engaged from start. consequently the student following the science courses as now afford in Secular universities, is engaged from start to finish in plints up bias against certain essential isnets of our religion. It follows that such a training is a non preparation for the advocacy of those reparation for the advocacy of those reparation for the advocacy of those reparation for the advocacy of those in norms of view.

One of the hypotheses of science is to the effect that man has evolved from the lower order of animals. Our religion teaches that there navier was a time in the universe when there was no need of his evolution from the large.

therefore, ludierous enough to the on-looker. I have seen something like it in a burnying once a sweet little moth-erly hen trying to hover a broad of ordly young turkeys.

CHURCH UNIVERSITY.

My idea of how a Church university

shall feel them. In other words, let it continue and emphasize the growth already attained by our Church schools. The Brigham Young university, which is perhaps the most characteristic type of these schools, has felt its way upward day by day and year by year for the last quarter of a century. Let the university continue this give and take growth. Then its courses will not contribute a something superimposed upon, and not vitally related to, the working needs of the Church; Greek and Latin, for lustance, and other parade studies. This is a point for vital consideration. If we are to become a great people, a geople with power to influence the world, there must be no unrelated growth. There must be organic connection between all our educational forces, just as there is between the trunk and branches of a tree; and the new raw notion sometimes indulged in, that unless we ape universities in the world we are behind the times—a notion which, if heeded, would lead to acquirements out of relation to the needs of the Church—resemble, both in rolly and impatience, the attempt to hasten the growth of a tree by nalling to it guadily painted but artificial limbs. Such limbs might indeed add something to the tree for parade purposes; but would they ever become part of the tree?

No, we must go on growing from what we are to what God designs we

ence. The learning of the world we wall no doubt make ours in time, all of through disinkegration followed by a process of absorption according to our peculiar point of view. The question of which studies we The question of which studies we should emphasize, which slur, will therefore have no relation to what this or that university is doing, but no what we, as a people, need for our life mission. It is not necessary, even did I have time, to express myself on this point now. It is a question that must be settled as the Spirit of God shall lead.

I shall touch upon only one other point, the financial aspect of the ques-tion. The talk that we cannot begin a university without a million-dollar en downent is, in my opinion, sheer non sensa. As well say the Salt Lake tem ple could not safely have been begun

ligent in most things as we, in things more, as honest and single world, by reason of a blind that. No doubt we shall in the next half century have need of a sum which to lose, awinging river seeking the lowest level down the unwashed walley of futurity. Mormoniam teachers that the laws of nature are the explantation of the laws of nature are the explantation of the law known as the line of least resistance. Causation is set forth to be a hind of lose, awinging river seeking that. No doubt we shall in the next half century have need of a sum which that lo name now would stagger us. But the lowest level down the unwashed valley of futurity. Mormoniam teachers that the lowest level down the unwashed to name now would stagger us. But that the laws of nature are the explained at the lowest level down the unwashed to name now would stagger us. But that the laws of nature are the explained with that the laws of nature are the explained with the laws of nature

Notice to Our Customers.

#### RETURNED MISSIONARIES.

Out 14. John H. Milton of Paradisa, ache Co. from the Northern States mis18c, set spart Oct. 2, 1985.
Edward Janosche's of Murray, SaltJane Co., from the Northern States mislong set spart Sept. 13, 1995.

Cel. 15. Chester Y. Clawson of Salt Lake City, from the Swiss and German miss on, set apact Cel. 7, 1994.

Oct. II.—Datus E. Hammand of the First word, 109 south Seventh Hast street, Sail Lake City, from the British mission; ret apart Sopt. II. 1904. His early release was due to the Josts of his father.

Thomas H. Cuford of Annia From at Ca., Idaho, from the Northern States mission; set apart Jan. 9, 1905.

Albert Wagner Bonham of Hooper, Weber Co., Irom the Southern States mission, set apart Nov. 14, 1865.

Oct. 22, William J. Francis of North Order. Weber Co., from the Eastern States and British missions, set apart April 25, 1906.

abart Aug. 6, 1995. Returns on account of ill health.

Arthur T. Pendrey of the Second ward, Paris, Bear Lake Co., Idaho, from the British missioni, set apart July II, 1995.

Orval E. Peterson of Ephraim, Sunsate Co., from the South Artican mission; set apart March II, 1995. Of conditions in this field Elder Peterson says: While in African I found many who are willing to listen to the gospel, but are not brave viough to accept it. As a rule the people treat the elders kindly and it is a spiendid mission to labor in. At present we have a Sunday school with an average attendance of 3c. The work is progressing and all the elders are working hard for the success of the African mission.

Henry E. Jones of Tampa, Fla., writes:
"I can thank God for my present health, due to Fuley's Kidney Cure, I tried doctors and all kinds of kidney cures, but nothing done me much good till I took Foley's Kidney Cure, Four bottles cured me, and I have no more pain in my back and shoulders. I am 62 years old, and sufferered long, but thanks to Foley's Kidney Cure I am well and can walk and enjoy myself. It is a pleasure to recommend it to these needing a kidney medicine." For sale by F. J. Hill Drug Co., "The Never Substitutors."

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