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SALT LAKE CITY, MARCH 13, 1909.

CONFERENCE NOTICE.

The Seventy-ninth annual general conference of the Church of Jesus Christ of Latter-day Saints will assemble in the Tabernacle, Salt Lake City, on Sunday, April 4, 1909, at 10 o'clock, a. m. A full attendance of the officers and members is hereby requested.

The first Sunday of April being conference it is suggested that Sunday, March 28, be observed as fastday in Salt Lake, Ensign, Pioneer, Liberty, Granite, and Jordan stakes.

JOSEPH F. SMITH,

JOHN R. WINDER,

ANTHONY H. LUND,

First Presidency.

PASS THE SUNDAY LAW.

If our Senators are willing to render the people of Utah a real service, before adjourning, they will pass the Sunday bill. That is one of the most important measures before the Legislature.

There may be difference of opinion as to the proper mode of observance of that day, but there can be no doubt as to the necessity of one day of rest, out of seven, from all kinds of labor. Experience teaches that great truth, and even if the commandment to remember the Sabbath had not been incorporated in the Decalogue, nature would have impressed it upon every observant mind.

A properly observed Sabbath is necessary to the development of civilization. The world today testifies to that truth. Man needs a day regularly on which to give special attention to his spiritual and intellectual wants, and unless this is done, he will advance very slowly, and, perhaps, retrograde towards savagery. Sabbath observance is, therefore, by no means a trivial matter. We may sneer at "blue laws," but the proper observance of the Sabbath is, and has always been, a potent factor in the civilization of the race.

Pass that Sunday law. The people expect the Senators to do their duty, and this is one of them.

A WORD TO CHURCHES.

For years those interested in religious work have observed that the churches, to a very large extent, fail to enlist the interest of the common people. "How may the churches reach the workingman?" has become a serious question, the answer to which has been sought by various methods.

Now comes C. W. Wood, a working man of New York, and tells the churches why, in his opinion, they have failed. In an address, quoted in part in the Literary Digest, he says that the reason is that the modern religious teachers have not followed Christ. The Master reached the sinners by mingling with them and going where they were. He ate with the publicans and sinners; the Pharisees, Mr. Wood said, "called him a glutton and a winebibber; said they didn't think much of his associates, and intimated that a man who was anybody wouldn't have much to do with a crowd like that. Jesus didn't stand over high socially. The first three Gospels are full of the criticism thrown at him by the scribes of the church. But somehow he didn't seem to care. 'I am not come,' he said, to call the righteous, but sinners, to repentance."

Then the speaker continues: "My dear church-member, if your object in life is to get social recognition, if you are cautiously avoiding the publicans and sinners, if you are simply satisfied with your own righteousness, if you consider yourself too good to associate with us, it is your right as an American citizen to do so. But please don't come to us with the bluff that you are a follower of Christ; for, even if the bluff works it will be because we don't know anything about that real Jesus; and you will not reach us."

Mr. Wood admits that his criticism is severe, but it is time, he thinks, that someone should speak. We quote again: "Here is the Church, composed of professed followers of Christ, looking at millions of our wretched wage-slaves, but souls who are going to hell as fast as they can, and you wonder why we don't be decent and come to church. What do you actually care about us? We fear your influence so much that you feel that your own lives and property would be safer if we could all become good, orthodox believers, and quit all our dangerous habits, but what do you care about us? If your whole heart and mind become filled with the Christ-love which will enable you to love your neighbor as yourself, our sin as Jesus did, you'll know it. We won't run away from you, and we won't stand off and think up lies about you then."

It would be useless to deny that this criticism is severe and harsh though it is, is only too well justified by some facts. There are thousands of good men and women in the world, in the churches and outside, as there have been in all ages and generations, but a great number of those who profess to be the followers of the Nazarene seem to be leaders among men, have a very imperfect perception of the duties devolving upon them as His disciples and a very weak determination to carry out those duties when to do so involves personal effort and sacrifice. The criticism is, therefore, not entirely unjust.

