

## DESERET EVENING NEWS

Organ of the Church of Jesus Christ of Latter-day Saints.

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SALT LAKE CITY, - SEPT. 30, 1905.

## GENERAL CONFERENCE.

The seventy-sixth semi-annual Con-  
ference of the Church of Jesus Christ  
of Latter-day Saints will commence  
on Friday, October 6th, 1905, at 10 a.  
m., in the Tabernacle at Salt Lake  
City. All the officers and members of  
the Church are invited and urged to  
be present during the sessions of the  
Conference.JOSEPH F. SMITH,  
JOHN R. WINDER,  
ANTHONY H. LUND,  
First Presidency.

## SUNDAY SCHOOL CONFERENCE.

The semi-annual conference of the  
Deseret Sunday school union will be  
held in the Tabernacle Sunday even-  
ing, Oct. 8, 1905, at 7:30 o'clock. Of-  
ficers, teachers and pupils are request-  
ed to be present, and the public is  
cordially invited.JOSEPH F. SMITH,  
GEORGE REYNOLDS,  
JOSEPH M. TANNER,  
General Superintendent.

## SIZE OF THE HOLY CITY.

We have been requested by a friend  
in Southern Utah to make an explana-  
tion through the Deseret News of the  
statement in the 16th verse of the 21st  
chapter of Revelation, in which de-  
scribing the Holy City, New Jerusa-  
lem, that John saw coming down out  
of heaven having the glory of God, he  
said:"And the city lieth four square, and  
the length is as large as the breadth;  
and he measured the city with the  
reed, twelve thousand furlongs. The  
length, and the breadth, and the height  
of it are equal."It appears that some would-be critic  
and confuser of the minds of the young  
has been making great ridicule of this  
description, particularly of the quota-  
tion of that verse in Parley P. Pratt's  
Voice of Warning. As to the latter,  
the gifted writer simply quoted that  
portion of the chapter referred to which  
describes what the Revelator saw in  
the vision concerning that city. Nei-  
ther he nor the "Mormon" Church is  
responsible for it, the description is  
that given by the Beloved Apostle and  
by him alone.Now as to the meaning of the word  
"equal" used by John the Revelator in  
regard to the proportions of the New  
Jerusalem. It will be seen by a care-  
ful reading of his words that the length  
of the city, which was "four-square,"  
He did not say that the height was as  
large as the length or the breadth, but  
he did say that "the length and the  
breadth and the height are equal." It  
should be evident, to every rational  
reader that if John intended to convey  
the absurd idea that the height was  
"as large" as the length, he would have  
included the statement about the height  
in the opening sentence of the verse  
that is quoted above. But as he did  
not have such a notion in his mind or  
such a monstrosity in his sight, he  
omitted that which would be a crit-  
icism in the south might have had some  
reason for ridiculing.Any standard dictionary would have  
solved the question for those persons  
who listened to the derider of scripture  
which he evidently did not understand.  
The word equal in the text of scripture  
does not convey to a mind informed on  
the subject, or on the meaning of En-  
glish words, the idea of extent in size,  
similar to the length of the city. It  
signifies proportionate. Webster's un-  
abridged dictionary gives this defini-  
tion: "(2) 'bearing a suitable relation; of  
just proportion, adequate, fit, etc.' The  
word may be properly used in regard  
to a building which strikes the eye as  
being proportionate in its architecture.  
It is 'equal' in its relative appear-  
ances. If the would-be critic knows  
anything of Greek, he can look up the  
verse as it appears in the Greek testam-  
ent, and will then see the folly of his  
attempt to ridicule the scripture.Almost any piece of descriptive writ-  
ing, sacred or otherwise, is open to  
some fault-finder and flaw-hunter, who,  
endeavoring to exhibit his fancied  
smartness, simply displays his own ig-  
norance. It is a waste of time to listen  
to such hair-splitting, and our young  
people would do well to seek for knowl-  
edge from persons who are able to im-  
part it and who have no disposition to  
revile sacred things. It is evident that  
the word-bugler in the south is not  
"equal" to the task which he has set  
for himself.

