DESERET EVENING NEWS SATURDAY SEPTEMBER 26 1908

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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 requested.

On account of the general Conference being held on the first Sunday of October, it is suggested that the last Sunday 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 evening, Oct. 4, at 7 o'clock. Sunday school officers and teachers are especially 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 attend. Presidents are specially requested to see that each quorum is well represented. Quorums located in near by stakes should attend en masse SEYMOUR B. YOUNG.

RELIEF SOCIETY CONFERENCE.

The general conference of the Relief society will be held in the Salt Lake Assembly hall on Friday and Saturday, Oct. 2 and 3, 1908, meetings commencing at 10 a. m. and 2 p.m., as usual. It is desired that there should be a large attendance of the members, and that each stake organization should be represented by its president, or someone authorized

It pretends to be the testimony of an eye-witness, as follows: "I saw British women leading a miserable life of sin and shame in the 'Mormon' harems, crying bitterly for deliverance. I saw hundreds of women die an untimely death, and hundreds more whose sorrows overwhelmed them, commit suicide."

Is it possible to attract a desirable element of settlers as long as that class of advertising is permitted to emanate from the Tribune office of this City? Can Utah come to her right as long as anti-"Mormonism" defames her devoted, beautiful women, and depicts her pure homes as nests of sin? Can we expect good citizens to come here, if they believe such infamous slanders? If the citizens of Utah, following the promptings of the instinct of self-preservation, will silence the slanderers and establish truly American conditions here, Utah will develop as marvelously as it did during the first years of its settlement.

The slanderer must be branded and exposed to all the world in his true character, and the demagogue who howls about "Church influence" each time his schemes fail to carry, as all human schemes are liable to do, must be made to realize that hypocricy and falsehood are frail foundations for the government of an American city, or a state. The conservative citizens have a Herculean work before them. They must clean out the anti-"Mormon" Augean stable where falsehoods have accumulated but too long, and they must do this by the liberal application of truth and honesty. They must make Utah an American state, in which there is no room, in politics, for anti-churchism of any name what-This is the work preliminary ever. to material achievement.

PEACE IN CONSTANTINOPLE.

According to accounts from Constantinople, an era of good feelings has been established in that city, such as no optimist a short time ago dreamed of as possible, unless after an age of reform work. It has all come so suddenly. Armenians and Turks are fraternizing. They are mourning together on the graves of the victims of former fanaticism, and they are shedding tears of joy together, that they are enemies no longer.

One correspondent says it is very interesting to witness the return of the exiles and how affectionately the Armenians are greeted by the Turks. They feel as though they could not do enough to atone for the massacres. The Armenians are having the time of their life. They have wedding celebrations, family reunions, picnics, and are going about freely to Bardizug, Adabazar and these neighboring villages without ques-What a different expression on tion.

their faces and in their attitude! How strange this is! The people are the same; their characteristics are the same; neither Turks nor Armenians have changed their religious views; the Turks profess to be the followers of Mohammed and believe in the Koran; the Armenians profess to be Christians; they have different views on moral and doctrinal questions, different hopes and aspirants, and yet all at once they laid aside their enmity and rejoice together in the measure of liberty but recently granted by the Sultan. As by magic the old has passed away and everything has been made new. No miraculous transfiguration . of human nature was needed. It was only a question of opening the windows and letting the light in. In the light of freedom enemies have become friends. The m and the lamb have laid down to gether. Does this not prove that it is not natural to man to live in a state of conflict? Does it not prove that good fellowship and brotherly love characterize the normal state of human existence, while quarrel, contention, throatcutting, are abnormal, and caused by foreign and inimical influences? Does it not prove that human hearts were intended for love and not for hatred, for sympathy and not for selfish, freezing indifference? It is easy to have peace where peace is wanted-just as easy as to cause trouble.

in use by the British in Antarctic expeditions. Dr. Charcot is heading for Buenos Ayres, whence he sails direct to Graham Land to study the fossils discovered by Nordenskjold. It is to be hoped that he will meet with more success than his predecessors,

CHURCH GOVERNMENT.

