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THE SCHOOL QUESTION.

We publish today the views of a number of thoughtful citizens on a subject that has agitated the people of this city for several weeks. The general opinion is that while our schools should not be allowed to retrograde, taxation should not be increased. This is the position taken by the great majority of our citizens. It is useless to cast reflections on the Board of Education or on the County Commissioners. All that is waste of time. It is also to a large extent undesired. It is so easy to find fault. It is not always easy to point out a remedy for an existing evil.

It is not the business of the County Commissioners to specially provide means for the city schools. They devise ways and means for county affairs, and it devolves upon the city Board of Education to manage the schools under its jurisdiction. School taxes have reached a point beyond which the public do not care to go. Prudence, economy and a full understanding that the limit of taxation has been reached, will or should occasion such management of funds as will meet the situation.

We think a great deal of unnecessary fuss has been made over the proposition to close the schools a little earlier than usual. It was undesirable of course, but there was no need for such a fuss as that which was worked up about it. However, arrangements have been made to meet the emergency, and with a little more exertion the term can be rounded up to the full period. Everybody ought to be satisfied at the result.

The concept to be given in the Tabernacle on Monday night, under the auspices of the Commercial club, will be a fine affair and we hope and believe will receive the cordial support of our citizens. If it is patronized in the way we expect, the balance of the sum needed to keep the schools in operation to the end of the term will be obtained, and so the temporary trouble will be ended.

For the next year, measures will have to be devised agreeable to the now accepted adage: "Cut your garment according to the cloth." There is no need for ill-feeling over it. There should be none. All boards and parties interested in our public schools should come together in a friendly way and endeavor to accomplish that which is needed, that the efficiency of the schools may be maintained, and yet that the burden of taxation may not be so increased that the public will be angered or oppressed.

"A CHRISTIAN SPIRIT"

Once in a while we receive a letter from a noble correspondent, complaining of "un-Christian" remarks or references concerning the character and conduct of religious ministers who engage in virulent attacks on the "Mormons." Persons who make such objections seem to think that "turning the other cheek" should be a sort of perpetual motion by Latter-day Saints when viciously assailed by their enemies. And they talk about "a Christian spirit" as though Christianity had no other side to it than patient submission to undeserved injury.

This is a misconception of the doctrine and teachings of the church. The church is not a passive, calm endurance of wrong, the return of good for evil, the exercise of charity and reliance on Divine justice, and mercy. But it also embraces indignation and anger against injustice, false witness, persecution and the prohibition of religion for purposes of gain and for personal evil ends, and gave vigorous exhortations of the other side of practical Christianity. The character of Christ is not summed up in the beatitudes of one incomparable person. It must be viewed from several standpoints and learned from different expressions on various occasions. Let us look at some of the Savior's sayings indicating something other than the soft side of his nature and teachings. The following verse is from the sermon on the mount:

"And when thou prayest thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, they have their reward."—Matthew, vi, 5.

Read also these sayings of the meek and lowly Nazarene, as indications of his "ambitious" nature and feelings. Addressing the Pharisees, the most religious and lenient of the sects of His times, He said:

"O generation of vipers! how can ye being evil, speak good things? For out of the abundance of the heart the mouth speaketh."—Matthew, xii, 34.

"But unto you, scribes and Pharisees, hypocrites! For ye shut up the kingdom of heaven against men: for ye suffer not men to enter, neither say ye that they are entering so in."—Matthew, xxiii, 13.

"Ye unto you, scribes and Pharisees, hypocrites! For ye devour widows' houses: and for a pretence make long prayers: therefore ye shall receive the greater damnation."

"Ye unto you, scribes and Pharisees, hypocrites! For ye compass sea and land to make one proselyte; and when

he is made, ye make him twofold more the child of hell than yourselves.

"Ye blind guides! which strain at a gnat, and swallow a camel."
"Ye unto you, scribes and Pharisees, hypocrites! For ye make clean the outside of the cup and the platter, but within they are full of extortion and excess."

"Ye unto you, scribes and Pharisees, hypocrites! For ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones and all uncleanness."

"Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity."

"Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?"—Matthew, xxiii, 12-15.

