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SALT LAKE CITY, - OCT. 3, 1908.

CONFERENCE NOTICE.

The Seventy-ninth semi-annual
general conference of the Church of
Jesus Christ of Latter-day Saints will
assemble in the Tabernacle, Salt Lake
City, on Sunday, Oct. 4, 1908, at 10 a. m.
A full attendance of the officers and
members of the Church is hereby re-
quested.

On account of the general conference
being held on the first Sunday of Octo-
ber, it is suggested that the last Sun-
day in September be observed as fast
day in the Salt Lake, Ensign, Liberty,
Pioneer, Granite and Jordan stakes.
The general Priesthood meeting will
be held in the Tabernacle on Monday,
Oct. 5, at 7 o'clock p. m.

JOSEPH F. SMITH,
JOHN R. WINDER,
ANTHON H. LUND,
First Presidency of the Church of Jesus
Christ of Latter-day Saints.

DESERET SUNDAY SCHOOL UNION.

The semi-annual conference of the
Deseret Sunday School Union will be
held at the Tabernacle Sunday even-
ing, Oct. 4, at 7 o'clock. Sunday
school officers and teachers are espe-
cially requested to attend and the public
is cordially invited.

JOSEPH F. SMITH,
GEORGE REYNOLDS,
DAVID O. MCKAY,
General Superintendency.

CONFERENCE OF SEVENTIES.

There will be a general conference
of the Seventies on October 3, 1908, held
in Barratt Hall, Salt Lake City, at 7:30
p. m. All Seventies are invited to at-
tend. Presidents are specially request-
ed to see that each quorum is well
represented. Quorums located in near
by stakes should attend en masse.

SEYMOUR B. YOUNG.

CONFERENCE.

The Seventy-ninth semi-annual Con-
ference is at hand, and a large number
of visitors are in the City, to attend
the various gatherings, to visit the
Fair, to transact business, and to re-
new the acquaintance with friends. To
all we extend a hearty welcome. May
their stay in our City be pleasant and
profitable, not marred by any unfor-
ward accident.

The Conferences of the Church are
occasions of spiritual outpouring. They
are looked forward to, by the Saints,
with never disappointed anticipation,
and the present conference will be no
exception to the rule. God lives. God
is in the midst of His people. He leads.
His servants are loyal, devoted, filled
with the Spirit of their calling. Their
instructions are precious.

Anyone who has made a voyage
knows the variableness of the ocean.
Today it may be calm and clear as a
mirror and the ship may glide along
without effort, apparently. Tomorrow
the waves may foam and roar under
the incessant furor of the storm wind,
and the ship may be tossed about, moan-
ing, rolling, plunging. But storms are
not everlasting. Shortly the sun comes
out again, and the progress is uncheck-
ed. So the Church is passing through
different experiences. Just now there
is a storm of opposition, perhaps not
quite as violent as in the days of Mis-
souri and Illinois, or fifty years ago
in Utah, when annihilation was threat-
ened by the aid of an army; but it
is coming from the same direction. The
nature of the opposition is the same
desire to see the Church broken to
pieces and the Saints engulfed.

Fortunately, the dangers that threat-
en from without are not to be feared
most. The writer, years ago, was a
passenger on a steamship which en-
countered a fearful storm in the Bay
of Biscay. For three days the ship
struggled against wind and waves.
When the storm was over he asked the
Captain whether during the tempest he
was afraid his vessel would be de-
stroyed; to which he gave the instruc-
tive answer that sailors are not appre-
hensive of their vessels, as long as the
machinery is in working order, and
they have plenty of water under them.
Sailors do not fear the waves that rage
around them. It is when the destruc-
tive element enters the ship that it be-
comes dangerous.

The Latter-day Saints know this from
experience. They know that as long
as they are united in brotherly love,
and faithfully do their duty to God,
the Church is safe, and they are safe,
no matter how the waves around them
rage. It is that which leads to dis-
union and strife which is dangerous.

THE STATE FAIR.

Next week, beginning Monday and
continuing until Saturday evening, the
Utah State fair will be open for the
inspection of Utah's good people.

And the fair this year is a showing
in which they can well take pride. Agri-
cultural, expending much force in words
for home industries, better qualities of
manufacturing, goods made in Utah
for consumption out of the state, and
a spirit of loyalty in the West towards
the West, here sets forth its practical
results.