We have maintained that the Church of Jesus Christ of Latter-day Saints is not governed by a "hierarchy" as claimed by some opponents. The absolute correctness of that statement is evident from the history of the Church. At the beginning of our era, the religious system preceding the Christian church presented a very elaborate ritual with incense, altars, sacrifices, etc. It was all typical, representing God as dwelling with man, reconciling, pardoning and justifying those who sought His presence in faith. This ritual required a special class consecrated and separated, in many respects, from the common people. Parallel with the ritualistic service

there existed an institution called the Synagogue. In the Synagogue we see a congregation of men already reconciled and pardoned, worshiping God and assembled for instruction and edification. In the Synagogue were readers and expounders of the Scriptures. There were presiding officers and officers attending to the temporal needs of the congregation, and there were judges maintaining the discipline, but there was no "hierarchy."

The Christian church, in so far as it can be said to have had an earthly pattern, was constructed upon the plan of the Synagogue. The latter may be regarded as a school preparatory for the higher institution. The Synagogue had ts "elders" who attended to the reading and instruction. It has its "chaan" or "bishop," and it had its "deacons," or almoners.

Lightfoot tells us that a Synagogue had three officers whose duty it was to decide differences arising between members. They were called "rulers of the synagogue" because on them rested the chief care of the institution. Then there was the public minister also called the 'angel of the church." His duty was to preside over the meetings, appoint readers and superintend the reading. He was an "episkopos," or "bishop." There were also three "deacons," on whom rested the care of the poor. These were

also called Parnasim, or pastors. From this it will be seen how closely he Apostles followed the Synagogue in the organization of the church. Archbishop Whately, in his "Kingdom of Christ Delineated." expresses the view that "whenever a Jewish Synagogue existed which was brought, the whole or the chief part of it, to embrace the gospel, the Apostles did not there so much form a Christian church (or congregation, ekklesia) as make an existing congregation Christian, by introducing the Christian sacraments and worship, and establishing whatever regulations were requisite for the newly adopted faith." That this was the case in some places with a large Jewish population must be considered highly probable, since the Apostle James (2; 2) speaks of the "synagogue" of the Saints: "If there come into your assembly." (Synagogue" being the word translated "assembly.")

From this fact it is very plain that the idea of a "hierarchy," as commonly understood, is excluded from the organization of the Church. On the day of Pentecost those who were baptized became one in everything. They formed a family, a brotherhood, dividing even their earthly posses-

although there never was any "church administration" of those affairs. We may have had a People's party administration, a Liberal, a Democratic, a Republican, and American administrations, but no "church administration," and never were public morals so low; never were the people

shamelessly and mercilessly robbed; never was the City so defamed as under Liberal and American administrations. That is a matter of history. The Tribune alleges that the charter for the establishment of the "redlight" district was obtained under State law, and that the municipal administration "had nothing to do with it." That is rank hypocricy. No charter for the establishment of a "red-light" district was ever obtained under State law. The text of the charter, we dare say, would prove the falsity of that Tribune allegation. Whatever may have been' the pretense under which the document was obtained, it was certainly not granted for immoral purposes. The State was not asked to authorize the establishment of that district.

But it is perfectly safe to say that members of the City administration were fully advised on the matter and promised non-interference, or protection, contrary to the law and the ordinances, and in defiance of public opinion and protests. The Tribune cannot wash that stain from the record of the present administration This administration has made the mistake of following in the wake of its Liberal prototype, that aroused a storm of protests in the City, years ago. We are sorry that men of the clean moral character of the Mayor and the Chief of Police, have, through their connection with an abnormal political aggregation, been placed in an unerviable light in this matter. We are not surprised that the Tribune hastens to the defense of Commercial street against the County authorities. That paper has advocated the establishment of saloons and brothels as effective antisas City Post. "Mormon" agencies of liberty. It has spoken for an element at one time

represented here by officers who reported to the Government that, "polygamy monopolized all the women which made it very inconvenient for the Federal officers to reside here.' But notwithstanding the attitude of

the Tribune we trust the County authorities will do their duty. What can be accomplished has already been demonstrated. There is no excuse for the yawning abyss of Commercial street. It is there because of the failure of the City officers to do their sworn duty. The Commercial street ought to be cleaned out. Attention ought also to be paid to the proposed West side iniquity. Who authorized it? Who furnishes the money? Is it a fact that people prominent socially make their money out of the ruin and damnation of their fellow creatures?