## GOD'S TEMPLE NOT PUBLIC.

A vaporous street-shouter who oc-  
casionally holds forth in this city, con-  
veying no information but simply rend-  
ing the air with declamations against  
the "Mormon" Church, has recently  
availed himself of a tonic which is  
sometimes touched upon by tourists andother inquirers who want to know why  
they cannot enter the Temple. Their  
desire to do so springs from curiosity.  
It would be to them in the nature of a  
show. When they are informed that it  
is not a place of public worship, but an  
edifice chiefly for ordinances sacred to  
the Church, most of them go away sat-  
isfied. But the fraternal assailant  
of the Church, who is one of the "Re-  
organizers," a body which has little else  
in its evangelism but attacks upon  
the Latter-day Saints, has been en-  
deavoring to show that a Temple such  
as is spoken of in the Bible should be  
open to the public and used for general  
assemblies, worship and preaching. He  
attempts the preaching by Christ in the  
Temple, talks of others who held dis-  
putes in the Temple at Jerusalem, and  
so on. In doing so he displays the usual  
ignorance of such disputants concern-  
ing the structure of the Temple of Sol-  
omon and the uses to which certain  
portions of it were consecrated. For  
the benefit of persons interested in the  
subject we submit the following:The Temple of Solomon stood on  
Mount Moriah, upon the highest point  
of a lot containing 50,000 square cubits.  
The building itself was a copy of the  
Tabernacle used for sacrificial worship  
in the desert, only it was double the  
size and erected of more durable mat-  
erials—hewn stones, some of which were  
of enormous size.Contrary to a popular impression, the  
temple was not a very large building,  
being, according to 1 Kings, vi. 2, sixty  
cubits long, twenty wide, and thirty high.  
This was the main structure and was  
divided into two parts. The smaller  
room, which was known as the Holy of  
Holies, had no windows but was per-  
fectly dark, except as it was lit up by  
the presence of the Shekinah, or the  
glory of God.In front of the east side of the Temple  
was a porch, the exact dimensions of  
which are somewhat in dispute. It  
had two columns of brass, adorned with  
castings of lilies, network, and pome-  
granates. What these colossal columns  
were intended to represent is not  
known by Bible commentators, but it  
is believed that the Apostle Paul refers  
to the chains which connected these  
columns with the Holy of Holies when  
he says, in Heb. vi. 19: "Which hope  
we have as an anchor for [chain] of  
the soul, both sure and steadfast, and  
which entereth into that within the  
veil."Michaels, we believe, makes the sug-  
gestion that through these chains, this  
anchor, which reached the apartment  
behind the veil, the congregation of Is-  
rael, who were not permitted to enter  
the sacred building, had some mani-  
festation of the presence of the Di-  
vine Glory, when the High Priest en-  
tered and performed the services pre-  
scribed by the divine law.On the north, west, and south sides  
the Temple was surrounded by three  
tiers of side chambers, designed for  
stores and treasures, and other pur-  
poses connected with the Temple service.  
The height of each tier was five cubits,  
or say the entire height, allowing for  
projections, etc., was 15 cubits. This  
would leave room for the "lattices"  
mentioned in 1 Kings, vi. 4, that were  
intended for the ventilation of the  
main structure of the Temple, which  
had no windows for light, but was  
entirely lit up by lamps.The Temple was surrounded by two  
courts, raised one above the other,  
like terraces (2 Kings xxi. 5) of which,  
however, the inner alone, perhaps, was  
completed by Solomon, since only one  
is mentioned in 1 Kings vi. 36. This  
is called the upper court. The second  
court was the place of congregation  
of the people, and it is supposed this  
was separated from the inner court by  
a railing, permitting the con-  
gregation to witness the sacrifices  
in the inner court. The separation of  
the people from the Temple itself was  
even more strict than from the Taber-  
nacle that served as a temple in the  
wilderness.The Temple that existed at the time of  
our Savior was not the identical build-  
ing erected by Solomon, but the second  
Temple reared by Zerubbabel and re-  
stored by Herod the Great—a work that  
commenced about 15 years before the  
birth of Christ. It was still unfinished  
at the beginning of His ministry. It  
had, however, no ark, no mercy-seat,  
no Shekinah, no fire kindled from heav-  
en, no Urim and Thummim as the Tem-  
ple of Solomon had.To approach this structure, one had  
to enter first the court of the Gentiles  
an enclosure 250 yards each way. Here  
were the market place, the money  
changers, the cattle and animals sold  
for the sacrificial service. Raised a  
few feet and separated from this court,  
was the court of the women. On pillars  
along the partition were inscriptions  
warning outsiders not to enter on pain  
of death. (Comp. Eph. ii. 13, 14.) An  
ascent of fifteen steps from this place  
led to the men's court. In these two  
courts called the court of the Israelites,  
the people met for prayer, while the  
priest was offering incense in the sanc-  
tuary. (Luke i. 10.) In the corners of  
this square were rooms for purification,  
and for the use of Nazirites. The next  
enclosure was called the court of the  
priests, because they only were per-  
mitted to enter. From this a flight of  
twelve steps led into the Temple itself.It should be noted that the word  
"temple" in the English version of the  
New Testament is the translation of two  
words, one meaning the entire con-  
secrated ground with its courts and build-  
ing; the other meaning only the build-  
ing (naos) itself. In the first sense of  
the word, markets were held in the  
temple, and rabbis met their disciples  
there and instructed them. The Temple  
itself, as is well known, was closed to  
all except those who were by divine  
appointment called to enter for pur-  
poses of worship. Neither apartment  
in the Temple proper was large enough  
for a grand Jewish conference; nor was  
it otherwise suited for public meetings.Bible students should be well aware  
that the public were never admitted to  
the Holy of Holies, and that even the  
High Priest entered but once a year, and  
therefore the notion that a Temple  
should be thrown open for public wor-  
ship or as a place of exhibition for  
strangers is utterly fallacious, and no  
well informed person would entertain  
such a notion, and certainly would not  
blaze it abroad in the public streets.