Of state fair facts, none brings so
much pleasure to the chondler as the
item that manufacturers are keenly
competing for space, and are finding
that the buildings are not large enough

to allow the granting of all the de-
mands. Protected by the pure food law
from "cutting under" by fellow mer-
chants, the manufacturers are showing
uniformly higher grades and better
goods. Public taste, keeping pace with
congressional legislation in this field
has won great victories for sanity in
food production, and the upward ten-
dency in Utah has never been shown
so well as in the displays to be opened
Monday.

And not for nothing has there grown
in Utah for the past two years an en-
livening interest in horticulture. The
results are at the fair in larger peaches
with better flavor, and tags denoting
that the fruits came from sections be-
fore unheard of in this line.

The demand for better bred stock,
more perfectly adapted to the work-out-
let for them, has had its influence,
plainly to be seen in the live stock
department. Well bred horses have
come in this year in such numbers that
there has not been room in the stalls
for them and it has been found neces-
sary to put some of them in corrals.

A fair is not an advertising medium.
It is the stock-taking day of the state
of its resources, the general inspection
by the people of the standards reached
in those materials and products upon
which their comfort depends. For the
exhibitors it brings contact with other
people in the same line. For the people
it brings instruction in the
points of progress attained, and a
sense of what they have a right to
demand in their purchasing. For the
whole state it brings benefits that make
any sort of a fair well worth while,
and one so good as this the most worth
while in all the state's series.

TWO SEPARATE SPHERES.

The so-called American platform
contains, in addition to its appeals to
prejudices, its falsehoods and hypocrit-
cal pharisaisms, some twaddle about the
exclusion of church leaders from secular
affairs, and especially politics. It is
not clear whether reference is made to
one church only. The language is
purposely ambiguous. But, as the or-
gan of the party is a warm defender of
the political activity of the Methodist
bishops who are exerting their influence
to oust Speaker Cannon from the
House of Representatives, and setting
their church machinery in motion for
that purpose; and as the same organ is
significantly silent on the charges that
are being made against the Catholic
church by anti-Catholics, to the effect
that the Roman hierarchy is even now
controlling some important depart-
ments of our government, it is a logical
inference that the denunciations are
aimed at church only. Is that fair
play? Is it American?

But, let that pass. Is there, let us
ask, any reason why American citi-
zens should consider it wise, or expedi-
ent, or good, politics, to exclude
church leaders from political positions?

We can think of only one. If their
training, their education, has been
along lines that make them hold such
positions, they should certainly
not be called upon to fill them. But
in that case their exclusion is not be-
cause of their lack of the necessary
qualifications, and because it would
certainly not be wise to take them
away from the important callings for
which their mental and intellectual
equipment eminently qualify them.

A great many churches have a clerical
class, from which their ecclesiastical
officers are taken. These are from
their youth, as a rule, given a special
training for ecclesiastical duties. When
they have passed through the colleges
and universities, they may be learned
men, proficient in theology in its vari-
ous branches. They may be authori-
ties on ecclesiastical history, on dog-
matics, hermeneutics, or Scripture in-
terpretation, ethics, etc.; they may have
linguists of rare ability; they may have
given considerable time to astronomy,
mathematics, history, archeology, or to
whatever special branch of learning
they have felt inclined; but for all that
they may be entirely unfit for a secular
calling in which executive ability and
a thorough knowledge of the business
methods of the world are of the great-
est importance. We do not admit that
all church leaders are unfit for political
leadership. The Catholic church has
had many cardinals who have at the
same time been mighty statesmen, and
some have been great warriors. And we think
the statesmanship of the great Church
leader, Brigham Young, will not be
disputed. But as a rule those who are
drawn into the mainstream of politics,
for the duties of legislators, cabinet
ministers, or secular offices generally,
Many a morally good man, many a
scholar, is helpless as a child in the
hands of political plotters and schem-
ers. For that reason they should not
be drawn into the mainstream of politics.
It will be readily seen, that this ob-
jection does not apply to all Church
leaders without exception, because
there are churches who have no cleri-
cal class, no priest-caste specially
trained and educated for that calling.
The Church of Jesus Christ of Latter-
day Saints is such a church. The edu-
cation of its officials does not differ
from that of any other American citi-
zen. No special line of study is re-
quired before a member of the Church
can be given the Priesthood, or be
qualified for the position of Bishop,
High Counselor, Stake President, or
any other office. The officials of the
Church are lawyers, bankers, mechan-
ics, farmers, merchants, and even fill
the lowly position of newspaper writers.
There can, therefore, be no sane, no
logical, objection to their filling what-
ever secular office their fellow-citizens
may call them to fill, provided that
they are qualified for such office. The
question raised is really narrowed down
to this: "Must we exclude a lawyer,
a merchant, a farmer, etc., from the
privileges of American citizenship, be-
cause he gives more or less of his time
to missionary labor?" That is the
only question to consider. In other
words, must we ostracize and disfran-
chise an American citizen because he
devotes part of his time to the service
of God? That is, plainly stated, the
so-called American issue in Utah. Let
Christian citizens answer according
to the guidance of their conscience.