Let there be light, and let the full truth be known. The people have a right to that information. To speak plainly the people have a right to know whether a party that aims at the capture of the County government can be trusted or whether the probability is that it will use its influence for the establishment and protection of immoral districts.

To the poor all things are poor.

A man without enemies usually isn't much of a man.

Gathered On The Battlefield of Thought.

than a thousand other young men of Kansas City. It was the bullet of a police officer that killed him and sent Kansas City. It was the bullet of a police officer that killed him and sent him suddenly from earth, face to face with the awful responsibilities of the future. Was John Denny a murderous desperado? No, simply a grocer's clerk. His reputation, so far as it ex-tended, was that of an ordinary young man of the city, who was neither as careful in the selection of his associates nor as wise in his conduct as model young men should be. Why should an efficer of the law shoot down a young man who was simple in his wars and habits and ordinarily law abiding? John Denny was fieling from his shame. He had quarreled with the keeper of a bawdy house, had thrown beer bottles at her, and when the of-ficers were called, he ran. Commanded to halt, he continued to flee until shot down. The house of shame from which lobr. Denny weak is death from which down. The house of shame from which John Denny fled to his death is upon the "officially recognized" list of Kan-sau City's dens of shame and it pays, its regular fine to the police court Its regular fine to the police court monthly. Gentlemen of Kansas City, another death is charged to your sin and your shame. Public officials, min-

another death is charged to your sin and your shame. Public officials, min-isters of the gospel, members of the churches, another death is charged to your neglect of official duty and the call of conscience. The Post has been calling upon you to aid it in the sup-pression of vice, but you have not heard, or hearing, you have paid to keed. Fearful warnings have been given you, yet vou are deaf and blind. A few weeks ago it was Cretha Blair, who died in stame. Since then there has been 3 score of nameless ones who have passed beyond to a more merciful world. A few days since, it was Della Gver, who escaped from the clutches of her mensious sister, Gertrude Stein, and a life of shame. Now it is John Denny, shot dead while fleeing from his shame. Mr. Police Commissioners, You: Honor of the Criminal Court, Mr. Picsecuting Attorney, Ministers and Church Members, are you not yet im-pressed with your responsibility?—Kan-sta City Post.

Japanese Not long ago we were wondering whether we were going to have war with Japan; and if so, War Talk Explaned,

Explaned, were going to have war with Japan; and if so, why? Officially Japan was saying that such a thing couldn't possibly be. Offi-cially Washington was confirming this impression by indorsing Japan's an-ouncements—and by sendig the At-latic battleship fleet into Japan's sphere of influence: Japan was teiling the truth. Such a thing couldn't possibly be. But the war talk was all made to order at Japan's direction and at Japan's expense. Just what Japan was up to, none of us know—or at least, none who know may tell. But certainly Japan wanted an excuse for increasing her army and navy tre-mendously. Against whom these prep-arations were made is Japan's secret still. Whether they were merely by way of smothering the aggressive plans of a European power or wheth-er they were to be revealed. For what-ever reason, it did seem worth while of territorial annexation in the Orient is not here to be revealed. For what-ever reason, it did seem worth while to Japan to "start something," as they say on the Bowery in describing the preconcerted brawling which precedes the picking of pockets. It was easily enough done; the Pacific coast is as quickly stirred up by the mention of the Yellow Peril as is a Cooper Union meeting by a reference to socialism. A few score of the ordinarily meek and thrifty Japanese in California sud-denly became surly, impudent, arroand unfitty Japanese in California sud-denly became surly, impudent, arro-gant. They demanded "rights." At the proper moment Toklo began irri-tation from the outside, intimating haughty demands for apologies. And then? From every capital in Europe came demands upon the regular news-distributing agencies for the fullest and most intimate details of "the fullest most intimate details of "the impend-ing trouble between the United States and Japan." As a result, from Wash-ington, New York, Chicago, and Denver press agency representatives were rushed in San Francisco. And for weeks the air was buzzing with ru-