## A MUSICAL EVENT.

On Monday evening, Oct. 2, the  
Ogden Tabernacle choir, with J. J. Mc-  
Clellan as organist, Willard Weihe as  
violinist, and Emma Lucy Gates as  
leading soprano, will render the pro-  
gram presented by them at the Irriga-  
tion Congress in the Portland Fair,  
which gained for them and Utah the  
renewal that has been echoed far and  
wide. The concert will be given in the  
Salt Lake Tabernacle, and should at-  
tract an immense audience.The Irrigation Ode, which has at-  
tained so much celebrity, will be one  
of the chief attractions and Miss Gates  
will be heard in a number of her  
choicest selections. Every feature of  
the entertainment will be of the high-  
est order, and the whole performance  
will make up a program that must com-  
mend itself to all lovers of good music,  
vocal and instrumental.The Ogden choir has not been heard  
in this city as a distinctive organiza-  
tion, and the Salt Lake public will cer-  
tainly want to hear that well trained  
musical body with its gifted leader,  
Joseph Ballantyne. We bespeak for the  
entire company a rousing reception  
and enthusiastic support. Don't fail to  
attend at the Tabernacle on Monday  
night.

## QUESTIONS OF THE DAY.

"Constructive Democracy, the Econ-  
omy of a Square Deal," is the title of  
a book of about 450 pages, that has  
just been published by the Macmillan  
company, New York. The author is  
William E. Smythe, and it is dedicated  
to Senator Francis G. Newlands, of  
Nevada.As implied in the title, the book is  
devoted to the discussion of some of  
the burning questions of the day—ques-  
tions in which every good citizen must  
be interested, if he will fulfill his  
duties as a citizen intelligently, with  
freedom of judgment and action. And  
it is particularly helpful, because of  
the conservative, philosophic treat-  
ment of the various subjects under dis-  
cussion, even when the author finds  
it necessary to radically differ with  
accepted views, or condemn common  
practices.The author first tells the story of the  
"evolution of plutocracy," and points  
out the misuse of the almighty dollar.  
He shows why political parties have  
become impotent, and discusses the  
remedy offered by Socialism. The sec-  
ond part of the book is devoted to the  
subject of monopoly, and trusts, and  
we fancy most readers will learn some-  
thing new by perusing carefully the  
chapters treating on these subjects.  
Other parts of the book treat of "The  
Surplus Man," "The Unfinished Re-  
public," and "Institutions for Surplus  
Men."A few extracts from the pages before  
us will give an idea of the general con-  
tents. Speaking of the evolution of  
plutocracy, the author concludes:"The Republic is ruled by the al-  
mighty dollar."