Jesus was a teacher, not only by

words but by His life and His death. He gave the example of His life as a pattern. He revealed truth that was to be not merely accepted to, but accepted and lived. The precepts He gave were to cause "regeneration," producing a "new life," in which our acts, our words, our thoughts, our sentiments, our motives, were to be in accordance with the laws of His kingdom. Jesus taught, as the supreme law, love of God and fellow-man. The world has a right to expect the professed followers of Him, to exemplify this law in their daily lives, and to reject those who live habitually in strange contrast to it.

Failure to live right is the chief trouble of our age. Men profess to preach the precepts of the Master, but in business they are guided by cold-blooded selfishness. They profess to be His disciples, but in their dealings with their fellowmen they do not show any difference between themselves and pagans. With them love is but egoism. Friendship is but a means toward a selfish end. Charity is but a stepping stone to notoriety. Patriotism is but a means by which to secure power. The Master refused a crown but many of His followers today would gladly accept the rule over the entire world were it offered to them by the tempter himself. Our Lord devoted Himself to the healing of the sick, and the alleviation of suffering of both body and soul. But some of His followers of today never saw a wound in which they did not rub salt and vinegar; they never saw a fellow-being bleeding by the way side, whom they did not pass by, taking good care lest their clothes should be stained by his blood. They never saw a sinner in humble supplication but they were moved upon to burst forth in thanksgiving that they are not "like other men." They are everything but the followers of the Nazarene in their lives.

That is one of the chief reasons for the failure of their verbal preaching. Teaching without the example is barren of results. The Master taught that when He was "lifted up," He would draw all men unto Him. And He alluded to His death on the Cross. It is true, though, that His religion, too, must be "lifted up" above the din and dust and commonplace trivialities of the world, in order to draw all men. If the followers of the Nazarene are not on a higher plane than the rest of the world, they have absolutely nothing that can attract men and women, beyond what the world has.

We believe Mr. Wood has rendered the churches a service by holding up a mirror of criticism that should cause self-investigation. Members of Christian churches need not expect to exercise any power for good in the world, until they become imbued with the spirit of the Master and exemplify His teachings in their lives, in the home, in the office or shop, in their business transactions, in their politics, and in every phase of human life.

AN UNPAID BILL.

We hope our legislators will take sufficient time to consider any measure presented to them for passage, although the time now is short. Special interests, adverse to the general interests of the people, will be urged upon them at the last hour, in the hope that an innocent looking bill will pass without its consequences being fully considered. We trust we will be pardoned for urging caution at this time. It is much better to refuse to pass a measure that has not been thoroughly analyzed than to enact a law of doubtful merit. It is a case in which it is far better to do too little than too much.

There is one bill that should not pass, although it has strong support, apparently. It is unjust and dangerous. We refer to the proposition to give the city council the power to assess the cost of improvements of all kinds in the intersections of the streets against the abutting property. This is an injustice to thousands of property owners in this City. They have been taxed heavily for the improvements that have been made, and they have paid with the understanding that when the turn came to improve their locality, the general funds would be made to lighten the burden for them. To change this now is simply a breach of faith. It is perfidy. The case, as one of the legislators in a private conversation put it, is very much like that of two farmers who agree to assist one another with the harvest, if the one who first were benefited by this agreement should refuse to take his turn and help his neighbor. The Legislature cannot willingly, we feel sure, become a party to the perpetration of an injustice to a great number of home owners in this City. They have helped improving the intersections in the highest localities of the City, where the wealthy reside. The Legislature will not, knowingly, say to the less favored citizens, "You have helped improving other parts of the City; now pay your own sidewalk, etc., without any assistance."

A DISTINGUISHED PIONEER.

In a communication to the "News," John R. Boyer, of Springville, mentions the name of Mrs. Lydia Hunt of that place as a survivor of the Mormon Battalion, and takes exception to a statement recently made in this paper that Mrs. Albina M. Williams, of Soda Springs, Idaho, is the sole survivor of that organization.