Shot Down "When the officers Fleeing reached him he was From Shame, dead. A bullet had struck him in the back, ranged through his body near the heart and passed out his breast." Who was it that was dead? John Denny, a mere boy, a grocer's clerk, who in his life-time had been neither better nor worse than a thousand other young men of ican trouble-to-order men had prodded poor, suffering San Francisco into acute appreciation of the "Yellow Perl." Operabouffe "spies," purposely clumsy, who allowed themselves to be caught photographing forts and sounding har-bors, were undoubtedly acting under instructions direct from Japan. But in Paris, London, Berlin, New York, and Washington, the publicity agents who were busily manufacturing war talk were evidently in communication with Japanese representatives located talk were evidently in communication with Japanese representatives located in the respective citles. Some of these trouble makers were hangers-on of diplomatic circles, others were real newspaper writers, while still others were, I believe, connected with Orl-ental or American-Japanese commer-ial interests.—Lindsay Denison in Hampton's Broadway Magazine for Oc-Hampton's Broadway Magazine for Oc-

tober.

tober. Dentistry And speaking of teeth In the Good reminds me that the Old Days. country doctor had to draw them when they ached. The dentist's artistry had not then attained the elevated plane it occupies today, when everybody's mouth shines like the inside of a com-munion-cup. I honestly believe the modern dentist has more different kinds of tools than even a sanitary plumber, and that's a whole lot when you come to count them up. The modern dentist hates the worst way to draw a tooth. (I supose Economic Determinism comes in there as in so many other places. A tooth, once drawn, can nevermore again be treated, filled, crowned, bridg-er, or in any other way assist in keep-ing its owner poor. It stops its ach-ing its owner poor. It stops its ach-ing though). Nevertheless, if the mod-ern dentist must draw the tooth he has a particular forceps for a particu-lar tooth, and a cruel-hearted and cold-looking thing it is, too. It puts you so in mind of a successful financier. has a particular forceps for a particu-lar tooth, and a cruel-hearted and cold-looking thing it is, too. It puts you so in mind of a successful financier. When you brace yourself in the iron chair and take a tight grip on the arms of it, and make up your mind you'll vry to stand it, and he gets that forceps well under the gum, and -wait a minute . . I feel so kind o' faint . . Lawsi'Why didn't I mind my mother when she told me not to crack hickory nuts with my teeth? Well, anyway, you know he'll get the tooth out without doing more than take the whole top of your head off, and that only in a figurative sense. Uncle Doc had one implement that did for every tooth big and little, front nu back. It wasn't a forceps i it was a turn-key. The real olk folks know what that is, and will say so with the cold chills running over them. But you've never seen one, and many a man that you would call old has never seen one, so with the editor's kind per-mission. I will print a picture of it here. You see, it's something ike a canthook. That loosely pivoted piece

that curves slips over the tooth and catches on the inside: the solid cam bears on the outside gum; the operator turns the handle..., Let's not talk about it. Something has got to give. Maybe the tooth will come out; may-be it will break off: maybe the jaw will fracture. All those are details. The main point is that if the operator twists the handle, something has got to give, and that's all there is about it.-Eugene Wood in "Success Maga-zine." zine.'

The humble souls who are striving to carry into their dally lives the Spirit of the Master Plutocrats Not Ruling The Church.

Not Kunnig into their daily lives The Church, into their daily lives the Spirit of the Master outnumber the wealthy by a thousand to one. The church is not becoming paganized. Its hold on the laboring classes may be small, but it is larger than ever before. The few who are rich and inconsistent do not outvote the millions of poor men. Moreover, in many instances where the church seems to be failing, Jesus as a person-ality is welcomed as the leader. Social-its claim Him as the first Socialist; London dockers cheer the story of the Nazarene; labor-unions insist on self-sacrifice, and sometimes practise it in a Christlike way. A sympathetic strike may be poor tactics and absurd busi-ness, but such self-acrifice often comes very near the standard of Jesus. The master was a mechanic, and, as of old, artizans are His friends. A few Nebu-chadnezzar-like plutocrats, who misrep-resent the majority even of the rich, sometimes suggest that the golden rule was made for heaven and not for earth, but they never have preponderated, do not now, and never will preponderate. The most of the rich church-members use their wealth in beneficent ways.-Amory H. Bradford, D.D., in the Homi-letic Review (September).