And, on another page:

"The net result of it all is this: To  
a very large extent the actual exercise  
of political power has passed into the  
hands of organized wealth. The owners  
of machinery, of the means of trans-  
portation, of natural resources—in-  
dispensable to human existence—that  
is to say, those who hold with firm  
grasp the instrumentalities of produc-  
tion and distribution—have for the  
time being acquired the power to ex-  
ploit the masses as was done by other  
epochs in the past. It is most ex-  
traordinary, but literally true, 'The  
evidence of it is seen on every hand.'"Speaking of the impotency of the po-  
litical parties, the author says:  
"We speak of the parties, as parties,  
not of the vast numbers of honest and  
patriotic men who compose their vot-  
ing strength. The people are all right,  
but the people do not rule. As we have  
seen, the real political power has passed  
into the hands of organized wealth  
and organized politics.""It remains undeniably true that  
both the great political parties stand  
impotent in the presence of imminent  
perils to the Republic."  
The remedy proposed by Socialism,  
Mr. Smythe calls "revolutionary." The  
Socialists, he says, propose to cure  
private monopoly with public mon-  
opoly; to cure poverty by abolishing po-  
verty; to destroy corruption in politics  
by removing all incentive for corrup-  
tion; to make good the failures of  
democracy by infusing more democ-  
racy into our institutions. The growth  
of this party in this country is shown  
by the increase of its voting strength,  
from 2,000 in 1888 to 403,335 in 1904.  
But notwithstanding this phenomenal  
growth, he does not believe Socialism  
will be immediately accepted. The  
Socialists, he admits, have a correct  
diagnosis of the existing economic  
conditions, but their program is not  
"ripe."The author, in his summing up of  
the discussion, very forcibly suggests  
that religion will yet be the regener-  
ating force; not religion as commonly  
understood, but religion with a new  
meaning and a new application. The  
former view of religion he represents  
thus:"What humanity has missed in this  
world, humanity has confidently ex-  
pected to realize in the hereafter. To  
make this faith a tangible, living re-  
ality, and thus to induce the individual  
to subordinate his own good to the  
good of the social organism in the  
most significant, is, according to Mr.  
Kidd, the true function of religious  
belief."But this narrow conception of re-  
ligion is giving way for a broader, and  
truer. We quote again:"We have seen the natural forces  
which man once regarded as his  
enemies converted into his most pow-  
erful friends. He has learned, for ex-  
ample, to command the floods to stand  
back until he summons them to his  
aid, and thus to make the desert  
bloom. He makes electricity perform  
his drudgery and carry his burdens.  
In asserting his control over the forces  
of nature, he is fulfilling his destiny, as  
Henry Drummond perceived, as a con-  
scious expression of the Divine Mind,  
by becoming the agent and benefi-  
ciary of the process of evolution—the in-  
strument of Universal Purpose. Is it  
not the true function of religion, to  
teach him that this is so? And when  
the lesson is learned, will it not be dis-  
covered that the true interest of the  
individual is identical with the true  
interest of the mass, and, therefore,that there is no natural antagonism  
between individual good and the good  
of the social organism? In this way,  
shall not religion become the liberator  
and the civilizer of humanity—the  
builder of social and economic institu-  
tions?"The religion of the Redeemer is the  
remedy, and the only effective remedy  
of all evils. This will yet be recog-  
nized by all thoughtful men and wo-  
men. There are many signs of an  
awakening to a realization of this  
fact. Such books as the one briefly  
reviewed here, will do much toward  
the clearing up of the situation, and it  
is therefore, profitable reading.How many water thieves the storm  
has turned into good citizens!In becoming a globe trotter, is Mr.  
Bryan preparing for another presiden-  
tial race?Mr. Henry Watterson objects to be-  
ing called "Colonel." It's too late, col-  
onel, too late.A little girl of fifteen is writing  
"black hand" letters in New York. She  
is a little negro girl.When he thinks of what might have  
been, state prison for life will seem like  
"home, sweet home" to Shockley."I am just as confident as ever that  
I am battling Nelson's master," says  
James Edward Britt. Past grand mas-  
ter.It is nothing but a base motive that  
prompts Great Britain to undertake the  
building of a great naval station at  
Singapore.No one cares anything about the "op-  
en letters" to John A. McCall. What  
would interest everyone is some of  
those letters marked "personal."A great many will look upon the theft  
of some hundreds of thousands of dol-  
lars' worth of securities from a Wall  
street firm as a case of the bitter bit."Philosophy is the cure-all of every  
evil that has. I am a philosopher,"  
says Senator Tom C. Platt. His career  
shows that he belongs to the Eclectic  
school.A contemporary has a cartoon, the  
legend under which reads: "The Eagle  
—I know my own." And the cartoon  
represents a perfect vulture seizing the  
American flag.At Magnolia, Mo., a judge sentenced  
a white woman who had married a ne-  
gro to ten years' imprisonment. For  
her there is no balm in Gilead so she  
will have to use Magnolia balm.President Ripley of the Atchison,  
claims that his road loses money on  
every car of dressed beef hauled be-  
tween Kansas City and Chicago. May  
the buccolic mind ask why his road  
hauls dressed beef?Secretary Wilson predicts that bread,  
beans, beef, and all the necessities of  
life will be cheaper this winter. After  
this prophecy if they are not, the peo-  
ple will hold the department of agri-  
culture responsible, and call on it to  
make good."I have not done, as a director of the  
Equitable, any wrong of commission.  
I may have done of omission," says  
Jacob H. Schiff. A frank admission  
that he has not done those things he  
ought to have done; and that there is no  
health in him.Mr. Jacob P. Schiff, the New York  
capitalist, testifying before the Arm-  
strong insurance investigating com-  
mittee, said that in large corporations the  
directors are a negligible quantity. In  
the large life insurance corporations the  
policy-holders seem to be also."Let us get back to a saner and  
healthier appetite. Let us get so many  
people coming here with reformed ways  
and changed favors that we will not  
need to eat each other up; in fact, so  
that we will not need to capture any  
prisoners among ourselves," says a con-  
temporary. Which compels the question,  
Upon what meat will this our Caesar  
feed?