These are but a few examples of the denunciations of the Savior against the scribes of His day who were the prototypes of the malignant, cunning manipulators of the Latter-day Saints, and the devourers of the principal falsehoods which have stirred up the world, to the shedding of the blood of the servants of God in this last dispensation. His description fits the cases of that class in both ages.

Behold the "gentle Jesus meek and mild," rushing into the temple at Jerusalem, kicking over the tables of the money-changers, driving out those who sold doves and declaring they had made His Father's house a den of thieves! Hear His instruction to His disciples shortly before His crucifixion:

"And he saith unto them, When I sent you without purse, and scrip, and shoes lacked ye anything? And they said, nothing."

"Then said He unto them, But now, he that hath a purse, let him take it, and likewise his scrip; and he that hath no sword, let him sell his garment and buy one."—Luke, xxi, 35, 36.

Take the foregoing passages concerning the life and teachings of the Master, as well as His plausible and merciful words and doings, and a better understanding will be had of Him and His word than by dwelling on one side of His nature and example.

Now we do not wish to deny the spirit of patience, forgiveness of wrong, endurance of misrepresentation, refraining from revenge or anything that makes for peace and goodwill among men. We simply wish it to be understood that there is even in the divine mind a limit to this forbearance, and also that it is not unchristian to denounce the villainous and hypocritical dealings of the present age who profess to be Christians, and live by lying about their neighbors. We would not harm a hair of their heads, nor throw a straw in the way of their worship or promulgation of their notions about religion. But we claim the right to expose their falsehood and show them as they are, which necessarily requires, and is doing so, we offer our criticisms to a true Christian spirit as exhibited in Christ Himself.

ALWAYS CHANGING.

The reports from Manchuria vary alarmingly. One day it is said that Russia has backed down and is about to evacuate the country; another day this is contradicted. The Russian bear seems to be capable of changing colors as often as a chameleon.

The truth underlying the various rumors is this: Russia has established herself in China to stay, peacefully if possible; by force, if necessary. She aims at the acquisition of as much as possible of China. She knows her weaknesses and defects, and also her strengths. She does not care to provoke a conflict, and is therefore willing to retreat or advance, as she thinks safety demands, but never losing sight of the main object.

In this connection it can be said that this country, in the opinion of at least one authority, has nothing to fear from Russian occupation of Manchuria. Professor Wright, of Oberlin, traveled through that part of the world in 1900. He states positively that the development of Manchuria under Russian influence will create a great demand for American products. And in proof of this assertion he states: "When we went out of Port Arthur we were drawn by a Baldwin locomotive from Philadelphia, rolling over the rails that were made in Baltimore and laid on the coast of Oregon. At Harbin we counted names of no less than fifteen firms, four of them from Ohio, that had furnished material to the railroad shops in that place."

There is talk of a kind of alliance with Great Britain and Japan against Russia. It is not conceivable that our interests in China demand such a radical deviation from our traditional policy.

UNEASY ABOUT "MORMONISM."

The subject of "Mormonism" is brought before the world at present, much more prominently than for a long time past. And it appears to be causing unrest in many quarters. There are many who, like the wife of Pilate of old, seem to suffer many things in their dreams, all because of "Mormonism."

In a recent number of The Truth Seeker, the editor presents the views of several prominent persons on the subject. Cardinal Gibbons is quoted as follows:

"Every man that has the welfare of his country at heart is not fair to view with alarm the rise and growth of the development of Mormonism, which is a plague spot on our civilization, a discredit to our government, a degradation of the female sex, and a standing menace to the sanctity of the marriage bond."

Charles H. Parkhurst admits that he is not familiar with the work, but knows that "There cannot, of course, be two opinions as to the moral influence of Mormonism."

Mrs. John A. Logan is more pronounced. She is quoted thus:

"Mormonism is a threat to the nation in a moral and spiritual sense, because of the inevitable degeneracy, both spiritual and moral, of the offspring of polygamous marriages. It is a threat to the business prosperity of the country, because of its tendency to absorb all wealth into the church. It is a threat politically, because the Mormon Church if it could would take into its own hands all of the power. The only thing to do is to grip it by the throat, and though it may be killed by the strain it is as far as possible from doing harm."

There is violent "Christianity" for you.