Mr. Boyer's point is partly well taken, and partly not. The name of Mrs. Hunt does not appear in the official list of the women of the Battalion, and, as is told by her, it was quite by accident that she was numbered among the heroic band that spent the winter of 1846-7 at Fort Pueblo, where the city of Pueblo, Colo., now stands.

Mrs. Hunt says that her parents, Washington and Mary Gibson, with a small party of other Latter-day Saints, while traveling westward in the fall of 1846, met two mountaineers and were by them persuaded to proceed to Fort Pueblo for winter quarters. Arriving there they found the detached portion of the Mormon Battalion, spent the winter with them and in the spring all followed in the wake of President Brigham Young and party, all but overtak-

ing them and arriving in Salt Lake valley only five days after the original pioneers.

While at Pueblo Lydia Gibson became the wife of Corporal Gilbert Hunt, who died over 50 years ago, and she is now drawing a pension of \$12 a month as his widow. Mrs. Hunt will be 83 years of age in July next.

When the Mormon Battalion survivors were tendered a banquet at the Lion House in April, 1907, it was decided, after a careful canvass, that there were probably but two living women members of the Mormon Battalion, namely, Mrs. Albina M. Williams and Mrs. Phoebe Lodema Thompson. The statement did not apply to any who were children during the occupancy of Fort Pueblo, and it was stated that there might possibly have been others than the two mentioned. When Mrs. Thompson died, in January of this year, it was stated that in all probability Mrs. Williams was the sole survivor.

That Mrs. Hunt was not regularly enlisted in the Battalion does not detract one whit from the credit due her as one of the heroic band that endured the hardships and privations at Pueblo, when hunger, sickness and death stalked among the little party, while outside the walls of the fort were menacing Indians and Spaniards, who many times threatened attack, and were only kept in check by the apparent strength of the few able-bodied post defenders, who drilled daily to keep the savages and semi-savages in awe.

There may be women other than Mrs. Williams and Mrs. Hunt who yet live to tell the tale of Fort Pueblo from actual experience. If so, the "News" would be glad to hear from, or concerning, them. Certain it is that they are few in numbers, and to the not distant future not one will be left.

A REMARKABLE FLOWER.

Probably no other object in the mountains gives more pleasure to those who love to climb the higher hills, or creates more enthusiasm among the hikers of the canyon summer resorts, than does "the starred columbine," that abounds so plentifully near mountain lakes and on the cool moist slopes of the loftier ridges of the entire plateau region.

The columbine is quite generally favored by botanists as the national flower emblem; and it is a matter for regret that our inimitable western form has not yet found its place in cultivation. Many other forms of this superb flower abound in the flower gardens of the world, but this surpassing and wondrous western beauty is still a stranger to the lands tilted by man.

A writer in Farm and Home claims that in American flower gardens the columbine is unduly neglected.

This seems to be true and is also a pity; for the plant is singularly beautiful both in foliage and flower. The spurred blossoms possess a peculiar and airy grace as they swing and poise clustered above the trifoliate leaves. Eastern gardeners say that the single flowers are the most graceful, but the quaint double blooms of three spurs fitting into each other like the nests of Chinese boxes have a charm of their own. "The junior gardener prefers them, and strings their fallen spurs into charming necklaces of red and blue and yellow and white for her baby neck."

The wonderful variety of color in columbines is sure to fascinate children and the bigger folk who are blessed with "color madness." This plant sets at naught the old saying that one cannot have red, blue and yellow in the same species. The eastern variety, *Candensata*, which the country children call wild honeysuckle, flames out in red and yellow. "Sibirica atropurpurea is a handsome dark wine shade; *Skinneri* is scarlet and green; there are pinks which shade into lilac and link the chain to the purples and blues; the blues soften into sky-blue and blue-white and from cream color it glows into yellow; and as if this were not variety enough, there are kinds having two colors in a flower and blossoms which are gayly striped."