## ON RELIGIOUS TOPICS.

Boston Transcript.  
Wearied in body and jaded in spirit,  
humanity reaches another Saturday  
night. So many of us are so much  
tired, or partially done, this slip of judg-  
ment, that mistake in action—the re-  
spect is far from pleasing. And  
whether we say it in church with oth-  
ers tomorrow or not, down deep in our  
souls we know we ought to share in the  
sad confession of the church universal:  
"We all like sheep have gone astray."  
But too long a sojourn in the valley of  
penitence is never profitable. We have  
not wholly failed this past week. We  
may be humbly thankful that we were  
as good as were. When a French  
patriot was asked what he did during  
the Reign of Terror he replied simply,  
"I lived."—More to live in the real-  
ing, battling modern world, to do our  
work and be kind, to hold on to purity  
and honor, to stretch out now and then  
the hand of helpfulness is something  
for which to be profoundly grateful.  
The badness in us has not yet van-  
quished the goodness, and they who  
fight for us are more than they who  
contend against us.

## New York Outlook.

There is the same evidence of God in  
humanity that there is of God in na-  
ture, for there is as true a unity of de-  
sign in the one as in the other. History  
is not a number of confused and un-  
related events. "Through the ages one  
unending purpose runs." History is  
the evolution of a new-created world  
out of a chaos of contradictory and  
conflicting purposes. Humanity is an  
orchestra, playing a great composition  
under the lead of one Master Mind. The  
musicians are stupid and cannot read  
the score; willful and will not read the  
score. And yet there is harmony now,  
and progress toward a better harmony  
in the future; and this is sufficient to  
make clear to the thoughtful observer  
that there are a score and a Leader;  
by which there will be a completed  
symphony.