We could add numerous illustrations of the uneasiness that has taken possession of some people when they con-

template the Church. In the Boston Post for April 19, we find the statement in damning headlines, that the work of "Mormon" Elders in Boston alarms religious leaders. The Milwaukee Sentinel of April 12, devotes an illustrated page to the subject, under the rather stale, but no less vicious, caption, "The Mormon Menace." Even from far off New Zealand come editorial assaults on "Mormonism." In the New Zealand Herald of April 5, we notice an article, entitled, however, the London Morning Post, in which it is affirmed that "the long meditated attack on the Mormonism, principally still a community which is in, rather than out of the Republic—is to be delivered at last."

The pious editor closes his tirade in the spirit of the lady above quoted.

The editor the day comes when Mormonism is merely a matter of indifference to the historian, a dead issue of humanity's capacity for self-deception, the better for the United States and the better for the whole world of clean-minded people."

Annihilation, death! That is the burden of the cry, and that would be better for the "clean-minded people" of the world, we are told!

The fact is that the old world, which the author of the letter to the Romans describes as "being filled with all unrighteousness, fornication, wickedness, envy, murder," etc., considered itself clean enough except for the presence in it of such men as Paul, and the Apostles of our Lord. These, the iniquitous world considered the "offscouring," the "filth," something to get rid of, for the benefit of the "whole world of clean-minded people," we presume. Need we point out the analogy?

What is the real secret of all the uneasiness in the camps of the world about "Mormonism"? There are real evils blighting and burning all around us, the demons of which shed over the heavens the fumes of scarlet and blood. But very little, comparatively speaking, is ever said about it. Why is the activity against "Mormonism" so intense? Why do Pilate and Herod become friends, and join hands whenever "Mormonism" is made the object of attacks by fanatics?

Because the spirit of persecution is not dead; because Herod is still seeking to take the head of John, figuratively speaking; because Herodias is still hating the preacher of righteousness and the herald of the kingdom of God. That is the true cause.

When the reformers of Great Britain and Germany unsheathed the sword for the liberation of men from the chains of superstition, of tyranny, of cruel intolerance, they did a great work, but they only partially succeeded. They did not succeed in establishing that true religious liberty, under which every man and woman may rear his, or her, altar in peace, and worship there. The world is still, largely, in chains, kept so by a caste to whom the "living" is more important than the salvation of souls. That is the reason why "Mormonism" is hated. For that liberates the souls. That sheds light upon the old pervasions of truth, which priests of all creeds and colors have drawn, mostly from pagan sources, and stereotyped into theological systems. It breaks the idols that people have stolen from former ages, and are now hiding. That is the secret of the opposition, the uneasiness.

But all that opposition is no real consequence. Long ago the royal, inspired poet had a glorious vision. He saw the heathen rage and the kings of the earth, and the rulers take counsel together, against the Lord, and against his Anointed. But as he turned from this scene of tumult and looked up into the heavens, he saw Him, against whom the conspiracy was conceived, laughing in derision. So little was He affected by the doings of the enemies. And the cause of the derision was announced, for the Lord declared: "Yet have I set my King upon my holy hill, Zion."

The fact was already accomplished. The rage of the heathen, and their plottings and conspiracies, came too late. Christ was already, in the divine councils, installed as ruler. Agitation against Him came too late.

That describes exactly the situation between the kingdom of God and that of the world. The decree has been made, and shall go forth, that the Lord omnipotent shall gain the day. "Mormonism" proclaims this truth. It asks nothing for itself. It has no aim, no purpose, no desire but to see the triumph of truth, virtue, liberty and brotherhood among the children of men. And therefore its future is secure, no matter how much the heathen rage.

DU CHAILL'S FIRST GORILLA.

Dr. Du Chailu, whose death was announced a few days ago, was one of the early and successful explorers of "the dark continent." A great many readers will remember how he was ridiculed by scientists, and their camp followers, for his assertion that he had discovered and hunted gorillas in the wilds of Africa. It seems that even scientific truth must advance slowly.

The great majority of people are slow to change their ideas and modes of thinking, on any subject.