But the wild western columbine is far more beautiful than any of the kinds commonly cultivated. This one is a native of the high hills and cool canyons, where it is found in all its grace of form and delicacy of coloring. With us in this latitude, it is usually a snowy white, but often shades to blue. Farther north it becomes a deep blue, while to the south it is said to become a flaming red. Thus we have the national colors, the red, white and blue, in the different homes of this one flower.

The flower looked at from the side presents, according to the fancy of the old botanists, the appearance of a flock of doves in flight, whence the name of the species, from columba, a dove.

Now, it has been noted that columba is the feminine of Columbus, who went forth from Europe like the dove from the ark, to discover this land. Moreover, the dove is the symbol of peace; and the attitude of Columbus, the land of Columbus, is thus declared in the national anthem: "Our motto is peace."

The statement of this country have quite generally agreed that the true course for America is to feed and clothe rather than to fight other nations.

It happens, too, that the long, curving columbine spurs and the petals which bear them form a perfect cornucopia, a horn of plenty, similar to those in which the children's confectionary delights are often put up. This form of the petals is taken to be symbolic of the plenty and fruitfulness of this favored land.

Again, the spurs, the outer flower leaves, have a shape very like that of the cap of the goddess of liberty—the cap she is supposed to wear, of the 1776 pattern, on the Fourth of July, when the Columbine is blooming, and when, as Will Carleton says: "The great procession comes up the street With a wagon of virgins sour and sweet."

The foliage of the columbine are trifoliate in branches, in leaves, and in the lobes on the leaflets. This repeated division into three has naturally suggested a symbolic reference. Some say that it is a token of our three-fold di-

vision of the powers of government—the legislative, executive and judicial; while others find in it a symbol of the sacred trinity. Such a reference as the last is not impious, and is justified by the motto on our coins: "In God We Trust."

Finally, it is a plant of easy cultivation. We have seen it in the flower gardens of several countries in Europe—not our own rare form, but several other types, all of those less beautiful than our western species.

Another authority on floriculture says that "the rock-loving columbine" is a plant which seems specially adapted for such use by beginners. It is not at all exacting in its requirements. It is easy to raise and easy to propagate. Though often grown on rockeries, it flourishes in any good garden soil, in any exposure, and also does well in moist, shady places.

"Starting a bed of columbines is an easy matter, as the plant grows more readily from seed than most perennials. The seed may be sown in early spring or in June and July. The plants will not flower, however, until the next year. They need no cold frames to keep them over winter, no spraying and mulching, nor any kind of petting. Give them a place in good soil, keep the weeds from encroaching, and columbines will thrive and make their garden corner gay in due season."

The cultivated varieties bloom early, but the blossoming period can be prolonged by keeping all seed from forming. The foliage is always handsome, but turns yellow in late summer, so that late flowering annuals, such as summer bulbs, should be provided for in the same bed.

Several florists of this city have tried to make the splendid variety of our mountains thrive in this city, but the summer seems to be too warm for it. Probably the southern, red kind would do well in our lower and warmer valleys, while the white beauty from the higher mountains would thrive in the cooler and higher altitudes.

At all events, it is well worth trying, for a native flower of such unusual beauty ought to become a permanent ornament of our gardens.

A resignation beats a recall.

It is a little too cool for spring fever.

The tariff is the buzz-saw of American politics.

Might doesn't make right, but many people think it does.

There is nothing in the pure food law about unadulterated lies.

The political plum is always in season if you can reach it.

The bowlers have been bowling over some of the bowling records.

Appointments as well as disappointments sometimes sink the heart.

Judge Anderson will yet get more lambasting than Judge Landis did.

A man who contracts the suicide habit never completes the contract.

China is going to take a census. This will take a good deal of head-work.

President Taft is neither a radical nor a reactionary. He is an Optimist.

There are two sides to every story, and innumerable variations to each side.

Los Angeles has lost its head, but this time it is not over a boom in real estate.

Let Luther Burbank create the thornless rose and thereby destroy a great historic metaphor.