As a stroke generally aimed at Rome
it has been urged that it is neces-
sary to exclude from the affairs of
state the hierarchical influence repre-

sented by high ecclesiasts. It
has been taken for granted that the
Pope aims at the control of the gov-
ernment and that, if cardinals and
archbishops are kept out of Congress,
and the cabinet, and other important
positions the Pope would not be able
to exert that influence. There never
was a more flimsy argument. If the
Catholic church wants to control our
legislature, it can do so just as ef-
fectively through lay members as
through ecclesiastical officials, provided
they are numerous enough to count
when the votes are cast. If Roman in-
fluence is to be excluded, Catholics
must be disfranchised. If Methodist
influence is to be kept out, Methodists
must be disfranchised. That is the
logical outcome of that argument
against church influence. And if it is
carried still further we come to the
absurdity of excluding from the
government the entire citizenship that
is interested in churches, and turning
the government over to the anti-Chris-
tian element.

It is high time for sane citizens
everywhere to demand that politics be
kept entirely free from all anti-
church agitation. On the political arena
citizens should meet as Republicans, or
Democrats, or Socialists, or whatever
they are, and not as Jews, Catholics,
Mormons, or Methodists. A man can
belong to a church and to a political
party, and fulfill his duties in each.
In the church he is neither a Demo-
crat nor a Republican, but a church
member, and in his political meeting he
is neither Jew nor Gentile, but a citi-
zen. Is this impossible? Or even
difficult? A capable business man
may, for instance, be a director in a
bank, a president of a railroad, and leg-
islator. It is just as easy to keep the
duties of church membership and those
of a political party separate, and an
intelligent, loyal citizen will do so at
all times. In Congress he will repre-
sent his state only, and perform his du-
ties as a citizen, no matter what his
religion is. In the halls of the state
there is, in this country, no religious
distinction. It is time that this Amer-
ican doctrine be fully understood. It is
time that those who bring anti-church-
ism of any brand into political assem-
blies be warned that they are engaged
in dangerous business. They are play-
ing with the lurid fires of fanaticism
that make medieval history a record
of persecution and blood.

WHAT THEY DESIRE.

We have been asked what the anti-
"Mormon" agitators are really aiming
at in this State. Since we know of no
better means of judging the future than
by the past, and since men generally
mean what they say, we may be able
to throw some light on the motives of
the strife creators by looking back up-
on former and not very distant occur-
rences.

On Feb. 23, 1890 the Tribune com-
mented upon the occasion of the de-
cision of the Supreme Court upholding
the Idaho test oath which was aimed
at the disfranchisement of all the Lat-
ter-day Saints residing in that State.
It said:

"It is a wonder to us that this ques-
tion in Utah was not years ago ap-
pealed to the sword for adjudication.
Far less cause for revolution has many
a time been fixed only by the sword."

Under the Idaho test-oath law, now
obsolete, the members of the Church
were disfranchised for belonging to an
organization that had at that time as
one of its tenets, plural marriage.

Scheming politicians secured the pas-
sage of the law disfranchising every
member of the Church. The Supreme
Court held that the legislature may
disfranchise any one who teaches, ad-
vises, counsels or encourages "any per-
son to commit the crime of bigamy or
polygamy, or any other crime defined
by law, either as a religious duty or
otherwise." This was before the issue
of the Manifesto forbidding fu-
ture plural marriages.