The following graphic description of the encounter of Du Chailu with the first gorilla is from "Adventures in Equatorial Africa":

"Suddenly an immense gorilla advanced out of the wood straight toward us, and gave vent, as he came up, to a terrible howl of rage, as much as to say, 'I am tired of being pursued and will face you.'"

"It was a fine male, the kind which are always the most ferocious. This fellow made the woods resound with his roar, which is really an awful sound, resembling the rolling and muttering of distant thunder. He was about 20 yards off when we first saw him. We at once gathered together, and I was about to take aim and bring him down where he stood when my most trusted man, Malakem, stopped me, saying, in a whisper, 'Not time yet.'"

"We stood, therefore, in silence, gun in hand. The gorilla looked at us for a minute or so out of his evil gray eyes, then beat his breast with his gigantic arms—and what arms he had!—then gave another loud and distant and advanced upon us. 'How horrible he looked! I shall never forget it. Again he stopped, not more than 15 yards off from us. Malakem said, 'Not yet! Good gracious! what is he become to? If our guns miss fire, or if we only wound the great beast!'"

"Again the gorilla made an advance upon us. Now he was about 12 yards off. I could see plainly his ferocious face. It was distorted with rage; his huge

teeth were ground against each other, so that we could hear the sound; the skin of the forehead was drawn forward and back rapidly, which made his hair move up and down and gave a truly devilish expression to his hideous face. Once more the most horrible monster ever created by Almighty God gave a roar, which seemed to shake the woods like thunder. I could really feel the earth trembling under my feet. The gorilla, looking up in the eye, and beating his breast, advanced again."

"Don't fire too soon," said Malakem; "if you don't kill him, he will kill you."

"This time he came within eight yards of us before he stopped. I was breathing fast with excitement, as I watched the huge beast. Malakem only said, 'Steady,' as the gorilla came up. 'Now!'"

"When he stopped Malakem said, 'Now! And before he could utter the roar for which he was opening his mouth three musket balls were in his body. He fell dead almost without a struggle.'"

Somehow or other the postoffice scandal, like Banquo's ghost, refuses to down.

The Nicaragua revolution will be suppressed about the time the Nicaraguan canal is completed.

Those striking Italians in New York do not propose to carry the war to the knie. They will make it to the stiletto.

"You have but fed on the roses and lain in the lilies of life," Mr. President, since that Fiesta de Las Flores with the Angels.

The scandal in the postoffice department continues to flourish like a green bay tree. Or perhaps it would be more correct to say like a upas tree.

Professor Mommensen thinks that the Monroe doctrine does not rest on a logical basis. Possibly not, but it rests on a very broad one, one from which it would be very difficult to budge it.

Ex-Mayor Ames of Minneapolis has been convicted of accepting a bribe. And the amount was but six hundred dollars. In what contempt he will be held by bootlickers in other cities.

An Indiana poet has committed suicide by shooting himself. "A youth to fortune, and to fame unknown; Fair Science frowned not on his humble birth, and Melancholy marked him for her own."

Puck Fanshawe was such a good man that he quelled riots before they began. Following his example, the officials of the Kansas insane asylum club the patients into submission before they refuse to obey.

The treasury department has held up the personal account of Dr. W. S. Crum, the colored collector of the port of Charleston, S. C., on the ground Dr. Crum cannot receive compensation until confirmed by the senate. So no crum falls from the rich man's table to the doctor's lap as yet.

It is good news that denial by the owner of the yacht America, that it is not to be broken up. The famous old schooner is to remain as she is. That is as it should be. Now it will need no "Poet at the Breakfast Table" to eulogize her praises to prevent her destruction.

Has ill luck made Sir Thomas Linton superstitious? It really looks that way, seeing that he would not sail Shamrock III yesterday because it was Friday, and it was on a Friday that she broke her mast. Sir Thomas has been too gallant a sportsman to begin to weaken now.

So Adam-Zad has ordered his troops to reconquer New Chuvane. It is very doubtful if he ever had any serious intention of getting out of Manchuria, and it is equally doubtful if he can be dislodged by any combination of the powers. It is a truly pretty situation in the far east.

The Lebaudy airship, according to reports, comes more nearly solving the problem of aerial navigation than ever before. The distance covered was enough to thoroughly test the machine. The problem is not yet solved, but a long and most encouraging step towards its solution has been made.