MONDAY, SEPTEMBER 28.

Carey act land opening, Oasis, Utah. Special rates beginning September 24. Special trains 27th and 28th.





All the new styles and patterns. Suits \$10 to \$30.

to represent the stake. A cordial invitation is extended to the first presidency of the Church, patriarchs, apostles, council of seventy, presiding bishopric, Y. L. M. I. A., and Primary associations, and all brethren interested in the work of this charitable organization. BATHSHEBA W. SMITH,

President, ANNIE TAYLOR HYDE, ADA SMOOT DUSENBERRY, Counselors.

WHAT TO DO FIRST.

Any legitimate effort to "boom' Utah is commendable and deserves loyal support. 'The "News" has been engaged in that patriotic work from the beginning of its existence. The Latter-day Saints at home, have spent all their energy on the building up and the development of the State, and their representatives abroad have never tired of speaking well of Utah. At a time when all the Saints were poor. and many of them destitute, they nevertheless contributed to the utmost of their ability to help good settlers to come here, and by their self-sacrificing, wisely directed policy, the country was built up. Its resources were utilized, and it became desirable as a garden of the Lord. We need not say, therefore, that whatever can be done legitimately, to further develop the State will meet with the approval and support of the Saints. It is their mission to build up, not to destroy; to gather, not to scatter; to strengthen the children of God and unite them in the bonds of brotherly love.

But the truth may as well be told, and understood. Utah will never come to her full right; the State will never develop as it ought to do, and as it is capable of doing with the immense resources it has, as long as its citizens permit the curse of anti-"Mormonism" to rest upon it. That has been, as it is now, the great obstacle in the way of progress. It has caused division and strife where harmony ought to have prevailed. It has given the State a same of reproach abroad which has caused visitors to come and look at Utah as a monstrous curiosity, and then pass on. Millions of dollars have been lost to business men here by that strife for which there is no excuse

We happen to have before us a recent number of Grocott's Penny Mail, a paper published at Grahamstown, Cape Colony, South Africa. And behold! one of the first features that attracts attention is an article on "Mormonism" under the sub-heading: "Horrors of Salt Lake City," Just think of that, in South Africa! 'In the article which is largely reproduced from a London paper, we are informed that "no words can fully describe the condition of women who become wives in Salt Lake City." We forbear quoting the miserable stuff. The closing sen-

PAY FOR BOOKS.

Is the world generally degenerating in its literary taste? It is claimed that Elinor Glyn has received about \$90,000 for her wonderful literary opus, and as the book is still selling, her profit from it will be, it is calculated, about \$2.00 a word. It is pertinent to ask, what is the status of the public taste for reading when worthless trash is absorbed as if life depended upon it? By way of comparison, Milton sold the manuscript of "Paradise Lost" for \$25. 'That was all he ever got for his work on it-except immortality. Dr. Samuel Johnson managed, to obtain about \$300, all told, for Goldsmith's "Vicar of Wakefield." Without Johnson's influence the publishers would probably have paid Goldsmith about \$25 for it. But these authors got something. There are others even less fortunate. But they may not know the effective use of dashes and stars.

FOR THE SOUTH POLE.

Dr. Charot, a French explorer, has just started for the Antarctic regions. The South has not been approached by explorers as frequently as the North, but to the students of the mysteries of nature it is even more attractive. Dr. Charcot proposes to test the theory that the South Pole is the center of a vast continent. If the Antarctic should prove to be a sixth continent, Dr. Charcot hopes to trace by comparative methods the history of the terrestrial changes which occurred when the region of which Lyons is the center was covered with Alpine glaciers, and Russia, Scandinavia, and Germany were mere ice steppes.

Then Dr. Charcot has an entertaining theory that the Antarctic holds secrets concerning the origin of life, that different species had their beginnings at the South Pole as well as the North. The tides, the magnetism of the South Pole, geological and meterological problems the expedition is also to study.