The people of the Church living in
Idaho having been disfranchised under
the provisions of the test-oath law, it
might have been supposed that the
Tribune would be satisfied.

Its first comment, however, was that
which we have quoted above. It shows
what the anti-Mormon fanatics really
desire, and indicates that they would
stop at nothing to accomplish their
purpose of promoting strife and war-
fare.

RIGHT OF ASYLUM.

We have received from the Chairman
of the committee on publicity of the
Pouren Defense conference a request
that the case of Pouren, a Russian
revolutionist, be laid before our read-
ers, and that they be urged to ask
the President that the fugitive be not
extradited. Jan Pouren was taken into
custody by the Federal authorities at
the request of the Russian government
as a common criminal under charges
of murder, arson, burglary and at-
tempted murder. In the long drawn
out proceedings before Commissioner
Shields he was completely exonerated
of the murder charges. As to the
other offenses, it was conclusively
shown that they were acts of war
committed during the revolutionary ris-
ing of the Baltic provinces of Russia
in the years 1905 and 1906. Even the
evidence introduced by the Russian
government showed that Pouren had
taken an active part in the revolution-
ary rising. Nevertheless Commissioner
Shields ordered in favor of the Czar's
demand. From this opinion an appeal
has been taken to the President and
to the American people as a high tribu-
nal of Public Opinion. Protest meet-
ings have been held in many places
and strong resolutions in favor of
maintaining the right of political asy-
lum passed unanimously.

Jan Pouren it seems, is a peasant
from the province of Livland, who took
part in some insurrectionary movement
in the Baltic provinces, and, seeing the
hopelessness of the case, fled to Amer-
ica.

ter was beaten by the Czar's officials
to make her disclose his whereabouts.
One day early last winter Pouren
was arrested in New York on demand
of the Russian government, which had
prepared against him elaborate docu-
ments filled with charges of burglary,
arson, murder and attempt to murder.
His case was then brought to the no-
tice of a local society of Russian refu-
gees, who looked into it carefully.
Pouren, they found, was a political fugi-
tive, who, as an obscure man, had
been picked out by the Russian gov-
ernment with a view to establishing
a precedent. He was to be used as a
stalking horse in an attempt to de-
stroy our asylum of political refuge.

These are, in brief, the facts as stat-
ed by the defense. The American peo-
ple ought to see to it that the right
of asylum be not violated. We are
not in favor of revolution, but when
conditions become such as they are in
Russia and the people rise for freedom
and human rights, they are entitled to
the moral support and sympathy of
those who have won freedom through
hard struggles.

TRIBUNE METHODS.

The Tribune claims to be the friend
of the Latter-day Saints. Turn to its
pages.

On March 15, 1884, the Salt Lake Tri-
bune contained a forged address credit-
ed to a Bishop West, and said to have
been delivered in the Juab schoolhouse.
The address contained an appeal urging
the assassination of Governor West
and others, and the inauguration of a
reign of terror here in Utah.

There was no Bishop in Juab at the
time, and no meeting was held on the
day alleged by the Tribune, but that
paper, nevertheless, stated editorially
that the forgery was a verbatim re-
port, and that it had been reported "for
the Salt Lake Tribune by Tobias To-
bey." No one outside the Tribune of-
fice, as far as could be ascertained,
knew who Tobias Tobey was.

The forgery was exposed and then
the Tribune admitted the fraud, but
added: "There was not a thing in that
bogus sermon which has not been
said by some of our party bosses."

The Tribune first printed a bogus
address calling for the assassination of
the governor and other non-Mormons,
and apologized by stating that assas-
sination was taught in the Tabernacle.
But the publication of the bogus ad-
dress had a purpose. It was intended
to injure the missionaries in the field.
It was industriously circulated in Ten-
nessee, as was proved afterwards, with
the result that an ignorant rabble rose
up and murdered several missionaries.
It accomplished its purpose.

But the Tribune says it loves the
"Mormon" people. Suppose it washes
the stains off its hands before extend-
ing them to any Latter-day Saint.

The Tribune office, the "Red Hat
Address" and the Tennessee massacre
form a combination of tragic features
in the drama of anti-"Mormonism"
over which American citizens would
better ring down the curtain.

A boy gets sick of work, but rarely
sick at work.