For a few days to come buyers of coal can feel pretty well assured that they are getting full weight.

Superannuated professors who desire to get in on the ground floor should get in on the Carnegie Foundation.

A Milan teacher of singing has opened a school of laughing. He must be preparing his pupils for comic opera.

And now Johnny Crapaud comes forward to join the Defeat club. Other members are Uncle Sam, John Bull and Hans.

What is wanted is not to drive a coach and four through the Elkins' law but to drive an interstate freight train through it.

Another proof that this is a popular government is the fact that at the first full meeting of the Taft cabinet, the members, sitting around the historic table with the president presiding, had their photographs taken.

Even if the fire and police commission bill is not unconstitutional to the extent of violating the letter of the fundamental law of the State, it is to be feared that it is so contrary to the spirit and genius of popular government that permeates all our laws and institutions, that the courts would, in all probability, pronounce it unconstitutional. If the City should bring suit to test its validity, "That is the opinion of high legal authority."

ECONOMY THAT HAS COUNTED.

Topeka State Journal.

"I see you are wearing a last year's coat," said E. H. Harriman, the great railroad magnate, the other day to a newspaper man in El Paso, Texas. And to which he added: "So am I, and so generally, are all other people in the country. I think the tendency to economize in nearly every business as well as in individual cases, is responsible for present conditions. It's a case of everybody wearing his last year's coat." This little discourse, with its homely simile, is tersely expressive of the conditions prevailing throughout the business world just now, and in no part of it is a greater and more fruitful extent than in the railroad business in which Mr. Harriman is so scientifically interested.

GATHERED ON THE BATTLEFIELD OF THOUGHT

The Farmers' Institutes have called attention to the great possibilities in production that lie before the American farmer by holding up examples of results obtained and by explaining how these results were reached. In many instances they have brought the men who have grown these special crops before farmers' meetings to explain the methods they pursued.

The institutes are showing farmers that their failure to secure abundant crops or superior animals and to make farming a profitable business is chiefly in themselves and sciences have come into prominence as well as in agricultural disputes as well as the court of last resort. Public opinion has completely changed within twenty years in its attitude toward scientific institutions and scientific men. Both have come to be respected and their advice and cooperation earnestly desired. The institute has been largely responsible for this change. It has taken quantity to the great numbers of practical farmers and has given both the opportunity of becoming acquainted and on interchanging views on subjects upon which they are interested. The result is farmers realizing that science is not the visionary and impractical element they had once supposed, and scientific men have also been brought to realize that practical farmers have information of the greatest value to those who are pursuing investigations along scientific lines. The institutes have brought the farming community to the great advantage that a properly educated man has over the one who has nothing except the traditions and experiences of his locality to guide him. Through this agency he has realized that it pays to emerge from his little world and take note of what is going on in the realm of others; each year he learns something that is new to him, or he abandons some cherished belief which in the light of truth, unconsciously absorbed in him in contact with new ideas and new inspirations, has disappeared. Thus the supply of working knowledge is increased year by year. The farmers' institute is no longer an experiment. It is engaging the thought of the brainiest man of the age. Its meetings are alive with fresh thought and suggestion and every one that is held is to the state like an interest-bearing bond—quietly, almost imperceptibly, but nevertheless surely bringing about a revolution by increasing the number of intelligent thinkers, but by concentrating thought upon those subjects which inspire the thinker to adopt methods which develop wealth and wisdom, and which tend to conserve and utilize resources considered valueless—wealth, not only taxable property, conservation of fertility and other natural resources, but such a wealth of character in the young men and young women of the state as will forever insure the increase and perpetuity of such an income. It is performing a service that no other institution can possibly render. It has proven itself worthy of the support and co-operation of the scientific investigator and experimenter on the one hand and of the farming population on the other, while at the same time it is creating an interest among all other professional and business men that bids fair to place agriculture on a permanent basis the like of which has never been known in the history of the world.—H. A. McKen.