President Roosevelt knows nothing of any contemplated joint action by the United States, England and Japan against Russia because of the reconquest of New Chuvane by her. Compared with some correspondents' knowledge of the intention of the administration the President's ignorance is truly astonishing.

So the American Medical association is going to make a concerted attack upon Professor Adolph Lorenz, the famous Austrian surgeon. It is to be hoped that the association will think better of the matter and make no move. If it persists in the attack the people will say that it is envy and not a love of science that prompts it.

ON RELIGIOUS TOPICS.

Portland Oregonian.

The exponent of the religion of Buddha at the late Chicago World's Parliament of Religions is again in the United States, this time on an educational mission for the benefit of the many millions of illiterate people of India. He is seeking all religious dogmas in his present effort, but seeks aid whereby manual training schools may be provided in which these helpless, because untaught, creatures may become skilled in the use of their hands. He rejects the idea that it is charity that he asks, and appeals to our spirit of commercialism, saying: "If the people of India are raised to a higher level, they will need many things that the industries of this country can supply." The fame of John D. Rockefeller, John D. Carnegie and Rockefeller T. Washington as practical philanthropists has it seems, penetrated farthest India, since those are the Americans for whom this apostle of work is looking.

Chicago Interior.

The Churchman (N. Y.), prints some facts that merit close attention, concerning a recent confirmation class of 155 members in one of the Episcopal churches of Chicago. Of this whole number only 52 were reared in the Episcopal church, while 25 had been brought up as Lutherans, 25 as Methodists, 25 were Baptists, and 11 Presbyterians. Of the whole number 8 had been reared Roman Catholics. We are not quite certain whether the paring of this showing is quite justified. Neither a church nor a state can receive unlimited immigration without being affected by it. It is especially noticeable that according to this showing the Episcopal church receives com-

paratively few from the world. A church which needs a dozen other churches as "feeders" can hardly make good a claim to be the regenerating salt by which the world is to be saved.

New York Examiner.

Why are so many scholars in our day so eager to deny the historical character of the gospels, and especially of the gospel of John? Other ancient historians are presumed to be correct in their statements; but John is suspected at the outset. He must be authenticated at every turn. We are virtually warned not to believe a word of his narrative without corroboration. This is utterly unfair. Any other ancient historian, subjected to such a process of distrustful criticism—if such treatment can be dignified by the name of criticism—would not long pass muster as a trustworthy recorder of the events of his time. But secular historians are more reasonably dealt with. Why not treat the historians of Christ's life with at least equal courtesy?

Cumberland Presbyterian.

A man is not a something which a man carries around somewhere inside him, much as he carries a dollar in his pocket and a pair of tongs in his breast; a man's soul is simply his self, his personality. It is true that we find in the Bible many passages such as "His soul was vexed unto death," but carefully interpreted, who does this mean was vexed? Evidently the man himself. A good example of the real meaning of the word is to be seen in the words of Jesus translated in the Authorized version "What shall it profit a man if he gain the whole world and lose his own soul, or what shall a man give in exchange for his soul?"

In the revised versions have substituted life for soul, while a study of the original shows that Jesus is here referring to the continued existence of one's self as an immortal personality. The Bible nowhere says that Christ came and suffered to "save souls," nor does it exhort us to seek "to save souls." It does repeatedly declare that Christ came to save sinners, and that we ought to seek the salvation of men.

Dr. Nicol, North American Review.

His (Emerson's) attitude was almost Jewish. A Messiah was due from God. He would probably be an American. Americans must not miss him. Where would the Messiah be found? Emerson's study had convinced him that the Messiah would appear among the "cranks" and "oddities." None of the princes of this world knew. So he was amazingly tolerant to men like Bronson Alcott and Thoreau, women like Margaret Fuller and experimenters like Brook Farm. He viewed them with an open and hopeful mind. The regeneration of the world, in his judgment, would come from some modern sect. And though he was kindly to the occasional absurdities in the Dial and its contributors, he was tolerant and more than tolerant.

He weakened in his ordination, neither was he discouraged by the appearance of many false Messiahs. He looked upon them as the inevitable precursors of the true Christ.

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