In its way the Eisteddfod has been a
Welsh rare bit.

Mr. Taft looks upon it as the "wild
and bulky west."

The great demand of the tramp is
for a square meal.

Did the man who stole the Archbold
letters steal trash?

Those desiring a "joy ride" should
climb into some band wagon.

A raise in freight rates will hardly
be followed by a raise in wages.

It isn't necessary to go on the stump
to beat the devil around the stump.

Even prohibitionists have been
known to carry water on both should-
ers.

Many a man thinks he does not get
"a square deal" unless he is allowed
to square deal.

The Carpenters' convention must
have been sawing wood, it has been so
silent.

In Russia neither the government
nor the anarchists are able to put down
the plague.

The greatest crying need in the labor
world today is an eight-hour day for
housewives.

Judge Taft says that his labor de-
cisions have been the magna charta of
trades unionism.

Mr. Roosevelt has not only put life
into the campaign, but he has put the
strenuous life in.

The battleship fleet having anchored
in Manila bay a few words from Cap-
tain Hobson may be expected.

Everywhere the party managers are
crying, "Money, money everywhere but
never a cent for campaign purposes."

A contemporary says, "Board of ex-
aminers after barber's itch." If the
board is not too slow it certainly
should be able to catch it.

The London Saturday Review wants
to know who is America's leading man
of letters. There are so many that it
will be impossible to tell until the
correspondence is closed.

MADE RICH BY RAINSTORM.

San Francisco Call.
Jacob L. Thomson, of San Bernar-
dino, Cal., has filed on placer claims
revealed to him by a miniature flood
on the side of Mount San Bernardino.
Thomson was prospecting among the
old Mexican placers near Hesperia
when he was overtaken by a furious
storm which forced him to seek shelter.
After a quarter of an inch of rain had
fallen in less than one hour, throwing
the canyons into roaring torrents,
Thomson returned to his work. When
the water subsided he says he found
scores of rich placer pockets and with-
in a few hours placed out nearly \$10,000
in gold.

Gathered On The Battlefield of Thought.

Example A Force of Morality.
We do not expect pater-
nal feelings in a child of
five. Why, then, should
we expect any other of
those race-regarding impulses which
we term "morality?" Even to appeal
to the "better feelings" of a child of
eight or ten is often almost as irration-
al as the celebrated apostrophe of the
emotional Irish barrister, who in the
fine frenzy of his peroration whirled
the judge with the thrilling ap-
peal, "Sir, was you ever a mother?"
To appeal to a child's better nature,
while excellent, in moderation, often
does little more than make a hypocrite
out of him before his time. He has
got your hair, and his mother's eyes
and voice, and some of your little tricks
or mannerisms—now, and he is
just as safe to develop your su-
perb self-control, your civic devotion
and consideration for others if you will
only give him time—and set him a good
example. Meanwhile preaching to him
that he should possess these qualities
will expedite matters precious little,
and unless backed up by example, not
at all. Remember that life and growth
of his senses are but a response to
stimulation, and new responses can only
occur as opportunity is afforded for
them.—Dr. Woods Hutchinson in Oc-
tober Woman's Home Companion.

Business Men Interested In Politics.
Business men throughout
the country are display-
ing a much greater ac-
tivity in politics in 1908
than ever before. By business men, I
mean men engaged in all branches of
industry, finance, commerce and trans-
portation. This activity was shown
not only in Washington last winter,
when the representatives of the National
Association of Manufacturers and of the
135 national, state and local organiza-
tions league with us in the
National Council for Industrial De-
fense aided in defeating the class legis-
lation proposed by some of the labor
politicians, it was also shown in the
Chicago convention in June, when the
use of help to vanquish the same
elements when they attempted to com-
mit the Republican party to this class
propaganda. It is likewise seen in the
fact that business men are taking part
in the campaign over the election of
November 3. The action of the pres-
ent Congress, in the short session be-
ginning in December, on the injunc-
tion, the proposed amendment to the
Sherman law and other questions which
were left over at the end of the recent
session will, to a large degree, depend
on the result of the voting in Novem-
ber.—James W. Van Cleave, President
National Association of Manufacturers,
in American Industries for September.