An Era Of Great Portents. With the exception of the mariner's compass, of gunpowder, and perhaps of a few minor discoveries, mankind, until about the commencement of the last century, had scarcely advanced in the application of the forces of Nature since the days of Sennacherib, or even of Cheops, in whose era the tremendous power of the lever was utilized to a far greater extent than at the present time. And what a revolution has taken place in this direction within almost the lifetime of the oldest of the present generation! Steamships now plough the main in all directions, almost entirely taking the place of those graceful fairies of the sea, the old East Indian and the China clipper; railways traveling at lightning speed day and night have replaced the old lumbering coach; motors are rapidly superseding horse-drawn vehicles, and horse-drawn carriages may be partly supplanted by the aeroplane. And then the photograph, the cinematograph, and the phonograph, all inventions of latest date; the telegraph and telephone, both now essential to civilization; that marvelous discovery, wireless telegraphy, so invaluable to ocean-going steamers; and, though not yet altogether perfected, that remarkable invention—which might perhaps be called the selenograph—by means of which, provided sufficiently effective batteries could be constructed, a parent in England could see the image of his son in, say New Zealand, upon a plaque in front of him, at the same time, by the telephone, if such a distance could be achieved, hearing his actual voice. And then what advances in surgery and medicine, and in the department of bacteriology, in the knowledge of the causes of disease; with by the discovery of the X-rays the increased facilities in locating in-

juries. And lastly what potentialities and what surprises must be in store for us in connection with radio, if only it can be produced in sufficient quantity. And even if the dismal forebodings of scientists in predicting the exhaustion of the coal measures are verified, yet in that event we could regard the calamity with equanimity. For it is computed—though the computation may be more or less conjectured—that a small piece of that wonderful substance suspended from the ceiling would heat and light a room for a period approaching two thousand years! And all this marvelous advance and all these wonderful discoveries and inventions achieved during the course, practically, of a century. Truly the prophecy that the close of this dispensation is to be heralded by a "knowledge being increased, and many running to and fro," is being rapidly fulfilled. And when all is accomplished then will the Archangel's trumpet sound long and loud throughout the earth and he who was at his first coming to this earth to make atonement for mankind's sins by his sacrifice, will again descend in majestic and supreme glory, attended by angel and archangel, by cherubim and seraphim. Then will those who have served and obeyed Him receive their reward.—A. Baiker.

Ideas Versus Good Talk. An obstacle to good conversation is the American passion for ideas. Although in all conversation there should be ideas, yet I am certain that these ought not to be made the ruling topic. A philosopher as philosopher, a mathematician as mathematician, cannot be made personally interesting. Conversation exists to amuse, and to amuse by making special appeal to the imagination and sense of wit. Philosophers and mathematicians are here to instruct us and to instruct the world; but I do not enter a room full of pleasant people to gather wisdom. I enter such a room as I go to see a picture or listen to a song, or as I desire to amuse myself and raise my natural spirits and learn to understand and love my fellow creatures who are with me. I may laugh and care away. True, there must be ideas, as in all amusements worthy of the name there is a certain seriousness imposed; but the ideas must be kept in the background and must preserve a well-bred behavior, not thrusting themselves in our faces, but rather do so much when Americans talk. Rather they should be elderly chaperons in a party of young people, who gossip together and keep the proper modesty, but take no part in the dancing. Ideas are the delight of the immature and the young. The youth who spent his life under the stimulus of emulation cannot conceive of the more serene and different from argument; for that reason he likes ideas, and, above all, ideas that appeal to the moral sense, since he is full of the moral sense as when his mother first planted it in his infant mind.