## New York Examiner.

The infallibility of the Holy Scrip-  
tures does not rest on the outcome of  
any critical controversy about words  
and names. Let the critics do the won-  
dering. The revelation of God stands  
sure, attested, as to the Old Testament,  
by the witness of Jesus Christ, the ul-  
timate authority for every Christian,  
and, as to both Old and New, by their  
appeal to the moral nature of every  
man, and by their effect when received  
into the heart, in "making wise unto  
salvation."

## RECENT PUBLICATIONS.

The following is the list of contents of  
Appleton's Bookkeepers' Magazine for  
October: "In Spikadee Land," Alden  
Arthur Knipe; "Fairy Bridges," a  
story, Elizabeth Brennan; "The Ang-  
lers of the Angler," Albert Higdon  
Palme; "Lynette and the Hawthorne  
Hedge," a story, Florence Wilkinson;  
"The Reckoning," a serial story, Rob-  
ert W. Chambers; "Autumn," a poem,  
Beth Slater Whitson; "A Flying  
Chance," a story, G. W. Ogden; "The  
Farms that Feed the Nation," David  
Rankin; "A Case of Conjur," a story,  
Robert Adger Bowen; "Vladivostok:  
Ruler of the Far East," Alexander  
Hume Ford; "How We Lost Sakhalin  
Island," Adachi Kinnoike; "The After  
Play," a story, Mabel Herbert Urner;  
"To a Whip-poor-will," a sonnet, Frank  
Dempster Sheppard; "Four Paintings,"  
Willard L. Metcalf; "Willard L. Met-  
calf," an appreciation, Royal Cresson;  
"The Promise and Problem of Recipro-  
city," Harold Belce; "Luxury," a poem,  
Abigail James; "The Law," a poem,  
Leroy. Henshaw; "Current Reflec-  
tions," Edward S. Martin; D. Appleton  
& Co., New York.The October number of Pearson's  
Magazine opens with an interesting ar-  
ticle on the Austrian emperor, Franz  
Josef, the grand old man among roy-  
alties of today. How the giant trees of  
California are cut down is another ar-  
ticle, profusely illustrated. The "Silva  
Dogs of the Frozen North" is an ani-  
mal article, illustrated with photo-  
graphs taken by the ill-fated explorer,  
Hubbard, which tells of the wonderful  
race of half-wolves with which Peary  
hoped to make his dash for the Pole.  
"The Lost Children of Greater New  
York" is an article illustrated by a  
newly famous young artist, Miss Beale  
Collins Pease, who is making a spec-  
tacular "kid picture." Besides Mrs.  
Kate St. Maur's usual "Self-Supporting  
Home" article, there are: a rattling fine  
newspaper story, two funny stories, two  
love stories and eight adventure stories,  
including an "A. V." story, a "Don Q."  
story and an installment of Albert Big-  
elow Paine's "A Sailor of Fortune."—20  
Astor Place, New York.The October McClure's is devoted to  
American life and activities. "What  
Kansas Did to Standard Oil" concludes  
Miss Tarbell's story of the oil war in  
Kansas, and tells of how the Kansans  
rushed in and won the transportation  
rights in America. "The Romance of  
Traffic," an absorbingly interesting story  
full of curious information, Eugene  
Wood contributes. "The County Fair,"  
the best of his reminiscence stories of  
"Back Home," Mrs. Mary Stewart Cut-  
ting appears again with another "Little  
story of married life," Lloyd Osbourne,  
Jean Webster, Guy Wetmore Carryl,  
Henry C. Rowland, Albert Kinross and  
F. H. Lancaster are among the other  
contributors of fiction. Not the least  
interesting feature of the magazine is  
the editorial announcement of a great  
historical series, to begin in November,  
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