It is well equipped for three years with a specially constructed barque of ly off, in its defense of Commercial three masts, with steam engines of street. 550 horsepower. Special motor sledges "during the last church administratence of the article must be sufficient. | are being taken along, like those now | tion of the affairs of Salt Lake City," | lowing,

sions. The officers of the church were the servants of the people. This relation continued for some time. Clement, in the epistle ascribed to him speaks of Elders ordained by the Apostles, "with the common assent and approbation of the whole church." And for centuries this common assent was the rule. Gradually, however, the Christian ministry was changed and assumed

new powers. Lightfoot traces this change to pagan influences entirely, though its advocates sought to justify it by the Mosaic law. When the church lost its firm hold on the truth as imparted by the Apostles, it sought a substitute in the establishment of worldly pomp and show. Sacerdotalism became a feature of the church. "hierarchy" became possible only when the apostasy has proceeded so far that the conditions were favorable

Now, when the Prophet Joseph, anxious to learn the truth, inquired of the Lord as to which of the existent churches had the truth, including the true form of government, he was given to understand that they had all gone astray, Accordingly he was entrusted with the wonderful mission of restoring the church, with all its powers, gifts, and institutions. Hence the Church of Jesus Christ of Latterday Saints is the church as it was before the apostasy took place, before the government became "hierarchal," in imitation of imperial Rome. The priesthood is almost co-extensive with the people, as it was in the primitive church. There can, therefore, be no class or caste of priests. The organization has been called a theo-democracy, and it is as different as can be from that form which has been adopted by Rome and some imitators of Rome.

It is not "hierarchal," in the sense in which that word is commonly used, namely, as denoting imperialistic, absolute church rule. In the Church of Christ there is no more room for a "hierarchy" than there is room for an oligarchy in the Republic. They are institutions mutually destructive of each other. Where the one has been established, the other has ceased to be. The Latter-day Saints are free. They are under "the perfect law of liberty" (James 1:25) and if they are led by the Spirit of God, they will "stand fast therefore in the liberty wherewith Christ hath made us free, and not be entangled again with the yoke of bondage" (Gal. 5:1), which the world offers as a badge of freedom.

CLEAN UP.

The Tribune, as usually, is entire-It talks about evils existing

letters from Hearst. "Sook, boss; sook, boss;" doesn't go with the political boss.

And still them come-more Archbold

'The "red light" district should have a snuffer placed on it.

The paramount issue this year seems to be aeronautics; at least it is above all others.

In the Moroccan matter Germany seems bent on conquering France with kindness.

"The third day there comes a frost, a killing frost." That was the kind that came last night.

Senator Foraker's statement is about the calmest and coolest in all this heated controversy.

If messenger boys rode in automobiles would it be possible for them to exceed the speed limit?

How the babes in the woods would weep could they but see the destruction of the forests now going on.

In the near future street cars are to be run faster in Philadelphia. It would be quite impossible to run them slower than they are.

"The Czar has as many crowns as a fashionable lady has hats," says London Tid-Bits. Small wonder that uneasy lies his head.

"Love and common sense seldom trot on the same track," says an exchange. Perhaps not double, still on the same track one trailing the other.

Alvin Stark, of Joliet, Ill., is the champion plowman of the world. As a champion plowman does he homeward plod his weary way?

Andrew Lang makes the astounding statement that Walter Scott was offered a large sum if he would lay the scene of a Waverley novel in a new American hotel. Go Lang, maun, go Lang.

When a ship goes on the rocks and breaks up the timbers help make salvage, but when a political party goes on the rocks, there is no salvage, the planks of the platform being absolutely good for nothing.

"Fighting Bog" Evans not only favors a big navy, but he also favors big pensions. With 70 per cent of the government income being spent on the army and navy and pensions, "Fighting Bob" will scarcely have any great fol-

mors of the details of the "serious dif ficulty." In other words a huge punk pot was set smoking under the struc-





NDICATIONS point to this being the biggest suit season ZCMI in years. Our display of Ladies' Tailored Suits is exceptionally fine, comprising the correct styles, fabrics and colorings, gathered from the foremost centers of the world.

Our Millinery showing is simply exquisite. Beautiful new ideas and novel creations from the East and the clever adaptations of our own millinery experts keep our showing up to the standard of Opening Day.

SK NEWDER NEWDER NEWDER NEWDER

Make your selections now, while there is a great variety to select from