The Clean Dramas. The most successful plays Dramas, and the most successful Play Best. Musical entertainments, but of all time, have been clean. This is a statement which goes with and is absolutely no qualification or reservation. He applies also to players, playwrights and parents—just why I don't know, unless, as I said before, cleanliness of all kinds is a tremendous factor in final success. And by success I, as a manager, am still talking of dollars and cents. Kiaw and Erlanger's "Genie Hur" and "Little Nemo" and William A. Brady's "Way Down East" have made more money and will live longer than any two cleverly written, but suggestively immoral French or English or German or American plays which you or any one else can name. "Brewster's Bird" and "Polly of the Circus," both of which I am proud to

have produced, have been, are now, and will continue to be, producers of bigger returns than any two American plays of the present day which deal with indecency. Miss Maudie Adams is the greatest drawing card in the whole theatrical firmament. She is more respected and is wealthier than Madam Bernhardt—which does not mean that Bernhardt is not the greatest actress of the last or present generation. "Flora" and "Little Johnny Jones," "The Red Mill" and "Mademoiselle Modiste" have made more money than a hundred such productions as "Queen of the Moulin Rouge" have. The General, who has served and obeyed him, remarked to his host at table, when the program for his visit was put before him: "Well, I think you can't put on your program, and that is, however, when the house began to tremble violently, and the servants standing at the door bowed together as the host said: 'Your Highness, the honorable earthquake!'—Black and White.

JUST FOR FUN

Accommodated the Duke.

Speaking of the recent visit of the Duke of Cornwall to Italy specially to convey condolences to the Government on account of the death of Messina, a correspondent writes at "When, with the Duchess, the Duke was visiting Japan some years ago, he remarked to his host at table, when the program for his visit was put before him: 'Well, I think you can't put on your program, and that is, however, when the house began to tremble violently, and the servants standing at the door bowed together as the host said: 'Your Highness, the honorable earthquake!'—Black and White.

They Had Money to Burn.

Gen. St. Clair Mulholland, veteran and historian of the Civil War, tells an incident showing the utter worthlessness of Confederate paper money at the close of the war.

"Shortly after Lee's surrender," says the General, "there was a short distance from Richmond, where Confederate soldiers were going home to become men of peace again, and were thinking about their farms.

"One had a lame, broken down horse which he viewed with pride. 'Wish I had him, Jim,' said the other. 'What'll you take for him. I'll give you \$20,000 for him.'"

"No," said Jim.

"Give you \$20,000."

"No," said Jim.

"Give you \$100,000," his friend said.

"Not Much," replied Jim. "Just give \$100,000 to have him shod."—Philadelphia Times.

The Acid Test.

She looked up at him. "You love me, George," she said. "You have told me you would do anything to prove your love."

"Anything, dearest," he fervently muttered.

Her steady gaze did not waver. "My new suit from Paris has come," she said, "together with my new hat and my new puffs. I will array myself in these and you will walk down the avenue with me tomorrow afternoon."

He turned pale and hesitated. "This is the acid test of love," she coldly added.

He mutely shook his head as he arose. "I can't do it," he hoarsely gasped, and went away deeply sorrowing.—Cleveland Plain Dealer.

Matter of Business.

Heax—I once knew a man who kept diary right through the whole year. Joax—Come off!

Hoax—Faint. He kept a stationery store.—Philadelphia Record.

Spring News From Z. C. M. I. Carpet Department



When selecting a Carpet or Rug the beauty of the pattern and excellence of color blending are very important. Other items also need careful consideration—the quality of the materials used, the durability of the article when completed, and the price asked.

Before making your selections inspect our splendid assortment; it is so great we can match any decorative scheme perfectly. Beautiful patterns, the best goods from the best manufacturers, and the prices are as low as we can possibly make them.

Carpet 30c to \$2.25 a yard.

Carpet size Rugs \$13 to \$60

We pride ourselves on the elegant variety of Lace Curtains we have gathered together—Nottingham, Irish Point, Brussels, Renaissance, Battenburg, White and Arabian Novelties, etc. The prices range from

50c to \$30 a pair

For announcement of our Annual Spring Opening see page 8

OUR DRUG STORE IS AT 112-114 SOUTH MAIN ST

Lewis
MONEY-BACK-SHOES

DISSOLUTION SALE

Beautiful display of newest spring lasts at dissolution prices. CASH MUST BE RAISED.

Sheffield Plate—

Our window this week tells the story.