Peculiar Case of Magazine Dr. Fredrik van Blindness.
Edlin writes a remarkable
article on "How Mind
Can Heal the Body." Dr. van Eden is a
physician of international reputation
who believes in the moderate use of
hypnotic suggestion in the treatment
of disease. Some of the cases which
he has treated are almost miracu-
lous. The following is an example:
"In order to give an idea of the won-
derful and mysterious complication of
senses, I will tell here of a case of
another experiment performed by
Dr. Debove and afterward repeated by
Bernheim. He touched the normal eye
of an uncultivated woman, saying:
'Now you are blind on this eye.' But
the woman opened her eyes widely,
looked round and said: 'No! No! I
see perfectly well. But when her eye-
sight was tested by a simple apparatus,
she was found to be almost miracu-
lously blind on one eye. Now, nobody
can suppose that an uncultivated wom-
an, by a voluntary effort of the imagi-
nation, could eliminate the sight of one
eye. And yet, on nearer investigation,
Bernheim proved that the suggested
blindness was entirely imaginary. The
vision was really intact. And yet this
woman, in unconscious obedience to the
command of suggestion, knew how

to act the part of one-sided blindness,
so that the scientific investigator used
to detect simulation, could be comple-
tely deceived by it. To explain this in-
credible fact we are compelled to ac-
cept a division of personality. One is
the ordinary woman, unconscious of
anything has changed in her power of
vision; the other is her subconscious
self, which accepts the suggestion ob-
ediently and tries to become blind in
anyway, and does this so effectively
that the vision of one eye is practically
out of function. The woman becomes
what is technically called 'soul-blind'
on one eye. To perform this feat by
voluntary effort is entirely out of the
question. The cleverest student could
not do it, and surely not an uncultivat-
ed woman taken unawares. This curi-
ous experiment shows, to put it in a
few words, that the part of our being
which obeys and carries out suggestion
is far more clever and powerful agen-
cy than our ordinary conscious per-
sonality. And, moreover, that in
every-day conceptions about 'imagina-
tion' and 'simulation' are far too crude
and simple to cover the facts discov-
ered by the new psychology.—American
Magazine.

Germany, since the re-
establishment of good re-
lations between Paris and
France, has often expressed
the fear that if a conflict should take
place between her and the Republic,
the Italian ministry would not send
troops against France, or, even if they
were willing, they would be prevented
from doing so by public opinion mani-
fested in so unmistakable a way as to
assume the form of a rising, especially
in Milan, where the soldiers, instead
of going to the frontier, would be re-
quired for internal purposes. Nor can
this situation be changed by the threat
of an Austrian invasion of Italy, and
the 'promenade to Milan and Venice'
of which the officers of the Dual Mon-
archy are so fond of speaking. At
Italian headquarters, the plans of Aus-
tria in case of a war with Italy are
well known. They propose, as Ad-
miral Montecuccoli showed in the last
Austrian naval maneuvers, to take pos-
session of Ancona, making it the base
of their naval operations, while Aus-
trian troops would land in Apulia, and
taking advantage of the still unsatis-
fied condition of the army, which, of
course, immediately and officially de-
nied, by which side could foment a ris-
ing of the Italian provinces subject
to Austria and military action in the
Balkans which would ensure her the
help of half a million rifles. All these
complications will very likely never oc-
cur, but it was necessary to mention
them in order to counteract the impres-
sion that, in case of conflict between
Germany and France, the most that
can be obtained from Italy by her al-
lies will be a benevolent neutrality.—
North American Review.

JUST FOR FUN.

Temporary.

The political Jonah was about to be
heavy overboard.
Pausing at the rail, he addressed the
leviathan of the deep.
"Understand," he said, "that I am a
stickler for precedent. This engage-
ment of ours is for only three days."
—Philadelphia Ledger.

Something Missing.

Said the Lovely Girl—Physical cul-
ture, pa, is perfectly fine. To develop
the arms, grasp this rod by one end
and move it slowly from right to left.
"Well, well," exclaimed her father,
"what won't science discover? If that
rod had straw at the other end, you'd
be sweeping."—Philadelphia Inquirer.

Queer Talk.

"He's anxious to be considered prom-
inent socially, I believe."
"Yes? Well, he's going about it in a
queer way."
"What do you mean?"
"He's been heard to remark that a
pedestrian has as much right on the
public highway as an automobile."
—Catholic Standard-Times.

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